

Franz Bardon



THE PRACTICE OF
MAGICAL EVOCATION

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Franz Bardon

The Practice Of Magical
Evocation



The Evocation Of Spirit-Beings From The Planetary
Spheres Of Our Solar System

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Wisdom of the Occident

CONTENTS

Foreword.....	9
Introduction	11
Chapter 1: Magic.....	15
Chapter 2: Magical Aids	20
Chapter 3: The Magic Circle	22
Chapter 4: The Magic Triangle	29
Chapter 5: The Magic Censer.....	33
Chapter 6: The Magic Mirror.....	38
Chapter 7: The Magic Lamp	40
Chapter 8: The Magic Wand.....	42
(1): Loading the Magic Wand with the Will	49
(2): Charging or Loading with Attributes and Qualities	51
(3): Charging or Loading with Magnetism, Bio-magnetism or Prana.....	52
(4): Charging or Loading with the Elements.....	55
(5): Charging or Loading with the Akasha Principle	57
(6): Charging or Loading with Light-Fluid	57
Chapter 9: The Magic Sword, the Magic Dagger and The Magic Trident	59
Chapter 10: The Crown, a Cap or Miter, A Magus Headband.....	63
Chapter 11: The Magic Robe.....	65
Chapter 12: The Magic Belt (Girdle).....	67
Chapter 13: Additional Magical Aids.....	68
Chapter 14: The Pentacle Lamens or Seal.....	70
Chapter 15: The Secret Book of Formulas	73
Chapter 16: In the Sphere of the Beings.....	78
Chapter 17: Advantages and Disadvantages of Evocation Magic.....	102
Chapter 18: The <i>Spiritus Familiaris</i> or Servant Spirits.....	121
Chapter 19: Magical Evocation	125
Chapter 20: The Practice of Magical Evocation.....	134

PART II HIERARCHY

Part II: Hierarchy	151
Chapter 1: The Beings of the Four Elements	154
Chapter 2: Some of the Original Intelligences of The Zone Girdling the Earth	165
Chapter 3: The 360 Principals of the Zone Girdling the Earth	171
The 30 Principals of Aries	172
The 30 Principals of Taurus	180
The 30 Principals of Gemini	190
The 30 Principals of Cancer	199
The 30 Principals of Leo	207
The 30 Principals of Virgo	213
The 30 Principals of Libra	223
The 30 Principals of Scorpio	233
The 30 Principals of Sagittarius	242
The 30 Principals of Capricorn	249
The 30 Principals of Aquarius	258
The 30 Principals of Pisces	265
Chapter 4: The Intelligences of the Lunar Sphere	277
Chapter 5: The 72 Genii of the Mercurian Sphere	289
The Cosmic Order of Precedence	291
Chapter 6: The Intelligences of the Venusian Sphere	321
Chapter 7: The Genii of the Solar Sphere	328
Chapter 8: The Intelligences of the Martian Sphere	337
Chapter 9: The Genii of the Sphere of Jupiter	339
Chapter 10: The Saturnian Sphere	346
Chapter 11: The Spheres of Uranus and Pluto	349
Chapter 12: Contact with Beings, Genii and Intelligences Of all Spheres through Mental Travel	351
Chapter 13: Magical Talismanology	358
Epilogue	365

PART III: ILLUSTRATIONS: SEALS OF THE PRINCIPALS, INTELLIGENCES, GENII AND BEINGS

The Symbolism of the Second Tarot Card	369
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Foreword

In our present times, Franz Bardon, the author of *Initiation into Hermetics* was given the divine mission and the very important assignment by Divine Providence to lead those who are seekers of truth onto the path of perfection. With the publication of *The Practice of Magical Evocation* the author makes his second work available to the public.

In this second treatise, Franz Bardon conscientiously guides to the next level of their development all those readers and true students of magic who, on the basis of the first work, were granted the opportunity of embarking onto the only proper path. The author clearly asserts that there must be no lingering or standing still on the path of perfection. This would undoubtedly result in regression into one's old daily routine. It would lead the student back to ignorance and darkness. Therefore there is only one solution, and that is to move forward, forward to the brightest heights. These bright heights beckon anyone who is not afraid of making the effort and who courageously and incessantly continues to work on his spiritual ascent. It is the purpose of this book to provide this particular help.

The author, who in the meantime has become well known due to his large circle of readers, conscientiously makes all his students aware, in very simple language, of all the significant or insignificant dangers that lurk when a student digresses from the true path. And the author does everything within his power to prevent such a mishap, because the result would be that the student might be unable to return to the path of perfection for quite a long time, and some students might never get back at all.

There is presently not one single book available on this particular subject — whether from ancient times or from the present, and regardless of how promising it seems to be or how eloquently it has been written — that will give the reader a true guiding principle as clearly and distinctly as this book does. In this book the author describes every detail faithfully and in a fascinating manner; and with very simple words he explains the

most peculiar occurrences and the most miraculous incidences that take place on our planet as well as the various different worlds and spheres.

We, the readers, the true students, and all others who are interested in the highest knowledge should not be remiss, to extend their most sincere gratitude to Divine Providence for Her great grace and for the author that She sent to us.

Every person who is able to obtain a copy of this book should consider himself very fortunate. May this book never leave his possession and may he follow the instructions, hints and teachings faithfully and conscientiously.

Otti Votavova (1903- 1973)

Introduction

Throughout the ages, and primarily during the past few centuries, many lengthy dissertations have been published on the art of higher magic. Unfortunately, they are for the most part such bewildering and incomplete remnants that very little of it can be taken as a point of reference for practical studies, and this only in small fragments. The original initiative for magic was known only to a very few lodges and was reserved for a particularly chosen few, while for the seekers of truth who searched diligently for any information, this subject matter remained dark and mysterious.

Various religions during the Middle Ages were severely hostile towards any magical knowledge. In our history, the most prominent examples are the well known Inquisitions. Later, in modern times, magic was regarded as mere superstition, and any person who showed some inclination toward this knowledge, let alone one seriously concerned himself with the study of magic, was regarded as a fool and was ridiculed. In the past, mystical and other sects maligned magic to such a degree that the word "magic" has to this very day an extremely dubious reputation. And any person who has had an appreciation or understanding for magical knowledge has been pilloried as a black magician.

In reality, true magic was initially taught in the ancient schools of the prophets, and then only in the highest circles. However, only a few select insiders had access to these institutions. In those days, only a few books occasionally disclosed scant bits of information about true magic. These books were deliberately written in such a way that they would disclose little or nothing even to the most astute reader, and hence they would not give the seeker of truth a complete understanding of the subject of magic.

In accordance with the ancient Egyptian Mysteries, the magic of the second Tarot card is represented by the High Priestess. I shall gladly continue to guide the serious, diligent reader and student of magic along the proper path, as long as this person is devoid of any fanatical religious beliefs and erroneous ideology. Furthermore, this person has to be

prepared to penetrate further into the mysteries of the knowledge of magic or the Hermetic sciences.

As in my first book, *Initiation into Hermetics*, I shall endeavor to keep the language of this second volume in a style that is understandable to everyone. The subject matter of the magic of evocation is among the least known and least investigated branches of the art, and therefore I shall make certain that every person who reads this book will become completely familiar with this subject matter, not only in theory but above all with the practice, if he so chooses. However, it is important that the reader know that he will not achieve any results with the practice of magical evocation unless he has successfully completed Step VIII, at the very least, of my first book, *Initiation into Hermetics*, which is a description of the first tarot card, the Magician.

Should I be successful in assisting the reader who has successfully completed the entire practical part of my first book to achieve the same good results with this one, then I will have achieved my objective. Those readers who initially study the secret sciences only theoretically will find in this work a satisfactory broadening of their knowledge.



Part 1

Magic

Chapter 1

Magic

Magic is the greatest knowledge and the highest science that exists anywhere on our planet. Not only does magic teach the metaphysical laws, but also the *metaphysical* laws that exist and which are applicable on all planes. Since time immemorial the highest knowledge has always been known as "magic." However, it was accessible only to particular circles of society, the members of which were predominantly the high priests and the most powerful potentates. The magi have always been considered to be the highest initiates. They knew the true teachings, but kept these teachings secret with all the means at their disposal. They knew precisely the synthesis of their own religion as well as of all other religions. By contrast, all religious knowledge furnished to the public at large was merely symbolic. Only after many centuries were a few morsels of the true knowledge made known to the public. And yet it was still very much concealed, and understandably so, since the majority of the people were uneducated in magic in accordance with the divine laws. They understood only a few morsels of this high knowledge and only from an individual point of view. As a result of this, they could only pass this knowledge on in an inadequate and one-sided manner. That is why the knowledge of magic has, without exaggeration, remained secretive to this very day. The comprehension of the true magical laws depends upon the spiritual and magical maturity of the individual. In order to reach the maturity required for this endeavor, a certain amount of pre-schooling is absolutely necessary. There-ore, the reader should now understand why I say that he must have successfully completed the teachings of the first Tarot card in *Initiation into Hermetics*, up to and inclusive of Step VIII, if he expects to succeed in higher magic. And that means the student of magic must have completed

Step VIII not in theory alone, but also in practice in every aspect mentioned in the first volume.

There are no miracles as such, nor is there anything that can be considered supernatural. This opinion is shared by the educated rationalists and by those who are unable to grasp or understand these kinds of occurrences. Magic is the knowledge that teaches the practical application of the lowest laws of nature to the highest laws of the spirit. Whosoever wishes to learn the laws of magic must first learn all about the effects of the lowest laws of nature before he will be able to understand those laws that follow, and then eventually he will progress to the highest of laws.

Depending upon how far the reader has progressed at this point of his development, or which laws he is presently studying, for the sake of an easier overview he can now divide magical knowledge into three categories:

1. *Lower Magic.* Lower magic deals with the laws of nature, their effects, how and where they prevail and how they can be controlled. Lower magic is also known as the Magic of Nature.
2. *Intermediate Magic.* Intermediate magic deals with the universal laws in a human being, the microcosm, their effects, how and where they prevail and how they can be controlled.
3. *Higher Magic.* High magic encompasses the universal laws in the macrocosm, namely the entire universe, their effects, how and where they prevail and how they can be controlled in the entire macrocosm.

In *Initiation into Hermetics*, I mentioned several times that the powers and laws between the lower, intermediate and higher magic are in an analogous context. These powers and their effect, and how and where they prevail, are described in detail in this second work.

Magical knowledge can be compared to a school system, where lower magic, the magic of nature, is the subject matter for elementary school, intermediate magic, the magic of the microcosm, the subject matter for middle school and higher magic, the magic of the macrocosm, the subject matter for high school.

In accordance with the *Tablet of Hermes*, the universal axiom that applies to magic is as follows: "As above, so below" and vice versa. Therefore, we cannot truly speak of lower, intermediate or higher magic, for in reality there is only one "magic" and the level of maturity of the particular magician determines the degree of his development. It determines how far he has progressed with his magical knowledge.

The universal laws always remain one and the same, regardless of whether they are applied or considered with good or evil intentions. The manner in which a law is applied depends upon the character and intentions of the individual. Should the magician use the powers for good purposes, then he is practicing "white" magic. Should he, however, pursue evil purposes, then he is practicing "black" magic. It does not matter whether the activities are good or evil — the laws that apply always remain the same.

It should be completely clear to the reasonable reader that in reality there is neither white nor black magic. These various concepts were brought into common use by mystical and religious sects so that they could accuse a person who was not like-minded, or anyone who simply did not suit them, of being a black magician. I shall give the reader an appropriate comparison from a universal point of view. For example, would it not be completely illogical to consider the night as evil and the day as good? One cannot exist without the other, and both of these poles had to come into existence when the macrocosm and the microcosm were created, in order to distinguish one from the other.

God the universal Creator did not create anything impure and evil. However, that is not to say that man should do both good and evil. The contrast exists for one reason: so that a human being may master it and learn how to distinguish the truth from its opposite. A true magician will never underestimate the negative, and neither will he avoid it. A true magician will always cede to the negative the place to which it is entitled, and therefore the negative must be just as useful to him as the positive. That is why a magician does not consider the negative powers to be evil. He does not consider good and evil from a religious point of view; rather, he considers them from a universal point of view.

Magic is quite often mistaken for sorcery. At this point I shall briefly explain the difference between magic and sorcery. A true magician relies completely upon the universal laws; he knows their cause and effect and he works consciously with these powers, whereas the sorcerer avails himself of powers the origin of which he knows not at all, although he does know that this or that will occur when he sets this or that power into motion. But he has no idea as to any other context of these matters, because he lacks the knowledge of the universal laws. Even though he may have partial knowledge of one law or another, he does not know the analogous context of the universal laws, their effects, how they develop and how and where they prevail, because a sorcerer does not possess the necessary maturity.

In contrast, a true magician, one who does not want to descend to the level of a sorcerer, would never embark upon any endeavor until he thoroughly understands what he is doing. Even a sorcerer can make use of the secret sciences and do one thing or another with good or evil intentions. In this case, it is irrelevant whether he employs positive or negative powers, for it does not entitle him to consider himself a magician.

By way of contrast once again, a charlatan is a person who is trying to deceive other people, and therefore he cannot be considered either a magician or a sorcerer. In common parlance such a person would simply be called a fraud or a con man. Charlatans like to boast of their high magical knowledge, which of course they do not possess, and they like to veil themselves in mystery, but only to conceal their ignorance.

These are the people who are responsible for true magical knowledge being so distorted and disgraced. A true magician does not identify himself through mysterious behavior or external splendor; on the contrary, he is modest and he endeavors at all times to help humankind and to explain magical knowledge to mature human beings. In order not to disgrace this holy knowledge, it should be understandable that the magician will not entrust any of the Mysteries to an immature person. A true magician will never display his true magical knowledge by any external demeanor. A true magician cannot be distinguished from an average citizen, because he adapts to every person, to every occasion and

to every situation. His magical authority is internal, and therefore it is not necessary for him to shine externally.

There is also another variation of magic that is often mistaken for true magic, but in fact has nothing whatsoever to do with magic at all. It is the so-called art of the prestidigitators or illusionists. Through his dexterity and through deceiving peoples' senses the illusionist emulates a few phenomena, phenomena that a true magician achieves with the help of the universal laws. The fact that these prestidigitators and illusionists use the word "magic" for their tricks is proof again of how far the true concept of magic has diminished. However, it is not my intention to spend too much time with tricks or stage magic. It is a foregone conclusion that an illusionist or prestidigitator is not a true magician or indeed a sorcerer, even if he gives himself the most alluring names because of his dexterity.

In this book I describe the synthesis of that part of magic which up to now has not been revealed. It is the magic of evocation, which is the most difficult to comprehend. From the gloomy days of antiquity right to the present time, hundreds of books have been published which contain instructions on how to invoke beings for making pacts with the devil, etc. But not one of these books gives the reader true knowledge, much less assures success on account of the instructions that were recommended. It is, however, true that now and again, in isolated cases, an individual, on account of his talent and maturity, did achieve some partial success. A true magician, one who thoroughly concerns himself with the magic of evocation, need not worry that he will be unable to achieve any results at all or only partial success. He will reach the conclusion that, with the synthesis of evocative magic, he will be able to achieve a successful evocation without any difficulties.

I shall not deal with matters concerning other kinds of magic such as mummial magic, sympathetic magic, spell-magic in cases of sickness, healing by sympathetic means, and so forth. To a genuine magician these kinds of magic happen to arise by themselves if he should occasionally want to make use of them. The initiated magician can modify the instructions that are given in conventional books and then possibly make use of them in practice.

Chapter 2

Magical Aids

Although a true magician can achieve everything with his own powers — which he has earned without any other help as a result of his spiritual maturity during his magical development — it is his choice to make extensive use of ceremonial magic and all the aids that belong to it.

Ceremonial magic offers the advantage that, when used continuously and frequently for one and the same operation, effects are produced without making use of one's own powers. With the help of various aids, ceremonial magic enables the magician to make his work with occult powers easier.

All magical aids, every single magical instrument, are basically mnemonic aids, aiding the magician's consciousness. When one directs his attention to a particular instrument, this triggers in the consciousness the particular ability or power symbolized by that particular instrument. Once a magician takes one or another magical instrument into his hand during the evocation, he immediately comes in contact with what this instrument symbolizes and he achieves his purpose without much effort.

For example, the magic wand represents the magician's absolute will. If a magician takes the magic wand into his hand, by making use of the wand he immediately establishes contact through his will with the spirit he wishes to evoke. The same applies to all the other magical aids because they symbolize spiritual powers, laws and attributes.

Should a magician decide to employ ceremonial magic, then he must dedicate a great deal of care to his magical instruments. He must treat them with an almost religious awe, because the more carefully, the more precisely, and the more attentively they are handled, the more effective they will be. Magical instruments are on the same level as sacred objects and they serve the magician to establish the necessary temple atmosphere for ceremonial magic. When the magician uses his magical instruments he must be in a state of complete rapture. If any magical instrument were to be used, even once, for any purpose other than that

for which it was intended, then that particular instrument will immediately cease to be magically effective and will be forever useless for its actual original purpose.

Since all magical aids bring forth a very special feeling of respect in every magician, they must be hidden from the view of any uninitiated person in order to avoid any profanation. Therefore, before a magician reaches for a magical instrument, he must under all circumstances undergo an internal cleansing process, whether through prayer or suitable meditation. He should never under any circumstances touch a magical instrument if he is not in the proper state of mind, which is absolutely essential for such a ceremony. A magician must always be conscious of the fact that all magical aids or magical instruments symbolize the most sacrosanct laws and must therefore be dealt with in the same manner as one would deal with sacred relics. Only in the hands of a magician who takes all this into very careful consideration will the magical instruments actually bring forth magical effects.

By exactly observing the guidelines which have been recommended here in regards to the appropriate attitude and the preparation of all magical instruments, the magician calls forth within himself an extremely strong state of manifestation of belief, will and all the attributes of the law. By so doing, he thereby increases his magical authority considerably and hence exerts the necessary influence upon a being or a power so that the desired results or effects are actually realized.

Even if the magician does not use his magical instruments for a long period of time, they are still constantly in contact with the particular attributes that they symbolize. Since every instrument is magically charged or, in other words, consecrated for a specific purpose, it will never lose its magical effect if it is handled properly, even if centuries have passed since the instrument was last used.

When the magical instruments are consecrated and charged for use for a particular magician, in other words, he for whom they were made, they cannot be used by any other magician. These instruments would not be effective even if they were to fall into the hands of a magician who is completely conversant with the holy sciences of magic, unless he charges and consecrates the magical instruments anew for himself.

In the chapters that follow, I shall describe the most important magical instruments and their symbolic analogies as far as their practical use is concerned, and how they are to be generally used in a ceremonial magical operation. If it seems desirable and necessary, any magician, on the basis of my instructions, can make his own additional magical aids for particular magical purposes, and I shall supply the guidelines as to how he is to proceed.

Chapter 5

The Magic Circle

All books that deal with the subject of ceremonial magic and give accounts of invocation and evocation of any kind of being stipulate that the magic circle plays the most important role. There are hundreds of instructions available on how to make magic circles for a wide variety of purposes. For example, instructions can be found in works such as the *Albertus Magnus*, the *Clavicula Solomonus*, the *Goetia*, Agrippa, *Magia Naturalis*, in the *Faust Magia Naturalis*, and in the ancient grimoires. In all these books the instructions given are always the same: all one has to do when summoning a being is to stand in the circle. But rarely is there an explanation for the esoteric symbolism of a magic circle. I shall therefore explain the magic circle in detail to the seriously aspiring magician in accordance with the analogies and the universal laws.

A true magic circle is a symbolic representation of both the macrocosm and the microcosm, in other words as far as the microcosm is concerned it is a representation of the perfect human being. A circle indicates the beginning and the end, and therefore the alpha and the omega. Furthermore, it depicts eternity, which has no beginning or end. As such, the circle is a symbolic diagram of the Infinite, of the Divinity, in all its aspects, that can be understood by the microcosm, which means by a true initiate or a magician who has successfully completed all the exercises in *Initiation into Hermetics*. In other words, it is understood by a perfected magician. The drawing of a circle symbolizes the Divinity in Its perfection, to come into contact with the Divinity, namely when the magician stands in the center of the circle, whereby, symbolically expressed, the

connection with the Divinity is graphically represented. For the magician is a connection with the macrocosm on the highest level of his consciousness. It is therefore completely logical from the point of view of true magic for the magician to stand in the center of a magic circle with the awareness of being at One with his universal divinity. This clearly shows that the magic circle is not only a diagram for protection against undesirable negative influences, but it also expresses untouchability and unassailability as a result of connecting one's consciousness with the Highest. Therefore, a magician who stands in the center of a magic circle is protected from all influences, be they good or evil, because he symbolizes the Divinity in the universe. Besides, a magician who stands in a circle is God himself in the microcosm, who rules the beings which are created in the universe and he is the one who exercises his absolute powers.

Therefore the esoteric significance of standing in a circle represents something entirely different than what the conventional books on magic dealing with the matter of evocation, invocation or incantation claim it to be. If a magician, when standing in the magic circle, were not conscious of this esoteric significance — that he symbolizes God, the infinite Being — he would be unable to exert any influence upon a being. At that point, the magician is a consummate magical authority and all powers and beings must be absolutely obedient to this consummate authority. His will and the orders he gives are the orders of the Infinite, of God, and without exception these orders must be respected by the beings with whom the magician comes in contact. Should the magician fail to have this attitude during the magical operation, he will sink to the level of a sorcerer, and he will be merely a mimic, without actually being in contact with the Highest. His magical authority will therefore become questionable. Besides, he will face the danger of failing to gain any respect from the beings that he has summoned, or worse, he may be ridiculed. Besides which, there are all the other undesirable, accompanying problems to which he would be subjected by the powers he has summoned, especially when they are negative beings.

The design and preparation of such a magic circle depends solely upon the individual preference and level of maturity of the particular magician. The diagram, the drawing, and the manner in which the form

of the Divinity is expressed in the circle is based upon the religious ideology of the magician. And that is also why the instructions regarding magic circles which an Oriental magus employs in his magical operations do not apply and cannot be used by an Occidental — because the concepts of an Oriental in regards to infinity and God are quite different from those of an Occidental. If an Occidental magician were to draw a magic circle following Oriental instructions with all the appropriate names of Oriental divinities, then for him the circle would be completely ineffective and the purpose strived for could never be achieved. A magician who is raised in Christian religions or beliefs should never draw a magic circle that is based on the Hindu religion or belief, or one based on any other religion, because it would be an exercise in futility; in other words it would be a wasted effort. The preparation of a magic circle always depends upon the notion and belief of one's own personal concept of God, which in this case has to be represented in a graphic manner. That is why a true magician would never think of drawing a magic circle, performing rituals and following instructions regarding ceremonial magic with which he cannot identify. A similar situation would arise if an Occidental were to wear Oriental clothes in the Occident.

The design of a magic circle should contain that which corresponds totally with the magician's point of view and which is on the same level as his individual maturity; that would be the best choice. A magician who is completely conversant with the harmony of the universe and knows the hierarchy of the universe exactly can also consider these facts when he designs and draws the magic circle. In accordance with the possibilities the diagram has to offer, a magician who is conversant with these matters can include the entire hierarchy of the universe in his circle, and thereby more easily raise his consciousness and more easily establish contact with the universe. It is entirely at the magician's discretion to draw several circles at certain intervals in which he records the hierarchy of the universe in the form of divine names, genii, princes, rulers, angels and all the other powers.

When the magician draws the magic circle, it must be understood that he must meditate accordingly and must also take into consideration the concept of the particular divine aspect. A true magician must know

that divine names are symbolic descriptions of divine attributes and powers. It goes without saying that, when the magician draws the magic circle and records the divine names and the particular powers, he must also take into consideration the appropriate analogy. The analogies include the corresponding colors, numbers, and geographic directions. If a magician does not represent the universe in a completely analogous manner, he allows a gap to occur in his consciousness.

Every magic circle serves its purpose, regardless of whether its design is drawn in a simple or complicated manner, so long as the magician possesses the ability to bring his own consciousness into harmony with the universal consciousness, under which the cosmic consciousness is to be understood. In an emergency, even a barrel hoop could serve the same purpose, provided it is used with the proper attitude and with the complete conviction that this circle represents the universe upon which the magician has to act when standing in the center of this circle.

The magician will conclude that the greater his knowledge in literature, the greater his intellect and the greater his knowledge in any given field, the more complex the rituals and more complicated magical circles will he require in order to have sufficient points of reference. This will enable him to establish contact with the microcosm and macrocosm more easily when he stands in the center of the magic circle. Magic circles by themselves, whether they are drawn in a simple or complex manner, can be designed in various ways to suit the circumstances, the situation, and the possibilities that exist. Therefore they can be very complex magic circles which are based on the hierarchy of the universe, or they can be very simple.

The magician can also work outside in the open air. If that is the case, the magic circle can be drawn on the ground with a magical weapon, such as a dagger or a magic sword. Should the magician work in a room, a magic circle can be drawn with chalk on the floor. A magic circle can also be drawn on a large piece of paper. However, the most practical magic circle is one that is either sewn or embroidered on a flannel or silk cloth. A magic circle prepared in this manner can be used in a room as well as outside in the open air, whereas magic circles drawn on paper tear easily and they can also be damaged in many different ways, especially when

used frequently. The magic circle must be large enough for the magician to move about quite freely. It is of great importance that the magician maintains the appropriate attitude and concentration when drawing the magic circle. If the magician draws a magic circle without the proper simultaneous concentration, he will have a circle but it will not be a magic one. When the magician has a magic circle that is sewn or embroidered on flannel or silk, the circle has to be retraced with his finger, his magic wand or magic weapon with the necessary concentration, meditation and proper attitude. When the magician retraces the magic circle, he must focus his attention magically on the fact that it is not the magical instrument that he uses to retrace the circle, but rather it is the divine ability which is symbolized by the particular magical instrument. Furthermore, while he is in the particular meditative state required for this operation, the magician must be mindful that it is not he who draws the magic circle but that it is the divine Spirit which, through the magician's hand and through the magical instrument, actually forms the circle. It is therefore absolutely necessary that a connection between the magician's consciousness and the omnipotence, the Infinite, has to be established through meditation and influence each and every time before the magic circle is drawn or traced.

A trained magician who has successfully completed the practical exercises of the first Tarot card in accordance with *Initiation into Hermetics* has learned, in one of the steps contained therein, how to become conscious of one's spirit and how to act consciously as a spirit. It is not difficult for a person who has successfully completed the aforementioned practical exercises to imagine that not he but the divine Spirit in all His highest aspects is drawing the magic circle which he desires. It is obvious to the magician that when two human beings perform the same task, the effects in the invisible world are not the same. For example: a sorcerer or a dabbler in magic who does not possess the required maturity will never be able to draw a circle in the true magical manner.

A magician who is well-versed in the Kabbalah can draw a second circle in the shape of a serpent inside the first circle. This inner circle should be divided into seventy-two sections, and the name of the relevant genius must be inscribed on each of the seventy-two sections. The names of the genii together with their analogies are to be drawn magically while

pronouncing these names correctly and in the proper manner. Should a magician be working with a flannel or silk cloth, the names must be sewn on or embroidered in Latin or Hebrew. In my third book *The Key to the True Kabbalah*, the genii, their analogies, effects and how they can be employed are explained in detail in the practical part of that work. An embroidered magic circle has the advantage that it can easily be placed on the floor or ground and folded up without drawing and charging it each time it is used. The serpent that represents the inner circle is not merely a replica of a circle, but, most importantly, it represents the symbol of wisdom. In addition, the symbol of the serpent has several other meanings, as, for example, the strength of the serpent also represents the powers of the imagination, etc. It would, however, exceed the scope of this book to fully describe all its aspects.

A Buddhist initiate who draws his mandala by placing his five deities in the form of figurines or in the form of diagrams on their appropriate emanations meditates on each individual deity and thereby influences himself. This, too, is a magical ceremony which actually is a true prayer to the Buddhist deities, and from our point of view it can be considered a magic circle. However, it is not necessary to go into this matter any further, because enough information has been published in the Oriental literature about this practice of magic, some of which is available in exoteric publications, while other information is available in more secret manuscripts.

The magic circle offers many possible uses. It serves for the evocation of beings or entities, but also as protection against invisible influences. At times a magic circle does not have to be drawn on the ground or floor or placed on the floor in the form of paper, a flannel or silk cloth. It can occasionally be drawn in the air around oneself with a magic weapon, a magic wand or magic sword, with the firm conviction that this releases the particular universal attribute of protection which is desired. Should there for some reason be no magic weapon available, a magic circle can be drawn with the finger or the hand with the proper attitude and conviction, which means in connection with God.

The possibility also exists that a magic circle can be drawn merely with one's imagination. In accordance with the power and the effect of the

imagination, the magic circle expresses itself either on the mental or astral plane and indirectly also on the physical plane. The binding power of the magic circle is commonly known in magnetic magic. A magic circle can also be produced with the help of the accumulation of the elements or with the help of the accumulation of light. Pertaining to the magic of evocation and the invocation of beings, it is advisable to draw an additional smaller circle or a pentagram with the point facing upward or facing the altar¹ in the center of the magic circle, thereby symbolizing the small world; or in other words symbolizing a human being as a true magician.

The instructions in books that describe the magic circle always warn that during evocations or invocations the magician should never step out of the magic circle. The significance of this warning is that a magician should never interrupt the contact or the bonding consciousness with the Absolute or with the macrocosm. Whenever a magic circle is employed or when the summoned being stands in front of the circle during a magical procedure, it should be a matter of fact that the magician should not physically step out of the magic circle until the being has been dismissed and not until he is finished with the magical operation.

It should be obvious by what has been said thus far that, when working with ceremonial magic, a true magic circle cannot be replaced with anything else. A magician will always see the magic circle as the highest symbol in every respect.

At this point, it would be superfluous to draw an actual diagram of a magic circle, because, on the basis of the information given here, every magician will know what to do. All that is to be done now is to put the information given here into practice. The magician should never forget what matters most: his entire attitude in respect to the magic circle. Only when he has achieved within himself the cosmic contact through meditation and imagination, i.e. when he has established his bond with God, only then has the magician the qualifications to enter the magic circle and only then is he ready to begin his work therein.

¹ See the picture of the Priestess, the second Tarot card. - ED

Chapter 4

The Magic Triangle

In contrast to the magic triangle, the magic circle is the symbol of infinity, of a bond with God, the Alpha and the Omega. The triangle represents the symbol of manifestation, the symbol of everything created, in short, of everything that has come into being. It would be impossible to do any ritual or ceremonial work without the proper knowledge of the symbolism of the magic triangle as well as all the other magical aids.

In all the books on ritual invocation or in the grimoires you will find a general statement that the particular spirit, being or power summoned is to manifest in the triangle. However, the manifestation of a being in a triangle is only one aspect of ritualistic magic, because a being cannot completely manifest itself if the magician does not understand the entire symbolism of the magic triangle. In order to understand this symbolism properly, one must be fairly well conversant with the Kabbalah and have complete knowledge of the secret of the number three. The more that is known about the analogies of the mystical number three, the more profoundly can one penetrate into the symbolism of the triangle and what it represents, and hence the summoned power may manifest more easily. It would exceed the scope this work were I to detail the entire symbolism of the number three and all its correspondences. However, I shall offer some encouragement that may serve the magician as a guiding principle.

Above all, the triangle is a diagram of the three-dimensional world, by which we understand the mental, astral and the physical or material worlds. Any power that is summoned and that is projected outside into the physical plane must pass through the three planes mentioned above. The diagram shows an equilateral triangle where the tip or the triangle² faces upward, similar to a pyramid. And it gives us to understand, when looking at the triangle from above, that from one point two powers diverge sideways in two directions and each power ends up in a line that has its restriction. The overall picture of these two diverging lines represents the two universal powers, which are the plus and the

² Take a look at the triangle in the altar of the second Tarot card. - ED

minus, electricity and magnetism. The two lines are then united by the base line. This symbolizes the manifested causal world, which, from an astrological point of view, characterizes itself as Saturn, as the number three. On the mental plane the number three symbolizes the will, the intellect, and feelings. On the astral plane it symbolizes power, lawfulness and life, and on the physical plane, as already mentioned, the plus and minus and the neutral. Therefore, the triangle with its lawfulness reflects itself in all things and in every respect, because it is the beginning of everything created, and the primary cause of everything comprehensible. The number three, the symbolism of the triangle, plays one of the most important roles in all religions. For example, in the Christian religion it represents the Trinity: God the Father, God the Son, and God the Holy Ghost. In Hindu teachings it represents Brahma, Vishnu and Shiva: the Creator, the Preserver, and the Destroyer. Hundreds more of these symbolic analogies could be listed. But in this case it has to be left to the magician's own discretion to penetrate more deeply into this symbolism and all the relevant analogies. For the magician the equilateral triangle always remains a most important and worthwhile thing to know, because the equilateral triangle represents a universal symbol in magic, next to the magic circle.

A magician could never summon a particular power or being into a circle — it must be in a triangle — because the circle represents the symbol of infinity, not the symbol of manifestation. A magician should never ignore this basic concept. However, he could summon a being or a power into a form or design other than a triangle, which is often the case with lower beings. But when it comes to higher powers and higher beings a magician will never omit to have the proper diagram drawn, in this case the triangle, right next to the circle. The aspiring magician now knows that a circle is the diagram without limits, whereas the triangle is the first diagram that is limited by space, into which a being or a power, etc., can be projected.

When the magician is engaged in a magical evocation, he must be certain that the triangle is large enough for the power or entity that has been evoked, so that it does not protrude or tower over and beyond the triangle. He must also be certain that during the evocation the powers

that he evokes into the triangle are completely obedient to him, and that he himself, while standing in the circle, represents a higher and superior power and that through the circle he also represents a divine universal concept. That is why a being that is summoned into the triangle cannot leave the triangle without the specific permission of the magician, or when expressed in the proper terminology of magic, without abdication. As for the shape of the triangle, it does not necessarily have to be an equilateral triangle; it can also be an acute or a right-angle triangle.

When the magician works outdoors, he can also draw the triangle with a magic sword or dagger in the same manner as described when drawing the circle. The triangle must be made of the same material as the circle. Should the circle be embroidered or sewn on flannel or silk, then the triangle must be embroidered or sewn on the same cloth as well. The triangle has to be traced magically with the consciousness of the astral and spiritual hand and not with the physical hand, similar to the procedure described in the previous chapter, "The Magic Circle." Otherwise the triangle will be ineffective and it will not exert the expected influence upon the summoned power or being. During this procedure, the magician must meditate that the manifestation of the summoned power or being will come about through the triangle as the highest symbol. The magician will soon conclude that the more he knows about the symbolism of the triangle, the greater the influence will he be able to exert upon the power or being summoned. Furthermore, a great advantage is offered by the certainty that the magician, when drawing the triangle, must be fully conscious of the fact that he has already bonded with the Divinity within himself, which is called forth through meditation or through the imagination. Therefore the magician does not draw the magic triangle himself; instead, the Divinity he has called forth within himself is doing so. It is highly recommended that the triangle be traced with a magic weapon each time it is used, to constantly revive the analogy in the triangle itself and in the consciousness of the magician. In the case of a triangle that is drawn on paper or embroidered or sewn on cloth, the lines of the triangle are gently traced with a weapon. In the case of a magical operation that does not require a magic weapon, the triangle can be traced either with a magic wand or with the index finger.

Usually the seal or talisman of the being to be summoned is placed in the center of the triangle. This is done because the seal or talisman expresses the symbolic significance of the being. In another chapter of this book I describe in detail how to make these seals and talismans. A competent magician can place an appropriately charged fluid condenser into the triangle instead of a sigil. The fluid condenser is to be poured into a shallow container or saucer. The magician can also use blotting paper that is impregnated with a fluid condenser, which has to be charged accordingly for the purpose of the manifestation of the particular power or being. It is left to the individual magician as to which of these two possibilities he cares to choose. These details do, however, depend upon the kind of powers or beings the magician wants to contact and make manifest.

In *Initiation into Hermetics*, fluid condensers, liquid and solid, simple and complex, are fully described. In accordance with their purpose and analogy, the magician may use either simple or complex fluid condensers.

The magic triangle is thus the connecting diagram for the power or being that the magician wishes to contact. At times the triangle serves several purposes. First of all, it serves to establish contact with the desired beings. Secondly, it evokes a very particular being from the macrocosm into our physical plane. Thirdly, it condenses or manifests the particular being to such a degree that this entity can even call forth effects on the physical plane. All this depends upon the wish of the magician, whether the being or power that is summoned is to be effective on the mental, astral or physical plane.

In accordance with the principle set forth in this book, and with which the magician is by now quite familiar, any being or power can only be effective in the sphere into which it is summoned and condensed. For example, a being that is projected into the mental sphere cannot influence the physical world; it can only be effective on the mental plane. The same applies to the astral and physical planes. The reader will find in the following chapter more details regarding the secret of materialization from one sphere to another.

Chapter 5 The Magic Censer

Many people mistakenly believe that the being or power to be summoned should materialize by the mere burning of incense and by uttering the names, and when their efforts are met with complete failure or only partial success, they become very disappointed. What is even worse, at times they even fall victim to their own fantasies as well as various kinds of hallucinations. For this very reason, I shall reveal to the reader the great mystery and the symbolic significance of the censer.

The symbolism of the censer conceals the mystery of the materialization of the desired being or power. Only a few initiates possess this knowledge; that is why so many evocations fail whenever an attempt at exteriorizing a being is striven for. A clear example of this kind of one-sided, inadequate procedure would be the analogy of a fish. What would happen if we take a fish out of its element, water, and assume that the fish will continue to live in the element of air? We should not be surprised that the fish must perish. This applies to the citation of beings and powers also. Should you wish to summon a being from the invisible world into our physical world, you must have the ability to create a compatible atmosphere for that being. It is likewise impossible for a human being to enter into a finer atmosphere with his physical body without the proper previous preparations. Should the magician possess the proper abilities, namely a strong will and a firm belief, he can call forth a vibration in his own microcosm that is appropriate for the being, and thus he may establish contact with that being. This is similar to the explanation I have given in my first work, *Initiation into Hermetics*, in the chapter dealing with mirror magic. Despite that, under these circumstances a being would never be able to transfer to our physical world and be effective here. Only high intelligences, i.e. high spirit-beings, have the ability to prepare their own environment where they can materialize; in this particular case, it is magic triangle. However, they must know and understand how to use the laws of the physical world just as well as a high initiate who understands and is in control of the laws of the spheres that lie outside of our Physical world.

In a case where a high spiritual being prepares all the conditions necessary to project by itself, the magician has no possibility of controlling that being with his will for his own use, not even if he has generated the form of the Divinity within himself. He will have to come to terms with the fact that such a being will never completely acknowledge his magical authority. Instead, it will have the freedom to choose to deceive the magician and refuse to obey him. This kind of evocation, in which the being generates its own atmosphere, is unfortunately used by sorcerers who, partly due to total ignorance and partly due to inadequate magical development or other reasons, do not understand how to prepare the so-called magic space for the summoned being. A being that is summoned in this manner will in most cases opt to refuse to obey the sorcerer. And it will deceive him or even compel him to enter into a pact, not to mention all the many other threats and dangers to which the sorcerer will be exposed and subjected by that being. The events that occurred in the case of Dr. Faust and Mephisto are and remain an unmistakable example of this kind of invocation. Later in this book, I shall explore this situation somewhat more. Similar situations and events have taken place hundreds of times or more over the course of centuries, when careless people have made such attempts. The only difference here is that they did not become as famous as Dr. Faust, and hence remained unknown. A true initiate who knows and considers all these guidelines as well as all the analogies necessary for ritualistic magic will never be subject to such a tragedy. It is therefore a prerequisite to be completely conversant with the symbolism of all magical aids and also to have a thorough understanding of this, in order to be in complete control of these entities.

The censer symbolizes the materialization of any particular being. Before the magician can proceed to summon a being, he must create the atmosphere that is required for it. Under no circumstances should he rely upon the being itself to generate its own particular atmosphere, for this might make the magician totally subject to the being's influence.

In the oldest mysteries, the "creation of an atmosphere" for any desired being, of whatever station, referred to the manner in which the magician prepared and created the appropriate atmosphere inside the magical working space. A variety of instructions were applicable to this

procedure. There are today papyrus scrolls in existence from ancient Egypt which detail the practice of preparing such an atmosphere in the magical space. However, the ignorance of the people who deciphered the symbolism of these scrolls contributed to the fact that they remain either completely unnoticed or completely misunderstood.

In order to prepare the magical room, space, or place for the materialization of a being with the symbolism of the censer, the magician must impregnate that room or space according to the method described in *Initiation into Hermetics*. In this work, I describe the method of impregnating a room or space and charging it for one's own purpose (or that of someone else) on the physical plane. I also point out that the impregnation of a room or space — in other words, the preparation of the magical area in which the desired entity is to manifest — and the preparation of the censer is a matter of the utmost importance. The impregnation of the space itself and the location where the particular being is to manifest depends upon the kind of power with which one works. Surely, no one would entertain the thought of charging the space with the Earth principle if he is working with the Fire element, etc. Not only would this be foolish, but it would also be, above all, unlawful. For example, should the magician work with the beings of the elements, then the space in which these beings are to manifest must be charged with their particular element. Gnomes or Earth spirits, being of the element of Earth, can only manifest in an area that is charged or filled with the Earth element. Water spirits can manifest only in a room that is charged with the Water element. Air spirits or fairies manifest only when the spiritual astral Air element prevails in a room or place. Salamanders or Fire spirits manifest only in an area that is charged with the Fire element. Higher beings and intelligences require a room that is permeated with light. The light must have the color that corresponds to the being's planetary analogy. Beings that are outside our planetary system manifest only in a pure white light.

The magician generates the required color of the planetary light through the power of the imagination. For example, beings of the Saturnian sphere appear when the light vibrates in violet. The beings of the sphere of Jupiter appear only in a vibration of blue light. The beings of the Sun appear only in a vibration of golden light. The beings of Mars

appear only in a vibration of red light. The beings of Venus appear only in a vibration of green light. The beings of Mercury appear only in a vibration of orange light, and the beings of the Moon appear only in a vibration of silvery light. When the magician works with positive beings of the individual spheres, then the color of the shining light should not be vibrant; instead it must be faint. The darker the color, the more difficult it is for a positive being to manifest. When the magician works with negative beings, the color has to be rich and considerably heightened. Should the magician coerce a positive being into an impregnated room where its color vibrates in a darker shade, even if it is the appropriate color, and should he expect the being to be effective there, it can easily happen that a negative being of the same planetary sphere may take on the shape of the positive being and pretend to be that being. The being that appears always has the character traits of the particular color. Lower beings require a darker color, a slower vibration than the higher beings, because the higher beings require higher vibrations and therefore a purer color.

When a magician works outdoors with the power of his imagination, he must create a room of a specific size, which has to be impregnated. Should he work indoors, then the entire room has to be filled with the appropriate element. The impregnation is carried out either by means of lung and pore breathing in conjunction with the powers of the imagination, or merely with the imagination alone. The inhalation of the particular element or the particular color of light is carried out through the physical body of the magician, who accumulates the particular element or light in his physical body. After that, he allows the light or the element to emanate directly through his hands, his magic wand, or directly through his pores into the room. In this manner he fills and enlivens the room and thereby prepares it for the entity to be summoned. This practice, the practice of the imaginative light accumulation through the physical body into the room, is used for the citation of beings and powers that serve the magician's own purpose. The same method is employed when the magician wishes to project and condense out of his own body, out of his own soul and out of his own spirit — in other words out of the microcosm — an attribute or power that corresponds with the planetary analogy. Should the magician work with beings that are to serve the purpose of others

rather than the magician himself, then the impregnation of the room is carried out by the magician directly from the universe and only through the power of the imagination. Only when a room is prepared in this manner can the being or power work and condense itself. When the room is sufficiently impregnated, then the magician can carry out a specific accumulation in the triangle and form the shape of the summoned being with the aid of his imagination. The power of accumulation, also called "dynamism," of the appropriate element is of the utmost importance here, because the effectiveness of the being depends upon it. For physical effects or influences during the accumulation, the magician can burn a small amount of incense composed of ingredients that are harmonious with the particular planetary being.

Should the magician wish to bring forth especially strong physical effects, then accumulated electric fluid or magnetic fluid must be introduced into the created shape during the burning of incense. The magician can also banish either the electric or the magnetic fluid in a fluid condenser — or possibly even both together, the electromagnetic fluid — which the being can then make use of in order to be physically active. This method is explained in *Initiation into Hermetics* in the chapter dealing with volting. If, during the process of materializing a being, the magician does not insist on forming a particular shape for the being, then the being will work amorphously or even take on a shape of its own choosing. In this case, depending on what is required, either a liquid or a solid fluid condenser has to be placed into the triangle. Then the appropriate electromagnetic volt has to be formed on the surface of the particular fluid condenser that contains the wish, so that the being may make use of this power in order to call forth the desired effects. This wish is projected into the volt by concentration, called wish-concentration. The instructions on how to generate a volt in the shape of a sphere, where the inside is electric and the outside magnetic, can be found in *Initiation into Hermetics* in the chapter mentioned above. In this instance, all the laws must be taken into consideration, such as the length of time of the effect, and so on. The Physical burning of incense with the appropriate ingredients only achieves a weak formation of the electromagnetic fluid. In the beginning, the magician makes use of this method if and when he requires the appropriate

mental support in this respect. However, for a magician who is in control of all the laws, this procedure is not absolutely necessary.

The use of narcotic incense, which is mentioned in many books on invocational magic, is reprehensible from the proper point of view of a true magician, because apart from the fact that they contain poison, opiates do not summon the desired being. Instead, they produce hallucinations and subconscious projections of the desired being. On account of these effects, a magician will never endanger his health with such experiments.

If the magician wishes to summon departed human beings, or beings who are in the Akasha or the astral world, and have them appear before him, or if he wishes to use them for other purposes, he must impregnate a room with the Akasha and generate the electromagnetic fluid as a volt and use it in the manner described above. I shall describe the practice in another chapter dealing with necromancy.

Chapter 6 The Magic Mirror

In the literature which has been thus far available, magic mirrors have been recommended for use in ritualistic magic only now and again. This is because the use of fluid condensers in regards to magic mirrors was known only to a very few initiates who protected this knowledge as a great secret.

The magic mirror is not absolutely essential. However, the magician should not forego the opportunity of using such a good aid in his work, especially when he works with less intelligent beings or powers. The magic mirror can at times even replace the magic triangle, for a magic mirror that has been treated with a fluid condenser is by far more advantageous. If the magician does not have a magic mirror available, he can also make use of an optical magic mirror.

In *Initiation into Hermetics*, I dedicated an entire chapter to the various uses for which a magic mirror may be employed. That is why I here describe only briefly the purpose which the magic mirror serves to make the task of evocation easier. The magic mirror can be employed for

the purpose of contacting beings and powers and making them visible. It can be used for ritual magic as follows:

1. To accomplish this, the magic mirror is placed either into the magic triangle or outside the triangle at its uppermost tip, which is by far more advantageous. This is followed by charging or impregnating the magic mirror with an accumulation of the desired power. This is then followed by the wish-concentration for the particular purpose through the imagination into the accumulated power, the volt, before the actual evocation.

2. The impregnation of the room can be accomplished with the aid of the magic mirror; all the while the required dynamism is automatically maintained during the entire evocation without the magician having to pay particular attention to it. This allows the magician to focus his attention completely upon other phases of the ritual, for example upon the materialization or viewing of the being. In this particular case, the mirror is placed in the corner of the room so that the influence pervades the entire area.

3. The mirror can also be employed as an attractive magnet for the summoned being. However, for this purpose the fluid condenser on the surface of the mirror has to be charged through the imagination accordingly. In this case the mirror has to be placed in the center of the magic triangle or at its uppermost tip.

4. The magic mirror can also be used as an accumulator into which, by means of the imagination and through accumulation, enough qualitative and quantitative powers are concentrated so as to enable the being to call forth the desired effects. At this point it is not important as to whether the being takes on a visible shape through the accumulated power, or whether another effect is to be brought forth. It all depends upon the wish and will of the magician.

5. The mirror can also serve as a telephone. To accomplish this, the fluid condenser has to be charged with the Akasha and with the wish-concentration (imagination), through which a timelessness and spacelessness is established. The evocation is uttered into the mirror, in which manner the magic mirror is transformed into an astral wireless

telephone. This method allows the magician to summon a power or a being that may also speak out of the mirror. The magician hears the voice as if through a loudspeaker, not only mentally or astrally, but at times physically as well. All this — how and in which particular sphere the magic mirror is to function — is at the discretion of the magician. A magic mirror that has been charged for the physical sphere may even allow those who are not magically trained to physically hear the voice of a spirit. As a point of interest, two magicians who are equally well-trained can converse by this method over the greatest distance, and they can communicate mentally and astrally and physically. They can hear everything with their physical ears just as if they were to use a radio transmitter.

6. The magic mirror also offers another possibility when practicing ritual magic; it can be used by the magician to protect himself from undesirable influences. The most common method used in this particular instance is the accumulation of light-energy. During charging, the wish-concentration must be focused on restraining all undesired influences. The magic mirror that is charged in this manner must have such emanating powers that undesirable beings (larvae, schemata etc.) cannot even come near the magician's sphere of operation, much less enter it. In this particular instance, the magic mirror must be placed in a position whereby it can emanate in the entire area of operation.

In most cases, the magician will only make use of one mirror, namely for the task which seems to be the most difficult. However, when it comes to ceremonial magic the magician can, if he wishes, make use of several magic mirrors as aids for his purposes in order to make his work easier.

Chapter 7

The Magic Lamp

Much has been written about the magic lamp, which is also known as the *laterna magica* in many grimoires and in the oldest books that deal with the evocation of spirits. The magic lamp is also a very important tool in

the practice of ritual magic, and that is why the magician will certainly ail himself of this magical aid. The magic lamp is the symbol of enlightenment, cognizance, experience and intuition, and also of the inner light. In short, the magic lamp represents all symbolic analogies of the light. From a Hermetic point of view the lighting of the lamp denotes the lighting the magician's inner light and kindling it into a flame. By the color we understand the quality, vibration and oscillation of the light, and this also belongs to the mystery of the magic lamp. The quality of a being, of a plane or sphere, expresses itself in the quality of the color — it can be pure or mixed, depending always on the character of the being. The purer, brighter, clearer and more gleaming the atmosphere of a being, plane or sphere turns out to be, the higher, more intelligent and purer the quality with which you are dealing. Lower or negative beings make themselves known through dark and dull colors, i.e. through an impure color.

It is quite important for a magician who works with ritual magic to be well informed about these matters. By making use of the magic lamp he expresses enlightenment symbolically. When the magician works with beings, the light of the lamp has to emit the color that is compatible with the being; this can be achieved with appropriately colored glass or colored transparencies. For example, when the magician works with the beings of the Fire element, the light of the magic lamp must emit a ruby-red light; therefore the magic lamp must be fitted³ with a ruby-red glass. In the case of the spirits of the Air element or fairies, a dark blue light is required, and therefore the lamp has to be fitted with a blue glass or blue silk so that it emits a dark blue light. The Water spirits or undines require a green light. When it comes to the Earth spirits, they require a yellow or brownish colored light. The Akashic color is the color of the universal light; therefore the magic lamp has to emit a violet light. High beings or intelligences from outside our planetary system require a white light, whereas planetary intelligences from our solar system require a light that corresponds to the color of their particular planet. Therefore, beings from

Saturn require a light violet or an ultramarine light, beings from Jupiter a

³ Some magic lamps can be filled with various colored glass which slides in. Or the lamp can be covered with colored glass, silk or cellophane, depending on what is available. - ED

blue light; beings from Mars a red light; beings from the Sun a yellow light; beings from Venus a green light, beings from Mercury an opalescent light, and beings from the Moon a white light. Only under the rarest circumstances can operations in ritual magic be performed with everyday artificial light (electric light), because physical electricity has disturbing effects on the astral oscillations that vibrate in the room during these magical operations. Usually the *laterna magica* or magic lamp uses a candle or oil as a source of light. An ideal light is a spirit flame (alcohol). The fuel or alcohol is prepared by mixing one-third dry chamomile blossoms by volume to two-thirds alcohol. This mixture has to steep for eight or nine days in a well-sealed glass container, after which it has to be filtered. This fuel is also a good fluid condenser which the magician can charge with his will in order to achieve better results. When spirit of wine or fuel which has been charged is burned in the magic lamp, it produces a more favorable atmosphere and therefore also achieves better results.

This spirit flame can also be charged when practicing clairvoyance, or when the magician works with the magic mirror or other astral magical operations where electric light causes a disturbing influence. Should the magician work in a closed room, the lamp can either be placed into the magic circle or into a corner of the room. However, the best solution is to affix the magic lamp directly above the head of the magician, through which the entire room is evenly illuminated. While lighting the magic lamp, the magician must meditate, so that the inner light of his soul and spirit ignite simultaneously.

Chapter 8

The Magic Wand

In ritualistic magic the most important aid has always been and remains the magic wand. Since time immemorial, magicians (and sorcerers too) have been depicted with a magic wand. Charlatans, stage illusionists and prestidigitators make use of the magic wand to this day, using it in the performance of their tricks. Whosoever thinks that merely taking a magic wand in one's hand is sufficient to produce miracles is severely mistaken. I shall give the reader a description of the symbolic significance and the

synthesis of the magic wand from the magical point of view, as well as its theoretical and practical applications.

Above all, the magic wand is the symbol of the will, the power and might with which the magician exerts his influence upon the particular sphere for which the magic wand was made and charged. That is why a magician possesses not just one magic wand for his practice, but as many as he requires, depending on what he intends to do and what he endeavors to achieve.

The actual purpose of a magic wand is to help the magician project his will through the wand to the outside in every sphere or plane. He may have magic wands for the following purposes:

1. To influence any number of beings, whether human or animal.
2. To heal the ailing and the afflicted and to remove unfavorable influences.
3. To summon high intelligences and for the invocation of demons and spirits.

The claim that the magic wand symbolizes the absolute might of the magician is completely justified. Whosoever completely understands the mystery of the magic wand to its fullest extent will never work in ritual magic without this tool. It would exceed the scope of this book were I to mention all the possible uses of the magic wand. The reasonable student should be satisfied with the hints mentioned here, and they shall serve as a guiding principle. However, he can increase his knowledge tremendously on this subject through meditation.

The material used to make the wand is of no consequence. A magic wand is a condenser which is charged with the magician's will and expresses a particular power. There are common or simple magic wands and there are complex ones. The common magic wands are made or carved from wood. The wood chosen for the wand must serve the particular purpose. Hazelnut and willow are used for divining rods (a divining rod is a variation of the magic wand). A wand that is made from the wood the ash tree (*Fraxinus excelsior*) can be used for all magical operations. However, for ritual magic the magician prefers to charge this kind of wand

only for the treatment of ailments. A magic wand that is made from elder wood (*Sambucus nigra*) is analogous to Saturn and as such is especially effective to summon, name or invoke spirits from the elements and to summon demons. Magic wands made from willow rods can be used for any purpose and for any magical operation, since willow is an excellent fluid condenser. Any observant reader will remember that willow, on account of its high water content and receptivity of water, attracts lightning. An old European proverb states that it is best to avoid willow trees during a thunderstorm or when there is lightning, and one should seek refuge under a beech tree instead. Oak and acacia are also excellent materials for making magic wands.

It is a simple matter to prepare a magic wand from the various woods mentioned here. Cut a branch off the particular tree, one that is approximately 1/2 inch to 1 inch (1 - 2 cm) in diameter and 15 to 20 inches (30 — 50 cm) in length; remove the bark and make the wand as smooth as possible. Quite often, the best time for these magic wands to be cut from the tree is calculated astrologically. This may be done at the discretion of the magician should he be knowledgeable in astrology; however, it is not necessary, because a magician is aware of the fact that the stars influence but do not compel, and a sage controls the stars. Therefore, every person has the ability to prepare such a magic wand from the aforementioned wood. Should it be the intention of the magician to prepare a magic wand for ritualistic purposes, it is highly recommended that one should use a brand new knife for cutting the branch from the tree. The knife can then still be used for other ritual purposes or magical operations. However, it should not be used for any other everyday purpose, for example in the kitchen, etc. Should the magician, after he has prepared the magic wand with that particular knife, be of the opinion that he does not want to use the knife anymore, he should bury it somewhere, so that no other person has access to it.

Another type of magic wand is one made out of a steel magnet and requiring an insulated handle. A steel rod of 15 to 20 inches (30 - 50 cm) in length, and which has a diameter of approximately 3/8 of an inch (1 cm), is required. The steel that is best suited for this kind of magic wand is electro-steel, steel for magnets. This electro-steel rod has to be

highly polished and must then be nickel-plated to prevent it from rusting. Once the steel rod has been nickel-plated, it must be magnetized with an electric coil in the same way that horseshoe magnets and magnets for electric motors are magnetized. The more powerful the physical attractive force of the magnet, the better the magician can work with it. The magician does not merely have a very powerful steel magnet, he also has an excellent magic wand that can be used for many magical and magnetic experiments. It is important to know which end of the magic wand is the north pole and which end is the south pole. The north pole must be marked with a plus sign and the south pole with a minus sign. The center of the wand has to be insulated. Therefore, the magician can wrap silk around the wand as wide as his own hand, the average being approximately 3 to 4 inches (8 - 10 cm). He can also use a rubber hose or a hollow wooden handle, which he can slip over the steel wand. A wand of this kind allows the magician to call forth many different kinds of magnetic and magical phenomena. I shall now give the reader a few examples.

When the magician works with the electromagnetic fluid from the universe, and he wants to condense it physically to a very high degree, in order to accomplish this he takes the wand in such a manner that it rests with the plus pole in the center of his right palm, and the minus pole in the center of his left palm. In other words, the ends of the wand rest in the center of each palm. Whereupon he directs the electric fluid with his imagination from the universe through the right side of the wand into his body. The plus-radiation or Od-radiation that exists in the wand will condense to a tremendous degree as a result of the similar vibration of the plus pole. Therefore it will be easier to accumulate the electric fluid in his body. The magician has to follow the same procedure with the magnetic fluid through the left side of the wand, the south pole. The magician now condenses the electric fluid which he has accumulated in his body to such a degree into the plus space of the wand that he can assert his influence with the wand directly on the physical plane. This applies of course to the magnetic fluid as well, which he can accumulate in the left side of the wand; this is the negative pole radiation. However, the center of the wand, which is insulated, will remain neutral. If the magician now concentrates wish through the imagination into the electromagnetic fluid that has

accumulated in the wand, he has actually transformed this wand into a magical magnetic-electric wand. By means of the electromagnetic fluid which emanates brightly from this wand, anything can be realized on the physical plane. Initiates choose this kind of wand to influence people afflicted with ailments, to heal the ailing, and for all magnetic phenomena. The magical electromagnetic wand is, in accordance with universal laws, an excellent condenser with the same oscillations as the universe itself, but in a more refined form. Whosoever meditates thoroughly on this subject will, without much effort, come up with a number of other methods on the basis of the universal laws by means of the magic magnetic wand. For example, the magician, like an antenna, will be able to either draw the fluid from the universe and accumulate it in his body or pass it on to other people far and near through the imagination. The wand will become an indispensable aid for the magician, because the plus and minus energy which is concentrated into the wand will assist him in calling forth the same oscillations in his own electromagnetic fluid.

Furthermore, there are magic wands that are filled with solid, liquid or compounded condensers. Much can be said about the manner in which they could be prepared and the methods that could be employed. However, I shall only mention a few which will serve the magician best.

Take an elderwood rod of about 12 to 20 inches (30 - 50 cm) in length and 3/8 to 3/4 inches (1 - 2 cm) in diameter, remove the bark and use sandpaper to smooth it out. After that is done, remove the pith; this then gives you a hollow elderwood rod. Seal one side with a cork and sealing wax, and pour in a fluid condenser, i.e. a liquid condenser or whatever you may require, into the opening on the other side. This side has to be hermetically sealed as well. At this point, the elder rod is ready for use. You can prepare rods from other kinds of wood such as ash, hazelnut, willow, and oak in the same manner. However, these kinds of wood do not have pith, and that is why a hole has to be drilled through the center. A long, fine drill will be required, so that you have a hollow space through the entire length of the rod. And of course, instead of a liquid fluid condenser, a solid fluid condenser may also be used, the same condenser which is used for magic mirrors. There is a description of the preparation of all these fluid condensers in Step VIII of *Initiation into*

Hermetics. The magician also has another possibility: instead of a solid or liquid fluid condenser, he can use blotting paper that has been saturated with a fluid condenser. After the blotting paper has been properly dried it must be charged, rolled up, and carefully inserted into the hollow space of the rod. However, wood has one disadvantage over other materials, in that wood deteriorates with time, especially when it contains a fluid condenser and becomes porous. Therefore it is advisable that the magician replace the wooden rod with a metal one. Among the metals, the best are those which are good conductors for heat and electricity. The ideal metal for this purpose is a copper pipe, with a diameter of $\frac{3}{8}$ to $\frac{5}{8}$ of an inch (1 - 1 $\frac{1}{2}$ cm). In order to avoid any oxidation of the metal, the magician can have it nickel-plated, chrome-plated or tin-plated before it is filled with the fluid condenser. One opening of the copper pipe must be immediately soldered closed, whereas the other opening must be soldered closed immediately after it has been filled with the fluid condenser. This copper pipe makes an excellent magic wand, because it can be used for any purpose. Magicians who alternately work with the magnetic and the electric fluid would do well if they prepared a metal wand made with an iron or a steel pipe with fairly thin walls for the magnetic fluid, and a copper wand for the electric fluid, as mentioned above. An experienced magician can work with two wands simultaneously by charging the copper pipe with the electric fluid and the iron or steel pipe with the magnetic fluid. A universal wand is prepared in the same manner, only instead of a copper or iron pipe, a nickel-plated brass pipe is used. Should the magician be financially comfortable, he can use a compounded condenser that consists of semiprecious stones instead of the fluid condenser mentioned above. This fluid condenser and the wand are prepared as follows:

For the electric fluid the magician uses the copper wand. He fills the hollow space with pulverized amber, which for the electric fluid is an incomparable condenser. For the magnetic fluid the magician can fill the steel pipe with pulverized rock crystal instead of the solid condenser, because rock crystal makes an excellent fluid condenser for the magnetic • There is also another possibility whereby two individual small pipes can be soldered together, making one wand. Then one half is filled with the amber powder and the other half with rock crystal powder. In effect,

one single wand contains both fluid condensers in two separate chambers. However, these separate chambers must be connected on the inside by a thin copper wire and a thin iron wire, which must go through the center of both chambers lengthwise. The wand can also be nickel-plated on the outside. With this method, this ideal wand has acquired a fluidal attribute and can therefore be used for any magical operation.

There is yet another possibility: a wooden rod can be adorned with seven rings. The rings must be made from the corresponding planetary metals. They can either be affixed to the wooden wand in the Kabbalistic sequence or the gold ring representing the Sun may be affixed in the middle of the wand while on each side of it are the three rings made from the other metals. The following metals are used in the manufacture of these seven rings:

1. Lead corresponds to Saturn
2. Tin corresponds to Jupiter
3. Iron corresponds to Mars
4. Gold corresponds to the Sun
5. Copper corresponds to Venus
6. Brass corresponds to Mercury
7. Silver corresponds to the Moon

In addition, these rings must be engraved with the sigils of the intelligences of the above-mentioned planets. This kind of magic wand is mostly used for the evocation of the intelligences or spiritual entities of the seven planets. Otherwise, this wand is not superior in its effect to the other magic wands. These examples should give the magician ample information to devise his own variations. The shape and size of the magic wand is of lesser importance. However, what is of the greatest importance is charging the wand for practical use, the description of which follows:

The magic wand can be charged for specific purposes with a fluid condenser, in the same manner as with the magic mirror. There are many possibilities of charging the magic wand. However, they all depend on the wish and on the intention that the magician pursues with his magic wand.

The magician must constantly be conscious of the fact that the magic wand symbolizes his will, his power and his might. Therefore, the magic wand represents a container or, so to speak, a fluid condenser of that power, quality etc., into which he can load the power he desires and also accumulate the power, quality etc., in the magic wand to a very high degree. It does not matter at all if the wand is merely a rod which has been cut from a tree or bush for this purpose, or if it is a complicated wand that is saturated or filled with a fluid condenser. A magic wand can be charged or loaded:

1. with the
2. with attributes, qualities etc.,
3. with magnetism — bio-magnetism etc.,
4. with the elements,
5. with the Akasha, and
6. with the aid of the light fluid.

I shall now give the reader examples concerning the six above-mentioned points:

Point 1: Charging Or Loading The Magic Wand With The Will

Take the wand which you have prepared accordingly into your hand, and concentrate your will as much as you can into the wand, and transfer yourself with your consciousness into the wand until you feel that you *are* the wand. Once you have reached this state, maintain this feeling and concentrate that your whole will power, your might etc., becomes incorporated in the wand. This concentration must be maintained in this manner for at least five minutes without interruption. While you incorporate your will into the wand, you must also think that your will power will set itself immediately into motion as soon as you take this wand in your hands, and that whatever you wish will occur. Once you have transferred your entire will power into the wand with the greatest of tension and your most vivid imagination, bring this procedure to an end by wrapping the

wand in a piece of pure silk. Then store it in a safe place where you keep all your other magical aids.

It is advisable to charge this wand repeatedly, but each time you charge it you must increase the intensity of your imagination. Never forget that you incorporate your entire spiritual will in the wand. It is very important that you limit the time and, if possible, also the space of the power which you have concentrated into the wand. Therefore concentrate your will power into the wand so that as long as the wand exists it incorporates your entire will, your entire might, and remains effective. A wand charged in this manner can be effective until the end of your physical life and, should it be your wish, it can even remain effective beyond your physical death. This kind of magic wand can continue to retain its influence for centuries. The influence can even increase with time provided that, during the charging of the wand, the wish is expressed that this influence increase day by day automatically. In the beginning the wand will only be effective on the mental sphere. After a prolonged period of time and repeated loading the wand will be effective on the astral sphere, and eventually it will also be effective on the physical sphere. The length of time for the wand to be effective on the physical plane, after it has already been effective on the mental plane, depends upon the magician's maturity, development, powers of imagination, and the objective for which he strives and which he wishes to achieve. A magician who is conversant with the Kabbalah knows very well that a realization from the mental plane into the physical world must usually be repeated 462 times. By then the influence from above to below has made its way, i.e. it has condensed from the mental sphere, onto the physical world. Of course, this is not to say that the same success cannot be achieved earlier. As aforementioned, the ability of the magic wand to bring about the realization depends on the wish and the purpose for which it was made and charged. At this point the question could be raised as to why a magic wand has to be charged at all, since the magician's will power alone should actually be sufficient. However, it is a fact that the magician is not always in a position to be able to expand his will with the utmost effort to bring about its necessary projection. There are situations where even the best magician might be exhausted, and consequently his ability to concentrate in an

expansionary way is not always the same, and therefore it would also not be immediate. Whereas a magic wand that is charged well is effective at all times. Hence the magician does not have to exhaust his will, and he can use the magic wand instead, and direct his thought upon the realization of

his wish. However, there is one danger: even an uninitiated person is in the position to realize his own wishes with the magician's magic wand, at the expense of the magician and the magic wand's volt. Therefore the magician is well advised not to tell anyone, not even his best friend, for what purpose, in which respect, and in which manner he has charged his magic wand.

When a magician charges a magic wand with his will it mostly serves the purpose of influencing spirits, entities, human beings and animals, which the magician wishes to bring under his absolute will, so that they obey his might. It does not matter whether they are on the mental, astral or physical plane. Exerting influence is not limited to living beings; this can also be done to dead matter, provided that this was taken into consideration when the magic wand was charged.

Point 2: Charging Or Loading With Attributes, Qualities And So On

Charging with attributes is to be understood as charging with a specific universal attribute, for example omnipotence, or any other particular attribute which the magician requires for his realization on the mental, astral or physical plane. He can project any attribute into the magic wand in the same manner as described in the previous chapter. The same procedure used to charge the wand with the will can be employed when it comes to an attribute, not only by transferring one's consciousness into the magic wand and banishing the attribute into the wand with an accumulation of power, but through the imagination as well. With wish-concentration, the magician can also draw the attribute directly from the universe into the magic wand and compress or accumulate it there. By frequently accumulating or condensing the same attribute into the wand, power or energy which has accumulated in the wand through the

power of concentration eventually becomes a physical power or physical energy. At this point the magician has a magic wand that is an accumulator, very much resembling the kind of accumulator that is charged with high-voltage electric current. It is true that one and the same power or energy can be used for good and evil purposes. However, a magician who has reached this level in his development will never allow himself to entertain or pursue any kind of evil motives, especially if he always wishes to be respected and considered by Divine Providence as a faithful servant.

Point 3: Charging Or Loading The Magic With Magnetism Bio-Magnetism or Prana

In this instance the procedure is the same as described in the previous chapter. In this particular case, however, it is advisable not to transfer your consciousness into the wand when you condense the energy or power. Rather, it should be carried out either through the physical body by way of the imagination or else directly from the universe. The magician cannot forget that terms and time limits have to be set for the power or energy that is contained in the wand and the wish-concentration, for whatever purpose the wand has to serve, and must accompany the imagination. Through repeated charging, the energy or power in the wand becomes effective on the mental and astral planes as well as on the physical plane. Any experienced magician knows that the power from the wand can be transmitted over the farthest distances. When the magician begins to introduce the Akasha Principle between the subject and himself, he has the opportunity to span time and space immediately, and, by means of the magic wand, to transfer the power or energy without further ado upon the intended person with the same influence, intensity and success as if that person were standing right next to him. When the magic wand is charged with vital energy or magnetism, and if the terms or conditions have been properly introduced into the wand (in this case including the idea that the vital energy or magnetism is to increase automatically on a daily basis), then all the phenomena that can be achieved with the vital energy can be brought about by the magician without any great effort with the aid of the

wand. With a magic wand charged in this manner, even an inexperienced person could perform miracles if he knew how to use the wand. Therefore it is in the interest of the magician to safeguard the secret of his wand. The magician can also charge the wand in such a manner that it will automatically draw vital energy from the universe without any effort on his part and then transmit it through the wand. Charging the magic wand in this manner with magnetism or bio-magnetism is a preferred method, especially for healing purposes. A magician whose calling is to heal the sick will make use of this method and use his wand, which has been prepared in this manner, to heal his patients from afar. In the hands of a magician a magic wand charged in this manner is truly a blessing for suffering mankind, especially when patients can be cured over vast distances. Loading or charging the magic wand with the electric, magnetic or electromagnetic fluid requires the same procedure, except in this case the magician does not transfer his consciousness into the magic wand. When only a single wand is charged, the procedure of charging the wand becomes somewhat more complicated. When a magic wand is charged with only one fluid, be it electric or magnetic, the fluid has to be drawn from the universe through the imagination. At the same time, the wish-concentration has to be banished into the wand so that the fluid to be contained there will immediately realize the wish, even if it is hurled into the farthest distance, whether upon a particular plane or into the Akasha Principle. When the magician accumulates the fluid in the wand and makes it a condition that the accumulated fluid from the universe is to increase in its intensity automatically, i.e. that the fluid works on its own bio-electrically or bio-magnetically, then such a wand develops into an enormously powerful battery. It is highly recommended that the magician, before he makes use of the magic wand, accumulate the corresponding fluid within himself, so that the tension of the fluid within his body is at least equal to the tension of the fluid in the wand. Should the magician prefer not to do so, he must protect and insulate himself by wearing a pair of real silk gloves. It would truly serve this purpose if he made the silk gloves himself. In this case, only when he has insulated himself with the silk gloves can he take the wand into his hands. Since a magician usually works with both fluids, he should take the wand which is loaded with the

accumulated electric fluid into his right hand and the wand which is loaded with the accumulated magnetic fluid into his left hand. It is always preferable to load two wands, one with the electric fluid and the other with the magnetic fluid, especially when one has ordinary rods or simple wooden rods that are not impregnated with a fluid condenser. Although it is not absolutely necessary, it is easier to work with two magic wands. If the magician has a magic wand which is filled with a fluid condenser but not partitioned in the middle, it would then be more advantageous for him to charge the wand with only one fluid, because it is considerably easier to work in that manner.

If the magician is dealing with an electromagnetic charge where both fluids are predominant in one wand, then he must make use of a wand that is not drilled all the way through from one end to the other. Instead, the wand has to be hollowed out from each end, leaving the center untouched. Each half of the wand is then loaded separately with a fluid condenser. However, the magician must mark which half of the wand contains the electric fluid and which half contains the magnetic fluid. The easiest way to identify this is to color-code the wand by using red for the half of the wand that is intended for the electric fluid, and blue for the half intended for the magnetic fluid. The charging of the wand has to be carried out in such a manner that the greatest tension of the fluids is concentrated at the ends of the wand, while the center of the wand, which is insulated with silk, remains free, i.e. neutral. The charging of each half of the wand has to be carried out separately.

For example, the magician can charge the wand first with the electric fluid which he draws from the universe and accumulates until it is duly loaded; then he can charge the other half immediately with the magnetic fluid. The magician should never charge the wand several times on different occasions with the electric fluid only, and then charge the wand several times on different occasions only with the magnetic fluid. The equilibrium of the fluids in the magic wand must be maintained at all times. Therefore the magician must first charge the wand with the electric fluid and then immediately with the magnetic fluid. However, the next time he charges the wand he must begin first with the magnetic fluid and immediately thereafter with the electric fluid. The magician continues to

charge the wand in this alternating manner. As for all the other rules which have been recommended, they have to be adhered to as well.

A magician uses magic wands, when they are loaded with the electric or magnetic fluids or when they are loaded with both fluids, whenever he wants to be effective with these fluids, whether close by or far away, and whether he wishes to work in the Akasha or on the mental, astral or physical planes. I shall refrain from explaining particular variations of methods, for example working with volting or the treatment of ailing people or • how these fluids can become carriers of the imagination, because whoever has followed my explanations carefully to this point has been given the possibility of devising his own individual working methods.

Point 4:Charging Or Loading With The Elements

Charging or loading with the elements can be carried out in two ways:

1. The first method is as follows: Regardless of whether it is a simple wand or whether the wand contains a fluid condenser, the magician loads his magic wand through the imagination with the powerful and mighty command that the elements must absolutely obey him whenever he uses the wand, regardless of the plane upon which he may be working. When the magic wand is duly loaded with the power to control the elements, then the beings of the elements bring about the desired effects. It would be wise if the magician would extend his powers or authority over all the elements, i.e. Fire, Air, Water and Earth, so that he is not limited to only one element. During evocation the magician must call the principals (4) of the elements, one after the other, in front of his magic circle, and he must compel each of them to take an oath on his magic wand that they will absolutely obey him at all times. As soon as the magician has completed the evocation, he can engrave the particular symbols or seals of the individual principals of the elements on his magic wand. However, engraving

4. Also known as *Spiritis Rector* – ED.

the seals is not absolutely necessary, because the magic wand in the hand of a magician represents his absolute will and his power over every being of the elements. The magician can find the particular seals of the individual principals through his clairvoyant vision in the magic mirror or by transferring his mental body directly into the kingdom of the elements. Some of the seals of the beings of the elements are described in this book. In accordance with his development and through contemplation, the magician also has the possibility of devising his own symbol for the particular element. He will then have the principal of that element swear an oath that not only will he obey the symbol that the magician has engraved on the wand, but the entire wand itself.

2. The second method is as follows: The magician draws the element with which he wants to work directly from the universe, i.e. out of the particular sphere, with the aid of the imagination, and accumulates it dynamically in his magic wand. When the wand is thus loaded, the beings of the elements do not bring about the effect, but instead it is the magician himself. This method has an advantage in that the magician has the inner feeling of satisfaction, because he himself is the cause of the magical effect. However, it is essential that a wand be made for each element. The wands must be kept apart and also stored separate from each other. These wands must also be identifiable from the outside in order to prevent one being mistaken for another. For easier identification, each wand can be marked with the color of the particular element. In the beginning, the effects will only be noticeable in the mental sphere. However, after prolonged use and repeated charging, the effects will also be noticeable in the astral sphere and, after continued use and repeated charging, finally in the physical world. The possibility exists, that with such a magic wand, spiritual beings, human beings, animals, yes, even inanimate nature can be influenced through an element, as is the case with the electromagnetic fluid. Experienced magicians call forth fabulous natural phenomena with such a magic wand; for example, they can influence the weather, accelerate the growth of plants and many other such phenomena.

Point 5: Charging Or Loading With The Akasha Principle

The magic wand can be loaded with the Akasha Principle with the aid of the imagination, but it cannot be accumulated, because the Akasha Principle cannot be condensed or compressed. However, through repeated meditation on the attributes of the Akasha Principle with all the aspects contained in the wand, the magician may, with such a wand, produce causes directly in the Akasha Principle which have an effect on the mental, astral and physical planes. With a wand that is loaded in this manner the magician can imaginatively banish into the Akasha a power or attribute similar to a volt that has been created with the electromagnetic fluid and which exerts a direct influence from up above upon the three-dimensional world. Such a wand will instill awe upon the positive intelligences and fear upon the negative beings of every plane. This method of charging a wand is preferred mostly by magicians who work with negative beings, i.e. with demons, in order to make them submissive. There is more information on this subject in the chapter dealing with evocative magic, i.e. necromancy.

Point 6: Charging Or Loading With Light-Fluid

The universal light, out of which everything has been created, has to be accumulated or compressed in the magic wand to such an extent that the wand radiates like a sun (i.e. concentrated universal light). This is accomplished with the aid of the imagination by taking into consideration the attributes of the universal light when loading the wand. A magic wand that is loaded in this manner is mostly used for theurgic purposes, i.e. when summoning high beings of the light and high intelligences. Such a magic wand is an excellent attractive magnet with which the magician can make relevant light-beings pay attention to him, to his desires and his will. Otherwise, all the other rules apply to this magic wand as well, such

as insulating the wand with white silk, and a safe and good place for safekeeping, and so forth.

Not only will the magician be able to work in the physical world with his magic wand, but he will also be in a position to transfer the mental and astral shape of the wand into the corresponding sphere with his mental or astral hand, or both. He can make his influence known in these planes without having to hold his wand with his physical hand. When the magician exteriorizes his entire mental body, not only can he take the mental form of his magic wand with all its qualities into the mental sphere, but he can also take the mental form of all his magical instruments and aids. He can work and be effective on the mental plane with his mental body, as he is with his physical body on the physical plane. The magician must never forget that the magic wand represents his true will in its perfection, in its absoluteness and in its power, and can be compared to a magic oath. For many magicians the magic wand not only symbolizes the will, it also symbolizes the magic oath. From the Hermetic point of view, the magic oath can never and should never be broken. Many magicians engrave the individual symbols that are analogous with their will and the loading of the wand onto the magic wand. The magician can choose for this purpose either universal symbols or specific individual symbols, signs and seals of the intelligences, divine names and so on, that express the magician's true will. The manner in which the magician chooses to handle this is left completely to his discretion, because it is an individual matter. On the basis of these instructions, the magician will know how to proceed in achieving his purpose. It is entirely at the discretion of the individual magician whether he chooses to engrave secret names which represent his will onto his wand. It goes without saying that such a name must be held in the strictest confidence and it can never be spoken.

Chapter 9

The Magic Sword, The Magic Dagger And The Magic Trident

There are negative beings and entities that do not like to enter our earth atmosphere during evocations. If a magician insists on their manifestation and the magic wand does not suffice, then he must use the magic sword. The magic sword has several symbolic meanings, but as a rule, and so far as the magician is concerned, it represents a symbol of absolute obedience for every being, for every power. At the same time it is also a symbol of victory and superiority over any power and being. The sword is analogous to the light, for it is an aspect of fire and as such also of the Word. It is written in the Bible: "In the beginning was the Light, the Word, and the Word was with God." Anyone who is somewhat conversant with symbolism remembers how the Archangel Michael is portrayed with a flaming sword whilst slaying the dragon. The dragon represents the enemy, the negative principle. Even Adam and Eve were driven out of Paradise by an angel with a flaming sword. The symbolic significance is depicted in these cases in a very clear and succinct manner.

The magic sword serves as a magical instrument whenever the magician must exert a certain force, a certain compulsion upon a power or being, and mostly when the demands of the magician are against the particular being's will. The sword is an indispensable magical aid for a magician who concerns himself solely with demonology, because he can never achieve anything positive without the use of a magic sword. However, most of the time a true magician does not require anything more than a magic wand. Despite that, he will not fail to fabricate a magical instrument such as the magic sword in order to have it available should the occasion arise. The magic sword gives the magician a higher level of security and solidifies his authority. During certain procedures, especially during evocations, a true magician will only make use of the magic sword if a power or spiritual entity opposes him and refuses to obey him.

In some grimoires you will find that a dagger is mentioned or a magic sword. A magic dagger is really a small sword and it is

symbolically identical. A dagger is fabricated and prepared in the same manner as a sword.

When the magician summons demons and lower spirits, he can replace the sword or dagger with a trident. The trident should be mounted securely on a wooden stick such as a broomstick. The trident belongs to the same category as the magic sword and dagger and it represents the means of enforcement. Besides that, in the grimoires it is recommended that the trident be engraved with various divine names. However, this is a very personal matter and depends upon the purpose of the evocation and the personal view of the magician. Symbolically, the trident is at the same time an extension of the magic sword. The three prongs represent the three-dimensional world, and with the trident the magician can coerce the beings to fulfill his wish, not only on the mental and astral planes but also on the physical plane or, for that matter, on all three planes simultaneously. It should also be mentioned that when demons appear they usually do so with a trident and they are thus depicted in various paintings. However, this does not mean, as is foolishly assumed by the majority, that demons spear souls in hell with their trident. In reality the trident only depicts that their influence extends to the mental, astral and physical worlds.

There is also another use for the magic sword, dagger and trident. With the tips of these magical instruments the magician can disperse or dissolve undesired and uninvited apparitions such as larvae, schemata, elementals, elementaries, etc., which force themselves upon the magician during an evocation. There is also another possible use for these magical instruments which is not very well known. A magic sword or dagger, and to a lesser extent the trident, serve quite well as magic lightning rods.

When the magician has completed his evocation, particularly an evocation of higher negative beings, demon princes, etc., and he is ready to retire for the evening, he can protect his bed with a magic lightning rod if he is in doubt as to whether these beings will disturb him during his sleep. This is accomplished in the following manner: a copper or steel wire is wound around the legs of the bed and the two ends of the wire are wound around the sword or the dagger, which is then thrust into the floor. The wire forms an enclosure around the bed in the shape of a

square, and the dagger serves the purpose of diverting the influence that has been directed toward the magician into the ground. When the magician winds the wire around the bed, he must do so by imagining that it is a circle and with the wish that neither a being nor an unfavorable influence can penetrate beyond this circle, i.e. the bed, and that any influence regardless of who sent it is diverted into the ground by the wire. Then the magician can sleep undisturbed in his magically protected bed, and he can be certain that he cannot be attacked by any influence, regardless of its sphere of origin. If the magician under certain circumstances does not have a magic sword or dagger available or if he requires it for another purpose, then he can use a brand new knife which will only be used for this specific purpose. The magic lightning rod is also excellent protection against influences from black magicians, especially while one is asleep. An experienced, fully-developed magician can do without this kind of protection, because he has the ability to draw a magic circle around his bed with his imagination mentally and astrally with his magic wand, sword or dagger, and to protect himself in this manner against any undesirable influences.

The fabrication of a sword is entirely personal and depends upon the individuality of the magician. The instructions in the various books recommend that the magician use for his operations a sword with which a human being has been decapitated. The idea of having this type of sword serves the purpose of creating a certain feeling of awe, and it also creates a certain tension as soon as the magician takes it in his hands. However, it is mostly sorcerers or others who require external influences to put themselves into a raised state of consciousness that would make use of such a sword. From a Hermetic point of view these or similar kinds of prerequisites are not necessary, provided of course that all the other required abilities are present. A sword made of the best steel (electro steel = stainless steel) is more than adequate. Should the magician not be able to fabricate a sword himself, he can have it made by a blacksmith or by a sword cutler. The length of the sword depends on the height of the particular magician. Generally, the sword should be between 28 to 39 inches (70 - 100 cm). The grip can be made from copper, because copper is an excellent fluid conductor.

The design of the sword is not of major importance. The blade can have either one or two cutting edges, but the tip must be very pointed and must have very sharp cutting edges. It depends on the inclination of the magician as to whether he wishes the grip of the sword to be adorned with appropriate symbols or not. This explanation should suffice as far as the fabrication of the sword is concerned.

The sword is loaded by transferring the particular attributes into it with the imagination. These attributes can include power and control over all beings, absolute victory and the respect for victory as the symbol of battle, life, etc. These attributes are dynamically intensified by frequently loading the sword. The magician also has the option to condense light-fluid into the sword, so much so that the sword resembles a glowing sun, a flaming sword, similar to the well known symbolic representation of the Archangel Michael with the flaming sword.

However, the proper attitude towards the sword is of the utmost importance, and is to be accompanied by an unshakable belief of absolute victory on all planes. This bestows upon the sword the might that every power and every being will fear the sword and respect it under any and all conditions. After each use the sword must be wrapped either in black or white silk and kept in a safe place, just like all the other magical instruments.

Through mental travel the magician can transfer the spiritual form of the sword as well as the spiritual form of the magic wand onto the mental plane. He can visit the planetary spheres with his magic sword and he can make his influence known there with his magical instruments in accordance with his wishes. It is a foregone conclusion that in those spheres every being must obey him. Therefore, during magical operations, i.e. evocations, it is possible for the magician to transfer the mental form of the sword with his mental hand through the imagination into the particular sphere, and from thence to coerce the being to obey his will. This kind of coercion can only be accomplished without danger by a magician who is pure of heart and has a noble soul. If a sorcerer had the audacity to commit such an act, he would only incur the hatred of these beings and unmistakably subject himself to them and their influences. The history of the occult sciences gives us many examples of the tragic destiny and even

more tragic demise of many such sorcerers. The scope of this book does not lend itself to quote any of these events, therefore I shall refrain from mentioning any such occurrences.

Chapter 10

The Crown, A Cap Or Miter, A Magus Headband

The magician must always wear something on his head when he is carrying out a ritualistic magical operation, be it an evocation, an invocation or any other ritualistic magical operation. It can be a golden crown that is engraved with magical symbols. It may also be a cap, miter or some other headdress that is either adorned with the symbolism of the macrocosm and microcosm or the symbol of the Divinity with whom the magician is in contact or whose form he adopts or symbolizes. The symbols have to be applied with a high-quality paint or embroidered with silk or sewn on. For example, the symbol of the macrocosm and the microcosm is represented by a hexagon, which has to be placed in the center of two circles, and the microcosmic symbol of man, the flaming pentagram, which has to be centered inside the hexagon. If the magician embroiders the cap himself or if he has it embroidered by someone else, he should use a gold thread to embroider the two circles as a symbol of infinity. To create a uniform hexagon, the magician can merge two equilateral triangles. He should use a silver thread as a symbol of the created universe and, for the pentagram in the center of the hexagon, he may choose either a white or violet thread. Should the magician prefer to paint the symbol on his headdress, then the color of the paint has to be chosen according to the relevant analogies. Instead of a headdress such as a cap, a miter or a turban, the magician may use a silk headband, also called a Magus headband, the color of which can be white, violet or black.

The part of the headband that covers the forehead should be adorned with the aforementioned macrocosmic and microcosmic symbols, which are either embroidered or painted on parchment paper with the appropriate colors. The macrocosmic symbol could be replaced with

another symbol that symbolizes the magician's connection with the Divinity. For example, he may also choose the sign of the cross, which symbolizes the plus (positive) and the minus (negative), and the four ends of which symbolize the four elements. The magician may also choose as a symbol the cross of the Rosicrucians, which is a cross with seven roses in its center, through which the four elements, the plus and the minus and the seven planets with which the magician is in contact, are likewise symbolized. A magician does not depend on a particular symbol; he can express his spiritual development, his objective, his maturity and his cosmic relationship in accordance with his own discretion through several symbols and adorn his Magus headband with these symbols.

As aforementioned, the crown, the cap or Magus headband symbolizes the dignity of the magician's magical authority. It is a symbol of the perfection of his spirit, a symbol of his relationship with the macrocosm and microcosm, therefore with the large world and the small world. Thus it is with the highest expression of his magical power that the magician symbolically crowns his head. All these utensils, whether crown, cap or Magus headband, must be made of the finest materials and must exclusively serve ritualistic purposes. As soon as his chosen headgear is fitted for size and ready for use, it must be sanctified through meditation and a holy oath. And the magician should only wear it when he is "at one" with the idea of the divine connection, and he should only wear the crown, cap or Magus headband during magical operations which require this symbolic manner of expression. When the magician administers the oath, he must place his right hand upon his headdress, depending of course upon the one he selects. Then he must concentrate with a firm imagination that, at the moment he places the head covering upon his head, this act immediately brings about the connection with his Divinity or with the symbol that adorns his headdress. When the magician is finished with this magical operation, he puts his headdress safely away with his other magical aids.

When the magician has made all the necessary preparations for evocation through the appropriate meditation and puts on his headdress, he will immediately be placed in touch with his Divinity. Not only will he perceive this holy temple atmosphere within himself, but it will also

permeate the entire room or wherever he wears his headdress. Therefore, the magician will realize that his headdress is also a very important component of his magical utensils, and one to which he must also pay the greatest attention. Even sorcerers make use of a cap. However, these caps are adorned with the magic symbols of demons, and only very few sorcerers know the true significance and proper use of the cap, and they know much less about the actual symbolism. However, a magician that does everything consciously will never stoop to the level of a sorcerer, and he will never do anything he does not understand. For the magician, every action has a particular purpose.

Chapter 11

The Magic Role

The magic robe has to be dealt with in the same manner as the headdress. The magic robe is a long garment made of silk, which is buttoned from the neck down to the feet. The sleeves of the magic robe must be long enough to extend to the wrists. The robe resembles priestly robes, and it symbolically expresses the absolute purity of all ideas and the purity of the magician's soul. The garment is at the same time the symbol of protection, similar to regular clothing protecting us from external influences such as cold, rain, etc. The magic robe serves the magician as protection against undesirable external influences that might somehow attack his body through the astral and mental matrices. It has been mentioned previously that silk is the best material for insulation against any kind of astral and mental influences. Consequently, an excellent means of insulation is a robe made of silk. A magic robe made of silk can also be successfully employed in operations which are not directly connected with ritualistic magic, for example as protection for the astral and physical bodies while on mental and astral travels, so that no being can take possession of the magician's astral or physical body without his permission. And the magic robe can also be successfully employed in similar operations where an insulation of the mental, astral and physical bodies is required. However, this is at the discretion of the magician, if and when he makes use of his magic robe. However, under no circumstances can a magic robe be used

for ritualistic magic or for evocation if it has been used for conventional purposes such as Hermetic exercises or common everyday magical operations. A special garment must be prepared for this exalted form of magic, and the color of the magic robe must serve the purpose. It is important to know that the magic robe can be worn as an insulating garment over one's everyday clothing when performing ordinary mental and astral work or when practicing certain experiments. However, when performing ritualistic magic or evocation the magical garment must be worn over one's naked body. In some climates it might prove too cold were the magician to wear only the magic robe on his otherwise naked body. In this case he can wear a shirt and pants made of the finest silk under his magic robe. In this case, the shirt and pants must be the same color as the garment. The magician may also wear slippers on his feet; again, the color must be identical to that of the garment, whereas the soles can be leather or rubber.

The color of the robe should always correspond with the work, idea and purpose pursued by the magician. However, he also has a choice of three universal colors: white, violet or black. Violet corresponds with the color of the Akasha and can be used for almost any magical work. A white magic robe is used only for exalted and positive beings. A black garment is used for negative beings and powers. If the magician has the financial means to afford magical garments in these three colors, he can carry out at least one of each of the aforementioned rituals. Should the magician be blessed with earthly wealth, he can obtain all the garments that correspond with the colors of the planets, i.e. the corresponding spheres with which he works. And they are as follows:

for the beings of Saturn, the color is dark violet
for the beings of Jupiter, the color is blue
for the beings of Mars, the color is crimson
for the beings of the Sun, the color is yellow, gold or orange
for the beings of Venus, the color is green
for the beings of Mercury, the color is opalescent (taffeta)
for the beings of the Moon, the color is silver or white

Should a magician not have the financial means, one magical garment will suffice, but it must have a light violet color and the headdress must be of the same color, too.

When the garment is ready to wear, the magician must first wash it under running water in order to remove the Od, so that no foreign influences remain on the silk. The magician must iron the garment himself, so that only his hands come in contact with the magic robe. The magician will find that this measure is completely justified, because a sensitive magician finds it disturbing when someone else simply touches his magical utensils, even if it is a member of his own family, a relative or a friend. After the silk robe has been washed, dried and ironed, the magician places it in front of him, and imaginatively he unites with his Divinity and then blesses the garment, not as a person but as the evoking Divinity Itself. He administers an oath upon the garment and he swears that it will be used only for rituals. A garment that has been influenced and impregnated in this manner truly contains magical powers and offers the magician absolute security during his operations. Before the magician prepares his garment magically, he can embroider it with universal symbols at his discretion, similar to the cap. However, everything is in accordance with the magician's wishes. A magician who has reached this level in his spiritual development can be certain that he will not make any mistakes in this respect.

Chapter 12

The Magic Belt (Girdle)

The magic belt, which is worn around the waist to keep the entire garment together, is necessary for the magic robe. The belt is either made from the same material as the garment or cap, or else it can be made of leather in the same color as the garment. Ancient magicians preferred belts, or, as they called them, girdles, made from lion skin, which they turned into leather first. Lion skin was considered to be the symbol of power, strength and control. The symbolic significance of the belt actually Points to the control of the elements, in other words to magical equilibrium. And since the upper and lower halves of the human body are kept

together at the waist or in the middle, the belt symbolizes a scale. The symbol chosen by the magician can be crafted or painted on the leather belt, whereas if he chooses a silk belt it would have to be embroidered. It is at the discretion of the magician as to how he expresses the equilibrium and control of the elements in a symbolic drawing. For example, he can draw a circle, in the center of which he can draw a pentagram with the tip pointing upward; and in the center of the pentagram he can draw an equilateral triangle as a sign of control over the elements in the three worlds. In the center of the triangle he can draw a Greek cross (an equilateral cross) as a sign of the plus (positive) and minus (negative) principles and of the equilibrium. The procedure is the same as it was with the magical garment and cap. The magician must bless or sanctify the magic belt and give an oath that he uses it with the magic robe only for rituals. The magic belt is kept with the magic robe and all the other magical instruments in the same safe place.

Chapter 13 - Additional Magical Aids

With any additional magical aids that he intends to use for ritualistic purposes, the magician must use the same procedure as he did with all the other magical instruments already described. There are still quite a number of these additional aids, and it would be too voluminous to mention them all, because the number of magical aids always depends upon the purpose and the objective for which they are made. For example, the magician requires the following supplies: writing utensils, ink and engraving needles for writing and engraving talismans; embroidery needles, wool or silk for embroidering, parchment paper and paint. For particular operations he also requires sacrificial blood, also known as holy oil, with which the magician embrocates his instruments and anoints specific areas of his body. He also requires salt, frankincense and other incense, as well as a scourge, which he employs in a similar manner as the magic sword and according to the same symbolism. Furthermore, the magician also requires a chain, which symbolically represents the bond of the microcosm and the

macrocosm with all its spheres. At the same time the chain is a symbol of integration into the great Brotherhood of Magicians and into the hierarchy of all the beings of the macrocosm and microcosm. The chain can be as jewelry, like a necklace, which indicates that the magician is a member of the Brotherhood of all the genuine magicians.

For particular magical operations a goblet is used as a symbol of wisdom and life. During certain magical operations, the magician takes the sacrificial feast (the Eucharist), the sacrament of communion. The goblet, which is filled with wine, serves the purpose of charging the wine with the divine power (quality), similar to the procedure which is employed at the Christian communion. The wine in the goblet must be blessed. This is accomplished when the magician transforms himself into his Divinity and blesses the wine and turns the wine into divine blood, wisdom, strength and life. During intermittent interruptions of his work the magician drinks the transformed wine and in this manner partakes in the holy sacrament. The chapter on the Eucharist in *Initiation into Hermetics* deals with this matter in more detail.

Another magical aid is a bell which can also be used for evocation. This bell must be made from electro-magicum, which is a mixture of all the metals that correspond to the seven planets, in accordance with the description in Chapter VIII of *Initiation into Hermetics*. The magician uses this bell only when he wishes to make the invisible world pay attention to him through a rhythmic ringing of the bell. The rhythm and the number of strokes of the bell correspond to the number of rhythms of the particular sphere with which the magician wishes to communicate. True magicians rarely use the Oriental method of bell ringing, whereas in the Orient, mostly in Tibet, summoning with the ringing of bells, striking of cymbals, etc., is quite often practiced. I have frequently mentioned that these magical instruments must be new and can only be used for the particular purpose the magician has chosen. Every magical aid must be safely stored immediately after use. Should a magical aid no longer be required and should the magician have no intention of ever using it again, the instrument must be destroyed or rendered harmless. Should a magician use a magical instrument for any purpose other than that for which it was

intended, it would be a desecration and the instrument would be rendered magically ineffective.

All magical aids must be handled as if they were relics. The more meticulously the magician handles his magical instruments, the greater will be their magical effect and the greater influence will they be able to exert.

Chapter 14

The Pentacle, Lamens Or Seal

A pentacle represents the universal symbol of power. It is charged with the attribute of a particular power with the help of the magic wand or the imagination. The pentacle serves the purpose of exerting an influence of respect and obedience upon a particular being or entity, so that it obeys the will of the magician. The universal symbol is chosen in accordance with the magician's religious beliefs. For example, it can be the same universal power symbol that the magician has embroidered or engraved on his headdress (the crown, cap or Magus headband). It can be a hexagram, which is formed by two equilateral triangles, in the center of which can be a pentagram. In the center of the pentagram a Greek (equilateral) cross can be placed. Even a Greek cross by itself can serve as a universal symbol.

Many magicians can avail themselves of the Pentacle Salomonis as a symbol of coercion for all beings. However, it should be a foregone conclusion that the magician should not choose a symbol whose graphic representation he does not understand, because it could not express the authority that he requires for his purposes. Only when the magician comprehends the entire significance of his symbol will he be able to tune in to the symbol, which will then be properly effective magically. Therefore, to represent the idea of his power he should only use symbols which he comprehends.

In contrast to the pentacle, a seal is a graphic representation of a being, a power or a plane that corresponds to the quality of the particular being and which is expressed through the symbol.

There are the following kinds of seals:

1. Traditional seals are seals which were elicited either through clairvoyance or through astral travel in the individual spheres and which were reproduced by the beings of these spheres. However, these spirit-beings only react to these seals if the magician possesses the ability to transfer himself into their sphere of power. The magician increases his influence and exerts it upon the particular being on account of the reservoir of energy which is at his disposal. This energy is replenished and stockpiled due to the frequent use of the seal.

Over the years, many errors have arisen due to frequent copying of these seals from various sources. Therefore, these seals have become distorted and incomprehensible; at times this was done intentionally in order to make it difficult or even impossible for magicians who worked with them to achieve any success. However a magician whose astral senses are intact can, by introducing the Akasha Principle (trance) and by focusing his attention upon the seal, verify its authenticity. This then gives the magician the ability to make the proper corrections.

2. There are universal seals that symbolize the quality and the sphere of activity as well as the attributes of the being. The magician can produce these seals himself through graphic representation by taking the laws of analogy into consideration. He can charge these seals through his imagination with the particular attributes of the spirit. The being has no choice but to react to these seals without any resistance.

3. Then there are seals which every magician can produce himself in accordance with his own discretion, without following any analogous relationships. However, these seals have to be approved by the spiritual beings. The acceptance of such a seal or sign occurs when the magician travels with his spirit into the sphere of the being and has the being take on oath mentally on his seal, as to its form, its design etc., in order that it reacts to this seal.

4. A lamén resembles a universal symbol, but it does not represent the symbol of the microcosm and macrocosm. Instead it symbolically expresses the spiritual and psychic authority, the attitude and the maturity of the magician. Usually a lamén is sewn onto the magic robe in the area of the chest or engraved on the appropriate metal like an amulet or painted on parchment paper and carried separately. Through its symbolic drawing a lamén expresses the absolute authority of the magician.

5. A talisman is mostly used during magical operations where protection against undesirable influences is necessary or where the magician wants to achieve a sweeping success with his magical operation. A talisman can be a graphic representation of the attributes or capabilities with which it is charged or loaded. The charging of the talisman is carried out either by the magician or by a being that he summons for this purpose. When a being carries out the loading of the talisman, the energy that is expended is at the expense of the fluidal energy substance of the particular being or its own reservoir of energy. In this case traditional signs or symbols can be engraved, and they can be signs which are passed on from one magician to another or which are offered by the being itself. Furthermore, they can be appropriate signs which the magician has had approved by the being. The fabrication of pentacles, laméns, seals or talismans for rituals can either be analogous to the plane of the being, to the elements, the planets, or the signs of the zodiac, with the appropriate metals onto which the signs or symbols are engraved. Or the signs and symbols can be carved into small wax plates, which the magician can make out of pure beeswax. Once the work has been completed, these engraved wax plates can be charged or loaded. Seals, pentacles and talismans can also be made out of parchment paper upon which the appropriate color of paint or ink the symbols can be drawn or painted.

The ancient grimoires recommend virgin parchment, which is a form of paper that is obtained from the hide of a prematurely born calf. A true magician does not require this kind of parchment, for a piece of regular parchment paper serves exactly the same purpose. However, he must remove all negative influences which might be attached to such

paper. This is achieved through the imagination. In order to make a seal or a pentacle, the magician may also use blotting paper that is impregnated with a fluid condenser. It is also advisable that the magician use a soft color pencil instead of liquid paint when drawing the symbol, so that the colors do not bleed.

The loading of a seal, pentacle, lamen or talisman is accomplished by using one's finger. The sign or symbol is traced with the finger while concentrating the attribute into the seal, pentacle, lamen or talisman, using the imagination. It goes without saying that the union with the Highest, with one's Divinity, must take place, so that it is not the magician but the Divinity who, through him (meaning through his body) loads the seal, pentacle, lamen or talisman. The magician may also use his magic wand instead of his finger to load the seal, pentacle or talisman. There is no doubt that such a talisman etc., is actually effective magically, because through this procedure a talisman, pentacle etc., is consecrated to the level of a relic and the magician is completely convinced of its magical effect.

I shall describe the different seals of the spiritual beings in the chapter of this book dealing with the hierarchy of the spiritual beings together with their attributes and effects.

Chapter 15

The Secret Book Of Formulas

All the books that have been published thus far on ritualistic magic assert that the magic book, the book of formulas or books that contains incantations with which the magician summons or invokes a particular spirit or being, is usually considered the most important component in the magic of evocation. However, the content of this subject matter is constantly misunderstood to such an extent that I deem it absolutely necessary to explain it from the Hermetic point of view.

I should like to make it perfectly clear from the very beginning that it is completely erroneous to believe that all one has to do is obtain a journal in which he records the incantation and enforcement formulas for

particular spirits, then merely recite these formulas to make the particular beings promptly appear.

All the grimoires which I have had the opportunity to examine, whether from ancient or present times, contain without exception the same mistake as far as the explanations are concerned as to the content and purpose of the book of formulas. True initiates find the mystification somewhat ridiculous and consider those who do not meet with success unfortunate because of their erroneous assumptions. In one respect it is completely correct that whatever has been written thus far about formula magic was written in an obscure manner. As a result, the true secret has thus far never been revealed in order to prevent any profanation. I have decided to speak quite openly about this matter since *The Practice of Magical Evocation* is only intended for those who are ethically on a high level and who are highly developed, and only mature human beings will be able to achieve success. There is also another consideration, namely to understand true initiation properly and to acquire the content internally.

Above all, the book of formulas is not to be taken literally, because the title "magic formulas" as mentioned in the grimoires serves as a cover, a disguise for a particular order of thoughts. Moreover, it served to bring the consciousness of the operator out of its normal mode and to transfer it into a certain ecstatic state through barbaric expressions, words and names. It was assumed that, while he was in this ecstatic state, the operator would have the ability to exert an influence upon the spiritual being. As a rule the successes achieved by an inexperienced operator are either in the form of hallucinations, schemata, phantoms or incomplete mediumistic results, and there is no need to describe them in more detail. In most cases they are mediumistic phenomena; provided that you are actually dealing with these phenomena, they are the end result of an exteriorization of the operator's subconsciousness. Occasionally, due to an operator's strong ability of emanation, elementals are created and sometimes even elementaries. A true magician is well informed as to their existence and how they come into being in practice. This is all explained in *Initiation into Hermetics*. These kinds of elementaries are mistaken for true spiritual beings that were summoned or evoked. A human being whose astral senses are not developed does not possess the ability to examine and

distinguish the beings properly. This explanation may serve anyone as a nine not to practice any ritualistic magic unless he is properly magically prepared. Aside from the remendous disappointment, such a person could suffer severe health problems affecting his spirit and his soul, which even more regrettable. However, a true magician who has completed his magical training can safely practice ritualistic magic without endangering himself. This kind of magic is not the place to indulge in experiments of any sort. Instead, what should be practiced at this point in time is a systematic working procedure, whereby only a mature magician with his powers already developed can operate more effectively and with fewer difficulties.

The book of formulas, which is also mistakenly called the book of spirits, is actually a true magical diary of the magician who is practicing ritualistic magic. In this diary he records his working procedures step by step, so that he can proceed point by point in a conscientious manner and thereby reach his objective. Many readers might now ask how such garbled formulas, citation phrases and the like have come into being. Since time immemorial the great mystery of magic has always been the property of the higher castes alone, of potentates and high priests, so that the real truth and ideas, spiritual advice and so forth did not get into the hands of the general public. Hence the people who had this knowledge devised various code names, the so-called formulas, whereas, on the other hand, only the initiates had the key to decipher these formulas.

The key to deciphering these formulas was passed on only to the mature and only by word of mouth, and any profanation could only be atoned for by penalty of death. Consequently these teachings have remained a secret to this very day, and in the future they will remain occult and mystical even though they are published for everyone to read, because the immature and uninitiated will consider these writings to be mere fantasies and fallacies and, in accordance with their degree of maturity and spiritual receptivity, each of these people will have their individual opinions and explanations. That is why even the most secret things will never lose their occult tradition and only a few human beings will be able to raw benefits from these teachings. Should such a book of formulas ever fall into the hands of an uninitiated person without knowledge of the key

to decode them, he will take everything at face value. In other words, he will take everything literally, without having any knowledge that these formulas are really only memory aids for a true magician, in other words they are diagrams for his ritual work.

This then explains why, at times, the most nonsensical words were considered to be magic formulas or so-called spells with which particular beings could be summoned or invoked. Instead, the book of formulas is an actual diary in which a true magician records his entire working procedure or entire magical operation from beginning to end. Should the magician be uncertain as to whether this book might fall into the hands of other people, then he will use code names. I shall give some guidelines which a true magician may adhere to on an individual basis in accordance with his train of thought.

A book of formulas contains the following:

1. Purpose of the operation.
2. The being or spiritual entity, power, plane or sphere etc., which is to be evoked or summoned.
3. The location where the magical operation is to take place.
4. Preparation of all magical utensils which are to be used for the particular operation.
5. The actual magical operation.
6. Assuming the form of the Divinity which controls the particular being, i.e. bonding with the particular Divinity, including all the at tributes etc.
7. Drawing the circle when united with the Divinity. When working with a silk, flannel or linen cloth where the circle is either sewn on or embroidered, then the circle has to be traced.
8. Drawing or tracing of the magic triangle.
9. Setting up the censers and the burning of incense.
10. Igniting the magic lamp while concentrating meditatively upon intuition and enlightenment.
11. Loading or charging the seals, pentacles or lamens of the beings to be summoned or evoked.

Loading or charging the magic mirror, or even several mirrors, depending upon the circumstances when more than one is required for particular purposes.

13 Dressing in the magic robe and assuming meditatively the attitude of protection, purity etc.

14 Donning the headdress and meditating on the bond with the Divinity.

15 Girding the magic belt while concentrating from a position of strength on the control of all powers, especially the control of the elements.

16. Attaching the magic sword to the magic belt with the meditative attitude of absolute victory; repeat loading while employing the magic wand at the same time, which the magician holds in his right hand, so that his absolute will can be realized.

17. Entering the magic circle with the perception of being bonded and symbolizing the microcosm and macrocosm.

18. Focusing on the magic space or location, i.e. by eliminating the concept of time and space.

19. Renewing the bond with one's Divinity.

20. Transferring one's entire personality into the particular spiritual plane with all the magical utensils.

21. Commanding the power or might of that plane or the being that is evoked to appear in the triangle or magic mirror and also forming the shape of the desired being imaginatively.

22. Returning with one's consciousness to the workroom.

23. The order or wish that is to be directed to the spirit, i.e. the information he demands from the spirit or the work the spirit has to perform, regardless of which plane.

24. After the work is complete, dismissing the being with one's consciousness into the sphere from whence it was summoned, and then concluding the magical operation with a thanksgiving prayer.

25. Returning all magical utensils, the circle etc., to their place of safekeeping.

26. Recording the course of the entire operation, the time, the success etc, into the book of formulas (the magic diary).

A true magician must understand the book of formulas in this or a similar manner and he must act accordingly. Whosoever is conversant with the Kabbalah can use the appropriate divine name of the particular sphere when he transfers his consciousness into that sphere. These divine names only serve as memory aids for his consciousness. However, a true magician can do without these divine names. When a magician performs his first evocation he is always somewhat uncertain, but in time he learns everything that is associated with the evocative procedure and he will progress to the point that he masters this aspect of the science of magic. There are no rewards without diligence.

Chapter 16

In The Sphere Of The Beings

Before I commence with the description of the actual magical operation and evocation, I shall first acquaint the magician more closely with the sphere of the spiritual beings. A true magician must not undertake anything regarding which he is not thoroughly informed. He must also have a completely concise picture of the purpose of his objective. The magician has already learned from the previous chapter, which dealt with the book of formulas, how extremely important it is to know the analogies of the magical instruments thoroughly and to know how to use them in the magical operations. Without the knowledge of the symbolism and the analogy of these instruments, the magician will be unable to use them with the proper magical effect. He will also be unable to focus meditatively with the proper attitude and rise with his spirit into the spheres of the spiritual beings. His magical aids will be completely illusory, and he will sink to the level of a mere sorcerer and be unable to exert his magical authority over the spiritual beings or to influence them. A magician does everything with total awareness — every procedure, every method. He carefully and systematically records everything in his book of formulas before he begins any magical operation, ritualistic magic or evocation. His spirit, his consciousness, is connected with his magical instruments and with their attributes, and with what they are loaded with etc. As the magician has a proper overall view of his magical instruments, he must also be

completely informed about the sphere of the spiritual beings with which he intends to work. He must be in a position to give a clear account of the existence and activities of the spiritual beings, and in this respect his own experiences will be, for the most part, his best teacher, because the magi-has visited the individual planes with his mental body as described in *Initiation into Hermetics*. This dissertation is simply a brief summary of a magician's experiences that he gathers on his visits to the planes.

Only an incorrigible materialist, who perceives only the material world with his physical senses and believes only what he sees, hears and feels, will doubt the existence of other spheres besides the physical world. A true magician will not judge or criticize a materialist, and he will not attempt to change his personal point of view. The materialist occupies the level of maturity on the physical plane that corresponds with his level of development. Therefore a magician will not make any effort to enlighten him, because a materialist will always present the same argument, namely that he has never seen a spirit and consequently he can only believe what he perceives with his physical sensory organs. The materialist does not deny that matter or substance exists, but he admits to the existence only of that substance and energy in which he resides. To believe that finer layers of substances and energies exist is far beyond his horizon. That is why a magician should never attempt to influence the belief of another human being — because the uninitiated will always have his own opinion of higher concepts from his own point of view, and will therefore always judge this subject matter accordingly.

Just as in our physical world solid, liquid and gaseous substances exist that form our earth, there are in accordance with the laws of analogy so-called aggregate conditions in a finer form, which are not accessible to our normal senses but which are, however, connected with our physical world. In the Hermetic sciences these finer aggregate conditions or states are called planes and spheres. In these finer planes the same proceedings take place as they do on our physical earth, and even there the law of Hermes — the Hermetic axiom "As above, so below" — applies. The same powers or energies are at work there as they are on our planet. The same influences make themselves known there as well as here. Consequently, in every plane the same interaction of the elements is in effect, the electric

and the magnetic fluids. They are maintained and governed by Divine Providence in the Akasha Principle. A person who relies solely upon the impressions of his five physical senses has only one area of receptivity that corresponds with his physical senses, and he cannot go beyond that limit. Everything else is incomprehensible, untrustworthy and supernatural to him. A true magician, one who has refined and developed his senses through the magical schooling of the spirit, soul and physical body, considers the physical world only as a point of departure for his development.

Hence he will never deny the existence of higher planes, since he can personally visit them and see for himself. A true magician knows from his own experiences that these planes have finer and more condensed aggregate states. With his spirit, a magician will be able to visit the particular sphere that corresponds with the development of the senses of his mental body, and he will also be able to be active in this sphere. The magician must consider all of this when he practices evocative magic. These finer planes are not subject to time and space, but in accordance with our concepts one plane can go into another. For example, a room which we visualize graphically or which we somehow demarcate, actually contains all kinds of planes imaginable.

There are infinitely many planes and intermediate planes, depending on the degree of density. It would be impossible to mention them all. However, I shall mention those planes which are important for the magician in the practice of magic. The step-by-step order of succession of the degree of density is called "hierarchy." Before a magician commences working in these planes, he must have a graphic picture of the hierarchy in his mind. Above all he must be theoretically well-versed in the plane in which he wants to work, and later on he must also be conversant with these planes practically. Above all he must first be in control of the coarser planes before he commences to the next finer planes. Based on the laws of analogy, each plane in the hierarchy exerts a particular influence upon our physical world. The synthesis of astrology is based upon this relationship to the planetary planes. Unfortunately, nowadays astrologers use astrology mainly for mantic purposes. What is less known or not known at all is

Fortelling the future or having the power of Divination – ED.

that astrology is actually only a partial aspect of the effects of the planes, planets and signs of the zodiac. That is why astrology cannot give us complete but only partial information. I shall not deal with the astrological part of the higher planes, since it is not within the scope of this book. However, a true magician who is interested in or who practices astrology will find a more profound relationship to the planes, and he will know the act time of the appearance⁶ of these influences from the particular spheres regarding cause and effect upon our physical world.

In the Kabbalah the order of succession of the planes, taking into consideration their degree of density and their attributes, is called the Kabbalistic Tree of Life. I shall deal with the analogies and practice from a Kabbalistic point of view in detail in my third book, *The Key to the True Kabbalah*. However, the purpose of this book is to interest the reader in the spheres of the Kabbalistic Tree of Life in regards to magic, i.e. in regards to the spiritual beings. The planes are in the following order:

1. The physical world is the point of departure from whence the magician works and upon which every human being, initiated or not, lives and moves through his senses, his spirit, his soul and his physical body.

2. The sphere that follows and which is located beyond our physical world is the earth zone. It is also known as the zone girdling the earth. This zone has various degrees of density, the so-called sub-planes, into which human beings enter after they leave their physical bodies. This is the astral world that individuals enter into with their astral bodies after their physical death. Ordinary persons stay in the lower degrees of density, whereas the initiates are in the higher levels in accordance with their development. The more mature, the more developed and the more ethical a magician was on earth, the more refined will be the plane of the earth zone where he will stay. His place in the astral world will be the one which he has attained here on the physical plane during the course of his life. Heaven and hell do not really exist in the astral world. These are limited, religious concepts and teachings of the various religions, which, out of sheer ignorance, describe life in the astral world as heaven and hell.

Time and Otherwise – ED.

However, if you consider the lower, coarser levels of the astral world to be hell and the higher and brighter levels to be heaven, then a portion of these statements made by the various religions can be considered true. A magician who understands how to interpret every symbol and every idea correctly will immediately find the proper explanation for heaven, hell and purgatory.

It would be too extensive to describe the entire spectrum of life in the astral world, because it would fill the pages of many books. However, I shall mention a few things which will be of interest to the magician. During his mental and astral travels, when he separates from his physical body, the magician experiences the fact that the concept of time and space do not exist in the astral world, because in a single moment he can travel any distance, and there are no material obstacles which he cannot penetrate with his mental and astral bodies. Every person will experience this after his physical death. An initiate has the advantage in that during his life on earth he has already become acquainted with life in the astral world, and while on earth he has one less concern, namely the fear of death. He knows exactly where he will be after his physical death, the level he will occupy in the astral world. He also knows that departing from his mortal shell is only a transition from the physical plane into a more refined plane, similar to changing one's place of residence.

The magician will also gather yet another experience here on earth, namely that all interests which a normal person, an uninitiated and undeveloped individual, has in the physical world will cease to exist in the astral sphere. Therefore it is not surprising that a true magician who is at home in both the physical and in the astral worlds will gradually lose all interest in the physical world, and he will use the physical world only as a means for his development. A true magician will realize while he is still on this earth that fame, honor, wealth and all other earthly conveniences cannot be taken into the astral world and are therefore completely meaningless. A true magician will never be attached to anything transitory, and he will be constantly mindful that he must use the time he has at his disposal on the physical world for his development to the best of his abilities.

Therefore it is a matter of course that all bonds that shackle a human being to the physical world, whether love, faithfulness or the like,

no longer apply in the astral world. Those who were much attached to each other here on the physical world, but who are not on the same level ally and spiritually, cannot occupy the same degree of density in the astral world after their departure from the physical world, because in the astral world they no longer feel the same bond that kept them together on earth. For example, when a husband and wife are on the same level in their development, then after their departure from the physical world they can move about in the same sphere in the astral world and they can be together through a bond of inner sympathy. However, in the astral world they will no longer feel the love they felt for each other in the physical world. The instinct for self-preservation, the carnal sexual love and sexual lust, do not exist in the astral world. In the higher levels, equally developed beings are linked to each other through a fine vibrating cord but with different sympathetic feelings than on earth. In our physical world, sympathy or attraction between two beings is usually caused and maintained by external stimuli. However, this does not apply in the astral world. In the astral world the concept of beauty is entirely different than it is on our physical plane. Since the astral body of a departed human being does not possess the concept of time and space in the astral sphere, it also does not possess any mental points of reference with which one can measure one's development. Therefore his soul yearns to return to earth — not only for the reason that he must equilibrate all the mistakes he made in his previous life due to the karmic law, the law of cause and effect, but above all because he yearns for a new opportunity to further develop astrally on the physical plane, and to gather new experiences in his spirit for the higher levels in the astral world.

After having passed on, a less developed person will come to yet another realization — that he cannot communicate with beings that are on a higher level than he. He will find that he cannot contact them, because he is not allowed to stay or move about in their sphere of light — he will not even be able to go there. If the possibility did exist to transfer to a higher level, he would not be able to endure the vibration for very long. He would have no choice but to return to the level in the astral world where he belongs in accordance with his development. Whereas a more

highly developed human being can transfer to a lower sphere in the astral world by assuming the vibration of that particular sphere in his spirit.

Therefore, if a less developed spirit wishes to contact a higher spirit, the lower spirit must ask the higher being through the imagination to come to his sphere. Whether the higher being complies with the wish of the lower one always depends upon the purpose that the lower being pursues. All this clearly explains why a lower being cannot enter the higher levels of the astral world, while a higher being can enter the lower levels. A highly developed magician can transfer himself into any sphere because he possesses the ability to assume and to call forth any vibration and therefore also any form of the particular sphere which he wishes to contact. Many readers will now be reminded of a verse in the Bible and understand its meaning: "And the light shineth in darkness; and the darkness comprehended it not."

Any experienced magician knows that the physical body is maintained by nourishment (i.e. condensed elements), and that the astral body is connected with the physical body by the astral cord through breathing. It is therefore obvious to him that as soon as a human being dies all breathing ceases, and the separation of the astral and mental bodies from the physical body occurs immediately. It is therefore completely logical that a magician, through his magical development, may consciously loosen his mental and astral bodies from his physical body and thus enter into a state of ecstasy resembling a state of apparent death. While in this state the magician does not breathe. However, in this case there is one enormous difference: the physical body is not subject to any decay, because the connection with the mental and astral bodies can be reestablished at any time. A magician can be the master over life and death, if Divine Providence so permits. Therefore, a magician can reestablish the connecting link of a departed human being and thereby bring a dead person back to life. In the history of mankind there are some examples of this event taking place; there were some saints who accomplished this feat. There are some more details about this matter in my first work, *Initiation into Hermetics*.

When a magician dies, he no longer has a good reason to return to the physical world. He also does not entertain any wish to reestablish

the material-astral cord from the astral world. There are of course also less developed magicians, sorcerers and the like, who make attempts to consciously reestablish the connecting link between the astral and physical bodies from the astral plane. However, they have only partial success because they lack the necessary development to condense the light to the necessary degree as well as the complete analogy, and thus they fail to transfer the realization into the physical world. Beings who are very devoted to their physical bodies usually evade the prerequisite necessary for realization. They vampirize the electromagnetic fluid (the vital energy) from living physical bodies and store this energy in their own physical bodies which they have left behind, in the belief that in due time they may succeed and bring their physical body back to life. A physical body that has been left behind by such a being can be preserved for centuries in the above-mentioned manner by this being, and during this time the body does not decay. History has recorded many such cases where the physical bodies of people who passed away were preserved and did not decay. However, to this day science does not know the real cause. From the Hermetic point of view these kinds of vampires are very pitiful beings, and the religious beliefs that prevailed in the past were correct when they decided to destroy bodies which did not decay. As a rule these vampiric beings were not set free from the bondage of their physical body until their physical body was destroyed. This was done with a wooden peg that was driven through the body, or by decapitation, or by simply burning the body. From a Hermetic point of view even the legends of werewolves can be explained. The process is the same, except that the astral body takes on an animal shape when the vampirizing occurs. In this manner, the so-called vampire disguises himself as an animal in order not to be recognized by a more sensitive person whom he vampirizes. In order to briefly reiterate the process, in the physical world the physical body and the astral body are maintained through nourishment

and through breathing. All three components that make up a human being namely the physical body, the soul and the spirit, are invigorated from higher spheres by the finer substantive elements during sleep. On the other hand, however, in the astral world the astral body is enlivened through impressions, which the being on the astral plane receives through

material vibrations. When a human being reincarnates into physical matter from the astral plane, the cord between the mental body and the astral body severs and the being dies there, to be born again on our earth. The process of dying in the astral world is the same as when the physical body dies on earth. The astral body is no longer nourished by the mental body through the impressions of the astral world.

The decomposition process of the astral body is considerably slower than that of the physical body. In accordance with our calculation of time, an astral body can exist for many more years without being maintained or nourished by the particular spirit. Other beings, usually demons, take possession of these astral corpses in order to deceive people. In many seances, astral bodies of departed human beings appear in which the spirit of that particular person is no longer present, but instead the body is controlled and moved about by a demon. Only an experienced clairvoyant who, with his spiritually developed senses, can distinguish the astral body from the mental body, will be able to determine and expose the true facts. These demons like to fool human beings and play tricks on them, and they also like to haunt human beings. All spirits that haunt — poltergeists, phantoms, schemata and the like — follow the same concept and proceed in the same manner. I have written extensively about this subject in *Initiation into Hermetics*. Under normal circumstances an astral body dissolves gradually into its elements. The so-called astral corpse is absorbed by the elements and becomes more and more transparent, similar to a sieve, until it eventually dissolves completely into the individual elemental substances.⁷

The Earthly human being is a trichotomy: body + soul + spirit, namely the material carnal body, the substantial body of the soul or astral body, and the essential spirit body. The substantial soul consists of the energy of substantial warmth and light that warms and illuminates matter. The essential spirit consists of the essential warmth and light that warms and illuminates substance. After we leave our material body our substantial soul becomes our outer body with which we live in the substantial beyond or the astral world. It would be completely dark and cold on the substantial plane of existence, the astral plane, if the substantial reality were not warmed up and illuminated by the essential warmth and light. - ED.

In addition to those who, after their physical death, proceed to the astral plane, this zone girdling the earth is also inhabited by many her beings. Apart from all those beings which I already mentioned — for example, elementals, larvae, schemata, and phantoms — there are also the beings of the elements on this plane. In the chapter in this book titled "Hierarchy," I describe the individual beings of the elements and their principals in more detail. Any being that wishes to somehow make its presence known on our physical world, regardless of where it comes from (even if it comes from the highest spheres), must without exception pass through the astral sphere, because the zone girdling the earth is the first zone that is located directly next to the physical world. The zone girdling the earth is called Malkuth (The Kingdom) in the Kabbalah. The reader will find further explanations in *The Key to the True Kabbalah*.

In the astral world, the zone girdling the earth, the same powers prevail and are at work in the same manner as they are in the physical world; however, they are of a finer substance. Here, too, you find the Fire element with its salamanders or Fire spirits, the Air element with its fairies, sylphs or Air spirits, the Water element with its nymphs, undines or Water spirits, and the Earth element with its gnomes or Earth spirits. As fish move about in the water in the physical world, even so do all beings in the astral sphere of the zone girdling the earth move about in the other elements. Every element has positive and negative beings. For example, you could say that there are good and evil salamanders. This also applies to all the beings of the other elements. In reality, good and evil do not exist, because Divine Providence created nothing that is bad and disharmonious; this is only a human concept. From the Hermetic point of view, one type of being has to bring forth positive influences, whereas another type has to bring forth negative influences. In an astral respect these beings are the tools of the effects on our physical world. They are also the cause of all effects in the astral body of every human being, whether they are initiated or not.

The activities and effects of the Fire and Air elements in the astral sphere call forth the astral-electric fluid, and the activities and effects of the water and Earth elements call forth the astral-magnetic fluid. The spirit-beings use these fluids to create the effects or rather the causes in

our physical world. The Akasha Principle of the astral sphere maintains the harmonious equilibrium of the elements in the entire astral sphere. If a being of the astral sphere wishes to exert an influence on our physical world, it does not matter whether it is a spirit-being of the elements or a human inhabitant. This being must possess the ability to condense both the electric and the magnetic fluids to such a degree that the fluids can be realized on our physical world. An experienced magician can bring about the condensing process with the aid of his imagination by controlling the elements and the fluids. When working passively, the condensing of the elements and the fluids can be brought about by a medium from whom the spirit-beings withdraw the necessary electric and magnetic fluids vampirically in order to achieve the desired effects.

It is well known that the difference between a being of the elements and a human being is that a being of the elements consists of only one element, the very principle which preserves it, whereas a human being is composed of all four elements plus the fifth element, the Akasha Principle. An elemental being can only work with the one element and one fluid to which it belongs, whereas a human being can become acquainted with all the powers and can also control them. However, this applies in both cases to a human being as well as the elemental being; the determining principle is Divine Providence or the Akasha Principle. A human being can incarnate, whereas a being of the elements cannot do so by itself. In contrast to the human astral body, the astral body of a being of the elements dissolves into its element, whereas the human astral body dissolves into all four elements. There is also another difference: the being of the elements ceases to exist through its death, because it possesses a mortal spirit. However, a human being, who, since he was created in the image of God, is the macrocosm on a small scale, possesses an individual immortal spirit. Through a particular magical practice it is possible to modify the being that has only one element into a being with four elements and to give it an immortal spirit. But a magician will seldom intervene without good reason, because he is responsible and must justify his actions before Divine Providence.

The Akasha Principle of the astral sphere determines if and when a human being that lives in the astral world reincarnates on our physical

world. The astral light-substance, also known as astral light, is the highest divine emanation in the astral world. To initiates who focus on the divine principle in the astral world, this light principle appears to them as a learning sunlight or as a sun, provided that they are able to see the Divine in the light of the physical world and that they do not materialize their Divinity or give it a particular form. The religion of every individual takes its course in the astral sphere in as far as he has given his God a form and a name on the physical plane in accordance with his religious ideology. Atheists have no need for God on the astral plane and, while they are there, they do not even have the ability to imagine God, despite the fact that they yearn for something Higher, similar to a person who is thirsting for water. For those who simultaneously believed in several religions and divinities while on earth, the effect in the astral world is utter chaos. These people have a somewhat more difficult position, because they cannot decide on a particular form. But in the course of their development on the astral plane, their concept of God clarifies and they confess to the idea of God which was always closest to them. This concept of God is many times the determining factor as to where they will incarnate next.

During his lifetime a magician who explores the astral sphere of the earth zone knows about the activities and effects of the powers and beings of the astral sphere from his own experience. In addition, the spiritual beings with which he works can provide him this information as well. A magician who has not quite achieved an absolute magical development will use his spiritual guides to learn about the astral plane. He will take their advice, be it in the form of passive communication through automatic writing, or by whatever means he may choose. When the magician reaches the astral plane for the first few times, he is guided by his spiritual guides who, in accordance with our earthly concepts, teach him and support him while on that plane. Highly developed spiritual beings of zone girdling the earth condense themselves on the particular astral level and in this manner become the guides of individuals or entire groups. They initiate the astral beings who are under their care into the higher laws. In the astral sphere these guides should never be coerced and, accordance with their maturity and development, Divine Providence assigns them to each astral being. In the astral sphere the guide teaches his

protégé the laws, and he also assists him in his development as a whole. These guides could also be called "guardian spirits" or "tutelary spirits." It sometimes occurs that an astral human being sets out to undertake something on his own. However, at the critical moment his genius or guide warns him not to act independently. The guardian spirit intervenes immediately when an astral human who is not sufficiently developed undertakes something that is contrary to the laws of Divine Providence. The guide instructs his protégé on the laws of the physical world and prepares him for his next incarnation. All these preparations clearly show that a human being must perfect himself in the physical world through his magical development in order to be prepared for the higher world.

All acts of fate that lead a person in the physical world to purify his spirit and which help him to gather the experiences he requires for his spiritual development are already prepared for him in the astral world by Divine Providence in accordance with his maturity and development. The being that is to incarnate again is well informed about the conditions that await him in the physical world. In addition, the being agrees to these conditions while still in the astral world; yes, he even wishes to go through this ordeal, this learning process. However, the very moment a human being incarnates, he or she loses all the knowledge of what Divine Providence has in store for that person. If a person that lives in the material world were to know in advance exactly everything that is ahead of him, then he would no longer have any free will in the physical world. Then he would be in all his actions no more than a stereotype or a mere robot, and the task which he would have to carry out on this world would be impossible to accomplish. Only an initiated magician of higher rank, one who has become a master over karma and a master over cause and effect, one who feels at home in the material world as well as in the astral world, is mature enough to know everything in advance without influencing his free will in a detrimental manner.

Beings from the astral world incarnate on our planet, limited by time and space, in order to continue to work on their development, because the physical laws of the material plane offer by far more obstacles to every individual than in the astral sphere. The obstacles of the material world strengthen the spirit and consequently the spirit's development is

much faster on earth than in the astral sphere. That is why human beings in the astral sphere feel the urge to incarnate again in the material world soon as possible. In return they accept the most difficult conditions, for other reason than to continue to pursue the path of spiritual development.

Each individual can attain the level of perfection, because the entire evolution of humankind leads towards perfection. The spiritual guide who has been assigned by Divine Providence in the astral sphere to each human being for his initiation guides and supervises the spiritual development of his protégé, and continues to do so in many instances even after his protégé has incarnated in the physical world. That is why a magician should make every effort to contact his guardian spirit immediately at the onset of his development. The practice regarding how this contact can be made is described in *Initiation into Hermetics*. It does happen occasionally that a few individuals who, on earth, were already highly developed do achieve the completion of their spiritual perfection in the astral world. However, these human beings have been chosen by Divine Providence to fulfill one or more missions on earth. These spiritual guides are magicians and initiates at birth who, after a certain period of time during the physical development of their human body, suddenly become aware of their state and their level of development. This generally occurs immediately after puberty. At this point in their spiritual development they require only very little to be mature enough to fulfill the mission given to them by Divine Providence. These missions do not always have to be of a magical or spiritual nature; they may also concern other fields of endeavor in the material world. This explains the birth of brilliant human beings and inventors, so-called geniuses, in all fields of material knowledge or science. A magician knows that all of this is determined in advance and directed by Divine Providence, i.e. the Akasha Principle of the astral world. A magician can find the explanation for everything that occurs by employing the universal laws.

This is a general outline of the astral sphere, inclusive of its most important aspects. The astral sphere is also known as the earth zone or the zone girdling the earth, and it is on a higher level than our physical world order of things. The earth zone, even though it is set above us in

the order of things, is, in accordance with human concepts, not the densest form, because it contains the most diverse intensities of light, oscillations and vibrations that correspond with the level of maturity of every human being. The earth zone is not limited — not only does it extend over our globe but over the entire cosmos. The lawfulness of the earth zone is not to be understood as an area in space, rather it refers to our entire microcosm and macrocosm and is analogously connected with the entire microcosm and macrocosm. This is the reason why a human being can achieve his perfection, his highest magical maturity, his bond with God, only in the earth zone. From a magical point of view this clearly indicates that the earth zone contains the lowest levels but also the highest emanation of the Divine Principle.

Subsequently I shall explain that there are other zones that correspond with the hierarchy and with which a magician can come into contact. Of course, as a perfect being, as the personified image of God, he can also inhabit the earth zone. On the earth zone the entire creation manifests, beginning with the highest perfection of God and continuing down to the lowest and coarsest forms. A human being can make contact with every sphere that is above the earth zone, but he can never become a permanent inhabitant of these higher spheres, because the earth zone is a reflection of the entire creation. It is the world where everything manifests in a density that has the greatest variety of degrees. The ancient Kabbalists were well aware of this truth, and they correctly identified the earth zone as Malkuth, which does not stand for "globe," but rather means "kingdom."⁸ This is to be understood as the principle of creation from the highest to the lowest manifestation. The principle of creation contains, in accordance with the Kabbalistic Tree of Life, the Kabbalistic number 10, which indicates the beginning of the ascent. The number 10 is the coarsest form, but for a Kabbalist the number 10 is the reflection of the number 1, which means God, because the number 10 can be reduced to a 1 by simply deleting the 0. An intuitive magician immediately realizes the true relationship between creation and his physical body, and he comes to the conclusion that he has ten fingers and ten toes with good reason.

Kingdom = Reich in German – ED.

However, the reader will find more information about this subject in *The Key to the True Kabbalah*. Furthermore, the intuitive magician will find a relationship between the earth zone and the muladhara center; however, I leave the considerations regarding this subject to the magician himself.

3. The Moon zone is next to the zone girdling the earth. The Moon one is the zone with which the magician must become acquainted immediately after he has become acquainted with the earth zone.

4. Next to the Moon zone we find the Mercury zone, which is followed by the Venus zone.

5. Once the magician has become sufficiently acquainted with the hierarchy of these zones, he continues and begins to learn about

6. the Sun zone and later on he becomes acquainted with

7. the Mars zone, which is followed by

8. the Jupiter zone, and finally with the last zone,

9. the Saturn zone.

Besides the aforementioned zones, there are many others. But for the magician, these zones should suffice. He should first become acquainted with these zones which correspond to the planets, and he must also gain the ability to control them completely.

The following chapter contains the analogies and the hierarchies of each zone. Any sphere that lies above the earth zone from the Moon to Saturn has a threefold effect, namely upon:

1. the mental world,
2. the astral world, and
3. the physical world.

Depending in which plane of the earth zone a certain effect is to be released, the creation of the cause for that effect in that particular plane must be taken into consideration, because the zones mentioned exert a very particular influence upon our earth zone. Therefore, when working these beings, the magician must form an exact impression in his of the analogy of the laws of each zone regarding his own microcosm

as well as the influence they can exert on the microcosm of any other human being. A magician must be completely conversant with every analogy of these zones as they apply to the microcosm and macrocosm, and he must understand how to bring about the cause that is analogous to the correspondences by means of the beings. The magician will not only imagine that every zone above the earth zone is a clearly defined limited plane, but he will also imagine that all zones in the macrocosm and microcosm are interconnected in accordance with their density and with their influences and effects. These zones carry astrological nomenclatures, but directly they have nothing to do with the individual stars of the universe, even though a certain relationship exists between the stars and the constellations, from which astrologers draw their conclusions for mantic purposes or for the determination of unfavorable influences. I have previously mentioned the synthesis of astrology.

Each zone is populated, as is the already familiar earth zone. The beings of the zones have their particular tasks, and they are subject to the laws of their zone in respect to cause and effect. In accordance to our concepts, there are millions of beings in each zone. It is impossible to categorize these beings by level. Every being is on a certain level of spiritual development, of maturity, and on the basis of this he has been given a specific task.

It is impossible for a human being who has not quite reached the required level of magical development and the necessary maturity to contact an astral being beyond the sphere of the material world, let alone establish a connection with beings who inhabit the higher spheres. There are only a few individuals on our physical world who tower with their spirits above the borders of human existence and who possess the ability to penetrate through the earth zone into another zone beyond. In the Hermetic sciences, human beings who are capable of consciously bringing about these feats are called initiates. An initiate is a "chosen one" who, after numerous years of spiritual development, has reached the level of maturity necessary for the tasks he has to fulfill. A true initiate is not a philosopher; he is not a person who has attained his maturity through mere theoretical knowledge. Instead, he has broken away from the masses of the ordinary after a very rigorous, persistent and continuous schooling.

and he has acquired his knowledge through practice. Here the verse in the Bible applies, "For many be called, but few chosen." There are no limits, and that applies to everyone on earth. Therefore, a student who seriously aspires to succeed in magic can, after conscientious schooling, attain the level of perfection and become a chosen one. Any person on our earth can attain the most exalted levels of maturity.

Hence there are only a few who possess the ability to mentally travel beyond the normal sphere of the zone girdling the earth and to visit the next sphere with their spirit. In the magic sciences, these human beings are the principals or heads, the initiators and teachers. They have the holy task and duty to assist those who are under their tutelage on their spiritual path. In accordance with the universal laws, the same procedure applies to the seven zones that are located above the earth zone. And these few individuals among the millions of beings on these populated zones, who have reached the necessary state of maturity, hold the rank of principals or potentates in these zones, and they are also the initiates. As in the zone girdling the earth, the appropriate honor is bestowed upon an initiate in accordance with his level of maturity and knowledge by giving him the rank of a baron, count, prince, duke etc. This also applies to the principals of all the other zones — they also have their rank, their dignity and their titles. Every magician is well aware of the fact that these nomenclatures of rank and title symbolically represent the level of maturity of a particular being, and they know that this ranking order cannot be compared with that in our physical world. Therefore, only the principals, in other words the initiates of the individual zones, are capable of making their influence known on our plane with their causes and effects, be it in the mental, astral or physical world.

The kind of influence that every being analogous to our world must and can achieve on our world will be explained in "Part Two: Hierarchy. As there are in our earth zone, and in accordance with our human concepts, positive, good beings, and negative, evil beings, so it is in the other zones as well. The positive powers and beings are commonly referred to as angels" or "archangels," whereas the negative powers or beings are referred to as "demons" or "arch-demons." The same ranking order also applies to the negative beings; there are the common demons and there

are also barons, counts, and so forth. The average person will visualize these beings in accordance with his powers of perception and in his imagination he will see the angels and archangels with wings and the demons and arch-demons with horns. Whosoever is conversant with this kind of symbolism will be able to interpret this point of view in the correct manner. It is a well known fact for every magician that angels in the true sense of the word do not have wings. And he will interpret the symbolic significance correctly in that wings are analogous to birds, which can move about freely in the air above us mortals. Wings are the symbol of that which is higher than us, the symbol of lightness, freedom and the lack of restraint. At the same time wings are the symbol of that which is lighter and which floats above the earth and therefore they also represent the all-penetrating principle. The negative beings or demons are portrayed with animalistic symbols, with horns and tails, and furthermore as creatures that are half-human, half-animal. Their symbolism is the opposite of good and it indicates the subordinate, the imperfect, the flawed etc. It is of course another question, as far as the uninitiated are concerned, as to whether these beings, both positive and negative, actually possess the forms which are attributed to them by human beings in their respective spheres, and whether they appear to one another in that particular form. However, a magician who has the ability to personally visit the individual zones via mental and astral travel and who influences himself with the vibration of that particular zone in order to become an inhabitant of the particular sphere for the duration of his temporary stay, will find that this is untrue. He will find, without losing his individuality, entirely different forms in these spheres, but this cannot be expressed with words. The beings and principals which he will perceive there are not personified beings. Instead, they are powers and vibrations which are analogous to the names and attributes. Should a magician, from his individual point of view, decide to materialize one of these powers, or if he were to give this power a form that is accessible to his receptivity, then this power would appear to him in the form which corresponds to his symbolic abilities of perception. It is irrelevant whether they are positive powers or angels, or negative powers or demons. When a magician works with beings, these beings implement the causes in those zones upon which the magician asserts his

influence, whereas a Kabbalist transfers his spirit into the zone in which he cause and effect are to be produced. Even though a Kabbalist is completely conversant with the laws of that zone, he achieves his purpose not through mediation with the beings that live there, but accomplishes everything himself with the help of the Kabbalistic word. The reader will find more details in *The Key to the True Kabbalah*.

The procedure when working with the Kabbalah is quite different from that employed by the magician. However, at this particular level of development and until he reaches a higher one, a magician can do nothing else but make use of these beings. One must first become a magician before he can become a Kabbalist. As a Kabbalist, one works differently and more advantageously.

When a magician summons or evokes a being from another zone into the earth zone or into our physical world without having any knowledge of its form, then the being must, if it wants to assume a visible form, choose one that symbolizes its attribute in order to come into contact with the magician. An ordinary demon does not have this ability, because for a demon which does not possess the necessary maturity, it is impossible to condense or materialize himself from his sphere into the earth zone or into our material sphere. That is why most books on the subject of invocation do not mention any kind of common demon, but deal exclusively with beings of rank and title. However, not one single book contains any precise details on this subject matter.

Here the question might arise as to whether a being that inhabits another zone would be in a position to evoke an initiate, a human being of spiritual rank, into its zone. From the Hermetic point of view the answer is no, because a human being, especially an initiate, is a Godlike being and therefore symbolizes the macrocosm on a small scale and represents absolute authority in the microcosm and macrocosm. Consequently, a magician cannot be coerced to do anything by any being regardless of its rank. The only exception is Divine Providence. All principals, without exception, regardless of their rank and zone, be they or evil, are only partial aspects of the macrocosm. And without the Permission of Divine Providence they cannot force their will or someone will upon a perfected magician who has achieved within himself a

bond with God. Instead, all beings must unconditionally obey the magician's will. The magician gathers from this and from many other things the true value of a human being and his significance in creation, especially a human being who has a bond with God.

Should a being of another zone wish to descend upon the earth zone, particularly upon our physical world, either upon the orders of Divine Providence or at its own discretion, be it in the mental, astral or physical form, then the being or principal must, regardless of its rank, assume the symbolic form that is analogous to the attributes of its inherent sphere. For example, an angel would appear as a flawless beauty because his main attribute symbolizes love. A being whose attribute is strictness would appear in accordance with that attribute. This rule also applies to the negative beings; these beings will assume the forms that symbolize their negative attributes when they make their appearance on the earth zone or even on our physical world. A magician who is well-versed in symbolism can, on the basis of a being's appearance, immediately determine the being's attributes, whether it is a positive or negative being and regardless of its zone of origin. The attributes of a being, its appearance and symbolic representation, are precisely analogous to its name and, in accordance with the law of analogy, also with all the other analogies. Even a being of the highest rank cannot give a name that does not correspond with its attributes. A magician who is well-versed in the Kabbalah can, in accordance with the law of analogy, examine the correspondences exactly and determine whether any statement made by such a being is in accordance with the facts. There is not one being, not even the greatest liar or most evil being, that would dare give any other name than its true name to a perfected magician, nor will it assume any form other than the one that corresponds with its attributes. It is of course at the discretion of a perfected magician to order a being who has appeared in its actual true form to assume another form that best serves the magician's purpose. A being will always obey a genuine magician and it has already been mentioned repeatedly that a true magician represents the absolute authority, for he is a God-man.

Regardless of which zone a being inhabits, every being, good or evil, angel or archangel, demon or arch-demon, has been limited by

Divine Providence in its attributes and is dependent upon these attributes in its zone. Therefore, a magician is well advised only to ask a being what it can achieve on the basis of its attributes and what lies within the scope of its zone. A magician must be well-versed in all the attributes, qualities, causes and effects, powers and influences of the individual zones. He must also be in complete control of them to avoid making the mistake of demanding something from a being that is outside the range of its zone. Should a magician neglect to take these details into consideration and demand an effect from a being that does not lie within that being's sphere of influence, then the magician runs the risk that the being will enter another zone in order to fulfill the magician's wish and will. And while there, the being will make the necessary arrangements with another being which is capable of achieving the desired effect. This effect is not achieved by the being the magician summoned, but by another being. In this particular case the absolute will of the magician is not expressed, because the effect was accomplished without his knowledge. In "Part Two: Hierarchy," I shall give an in-depth description of the individual forms of the beings and how they generally appear.

It would also be of interest to the magician to know the method a being from another zone employs to achieve the desired effect on our plane, be it mentally, astrally or physically. Since the magician's will and desire is analogous with the attributes of the zone with which he works, the being which is charged with the task creates the particular cause with the electric and magnetic fluids in the causal world of its own zone in order to achieve the particular effect. The method is similar to the method of volting, as described in *Initiation into Hermetics*. Or the magician accomplishes this through the word, the cosmic language, and directs it through the causal world of the particular zone and imaginatively condenses it in the causal world of the earth zone into the mental, astral and physical world, depending upon the effect he wishes to achieve. This is the working procedure of beings that have the ability to assert their influence on our plane from their zone. However, there is not one being can, on its own accord and at its own discretion, assert any kind of influence on our plane. Only upon strict orders from a magician who has absolute authority can a being from its zone assert its influence with an

effect upon our plane. In this case the being is not responsible for anything, because all responsibility rests upon the magician. In other words, the work of a being is the same as the work a servant does for his master. In this case a servant is not responsible for the task he has to carry out on his master's orders.

A true magician will never dare demand that a being, especially if it is a negative one, carry out any effects that may have detrimental consequences. Although the magician has become master of life and death and master of the laws, Divine Providence still rules above him and he must pay dearly for evil deeds that he cannot justify.

The questions may now arise: Why would a magician employ the services of an elemental, an elementary, an astral being or a physically condensed being for his work on certain spheres or planes which he uses mentally, astrally or physically? Why does he not prefer to work with the help of his own powers that he has acquired and produce the effects magically? The main reasons why a magician evokes beings are: (1) he wants to confirm and establish his authority over the beings and make them aware of it; and (2) he wants to obtain accurate knowledge from the beings about their zone.

For certain operations performed by the magician on the mental plane, he can produce the effect through elementals or through volting i.e. the electromagnetic fluid. Furthermore, a magician possesses the ability to produce a physical energy and physical effects through various practices with elementaries. The difference in these operations lies in the fact that the powers or energies, entities and beings, the elementals and elementaries which he created, cannot act independently, because they do not possess their own intelligence, whereas the beings of every zone fulfill tasks with their inherent intelligence. These are, of course, tasks that require a certain degree of intelligence. Whenever a magician, during his work, can dispense with the services of a being in order to achieve his wishes, he will certainly refrain from employing a being from a zone for his purposes.

Every experienced magician who leaves the physical world either with his mental or astral body, and travels to the various levels of the earth zone or the zones beyond will observe that all the beings of all the zones, regardless of their particular qualities and attributes, speak only one

universal language. This language is called "the picture language" and it is the language of the imagination. And that is the reason why all beings can communicate with one another. Every human being will have the same experience as soon as he leaves his physical body and departs from this world. He will be able to immediately speak or communicate with every other departed human being regardless of what nation he belonged to on earth or what language he spoke. Should a magician wish to speak, i.e. form ideas, in any sphere other than our physical plane, he would naturally do so with his voice, but no sound would be produced. Instead he would produce vibrations, which immediately would manifest as pictures that can be perceived by every being.

When a being embodies on our physical world, i.e. leaves the zone it inhabits and condenses on our earth so that it can be seen and heard, then the picture language immediately turns into audible speech and into a language the magician speaks or understands. Any religious person or one who is conversant with the Bible probably remembers the passage where Christ's apostles and disciples, after the Savior's death, were shadowed by the Holy Ghost and could speak any language that was spoken on earth. The Bible expresses it as follows: "...filled with the Holy Ghost!" which means that Christ's disciples had access to the astral world through the spiritual shadowing or enlightenment by the Holy Ghost. Therefore they received the ability to turn the picture language of the astral world into any language they were required to speak. Hence this is not a miracle, because every being has this ability. Every person who is somewhat conversant with the Hermetic sciences knows that the cosmic language is the language of pictures, and he also knows that the ancient nations mostly communicated in that language. The best example of those times still exists today in the form of the Egyptian hieroglyphs. There is no doubt that words that are spoken in the picture language have an especially strong magical effect. It is not without good reason that people in the Orient, as well as other regions of the world, have made use of the Picture language, and that this was the cradle of the Hermetic sciences.

Chapter 17

Advantages And Disadvantages Of Evocative Magic

Many individuals who somehow manage to obtain a book on evocative magic succumb, because of the various methods described in these books, to the temptation of immediately trying to implement the recommended practices without having attained the magical development required for evocative magic. They believe that if they follow the inadequate preparations recommended in the instructions, it will be sufficient to ensure success. There are usually various reasons as to the motives for a rash decision to engage in evocative magic without any previous magical training. It could be mere curiosity that urges someone to see for himself whether these spheres truly exist. Someone else might wish to see real spirits, spiritual beings and demons. Another person might hope to gain some advantages through magical operations, and yet another might want to summon a being to obtain certain powers and abilities, gain the favors of women, gain fame and honor etc. Another person might want to obtain certain information or harm a person who stands in his way or whom he dislikes. Countless other motives could be mentioned which could tempt a careless person to pursue evocative magic. This chapter is written especially for those people who pursue evocative magic solely for the above-mentioned reasons and similar purposes, so that they may take these warnings to heart. Because ignorance does not prevent a person from the danger, disadvantages or misfortunes which are part of any magical operation if undertaken without any previous schooling and proper development.

If someone dares to practice evocative magic without being magically developed or prepared, he can be certain that he will have no success at all. And as a result he will probably not pursue this matter any further, or it could happen that his failure will even make him more of an unbeliever than before. Being bitter about his failures, he will declare that all magic is nothing but a lie, without looking first for the cause of his failures within himself and without realizing that magical knowledge must

more closely and more thoroughly pursued before any success can be achieved. A person who has attained at least partial spiritual development and a certain power of the imagination in his present or previous incarnation can attain at least a partial success in evocative magic, even though it will not be a sweeping success. From the Hermetic point of view, these types of people are considered to be, and rightfully so, sorcerers and necromancers. And they are the ones who fall victim to the invisible powers. There are enough examples in history, the most famous and most prominent of which is the Faust tragedy chronicled by the German author and scientist, Goethe. I refrain from describing Faust's character, because every true magician knows what happened in this case.

Every true magician works consciously or from a point of knowledge with these spiritual powers. As a result of his magical development and maturity, a true magician represents a particular authority, power and might to these powers, and his attitude towards these spiritual beings is entirely different than that of a sorcerer. The influence that a magician exerts upon a spiritual being is entirely different and the dangers to which he is exposed are so minimal that they do not even have to be mentioned. A magician might only be subjected to some temptation by the spiritual beings, but since he has achieved a magical equilibrium, nothing can deter him from his path, not even the most alluring temptations. The beings acknowledge his authority and consider him to be the master, the image of creation and therefore the image of God. They serve him gladly and they dare not ask for anything in return for their services. It is, however, quite a different matter when it comes to a necromancer or sorcerer, because he is incapable of summoning the necessary authority in respect to the beings. A necromancer or sorcerer is always at risk of losing his equilibrium, at the expense of his individuality and magical development.

Should a necromancer or a sorcerer have a fairly good fantasy at his disposal, and should he have the ability to elevate his consciousness, it could happen — at least in part — that by using magical names during a magical operation (even though they might be barbaric) one of invocations may actually change into the language of that spiritual being and the being he summons will hear this language. However, the

question still remains: Will this being react to this invocation and will it comply with the wishes of the sorcerer? The being immediately senses whether the sorcerer has reached the necessary maturity and development to be able to compel it to fulfill his wishes, or whether it can ignore the sorcerer altogether. Should the power summoned be a positive being, a good being, then this being will have nothing but pity for the sorcerer. Should the being be of lesser importance and a less active being, and provided the wish of the sorcerer will not cause any harm if it becomes reality, then a being may occasionally make an exception and comply with the sorcerer's wish.

However, should the sorcerer entertain wishes which could harm himself as well as others, and if he has not reached a level that allows him to take full responsibility for his acts, then the being will not react to the sorcerer's invocation. All methods of coercion listed in the various books used by sorcerers to obtain the services of beings to fulfill their wishes, are powerless and empty words and exert little or no influence at all upon the astral beings. Negative beings are more likely to react to negative or evil intentions, and they may help a sorcerer realize them. A principal of demons knows very well that he does not have to carry out the wishes of a sorcerer who entertains the notion of fulfilling wishes that would place a heavy karmic burden upon himself or is unable to take the karmic responsibility. In such a case not even a demon would dare to fulfill the sorcerer's wish, because a being is dependent upon Divine Providence, even if it is negative. Such a being cannot, at its own discretion, call forth any vibrations which would cause a chaotic state in the harmony of a plane.

Therefore, it must be emphasized repeatedly that a particular magical development and maturity is absolutely necessary for the evocation of spiritual beings from any sphere. This maturity also extends to transferring one's consciousness into a particular plane or zone, and to changing one's thoughts into the picture language, the cosmic language, in order that a spiritual being can understand our language.

On the basis of these instructions, the magician now has the knowledge to attach the proper value and importance to his book of formulas. Now he realizes that it is actually a book containing the cosmic language in which he records his entire working procedures employed

during evocative magic. He records it in the symbolic picture language, not in his native tongue.

A necromancer or a sorcerer who works with these weird rituals and carries out barbaric invocations and incantations is incapable of systematically carrying out an orderly incantation, i.e. of speaking with the spiritual being. Nor does he have the ability to represent an authority, because a sorcerer or a necromancer lacks the magical maturity and development. At best, a necromancer might achieve an ecstatic state during such an operation, but it cannot be considered any more than simply a mere shout into that particular zone, even when his citations are most terrifying and appear very promising to him.

In most cases the sorcerer is subjected to the most corrupt hallucinations due to the ecstatic state in which he finds himself. Under the most favorable circumstance, an elemental or elementary could be created involuntarily as a result of the ecstatic tension of the sorcerer's nerve energies during his inadequate invocation. However, this depends on how much nerve energy the sorcerer projects from his magic circle into the magic triangle. Unbeknownst to the sorcerer, this elementary will assume the form of the desired being, because the sorcerer cannot distinguish this being from the one he is trying to evoke and thus considers this being to be the one he summoned. Such a being is capable of arousing particular wishes or desires in its creator and is also capable of satisfying these wishes. In my first book, *Initiation into Hermetics*, I describe in detail the dangers connected with these kinds of evocations.

In connection with this, I must draw your attention to the fact that a magician must completely understand what a pact is, how a pact comes about, and what the disadvantages are. I shall now give the reader more information in this regard.

Should a sorcerer or a necromancer be successful in elevating his spirit to an ecstatic state during an invocation and actually summon a principal from a particular sphere into the physical world, then, provided a negative being, this principal will always endeavor to control the sorcerer's soul and spirit and make him completely dependent. It is usually during the second or third operation that the sorcerer realizes he is no longer capable of bringing about the same ecstatic state which helped him

to exert a certain influence upon the particular sphere. These feelings give the sorcerer a deep sense of inner insecurity which causes him to literally seize the being he has evoked in order to have his wishes realized. The principal spirit-being that now appears to him will not react at all to the sorcerer's words if it is not certain that the sorcerer's soul and spirit are mature enough to serve it. Because the principal of the spiritual beings can see the many karmic developments which the sorcerer has already undergone, and he can determine whether it is a worthwhile endeavor to strive for the sorcerer's soul and spirit. He can also determine whether the sorcerer has achieved a certain degree of intelligence and maturity, and whether, after his death, the sorcerer will serve him well in his sphere. While the sorcerer performs his invocation the being, while still in its sphere, is already in possession of all these facts. If the being determines that the sorcerer can serve its purpose, then a principal or head (namely one of the negative powers) will appear to him and will attempt anything that is within its power to obtain the sorcerer for its own purposes. Such a being employs various methods depending upon the sorcerer's character traits, and because it also knows the sorcerer's weakest character flaws, i.e. where he is most vulnerable. Should the sorcerer be timid by nature, then the being will try its utmost to intimidate him and make him submissive. However, should the sorcerer be somewhat aware of the strength of his soul and spirit, then the being will make all kinds of promises to him, for example that it will grant him every wish or initiate him into everything etc. At the same time it will point out to the sorcerer that it can only fulfill these promises if he consents to a mutual agreement, and then it makes the sorcerer aware of all the advantages of such an agreement or pact. At this point it is up to the sorcerer to resist the temptations of the being and to oppose him. Now a battle ensues with one's own conscience, and it is quite a formidable struggle, because a human being's conscience is the subtlest form of Divine Providence. Should the sorcerer choose not to listen to the divine warnings of his inner voice, i.e. his conscience, and should he knowingly and repeatedly suppress these warnings, then he falls victim to such a being and usually enters into a pact.

Since this subject matter is probably of interest to almost everyone, I shall spend more time on it and examine it more closely from a

Hermetic point of view. Why does a being yearn for the soul and the spirit of a sorcerer? The reasons are several. First of all, there is not a single spiritual being, especially a negative one, that will do anything for a sorcerer unless it receives something in return. A sorcerer is compelled in accordance with the terms of the pact to leave the earth zone after his departure from his physical body.¹⁰ As legend has it, such a person is actually taken by the devil and must enter the sphere of the being with which he made the pact, in order to be a servant there.

The principal with whom the pact has been established usually sends these departed sorcerers to the various regions of the earth zone, whether that be the mental, astral or physical plane. There they have to carry out tasks for their master that correspond to the negative sphere of the particular being. A principal likes to form an alliance with a sorcerer, since a sorcerer, as a human being, is created in the image of God and as such is tetrapolar and has by far more possibilities than the principal himself. A principal turns his human servant in most cases into a so-called *spiritus familiaris* or *factotum* and puts him at the disposal of other similar sorcerers. As a *spiritus familiaris*, the sorcerer is bestowed with all the powers of the principal spirit-being, because from this point onward the sorcerer becomes a representative of the principal. This transfer of power either happens by receiving an *ankhur* from the principal or the demon prince, or by receiving the power to influence the zone; thus he calls forth the effects with which he is charged and achieves the desired results. Or other servant spirits are placed at his disposal to fulfill his wishes. Whether these servant spirits are also victims or whether they are actual inhabitants of the zone and underlings of their master is difficult to determine, because they cannot disclose anything about themselves. This matter is usually handled in such a manner that undesirable phases are expunged from the memory or consciousness of the servant spirit through a magic word or other practices. The sorcerer, in spite of his tetra-polarity, is dependent upon the sphere of the principal, his master. This prevents him from liberating himself from the fetters that exist between him and his principal

09 The Zone Girdling the Earth

10 After his Physical Death

and acting in accordance with his own will. And therefore he becomes a tool of the principal and must carry out all the principal's orders.

Upon conclusion of the pact, the sorcerer does not commence with the actual work for weeks, sometimes even months, because he has to be initiated and instructed by the principal in the various practices and shown how to employ the powers that are given to him. The conclusion of a pact does not differ too much from those described in the grimoires or books of sorcery. There is, however, a lesser known fact which is not mentioned in these books. The being himself does not draw up the pact; rather, it is composed and written down by the sorcerer and the procedure is very similar to the book of formulas. The text of the pact is written in regular ink — or perhaps in special ink, depending on the rituals that apply in this case. Of course, this circumstance is not of great importance. The pact clearly stipulates the kind of services the being has to provide, the kind of wishes it has to fulfill, the possibilities and opportunities the pact offers the sorcerer, and all the other conditions which the being has to keep in so far as the sorcerer is concerned. On the other side of the pact are the obligations that the sorcerer has to fulfill and which he takes upon himself, the obligations he has to carry out and the kind of obligation which the being itself stipulates. Furthermore, the pact also contains the manner in which the principal is to be summoned, whether he is to appear visibly or invisibly, and how the sorcerer must deal with servant spirits if they are at his disposal or when they are to be part of the pact etc.

The most important point is the duration and expiration of the pact, and when the sorcerer is obliged to enter the sphere of the demon. Even the method by which the sorcerer dies and how his departure from the physical world into the sphere of the principal will take place are established and agreed upon in the pact. Then all points and conditions are confirmed and acknowledged by both parties. The being usually draws his seal in a mediumistic manner by using the sorcerer's hand. This serves as its signature, i.e. the confirmation of a mutual agreement. It can also happen that the being may attach great importance to the sorcerer's signature being written in his own blood and may even insist upon it. However, there were and are pacts where this is not a condition. Usually these pacts are executed in duplicate whereby one copy goes to the sorcerer and the

other copy to the being. It is said that the being takes possession of both copies. However, this occurs rarely, and only when a sorcerer deals with a certain category of beings. It is customary that the sorcerer fold the second copy and burn it. Through this burning procedure the ideas and thoughts contained in the pact are transmitted to the zone of the being.

There might be some minor variations by which pacts are signed and sealed, especially with negative beings. A pact cannot be breached either by the sorcerer or the being, and all the terms of the pact must be met by both parties. It often happens that the victim does not know that he has fallen prey to such a pact, and he enters the sphere of the being without being aware that he has to repay it for services rendered. Should the sorcerer's conscience gain the upper hand before the expiration of the pact and he attempts to release himself of his contractual obligations, then under these circumstances the being does everything in its power to harm the sorcerer in a most treacherous manner and attempts to destroy him. Many witch trials of the past are undeniable proof that this happened, when sorcerers regretted entering into a pact with a demon and tried to liberate themselves from it. This usually resulted in severe suffering at the instigation of the being for the breach of the pact. In antiquity many sorcerers did not seek to escape burning at the stake, because within them the thought and the divine spark gained the upper hand and they chose death rather than to remain in contact with the demon until the expiration of the pact. Whereas sorcerers who strictly adhered to the pact and did everything in accordance with the terms of the pact until it expired were always under the protection of the dark forces and no power in the world could harm them.

The terms of the pact described here are those which are mostly in use. Through his pact, the sorcerer maintains an effortless direct contact with the spirit-being or his subordinates. Now the question might arise: Is such a sorcerer at the mercy or in the service of a being or principal forever? For a magician who is at home in all the spheres, the answer to this question presents no problem. As soon as the sorcerer has repaid his principal demon with compound interest for the services provided by the principal on earth, then the sorcerer's conscience begins to stir to an increasing extent and his tetrapolar

nature gradually feels the liberation from its bondage. In accordance to our calendar, the time the sorcerer spends in the demon's sphere could last several centuries, since time and space do not exist in those spheres. And of course, as soon as the sorcerer has paid his debt to the last penny, he is master of his time again. Should the sorcerer at this time choose to suppress his conscience even though it makes itself known, or if he prefers not to listen to his conscience, then he will continue to remain in the sphere of his principal.

He will begin to gradually lose his tetra-polarity and identify himself to such a degree with the plane in which he presently resides that he will accept the vibrations of that plane forever, and thus condemn himself. The sorcerer ceases to be a human being in the image of God and he becomes a being of that sphere and sinks to the level of a demon. That is the most regrettable state a human being can stoop to, and from a religious point view it can be called eternal damnation, and that is a true sin against the Holy Ghost.

This is the entire procedure of an agreement between a sorcerer and a being of another zone. However, if the sorcerer follows the voice of his conscience, he leaves the zone of the principal and finds his home in the earth zone, where he once again has the possibility of inhabiting that zone as a tetrapolar being and beginning again with his spiritual development. Should he require an incarnation on our physical world for his spiritual development, he will be given this opportunity, because the possibilities on the physical world to purify oneself are much greater, and also to pursue his magical development, like any other being. A sorcerer who incarnates again on our world can acquire great magical powers since he already worked with the powers of the negative sphere. Sorcerers that are born again are born as magicians; they do not have to acquire much knowledge nor do they have to undergo any specific magical schooling, because they already possess inborn magical powers.

There can be no doubt that the temptation to misuse these powers on earth will again appear. It is also indisputable that perhaps the same principal, probably under a different disguise, might again endeavor to entice its former victim over to its side, so that upon his departure from the earth the demon can drag him again into its sphere. It is a foregone

conclusion that a sorcerer with that experience has a much freer will than had before and he also has the ability to better resist these kinds of temptations. The conscience of such a sorcerer works much more penetratingly and warns him considerably more intensely than the conscience of one who has not had the same experiences as a sorcerer. It happens rarely that such a sorcerer falls a second time. His experiences usually purify him to such a degree that he enters upon the true magic path and is much less inclined to establish any contact with demons or negative beings.

This description of true events may serve as a warning for anyone who strives for knowledge, so that he does not enter upon the path of sorcery. It is obvious from what has been said so far that such a fall represents a giant step backward in the evolution or spiritual development of a human being. The events which are quoted here are not based on pure fantasy, but are very sad, true occurrences, based on fact. Any magician can ascertain whether these events are fact or fantasy. A sorcerer who has reincarnated and who has entered upon the true path of initiation is exposed to far greater temptations than the average person, because the average person must develop from the very beginning. The planes that held him prisoner before will continue to try to get their former victim under their control again and they will employ any devious method at their disposal.

I shall refrain from mentioning any cases from ancient or modern history where human beings have entered into a pact with spiritual beings, except for those notorious cases which are already known to the public at large such as Johann Faust (Dr. Faustus") and Urbain Grandier.¹² There are countless others, of which the public has no knowledge.

There is another kind of pact which is known to only a few initiates. This shall serve as a warning to those who establish contact with various beings. This kind of pact is not a direct pact, instead it comes about through the mediation or procurement of an already existing

11. Dr. Faust sold his soul to the devil in exchange for power and knowledge – ED.

12. At age 44, after his legs were crushed on August 18, 1634, Urbain Grandier was burned alive at Loudon by French witch hunters. - ED

human body. Which of the various pacts offers the greatest advantages is left to the opinion of the individual. This lesser known method may be preferred by departed human beings, as well as beings from the earth zone and even beings from the higher zones.

Establishing contact with a departed human being in the spirit world requires control over the elements, the light principle and the Akasha Principle by that human. Whereas the being who endeavors to establish this contact, i.e. the one who strives to enter into a pact with the departed human being, must be a higher intelligence and must have the necessary magical maturity. This kind of pact is absolutely feasible from the Hermetic point of view. Some sorcerers practice this kind of sorcery and they do not distinguish themselves from the average person by something unusual or supernatural. It is only possible for an experienced clairvoyant and the eye of a true magician to detect that a pact has been established. Usually the sorcerer is made aware of this kind of pact by the beings of the elements that are closest to the earth and offer these kinds of pacts to the sorcerer.

It is a very simple matter to proceed with such a pact, provided all conditions are met. The method is based on the following procedure: The high intelligence searches in the material world for a physical body which is on the threshold of death. Preference is given to a healthy body, where a minor cause, an accident etc., consequently causes the immediate death of that human being. Even physical bodies who succumb on account of fast progressing pneumonia, meningitis, or sudden heart failure are sometimes used for this purpose, whereas physical bodies who succumb to tuberculosis or other infectious diseases whereby vital organs are destroyed are avoided because they are not suitable for this purpose, especially when these diseases cause the death of that particular human being. It would be very difficult and take a great effort to reestablish the harmony in a body that has been ravaged by ailments that eventually destroy the body. The very moment the cord between the physical body and the soul and spirit (i.e. the life matrix) severs, the spiritual being takes possession of the human being. And through the method which is described in *Initiation into Hermetics*, it can create a new cord between itself and the physical human body with the help of the light-fluid. It is of course a

foregone conclusion that, before the being unites with the physical body, it must form an astral body from the element-substance in the size and shape of the particular human body and bring into harmony the two life cords i.e. the mental and astral matrices.

A being who seizes a human body in this manner becomes a complete human being in a borrowed body. Externally, and in the eyes of family members, it seems that the person who was expected to die has awakened from his agony and made a miraculous recovery and is now convalescing. This is how the entire procedure is perceived by family members or by those who are ignorant in these matters and who also do not possess the ability to observe clairvoyantly when the astral body leaves the physical body. These spiritual beings also possess the fabulous ability to adapt to any situation. Furthermore, a spiritual being in this situation retains all the abilities and powers which it possessed while in its zone, and it knows everything. Therefore it continues to play the role of the person who in reality has died and departed. And without attracting any attention it waits for the first opportunity to leave the vicinity of the family members of the departed person in order to be in the vicinity of the sorcerer. As aforementioned, the being retains all the abilities and powers which it possessed in its own zone and it puts these abilities and powers at the disposal of the sorcerer. With the exception of a genuine magician, no one would ever look for anything out of the ordinary and discover the truth about such a situation, regardless of whether this occurs to friends or paramours, etc. The services which this being, in its human life, renders to the sorcerer are exactly the same as if a sorcerer established direct contact with a being of the planes. Should the sorcerer wish to achieve something through the being in the astral world or in the mental world, then the being puts itself into a trance and fulfills the sorcerer's wishes.

The details of the physical contact between the sorcerer and the being are discussed as soon as the sorcerer makes the first contact, i.e. during the initial evocation with the high intelligence, and the sorcerer is made completely conversant with the entire procedure. It is a foregone conclusion that the sorcerer cannot breathe a word about this pact, under penalty of death.

In this manner sorcerers have many times prompted mermaids (undines) to take over the bodies of beautiful earthly girls in order to have physical contact with them, and at times these sorcerers will even enter into marriage with these beings. Under these conditions there is no difference between a normal female and an incarnated undine, because an undine in a physical body is subject to the same laws as any other person. However, the undine retains the abilities and powers of the Water element and she can make use of them in her human incarnation. An incarnated undine can even bear children. However, there is a condition, which if not met is fatal: the undine requires the absolute fidelity of her husband, the sorcerer, because with her physical body she is in contact with the physical body of the sorcerer. If the sorcerer endeavors to have sexual intercourse with another woman, he is exposing himself to the danger by paying for this trespass with his life. Under these circumstances the incarnated undine can no longer remain on the physical plane and she cannot establish another contact here. Soon after the demise of the sorcerer who has become her friend and husband, the undine dies. After an undine dies, she does not enter the earth zone like any other human being; instead she returns to her Water element where she continues to live as an undine.

If a magician has reached a high level of spiritual development and has a divine bond with God, he can bring about such a process. And with his creative powers, he will also have the ability to establish in the undine the same harmony of the elements that is inherent in every human being. The magician would in this particular instance create a new human being, whose spirit is as immortal as the spirit of any other person. However, a true magician would never undertake such an operation without a sound reason. The reason I mention this is to confirm that it is within the realm of possibility for a magician to accomplish such a magical act. To the uninitiated person this might seem Utopian and incredible, but in spite of that it is well-founded and feasible from the Hermetic point of view. A true magician has no doubt that these possibilities exist.

In contrast to spiritualism, there is another kind of evocation called necromancy. The difference between a sorcerer and a necromancer lies in the fact that the sorcerer endeavors to contact the higher beings or the earth zone, the principals of the elements or the principals of other

zones, whereas a necromancer's interest is limited to evoking departed humans. The method employed in necromancy is a fairly simple one: a magician who is not fully developed would be more successful with this method than a sorcerer who practices invocations. The dangers are the same for a necromancer as they are for a sorcerer, because even a departed being can gain complete control over the necromancer and make him totally dependent. When a necromancer becomes so dependent upon a being from the astral plane that he does not undertake anything without the counsel and support of the being, then this may also be considered a kind of pact, even though it does not have the same severe consequences as the aforementioned pacts.

A magician can summon any being from the astral plane without endangering himself, without becoming dependent upon that being and without falling victim to necromancy. A necromancer is one who is at a very low level in his spiritual and magical development and whose main attention is focused on astral beings of the earth zone, but mostly upon departed human beings. In most cases a necromancer avails himself of a being from the astral plane. It is not important whether he demands that this being serve him on the physical, astral or mental plane, or whether it serves him merely to satisfy his curiosity. A necromancer will choose for his purposes a human being that has departed from our earth and who, during his lifetime here, was engaged in some area of the secret sciences and who has perhaps reached a certain degree of development. If such a being were a true magician who followed the true path of initiation and learned all the laws on earth and attained a particular degree of maturity, who above all was noble of mind and more inclined toward the positive powers and had total control over the negative powers, this departed magician may, if he wishes and if he deems it to be good, appear to the necromancer and inform him about all the advantages and disadvantages of his plans and intentions (projects). But a true magician will never stay in permanent contact with a necromancer, nor will he exert any influence upon the necromancer to become dependent upon him. However, he will always warn the necromancer and allow him to contact him, but only when absolutely necessary. Furthermore, the departed magician will give necromancer good advice and initiate him into the laws of the astral

plane. But he will never agree to serve the necromancer, or feel obliged to help him or to fulfill the necromancer's material wishes. Only sorcerers and evil magicians who are in the beginning stages of their development and who are partial to the negative forces will strive for a contact with a necromancer and help him to realize his every wish as well as satisfy his curiosity. Should a necromancer get into the sphere of such a being and become dependent upon him, he takes on the same vibration that the being has in the earth zone; and this will affect the necromancer. The astral being sees to it that the necromancer does not progress spiritually or develop magically or achieve any form of enlightenment, and that the necromancer does not ascend. At this point the being becomes totally permeated with *schadenfreude* (13) because it has succeeded in being an obstacle to a human being on earth. The being then thinks back to the time when it was on earth itself, where it was plagued with obstacles and difficulties and when it fell victim to temptations, when it misused powers and had no opportunities to enter upon the true path of initiation. And because of envy, it now endeavors to impede the necromancer's development as well. I do not think the danger that develops for the necromancer from this contact has to be explained in detail — not to mention the fact that in many such instances the necromancer is vampirized by this being, who, with the energy it has taken from necromancer, realizes its own egotistical projects in the astral plane.

That is why every seeker should heed this warning and not entertain the thought of making such a contact, and one should especially never make himself dependent on any being. The manner in which a necromancer summons a being from the astral plane is twofold. The first method is based on spiritualism, where the being is prompted by employing meditation, i.e. through mediumistic writing or a trance medium, to make itself known in order to establish contact. Employing this method requires great perseverance until the particular being is able to establish a direct contact and appear before the necromancer. The second method is the evocative method, where the necromancer establishes contact through a picture from the being's previous incarnation

13. Deriving Pleasure from the misfortunes of others – ED.

or enlivening the picture, whereupon the being steps out of it, similar an elementary, and assumes its former form. A necromancer does not his efforts rewarded immediately. However, if he continues with his efforts then in accordance with his maturity and development, strength and imagination, as well as his will-power, he eventually forces the being to appear visibly before him.

It is difficult for a necromancer to distinguish whether he is dealing with his fantasy, or if he has involuntarily created an elementary, or if a visible contact with the desired being has truly been established. A necromancer with limited abilities does not really care who or what has called forth the desired effect — whether it was his fantasy, or an elementary which he created by repeatedly tensioning his nerve-energy, or if it was actually the being he evoked from the astral world.

Should it be a magician who is more inclined toward negative powers, then this so-called black magician welcomes this summoning and projecting into the astral world, and he himself will endeavor to establish contact with the necromancer. The necromancer receives everything — such as practices and instructions — that will satisfy his curiosity or lead to the fulfillment of his wishes from the particular being. However, the entire responsibility rests upon the shoulders of the necromancer, who burdens himself through these activities with more karma, especially if he demands the realization of wishes which he cannot justify. The end of such necromancers is always very tragic. Usually they die an unnatural death or of a sudden incurable disease.

What remains to be mentioned is that there is also the possibility of passive contact with beings of the astral plane and of the higher zones. However, passive contact is not as effective as the evocative contact and does not produce any great magical results, therefore I am of the opinion that should not pay too much attention to it. Yet even in this particular case it could unexpectedly come to a pact, because the person who establishes a connection through passive contact is quite often in a worse position a sorcerer or necromancer, since he has no control over the being with which he is in contact nor over the effects which it causes.

There are two main methods when it comes to passive contact. The first method is the spiritistic, where the spiritist himself is the

medium who contacts and communicates with the being. This is accomplished through writing, listening or visual contact. The second method of communication is when a hypnotist or magnetopath makes contact with a being through a somnambular medium and remains in constant contact with that being. In this case it does not matter if he uses the being only to satisfy his curiosity or if he gains the cooperation of the being for particular effects in the mental, astral or physical world. When the hypnotist or the spiritist is not schooled in magic and does not have the requisite magical maturity and development, it will always take its toll on the health of the particular medium. Many mediums and spiritists who are constantly in touch with the same being and who make frequent use of that being become dependent upon it, and these activities eventually result in an indirect pact and severe ailments of the mental, astral and physical body. Many mental hospitals are the best witness for these kinds of unfortunate cases.

Everything that has been mentioned here so far applies to the negative activities of sorcerers and necromancers with negative powers and the dangers connected with them. Now I should like to address the true magician who has pursued the path of true development and who endeavors to contact good beings, irrespective of their rank and their zones. I should like to draw his attention to the fact that a true magician never becomes dependent, even upon positive intelligences or beings. However, he can at his own discretion contact a positive being at any time, though he cannot associate with it, no matter how much that being may appeal to him. For this could also lead to a pact, as is the case with negative beings, although the dangers would not be as great and as fateful for a true magician who works with good beings.

There are also instructions and methods as to how a pact can be made with the genius of any zone. This genius will give the magician advice and support in every respect. A true magician, during the course of his development, will establish contact with good beings, because he must get to know them and be in control of all spheres. However, he cannot allow himself to be dependent on any one single being, be that an angel or a highly developed intelligence. Were this to occur, the magician would be similar to a sorcerer, because he would incorporate within himself the

vibration of the plane from which the being originates. And in time he would be influenced by that vibration to such a degree that he would gradually assume the entire make-up of that being. Naturally, this being would not want to enter into a written pact. However, there are methods which could lead a magician into a written association or pact with a particular higher positive intelligence. Through this pact the magician gains the certainty that he is protected at all times and in every respect, that he is helped in every way, that he is forewarned, and that the positive higher intelligence performs all kinds of good services for him. Despite all forewarnings, some magicians do enter into pacts with positive entities, and after his departure from earth, the being will automatically draw him into its zone. While the magician is in this zone he will serve his guardian angel on a voluntary basis, without coercion. A magician who finds himself in this situation, whereby he is constantly in contact with good powers, becomes a part of that plane and loses the need to rise higher or to proceed to other zones. He becomes satisfied with his existence and his evolutionary ascent ceases temporarily. However, when this magician is sent by Divine Providence to the earth zone or is reincarnated in the material world to fulfill a task as a human being, only then does he begin to yearn again to learn about a zone which is above the one to which he is accustomed. When a magician who was associated with a genius in a particular zone incarnates on our physical world, then the association shows itself in a special brilliance, whether that be in area of the Hermetic sciences or other sciences, for example art, literature, etc. Therefore the procedure is the same, whether it be negative or positive. A true magician will never allow his development to be hindered by a pact with a genius or an angel and thus impede his higher ascent. A magician maintains his consciousness when he perceives himself as having the same affection for all beings. This allows him to become a perfect human being, created in the image of God, and he represents his perfection by reflecting the Divinity, he is no longer bound to or influenced by any sphere. Then he can achieve true perfection, provided that not one single element is predominant and he has developed within himself the absolute equilibrium of the energies and powers and he maintains this equilibrium permanently in the course of his further development

It is decided in the higher spheres whether the magician wishes to attain the highest perfection or if he wishes to become a saint. A magician who strives for the highest perfection is the highest and greatest lord in creation, because he actually symbolizes the complete and entire image of God in all its aspects. A saint remains with one aspect and he perfects himself in this aspect. He becomes a part of this aspect and, when the perfection of this aspect eventually comes into being within him, he loses his perfected individuality. The highest perfection that a human being can ever achieve is that of a true sovereign, a true magician, thus actually representing a perfect image of God, whereby he never loses and never relinquishes his individuality.

When a true magician has acquired the knowledge of the entire hierarchy of the beings, their zones, causes and effects, this allows him to control every being in creation, whether good or evil, which eventually becomes his assignment. Control over the beings does not always have to be coerced, because the beings, whether good or evil, will serve a true magician willingly, obey his will at all times, and fulfill all his wishes without asking for any repayment. Even the principals of the zones serve a true magician gladly, and, if the magician wishes, they will provide him with subordinate beings and with the necessary *ankhur* without taking the liberty to ask him to enter into a pact with that particular zone. A true magician can place as many servant spirits under his will as he requires; it does not matter from which sphere they come, they will acknowledge him as their highest master. A true magician who is noble of mind will not make any distinction between a positive and a negative being, because Divine Providence did not create anything impure. A true magician knows that the negative principals, the demons, are as necessary as the angels, because without these opposites it would be impossible to establish a hierarchical difference. He will respect every being, whether positive or negative, in accordance with its rank. He himself will travel the golden mean, the path of perfection.

Chapter 18

The *Spiritus Familiaris* Or Servant Spirits

Most grimoires and books dealing with evocative magic quite often mention servant spirits, which are also called *spiritus familiaris*. In accordance with these books, the servant spirits are placed at the disposal of the magician by high spirits, mainly by demon princes, for his personal use, so that the magician does not have to bother the demon prince on every occasion or with every minor detail. Furthermore, these books also state that the *spiritus familiaris* are assigned to the magician, or rather the sorcerer, by the demon prince or principal of a zone with whom he has entered into a pact. A *spiritus familiaris* is provided by his principal with an *ankhur* which gives it the same powers, attributes etc., which the principal possesses in his own zone. It is not of importance to the magician who causes the effect he desires, whether it is the principal himself or one of his servant spirits. What is important is that the magician — or in this case the sorcerer — carries the karmic responsibility. As I mentioned in the chapter regarding pacts, when the pact expires on the physical sphere and as soon as the magician departs from his physical body with his soul and spirit, he must follow the demon prince to his sphere and repay it with compound interest to the very last penny for the services he performed for him. Reimbursement is of course not material; it must be understood that repayment is made in a strictly spiritual manner.

The *spiritus familiaris* are not to be mistaken, from the Hermetic point of view, for the so-called family spirits of the primitive nations of antiquity. The family spirits were in most cases departed human beings of a tribe. They were either ancestors, heroes, etc. They were the objects of the so-called fetish cults which, in a primitive manner, practiced a kind of necromancy because they remained in constant contact with their departed relatives or heroes. In accordance with our present-day concepts this kind of necromancy could be compared with spiritualism. Since every initiate is familiar with the practices, cult rituals etc., which lead to a contact with one's ancestors, i.e. family spirits, I shall refrain from writing

more about it. Not only did individual families have their family spirit or house-spirit, it is also a well known fact from historical accounts that there were also countless nations who had their particular guardian spirit. A true magician knows, from the Hermetic point of view, the difference between an actual *spiritus familiaris* and an ancestral or family spirit.

The approach and attitude of a true magician towards establishing contact with a higher being, or rather a higher intelligence, is entirely different than the approach and attitude of a sorcerer, or rather a black magician. A black magician attempts to bring spiritual beings under his control without any effort, without the proper preparation and without any magical development, for the sole purpose that they may serve him and help him to realize his wishes.

However, he does not take into consideration that he burdens his karma and furthermore that it is at the expense of his own evolution and more so that it severely impedes the progress of his magical development. Spiritual beings that serve a black magician will not serve him unless they receive extraordinary reimbursement. From a material point of view these services are nothing more than a kind of temporary loan. As I mentioned before, a sorcerer is in reality only a slave of the being, because once the pact expires the sorcerer must return everything. These beings are well aware of this fact, and the submissiveness they demonstrate toward the sorcerer assures him that they are willing to serve him and fulfill his every wish. Unfortunately, this gives the sorcerer the wrong impression — that he has become the master over these beings. His wishes and demands increase during their relationship and gradually the sorcerer develops an insatiable character. Shortly before the pact expires, the sorcerer realizes what he has done. And he also realizes the extent of his karmic responsibility and the great burden he has accepted. At this point, however, it is already too late. All possible advice and direction which could have been recommended regarding how to break a signed pact is no longer feasible or useful from the Hermetic point of view, and to a true magician it is absolutely absurd. Once causes have been created, no matter what kind, they must be properly discharged and balanced in accordance with the law of cause and effect.

Perhaps the objection could be raised as to why Divine Providence could not make an exception once in a while in Its aspect of mercy and divine love. A true magician knows that when causes are created, effects must follow; otherwise the law of karma, i.e. the law of retaliation, the entire lawfulness of the universe would prove altogether untrue and a mere illusion. Naturally, it does not have to be emphasized that this is not true - everything is regulated in accordance with the true laws and with admirable meticulousness. Divine love and mercy with all Its other aspects, as for example goodness or grace etc., goes so far that It allows a human being to recognize that he himself is the cause of all the sufferings and problems that have overcome him, which cognizance alleviates his burden and suffering. Divine Providence cannot intervene any further in the aspect of love, goodness, grace etc., from the proper universal point of view. Every experienced magician who is conversant with the universal laws considers this to be a matter of fact. Therefore, every genuine magician must be extra careful and be on guard *never* to enter into a pact, because it would put a sudden halt to his magical development and evolution. A true initiate would not entertain any thought of entering into a pact, even with a high and positive principal, in spite of the fact that it could result in tremendous advantages for him. If a magician — or anyone else, for that matter — were to tie himself or commit himself to the beings and their respective spheres, it would result in a loss of freedom.

The objection could be raised that it is not necessary at all to concern oneself with evocative magic and it would be of greater advantage to work on one's further development and completely disregard the evocation of beings. The answer to this point is that a true magician may endeavor to establish contact with all beings, whether positive or negative, and he should deem it an absolute necessity to pursue true evocative magic. But it should never serve as an encouragement to bind oneself to or associate with any being routinely. A magician should establish contact only to increase and enrich his knowledge about the individual spheres, learn about their laws, and express his authority as a magician to those beings with which he works evocatively. There is no doubt that these beings gladly supply the magician with all the information he requires. They serve him gladly, because to them a true genuine magician is their

master and a true initiate and he is the one to whom they must pay tribute in the form of faithfulness and obedience. A being would never dare to petition a genuine magician who has been properly initiated into magic and who is completely evolved with a pact. A magician may make use of servant spirits from one sphere or another if he deems it necessary because he knows that he does not owe anything to these spirits, and because he knows that whatever a being does for him, he brings about through his own powers and on account of his systematic magical development. The magician will employ these beings above all to help his fellow man rather than himself, and to utilize the precious time saved for his further development.

This is the proper attitude, and it cannot be compared with the attitude of a sorcerer. A magician does not have to concern himself constantly with evocative magic. However, he must be able to master these practices and carry them out successfully whenever the need arises. A magician enriches and increases his power over the beings in the universe and solidifies his magical authority through a precise knowledge of evocative magic. A true magician must reach the level of perfection in every respect. He must pay close attention and observe the hierarchy of the beings when he practices evocative magic. This must be every magician's agenda, in the following order:

1. contact the principals of the elements and their beings, and perhaps their servant spirits, i.e. their subordinates,
2. contact all the principals of the earth zone, i.e. the zone girdling the earth, and also their subordinates,
3. progress to contacting the beings of the Moon in accordance with their hierarchy,
4. progress to the Mercury zone and contact the principals there,
5. progress to the Venus zone,
6. progress to the Sun zone,
7. progress to the Mars zone,
8. progress to the Jupiter zone, and
9. progress to the Saturn zone.

Chapter 19

Magical Evocation

When a magician studies a book on evocation — or perhaps he has several books in his own library — he will find that as far as the instructions are concerned, there exists a certain association of ideas. All these books together will give him instructions on how to summon a being, which formulas to use, etc. But he will not find the prerequisites that are necessary for a successful evocation in one single book. It is therefore not surprising that, up to that point, almost all attempts to establish contact with a being will end in failure. From the Hermetic point of view, any attempt to establish contact with a being, regardless of its sphere, can be considered a type of evocation. It does not matter if the methods employed are based on spiritualism, necromancy or something else. It is, however, questionable whether the desired being actually appears when these various methods are employed; only the one who makes these attempts would truly know the truth. Should an attempt now and then be successful through applying the methods quoted in these books, it could be that it was not necessarily directly an attempt to evoke a being. The possibility exists that, besides these methods, other methods could also have been employed. For example, apparent success can be achieved when employing spiritualistic methods to evoke, but in reality this is something entirely different, even though the claim will be made that success was achieved through the methods of evocation that were recommended in these books. When it comes to spiritualism, the subconscious of the medium who verbally relays the information to the operator can contribute to this, provided of course that a medium is employed. Furthermore, it could also be that schemata, elementals and elementaries are being produced unknowingly during the evocation due to the increasing excitement of the operator through the power of his own imagination. Effects that are achieved through these kinds of operations cannot be attributed to the being, but must be attribute to the individuality of the operator; however, this fact will hardly ever be admitted by him.

Therefore, I have concluded that I shall describe everything that is required for a successful evocation in detail, from the Hermetic point of

view; in other words, what is absolutely essential to achieve an actual magical contact with a being, regardless of the sphere. Above all the magician or the person who intends to occupy himself with magical evocation must have the knowledge that without proper development of the astral senses, especially clairvoyance and clairaudience, a successful evocation is unthinkable. As an example, it is the same if a blind person enters upon an unknown path without reliable guidance. In order to establish contact with a being in an active manner, the first prerequisite is astral vision and astral hearing. Should a magician ignore this prerequisite or should someone dare to practice evocation without having his astral senses developed, he can assume with certainty that he, like all the other operators, will experience disappointments and all his labors will be unsuccessful. At the same time, should he attain a partial success in a heightened state, regardless of how partial that may be, he exposes himself to the danger of degrading himself to the level of a necromancer or sorcerer, regardless of whether his intentions were noble.

During the operation the magician must make use of his astral senses, because it gives him the opportunity to scrutinize all procedures and he never runs the risk of being deceived or working unsuccessfully. A magician who has his astral senses developed knows immediately whether he is dealing with a being that was formed through his imagination or whether it is a being from the desired sphere. From the Hermetic point of view, an evocation is the conscious establishment of contact with the desired being, namely through passive communication. The magician has learned the practice as described in Step V of my first book, *Initiation into Hermetics*, under passive communications. Passive communications are not accomplished with the magician as the medium; however, they are accomplished outside of the magician's body.

A being or a power from any sphere that is evoked outside the magician's body can be evoked either into a magic triangle, into a magic mirror, or into any kind of material which is impregnated with a fluid condenser. It can also be condensed or materialized at the discretion of the magician. In the beginning stages the magician cannot do without his magical aids. Later, when he has gathered enough experience and when he has a particular sphere completely under his control evocatively — when

the beings of that sphere pay tribute to him in the form of faithfulness and obedience through which they acknowledge his magical authority — then he can do without his magical aids. This places an experienced magician in the position of summoning any being from the sphere which he has under his control, and working with it without the use of any magical aids. He can summon a being from that zone without a magic circle or angle at any time and to any place, however and whenever he wishes, without any special preparation. Whereas a beginner has no other choice but to work with magical aids, because they are his memory supports and hence absolutely necessary for a successful evocation. Once a magician has a sphere under his control without his magical aids, then he proceeds to the next higher sphere, where he again makes use of his magical aids until he completely controls that higher sphere as well.

If a magician wants to carry out a successful evocation he must always bear in mind the three following principles:

1. Should a magician intend to summon a being from another sphere into his sphere, it is irrelevant whether he summons this being into a triangle, into the mirror or onto a fluid condenser. He must know that the being can only move about in an atmosphere that corresponds to its own sphere. Therefore, he must form this atmosphere artificially by accumulating the light, i.e. the sphere substance, through the imagination into the triangle. It is even better if he were to accumulate the sphere substance in the entire room in which he works. Should he work with a magic mirror, the loading of the mirror must take place with the corresponding light-substance of the sphere, i.e. the magic mirror must be impregnated with this light-substance. Should the magician work outdoors, then the impregnation must be limited to a particular space so that the beings or powers that are to manifest outside have enough space to move about. The light-accumulation or the light-impregnation has to have the color that is required by the color laws of the individual planet. In the first book, *Initiation into Hermetics*, in Step III and in the chapter dealing with room impregnation, the reader or student is thoroughly informed about the practice of impregnation or light-accumulation in a room. For example, when the magician evokes a being from the Moon sphere outside of his

body, then the light or rather the substance that is to be accumulated must be imagined in a silvery-white color. Should the being be a Mercurian being, the light-substance must be opalescent. When it is a Venusian being the color of the light-substance must be green, for a Sun being the color must be a golden-yellow, a Mars being requires red, for a Jupiter being the color must be blue, and for a Saturn being the color must be violet etc.

For example, should the magician summon a being from the Earth element, he must project the Earth element into the magic triangle or into the magic mirror with the aid of his imagination. Should the magician wish to summon a being from the Moon sphere, he must produce the vibration of that sphere. There is not one being that can remain in a sphere that is not suitable for it. Whenever this principle is not considered, the being has to create the necessary sphere-vibration by itself, in spite of the fact that it can still be coerced to manifest in our physical world. In such a case the magician loses his power over the being, and his authority suffers severely because the being will consider him to be imperfect and it will not show him the proper respect, apart from the fact that it will refuse to obey him. When it comes to evocation, the precise observance of this principle is of the utmost importance and cannot be ignored by any true magician.

2. In order to be noticed by the being during an evocation, the magician must be able to transfer his consciousness into the sphere of the being whom he summons. This transfer of consciousness occurs by employing the Akasha Principle, with which the magician introduces a state of trance in which he is subject to neither time nor space. While the magician is in this state he summons with his will, with his authority etc., the particular being. The magician will be unable to achieve the appearance of the being without this capability.

3. The magician must command reverence and obedience from the being with his magical authority, otherwise these beings, be they positive or negative, will not respect him.

A magician does not exert his magical authority or influence upon the being through his personality. Instead, he achieves this in conjunction with an intelligence that is higher in rank than the being, or he

approaches the being directly as a divinity in an aspect that is of great importance to the being. In this case it is not the magician who exerts the essential influence upon the summoned being; instead it is the authority of the being that is higher in rank or the Highest Intelligence, namely the king Divinity. At the time of the evocation, the first task the magician undertakes is to influence or contact the higher intelligence. And only under the most severe circumstances, when the being to be summoned opposes the magician, will he assume the form of the highest quality to state his claim as an authority and make his influence felt. If the magician influences the evoked being with his own personality without connecting with a superior intelligence, Divinity etc., the being may refuse to obey the magician, or worse still, it may deceive him in every conceivable manner. However, if the being receives its order from the superior intelligence or from even a higher form, namely some aspect of God, and not from the magician, then the being has no other choice but to obey the order. The magician has already learned the practice of connecting to or influencing an intelligence or a divine aspect from my first work, *Initiation into Hermetics*, where I gave a detailed description about the individual communication or bonding with God.

The three basic points given here cannot be found in any instructions that have been available up to now, because without exception the authors have lacked the necessary personal experience in evocative magic and therefore endeavored to draw their teaching methods from other inadequate sources of literature. However, without these three basic conditions a successful evocation is not possible.

Before a magician begins with the evocation of beings, he must precisely record the entire procedure in his book of formulas. He should actually know the entire procedure inside out, so that during the evocation he does not have to look at his book of formulas to reassure himself. Only in the very beginning of his practice will the magician experience some difficulties, but in time and through frequent evocations he will gain more and more experience and all uncertainties will disappear. He will realize that an evocation is not merely the summoning of a being. Instead, it is a regular ritual which consists of a complete sequence of

magical operations. During the ritual the magician must be certain that there is no gap in his entire operation, because every gap causes a disturbing effect not only for the magician but also for the summoned being. A flawless operation is what the grimoires depict as a "perfect circle." This term does not refer to the magic circle which the magician draws for his protection and so forth; rather it refers to the entire continuity of the magical operation. Before the magician begins with the evocation, he must put the purpose of the operation in writing so that no additional queries come up during the evocation.

Anyone can gather from the entire procedures of these preparations that a carefully prepared and precisely executed magical evocation requires quite some time. Once the magician has established a good contact with the same being through frequent visits, so that the being obeys and acknowledges his authority completely, the magician can come to another agreement with the being in order to save time and establish contact in the future. It can either be an abbreviated individual ritual or a word etc., with which the magician determines to evoke the being, which ritual or word must be approved by the being. Or he can see to it that the being chooses an abbreviated method whereby it commits itself to appear at any time with all its servants. Even this abbreviated method must be conscientiously recorded in the book of formulas, so that during the practice of magical evocation the magician avoids making errors, especially if he has already established several such contacts with other beings. Should the magician be given an abbreviated version by a being, and if it is the being's wish that the magician not record this method but memorize it instead, then the magician must respect the being's wish. Even when the magician has permission to record the abbreviated version of the evocation, he must be certain that his notes never fall into the wrong hands, not even into the hands of another magician. An exception can be made only when the being is the author of the abbreviated method and it agrees that it can be given to another person, or when the being itself even advocates such an undertaking. A magician should never dare to circumvent or to break an agreement if he does not want his authority severely undermined. The consequences that the magician will suffer do not have to be more closely examined.

In the beginning, the being appears to the magician in the same manner to which it is accustomed to moving about in its own zone. Should the form in which the being appears not suit the magician, then on the basis of his authority he can see to it that the being takes on a form in accordance with his wishes. There are no limits as far as this is concerned, and it is at the discretion of the magician as to the appearance the summoned being will assume. The magician accomplishes this changeover with the aid of his imagination. Even the gender that the being assumes is not important. However, when for example a being is female in its own zone but appears as a male, the magician would be well advised not to insist that it change back to a female form, even though the being would have to oblige if the magician insists. It is advisable, during early operations, to leave the being in the form which it has in its own zone and in which it appears to the magician.

The magician communicates with the being in his own language. In this particular instance he is already in an exalted state, in a state of trance, wherein his language changes automatically into a spiritual language, the so-called picture language, and this is what the being perceives. The summoned being also speaks in the spiritual language which, in turn, changes automatically into the language spoken by the magician. Consequently, in the beginning the magician has the feeling that the answers of the being come out of his innermost, similar to the way in which the "inner voice" is perceived. In time the magician becomes accustomed to this condition and perceives the being outside of himself; and eventually, through repeated practice, the magician will discover that it is the same as speaking to a fellow human being.

The undesirable occurrences mentioned in the grimoires and which presumably accompany an evocation, as for example noise, rumbling, banging, creaking and knocking, are attributed to these beings. Thunderclaps, flashes of lightning and similar disturbances are completely unknown to the true magician. They only occur in the operations of necromancers and sorcerers who have not undergone any magical schooling, whenever the essential prerequisites are ignored, or when the preparations for a proper evocation leave much to be desired. A true magician does not experience any undesirable occurrences when he summons beings

or high intelligences. His evocations are executed as smoothly as any other physical, astral or spiritual operation. In the beginning, a magician would be well advised not to ask too many questions of the being. Rather, he should ask a few pertinent questions which concern the being's sphere. Under no circumstances should questions be asked that oppose the dignity of the being. Later the magician can see to it that the being, the intelligence, the principal or his underlings which are placed at the disposal of the magician, are actively effective, because the magician does not have to limit his demands strictly to obtaining knowledge from them. The beings gladly serve a true magician and help him in an unselfish manner as much as it is within their powers. A magician will certainly never be so foolish as to demand that beings bring him treasures and carry out heavy physical work, because the effects of their expression of power on our physical world are dependent upon the energy substance, i.e. the condensation substance, which the magician must place at their disposal.

At first these spiritual beings will only be able to carry out mental work. As time progresses, and when the magician possesses enough experience, they will be able to perform astral work, and in time they will even be able to perform physical work. However, it is advisable not to burden these beings with physical assignments, because they have to solve these assignments and carry them out in exactly the same manner as the magician would have to do with his acquired magical abilities. The beings make use of the same energies which the magician would use for his personal work, i.e. they require the elemental fluids for physical work, the electric or the magnetic fluid, as well as the Akasha Principle. The beings mostly draw the substance and the energy from the atmosphere of the magician. Therefore, a magician must always bear in mind that every evocation is always at his expense. For this reason he will not perform an evocation to satisfy the curiosity of others. However, he will carry out an evocation to help other human beings, or he will do it to increase his powers over the beings and elements and to gather more experience.

When a magician summons a being, he does not cite a sorcerer's formulas or similar nonsense. Since the magician is in communion with God during the entire evocation, i.e. in an exalted state, he transfers himself with his consciousness into the sphere of the being he has chosen.

Then he calls the being by its name and he asks it to come into his vicinity, i.e. to appear to him. The being perceives the magician and reacts immediately to his call and comes into his vicinity. A true magician will rarely ever threaten a being in order to make it obedient. This only occurs the case of obstinate demons, to whom the magician expresses the power of his bond with God. A being, regardless of its rank, would hardly ever dare to oppose a Divinity, i.e. someone who has a true bond with God, because the Divinity is the power who created the being and must therefore be respected.

For a magician, the axiom applies that the stars influence but they do not coerce; it is at his discretion to choose the time for the evocation in accordance with astrological guidelines, provided the magician is conversant with the basics of astrology. Therefore he also has the ability to establish the appropriate and favorable planetary and spherical time for the beings.

The different kinds of invocations described in the grimoires are not intended for a magician, as they are only for sorcerers. Therefore, the instructions contained in them are worthless to a magician, and he deals with them accordingly. A magician knows the true path of initiation, and he knows exactly how to carry out an evocation properly; therefore, he knows in advance that his work will be successful.

Upon the conclusion of his magical evocation, it is the task of the magician to return the being to its plane, in other words to give the being license to depart. The magician accompanies the being with his consciousness, which provides him the inner satisfaction and certainty that the summoned being will return to the sphere from whence it was called and from whence it came. All the magical aids which the magician used are returned to their place of safekeeping, as are all the accumulated powers or energies he dissolves by means of his will and his imagination, which concludes the evocation.

Chapter 20

The Practice Of Magical Evocation

A magician would certainly welcome it if I gave an example of a typical evocation. The reader will not find in any book heretofore published a description of an evocation in accordance with the universal laws which is as thorough and detailed as the one which follows. As far as the presentation, procedure etc., of the evocation is concerned, it is left to the magician's discretion to make minor changes or improvements which are in each case in accordance with the magician's individual circumstances and also the location where he chooses to perform the evocation. It would be ideal if the magician had a suitable room at his disposal for this noble purpose, one to which no one else has access except the magician himself. In this particular case, he must do the unavoidable cleaning of the room himself and not entrust it to another person. A room such as this is in the truest sense of the word a kind of temple. Should a magician have this opportunity, he can take all the laws of analogy into consideration and arrange everything in his room in such a manner as, for example, everything was arranged in the temples of the ancient magicians. These ancient temples had an altar on the east side. In accordance with his maturity and religious beliefs, the magician can express his Divinity symbolically on the altar. Or he can place a magic mirror in the center of the altar in the manner of the oldest initiates or magi and on each side he can place a candelabrum with seven arms and a censer in the center of the two candelabras. The ancient temples had four columns which were usually adorned with various symbolic figures, each pillar representing an element. The walls were adorned with pictures which portrayed the various deities of the four elements. Only those initiates who belonged to the highest circles in society could afford these kinds of temples for their magical operations. Unfortunately, there are only a few today who are sufficiently financially independent to afford such magnificent appointments for their magical workroom.

This information only refers to the most important magical utensils and accommodations, and it allows every magician, without exception, whether rich or poor, to carry out true magical evocations, even when no special room is available. A magician is not dependent on a particular room or place, for he can summon a being in any room, be it the kitchen, attic or basement, as long as these places are free of interference during the evocation. Should these locations offer no possibilities for interference-free evocations, then he must find a secluded place outdoors, where he is certain that he is not watched by anyone, and may consequently work undisturbed. When it comes to the description of an evocation, these circumstances do not necessarily have to be taken into consideration, because every magician must know best how and where he can carry out his operations. For easier understanding I have chosen the Venusian intelligence, *Hagiel*, as an example. The same procedure applies when it comes to other beings and intelligences, only the magician must always take into consideration the laws of analogy of the individual sphere as regards color light-accumulation.

Before a magician commences with the actual evocation, he must work out a plan in advance in every detail, and he must also have precise prior knowledge of the plane or sphere from which he intends to summon an entity and what he will demand from this entity. In the second part of this book, which deals with the hierarchy of the beings, the magician will find a large number of positive beings from the individual spheres. This gives him a large selection, so he can choose a particular being that can help him realize his wish. Bear in mind that the beings and intelligences mentioned in this book are not by any means all that there are; in every sphere or plane there are thousands of such beings and intelligences. However, the intelligences mentioned here should suffice for the practice of evocation.

Let us suppose that a magician has chosen the Venusian intelligence *Hagiel* for his evocation, and that he will ask her for good luck and success in one of his undertakings wherein he requires the friendship or sympathy of a particular person. *Hagiel* fits this purpose perfectly well, because all matters concerning friendship, love, success and good fortune are her responsibility.

However, before the magician begins his evocation he must bathe or at least clean his body, because no one should carry out an evocation with a pure being — especially a high and good intelligence — while he himself is in an untidy and unclean condition. An evocation not only requires a clean spirit and a clean soul, but also a clean body. Should it be impossible to bathe or shower or to wash the entire body, then the magician must at the very least wash his hands very carefully. Everyone can do this much, and it must not be disregarded under any circumstances. As he washes himself, the magician must concentrate on the idea that all unfavorable corporeal and astral influences drain away with the water.

The magician, having thus prepared himself, takes all his magical instruments from the place of safekeeping and places them on a clean cloth. It is better to use a brand new cloth, which is kept at the place of safekeeping and intended only for the purpose of keeping the instruments free from dust.

If, for example, we summon *Hagiel* into our living room, we must be certain that we will not be disturbed during the entire evocation. In order to avoid being watched by curiosity seekers, draw the drapes in front of the window so that no one has the opportunity to watch.

The next step is to change clothes, i.e. to dress magically. First put on the silk stockings. Should it be a cold day, one may wear silk underwear and then put on the slippers or house shoes. The evocation begins with the dressing. You can only entertain thoughts that correspond with your immediate activities. Therefore, focus in on the thought that by putting on the silk clothes you are insulated against all unfavorable influences which the universe or the invisible world could inflict upon you. While dressing, you must be absolutely certain that your body does not pick up any influences from any being, regardless of whether the being is good or not. Then put on your silk robe and, while you dress, remain in a meditative state of mind of being completely insulated and totally protected. Then put on your magic belt and allow yourself to be completely permeated by the feeling that you are master of the elements and the master of all powers. Finally put on the Magus headband or, if you prefer, the magic headdress with the feeling that you are in communion with God and that the Divinity in the body rather than the magician performs the

operation. You must unite in your innermost with the Divine Principle, so much so that you perceive yourself directly as a Divinity. Only when you have prepared yourself in this manner are you able to proceed to the next step of the operation. Ignite the magic lamp; and in this particular case the magic lamp must emanate green light into the room. Place the magic lamp in such a location that you can draw the magic circle around the lamp or hang the lamp in the center of the room. This does not mean that you have to hang the lamp in the *exact* center of the room, although this has the advantage of keeping the entire room evenly illuminated.

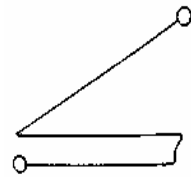
The next task is to set up and impregnate the magic mirror; perhaps you may even prefer to work with two magic mirrors. In this example I shall give you instructions on how to make use of two magic mirrors. The first mirror will bring about the materialization of *Hagiel* on the physical plane, whereas the purpose of the second mirror is to keep undesirable influences away.

While you are completely conscious of the fact that not you but the Divinity within you carries out this procedure, imagine a huge ocean of light in a wonderful emerald green color. With the aid of the light energy-accumulation in the mirror, you must condense this ocean of light imaginatively from the entire universe to such a degree that the entire surface of the mirror is engulfed by this color. The luminosity of the condensed green light-accumulation must be bright enough to extend over the entire room in which you work. During this operation you must imagine that this light-accumulation is an actual energy matrix, a fluid that is almost visible to the physical eye. At the very least you must have the constant perception that you move about the room in a green light-oscillation. In this manner the room is now magically prepared for the being to be evoked, and there are no more obstacles for the being to perceive its sphere. During the accumulation process, concentrate on the fact that the accumulation automatically condenses or materializes the summoned being to the degree that it is perceptible with your physical eyes audible to your physical ears. The stronger the imagination, the firmer the belief, will and conviction, the more *Hagiel* will materialize and more faithful will be its appearance. When you impregnate the room,

remember to add the wish that the accumulated planetary light-energy remains effective in the mirror and in the room until you dissolve it again with your imagination.

In *Initiation into Hermetics* you will find similar practices described in the chapter on room impregnation, and you will find what has now been confirmed, that all the exercises and magical operations of the first book have their particular purpose. You will also realize that in the course of your future magical operations you will not be able to do without a single practice or exercise that is contained in the first book. Should you not have practically carried out the exercises contained therein, you will be unable to establish a conscious contact with a being outside of yourself, because you will not be able to materialize the being.

Now proceed to impregnate the second mirror by loading it with the Akasha Principle. Onto the mirror surface, which has been imaginatively treated with a fluid condenser, place the wish that not one single disruptive being, not one single undesirable power or the like, will force its way into your evocation chamber. This then concludes the second step of the evocation, and the room in which you work is now appropriately prepared. You also have another possibility: you can, if you wish, use the mirror which was designated to ward off undesirable influences and impregnate it with the wish that the desired being appear in that mirror. The impregnation must have the light-accumulation in the particular planetary color, in this case green. Now take a piece of blotting paper and cut it in such a way that it has the shape of a heptagon.¹ Then draw the seal of *Hagiel* with green Indian ink, or better yet with a green pencil, in the center of the blotting paper. (See the drawing of *Hagiel's* seal on this page.) Now trace the heptagonal seal either with your magic wand or



Every sphere requires a different shape. The blotting paper must have the following design: for the Saturnian sphere, a triangle; the Jupiter sphere, a square; for the Martian sphere, a pentagon; the Sun sphere, a hexagon; for the Venusian sphere, a heptagon; the Mercurian sphere, an octagon; and for the Moon sphere, a nonagon. For the zone girdling the earth (or the earth zone) and for all the other spheres, the shape of a circle is used to draw the seal.

with your finger and concentrate *Hagiel's* attributes — such as good fortune, love, friendship etc. — into this seal. Before the operation, moisten the plotting paper with a fluid condenser and let it dry. Furthermore, concentrate on the idea that this intelligence is in contact with the sign (seal), and that it reacts to the seal at all times, and that it is always willing carry out the will of the magician, i.e. your will. Always be conscious of the fact that not you, but the Divinity, draws the particular sign and that the intelligence renders absolute obedience to the Divinity. From the beginning, failure is impossible when you are in this meditative state of mind. The seal is finished, and now you will prepare the magic circle and the magic triangle.

Place the magic circle on the floor next to the triangle. Now, in a meditative state of mind trace once more all the lines of the circle with the magic wand or with the right hand or with a finger of the right hand. Meditate that they represent the eternity, the microcosm and the macrocosm, and therefore symbolically express the universe on a small and large scale. When evoking the intelligence, you must stand in the center of the circle which, for you, represents the world on both a small scale and on a large scale. Your meditative state of mind must be so strong, so focused, that there is no room for any other thought.

Follow the same procedure when tracing the triangle which symbolizes the three-dimensional world, i.e. the spiritual (mental), astral and physical world. While in this meditative state of mind, you must also take into consideration that the intelligence that you summon into the triangle must appear not only mentally, but also astrally and physically. When tracing the magic triangle, your imagination is just as important and necessary as it is when tracing the magic circle. During this procedure the magician determines the shape and the sphere of activity of the intelligence which he summons. Should he neglect to do this, then *Hagiel* will only appear mentally, namely she will only be present mentally. She will not manifest or appear physically, and therefore she cannot be effective as far as her influence is concerned. Once all these preparations have been completed, place the triangle in front of the magic circle and place the prepared seal in the center of the magic triangle. Some magicians enhance three-dimensional effect of the summoned being by placing a spirit

lamp¹⁵ into each corner of the triangle and igniting each lamp. The fuel that is used for these spirit lamps is an extract of chamomile with an alcohol base, in other words a fluid condenser which the magician has prepared in advance with the wish-imagination of materializing in the three-dimensional world. These little lamps are equipped with small wicks and they resemble Bunsen burners. When they burn, the power of the imagination which is concentrated into the fuel begins to permeate the room through the gradual evaporation of the fuel, and it promotes the materialization of the summoned being. However, these spirit lamps are not absolutely necessary, but for the novice in evocative magic they are a great aid, because when it comes to this kind of work a beginner requires more memory aids than an experienced magician. Besides placing these spirit lamps in the corners of the magic triangle, the novice can also place them along the inside line of the magic circle equidistant from each other. The number of lamps required is in accordance with the number that is analogous to the particular planet.

In this case we are dealing with an intelligence of the Venusian sphere, and the Venusian sphere is analogous to the number seven. I shall give the reader the number which is analogous to every planet in our solar system, and in this case it refers also to the number of lamps which are to be placed on the inside of the magic circle:

For the

Earth zone	10 lamps
Moon zone	9 lamps
Mercurian zone	8 lamps
Venusian zone	7 lamps
Sun zone	6 lamps
Mars zone	5 lamps
Jupiter zone	4 lamps
Saturn zone	3 lamps

The magician also has another opportunity: he can symbolize the elements in the circle, in which particular case he only has to place four lamps inside the magic circle. The magician who stands in the center of

15. The spirit lamp is a lamp that burns alcohol or some other liquid fuel. – ED.

the magic circle is the representative of the Akasha Principle and as such he represents the fifth element. When the magician places the little lamps he magic circle, he must at all times take the four compass directions consideration and place one lamp to the east, one to the west, one to the south and one to the north. It is at the discretion of the magician to either express the planetary number or to symbolically represent the elements through the lamps.

There is yet another possibility: the magician can draw three circles. In the second circle he places four lamps as the symbol of the universe, and in the outer circle, the third, he places the number of lamps which correspond to the planetary number of the being that is to be evoked. However, placing the lamps into the magic circle somewhat complicates the preparatory work for the evocation. But whomever has the opportunity to avail himself of these lamps should not fail to do so, because the more memory aids the magician has in the beginning, the better. The next magical aid that has to be put in its proper place is the censer.¹⁶ The magician places the censer either between the magic circle and the magic triangle, or else directly into the magic triangle. Then he places either burning charcoal into the censer, or liquid fuel with a wick, or a candle. Above the heat or flame there should be a small copper sheet, which is of course heated by the flame. The incense must be placed upon the copper sheet, and the incense itself must be compatible with the sphere of the being. Since we are dealing with an intelligence of Venus, the incense that is to be used is ground cinnamon bark. A small quantity of incense should be used, so that only a faint waft of cinnamon fragrance permeates the room. Instead of the cinnamon powder, you can also place on the copper sheet a few drops of cinnamon tincture, available in health food stores; in other parts of the world you might find it in drugstores and apothecaries. You can also prepare the cinnamon tincture yourself as follows: take one-third cinnamon and two-thirds spirit of wine and let it steep for eight days. Then filter the substance and the cinnamon tincture is ready for use. Should the magician decide not to use a censer during a magical operation, he can moisten blotting paper with a few drops of

16. Censers of incense burners are commercially available. – ED.

cinnamon tincture. In any case, the cinnamon fragrance creates a temple atmosphere which appeals to an intelligence such as *Hagiel*, and it also favorably influences the materialization of this intelligence in the physical world. The fumigation is not as important as many books claim it to be; again, all of these things are aids. A being can never be condensed without materializing the light-energy substance, irrespective of how much incense powder the magician uses.

Generally, when a room is fumigated too much it has the disadvantage that the magician will experience irritation in his throat and cough on account of the strong odor. This is certainly not desirable or pleasant. It must be mentioned that a true magician will never make use of any harmful poisonous drugs and mixtures of narcotic substances. When a magician is dealing with a being that does not originate from any of the seven planetary spheres and he does not know the exact analogy in regards to the kind of incense he should burn, he can use a universal fluid condenser. This rule is usually applied to beings that belong to the zone girdling the earth. The fluid condenser must be impregnated accordingly, and the light-energy accumulation has to be carried out at the same time that the fluid condenser is loaded with the wish for success.

The following is a table of the various kinds of incense for the particular planetary spheres. However, I should mention that the burning of incense should only serve the beginner as an aid for materialization and is not absolutely necessary.

1. *The Zone Girdling the Earth:*

The powder of sage (*Salvia officinalis*) and elder pith (*Sambucus nigra*) must be mixed by volume in equal parts.

2. *Moon Sphere:*

Aloe powder can be used by itself as the only incense, or it can be enhanced by mixing equal parts of aloe, white poppies, storax (17) and benzoin. Add to this just a pinch of natural camphor powder

17. An aromatic resin which is obtained from snowbells; it is also known as styrax.

3. *Mercurian Sphere:*

Mastic ¹⁸ can be used by itself as the only incense, or it can be enhanced by mixing equal parts of mastic, frankincense, carnation petals, aniseed, wood from the juniper shrub or small tree (*Juniperus communis*), chamomile flower and valerian roots. All these ingredients must be mixed in powder form.

4. *Venusian Sphere:*

Cinnamon powder can be used by itself as the only incense or cassia flowers (*cassia flores*) in powdered form. Or an enhanced mixture can be prepared in equal parts by volume from the following ingredients in powder form: cinnamon, rose petals, coriander seeds, wild thyme flowers (*Thymus serpyllum*) and lily flowers.

5. *Sun Sphere:*

Sandalwood powder can be used by itself as the only incense. Or an enhanced mixture can be prepared from the following ingredients in equal parts by volume: sandalwood powder, myrrh, aloe wood powder, frankincense, saffron, carnation petals, bay leaves (laurel leaves).

6. *Martian Sphere:*

Pulverized onion seeds can be used as the only incense. Or an enhanced mixture can be prepared in equal parts by volume, as follows: onion seeds, stinging nettle leaves, mustard seeds, hemp seeds, rue leaves and peppermint leaves.

7. *Jupiter Sphere:*

Pulverized saffron can be used as the only incense. Or an enhanced mixture can be prepared in equal parts by volume: saffron, linseeds, the roots

Resin from the mastic tree. - ED.

Since the aloe vera plant does not contain any wood, this can only be the aloe wood mentioned in the Bible. This is known in Latin as *Lignum Aloes*. It is the resinous wood of *Aquilaria agallocha*, a large tree that grows in the Malayan Peninsula. However, the aloe powder mentioned under 2, Moon sphere, can only be the commonly known aloe vera. - ED

of the blue Iris (*Iris germanica*), peony blossoms, betony leaves and birch leaves. All these herbs have to be pulverized.

8. *Saturnian Sphere:*

Black poppy seeds in pulverized form can be used as the only incense. Or an enhanced mixture can be prepared in equal parts by volume and in powdered form: black poppy seeds, willow leaves, rue leaves, fern, caraway seeds and fennel seeds.

For all the other spheres a universal mixture of pulverized herbs can be prepared in equal parts by volume: frankincense, myrrh, storax, benzoin and aloe. When incense is burned during an evocation, the amount used is no more than what fits on the tip of a knife. The amount used when burning a single herb or a mixture of pulverized herbs remains the same. It is not necessary to fumigate the workroom of the magician to such an extent that the room becomes filled with smoke. The purpose is served when the fragrance of the herbs pervades the room.

This completes another preparatory step of the operation, and now the actual evocation begins. In this case we are dealing with *Hagiel*, a positive planetary intelligence; therefore you can attach your magic sword to your magic belt or secure it behind the belt on your left side. Should you have a dagger among your magical instruments, you can secure the dagger behind your magic belt as well. Very rarely do you require a sword or a dagger for a positive being, regardless of its sphere of origin. However, if dealing with a demonic being you must hold the sword or dagger in your right hand as a symbol of victory and you must hold the magic wand in your left hand. Having the sword tucked behind the magic belt indicates that in the present case the being does not have to be coerced to comply with your will. When it comes to obstinate spiritual beings, the magician cannot do without his magic sword or magic dagger. As a sign of victory, the magician uses his flaming sword to command negative beings in order to render them to absolute obedience and make them comply with his will. There is not one single demonic entity that will not be submissive to a true magician through his magic sword. All the magician need do is point his magic sword in the direction where he

wishes the summoned negative being to appear — its rank represents no obstacle at all — and the being will immediately obey the order of the magician. All demons fear a magic sword or dagger, because every being possesses an instinct for self-preservation, and when the magician is in communion with God a magic sword, symbolically expressed, will tear a demon to pieces.

Take the magic wand into your right hand. Step into the center of the magic circle. Concentrate on the fact that you are the center, i.e. God Himself, Lord over all spheres, and concentrate that with your omni-consciousness you are at that very moment in the Venusian sphere. Having arrived in the Venusian sphere as the Divine Principle, call the intelligence *Hagiel* in your mind. Do so as if her name echoes through the entire Venusian sphere. You must be completely convinced that uttering the name penetrates the entire sphere and that *Hagiel* hears you and acknowledges you as her God. Remain in this tensive state for a few moments, whereupon you will immediately perceive in your spirit that *Hagiel* answers you therein. Since you are in the Venusian sphere with your omni-consciousness, you will initially perceive *Hagiel's* voice as if it comes from the innermost depth of your own spirit. As soon as you perceive her voice and you are certain that your spirit sees the being, return to your soul. But you must maintain your God-consciousness, i.e. the certainty that you are God, and upon your return you must feel in your physical body that you are connected with your soul again. Now whisper *Hagiel's* name and repeat it in that manner several times. You will immediately perceive that *Hagiel* is in her astral atmosphere, namely that she is in your room. As you have proceeded to this point in your evocation and *Hagiel* is now in your room — actually she is above the seal — now call her in a low undertone, or you may even call out loud, telling her that she is to appear to you in physical form. Never forget: when you pass over from the astral world into the physical world, you must be certain within your person and ascertain all three forms of your existence. You must feel that as a spirit you are connected with your astral body. You must also perceive that you are with your spirit and your astral body together at the same time in your physical body. This verification helps the being to follow the magician's train of thought and to proceed from its sphere to the sphere that the magician

has prepared for the being where the evocation is carried out. Therefore the being appears mentally and astrally and, depending on the magician's ability to materialize it, also assumes a physically condensed body.

You can now see and hear *Hagiel* in the magic triangle. Or, if you have appropriately prepared the magic mirror for the appearance of this intelligence, she will appear in the magic mirror in her symbolic depiction in accordance with the attributes of the Venusian sphere, so that you can now establish a conscious contact with her. *Hagiel* appears as a queen with a stunningly beautiful countenance. Her eyes are clear and she also has a most beautifully shaped body. She is dressed in a green gold-embroidered dress and her head is adorned with a royal crown. Her voice is so lovely that it is beyond description, and every person who would see *Hagiel* in that state would see in her the true embodiment of beauty. Now is the time to express your demands to the intelligence. Should it be your intention at this point to establish contact with *Hagiel* more frequently, then do not forget, even though this is your first meeting with her, to come to an agreement with her as to how to readily contact this high, beautiful intelligence. Should you be interested, you can also gain access to her servants. Her servants are usually placed at the magician's disposal in female form. Even the servants of this Venusian queen are ravishing beauties, as the magician will see for himself.

You can gain the most diverse experiences during this kind of evocation. It would be impossible to mention them all here. It is the magician's prerogative to gather as many experiences as he sees fit. I can give a few guidelines from my personal experiences as to how a magician, as a true initiate, should proceed when it comes to the evocation of spiritual beings.

Once you have come to an agreement with *Hagiel* and she has promised to fulfill your wishes, you can be certain that she will honor her promises. All that remains now is to give her license to depart. In a very individual manner, you express your gratitude to her. For example, you express your delight that *Hagiel* acknowledges you as a perfect magician and that she is willing to obey you, and then you ask the intelligence to return to her own sphere. Then you transfer yourself with your omni-consciousness into the Venusian sphere and, with the imagination, you

concentrate that *Hagiel* will return from the limited sphere in your room her home sphere. Immediately after completing this meditative procedure return from your omni-consciousness to your normal consciousness magician, which then concludes the evocation. After *Hagiel's* departure you will experience an exhilarating feeling in the room where you carried out the evocation; a blissfulness will permeate you for quite a while, and you will find yourself in an exalted state, as if you were under the control of happiness.

Should it please you, you may remain in the magic circle for a while longer, and you may reflect upon the entire experience that you had with *Hagiel*, and try to impress upon your mind every little detail. Then proceed to finally conclude the evocation. Through the imagination, dissolve the light-accumulation into the universe, remove the seal from the triangle, and put it away for safekeeping. You can step out of the magic circle now without any danger to yourself, and then extinguish the little lamps, etc. You must return all the magical instruments and aids to their place of safekeeping. If *Hagiel* has entrusted you with some special teaching which you were not allowed to record but had to commit to memory, then you must respect her wish. Otherwise, record the entire procedure of the evocation in your diary, because this will give you the necessary control and it will also serve as a reference for your work. Now you can follow the same procedure which you employed with *Hagiel* when summoning a being from any other sphere. In time you will become a master in this particular aspect of magic as well, and you will also be able to gather magical experiences in great abundance. This concludes the description of the practice of a magical evocation.

Part II
Hierarchy

In this part of the book I shall describe only those beings and intelligences with which I have been in personal contact, either evocatively or through mental travel in the various planes and spheres. It is absolutely impossible to describe all the beings of the entire hierarchy, from the beings of the elements to the beings of the accessible Saturnian zone and even beyond to the extra-planetary beings. This does not mean that the practicing magician must strictly adhere to the hierarchy described in this book and contact only those beings mentioned here. He can also endeavor to contact beings through other reliable literature in order to get them under his control and to eventually realize his wishes.

The entire magical literature consists of many books which contain different beings, their signs, seals, etc., and it is at the discretion of the magician to make use of them. I have deliberately refrained from describing demons of any rank and sphere in order to prevent any misuse. However, on the basis of his development and on account of the precise instructions given in this book, a true magician will have the ability to invoke and control demons. Many ancient and modern books on the subject of magic contain information about demons of the various spheres, their attributes, seals, and so on. In accordance with the hierarchy contained in this book, the magician can classify every being, whether positive or negative, into its appropriate zone or sphere. The beings listed in this book are known to only a few initiates, simply because these initiates have been in contact with these beings and intelligences. Therefore, the magician may, if he so wishes, make use of the hierarchical table of beings and intelligences contained in this book for his magical operations. When the magician contacts any of these beings on his mental and astral travels, he can immediately determine from which sphere the being originates. In these cases the esoteric synthesis of astrology and the Kabbalah with its analogies will serve the magician well. For example, a magician who is well-versed in the Kabbalah will immediately be able to determine the correct name of a being in accordance with its attributes etc., without

being misled by the being and even though it might prefer to be summoned by a name other than its real name. From this, the magician will gather that the name of the being indicates its fundamental attributes.

The seal of an individual being, which graphically depicts its individual fundamental attributes, is used in evocative magic to summon the being into the magic triangle. The seal can be destroyed after the evocation. In such cases the seal is drawn with the corresponding planetary color of the being on blotting paper that has been moistened with a fluid condenser. Afterwards the seal is destroyed depending upon the element to which the seal is subject. If they are beings of the Fire and Air principles, their seals are burned, whereas if they are beings of the Water principle their seal is torn into small pieces and thrown into flowing water, and the seals of the beings of the Earth principle are buried.

Furthermore, there is another possibility: the seals of the beings can also be made into the form of a talisman. In this particular case the signs are engraved onto the metal which corresponds with the sphere of the being. This engraved metal talisman is then placed into the magic triangle at the time of the evocation when contact with the being is first established. The summoned being must then acknowledge the seal and in this case it must bring about the contact with the seal on its own, i.e. with its appropriate sphere. In this case, the magician does not destroy the metal seal and, in agreement with the being, it can be kept for future evocations. Whenever the magician wishes to contact the being, in order to see it in his magic mirror or if he wishes to prompt the being to fulfill a wish, he merely has to take the seal in his hand. However, the details of the evocation depend upon the personal agreement that the magician has made with the particular being. Many years ago I myself worked in this manner. By taking into my hand the seal upon which the character of the being was engraved, I magically drew the sign of the seal in the air, i.e. three-dimensionally, and by so doing the sign was transferred directly into the Akasha Principle. Contact with the being was established immediately and in the manner I wished. Of course, this merely serves as an example for the magician can make his own arrangements in regards to how to establish contact with the being that he has under his control.

If a magician wishes to be in constant contact with a particular here or being, all he needs to do is to carry the seal constantly on his person: he can wear the seal as a pendant, a ring or in another manner. However, it is not recommended that one should wear a seal for too long or wear an engraved amulet throughout one's entire life, regardless from which sphere the being originates. In time the magician would become too dependent on the particular being, and hence lose his equilibrium, his magical authority. As soon as he has a being under his control, a trained magician, without any great effort, can make such a seal in the form of a talisman in which he engraves the character of the being chosen, inclusive of the being's particular sign. Whereupon he loads the seal in a magical manner with the attributes of the being without having to establish contact with the being, in other words without going through the entire procedure of an evocation. The loading has to be carried out in the manner described in *Initiation into Hermetics* in Step IX in the chapter "The Loading of Talismans, Amulets and Precious Stones." Bear in mind: only if the magician is master over the particular being, i.e. if he has previously had this being under his control, under his will, can he carry out this magical practice. If he does not have this being under his control and nevertheless carries out the aforementioned practice by loading the talisman, he automatically comes immediately into contact with attributes of the being and with its sphere, regardless of whether he wishes to do so or not. Therefore, the magical loading of a seal in the form of a talisman should never be undertaken unless the magician has become absolute master over the being or intelligence through a previous magical evocation.

I shall now introduce in the proper order the hierarchy of the spiritual beings, to help the burgeoning magician. For this purpose I shall name a few beings and intelligences from every sphere. As I have mentioned, in accordance with our concepts, every sphere is inhabited by millions of beings which are endowed with various attributes in accordance with their rank, and they are entrusted with various spheres of influence. The beings and intelligences with which I had personal are arranged in accordance with the hierarchy into chapters. Even though I have had dealings with countless other beings of many different spheres,

the ones which are to follow may serve the magician as the basis for his magical evocations. It is of course at the magician's discretion, by transferring his consciousness into the various spheres, to establish his own individual hierarchy of beings with which he comes into contact.

Chapter 1

The Beings Of The Four Elements

The Beings of the Fire Element:

Fig. 1: *Pyrhum* - In the kingdom of the elements *Pyrhum* is a powerful fire spirit. He occupies the rank of a king and potentate. A large number of subordinate fire spirits are under his control and are constantly at his disposal. A magician who has this fire spirit under his control will be entrusted with special methods from which he will achieve sweeping successes in all three kingdoms with the help of the Fire element. *Pyrhum* will also place at the disposal of the magician servant spirits which are endowed with his powers and therefore bring about the same effects as if *Pyrhum* carried them out himself. You can learn from *Pyrhum* everything that can be achieved with magic through the pure element of Fire. *Pyrhum* can bring about the desired effect even when it concerns causing influences through the Fire element. Any magician who personally contacts this fire spirit will discover his versatility for himself. The first time this fire spirit is evoked, the sign of his seal must be drawn in red on a piece of blotting paper. Once the magician has this fire spirit under his control, instead of the blotting paper a small iron plate can be engraved with his seal. A talisman that is made in this manner must have the shape of a pentagon, and this applies to all signs or engravings pertaining to the beings of the fire principle.

Fig. 2: *Aptiph* - is also a fire spirit. He occupies the same rank as *Pyrhum* and he can bring about the same effects. The only difference between the two is that *Aptiph* is not as active as *Pyrhum* and consequently he is easier to control. On the other hand, he has a greater fondness for human beings. He can give the magician various magical instructions regarding the Fire element, for example how excellent effects can be achieved through

the Fire element with the aid of various effective rituals, etc. Should the magician find it desirable, *Aphthiph* initiates the magician through specific methods into the consummate magic of the Fire element. He also gladly place his subordinate beings at the disposal of the magician, and he confers on them the same powers that he possesses. For the first evocation his seal must be drawn in red.

Fig 3: *Orudu* - also of the fire sphere, is a severely feared being of high rank. Through his subordinates, *Orudu* causes volcanic eruptions, directly and indirectly, and he initiates all occurrences that are connected with severe and large fires. Not only can *Orudu* cause these events, he can also control them or set them at rest. Whoever gets *Orudu* under his control and befriends him can achieve great things through the Fire element with his instructions, provided that his activities are not in violation of the laws of divine harmony. *Orudu* can also place subordinate fire spirits at the disposal of the magician, as can the two previous fire spirits. Many magicians have achieved many magical feats with the Fire element through the spirits that were assigned to them by *Orudu*. For the first evocation, *Orudu's* seal must be drawn in yellow.

Fig. 4: *Itumo* - His sign is also to be drawn in yellow. He is also a male fire spirit, and he likes to be and move about in the vicinity of our earth's surface. Through his subordinate spirits he causes thunderstorms, but preferably downpours. If the magician has this fire spirit under his control, it will teach him how to cause various kinds of thunderstorms through his subordinate fire spirits or, should these thunderstorms be already in progress, how they can be stopped. Everything that occurs due to lightning and thunder is caused by *Itumo* and his beings. I have often influenced thunderstorms successfully with the help of this spirit and his subordinates.

Fig. 5: *Coroman* — The color of his sign must be drawn in red. *Coroman* occupies the rank of a grand principal. He has legions of beings which perform various tasks in the Fire element. *Coroman* has the Fire element under his control in all three kingdoms — the human, animal and plant

or vegetable kingdoms — and he can be effective through these three kingdoms. He places at the disposal of the magician reliable subordinates who assist him in every aspect through the Fire element, regardless of whether he works with these subordinate servant spirits in a ritualistic manner or whether he asserts his influence through sympathetic magic. *Coroman* can teach the magician many magical practices, i.e. healing ailments which can and should be treated through the Fire element.

Fig. 6: *Tapheth* - The color of his sign must be drawn in red. *Tapheth* is like the previous being, for he too is well disposed towards human beings. He is in the position to assist the magician in various alchemical procedures and to protect him through his element of Fire. He allows the magician to succeed in various kinds of magical procedures by using the Fire element. Besides that, he instructs the magician how to distinguish the various stages and to recognize the individual processes in alchemical procedures. *Tapheth* also places positive subordinate beings at the disposal of the magician, with whom the magician can work successfully with the Fire element in many respects.

Fig. 7: *Oriman* - The color of his sign must be drawn in blue. *Oriman* is a mighty fire spirit. He has the ability to assist the magician with the Fire element in many magical practices. His fundamental attribute is pyrotechnics. Hence he possesses the ability to initiate the magician in many aspects of pyrotechnical artistry, which the magician may then call forth himself by using ritualistic magic or he can have it done by the subordinate spirits at his disposal. *Oriman* and his subordinate spirits like to oversee the work in blacksmith shops, particularly at the forging furnace, and they have a fondness for places where work is done with fire, be that in a manual or technical manner. But above all the magician receives from *Oriman* and his subordinates the most interesting information about all things that pertain to pyrotechnics.

Fig. 8: *Amtophul* - The color of his sign must be drawn in blue. *Amtophul* is, in rank and power, on the same level as the previous fire spirits. This fire spirit instructs the magician how to be effective in the kingdom or the

Fire element. *Amtophul* teaches him to establish and assert his magical authority to bring every being of the Fire element under his control. *Amtophul* is an excellent initiator of the "magic of fire." This fire spirit instructs the magician how to protect himself from the Fire element, so much so that the magician becomes to a certain extent invulnerable to fire. For example, the magician can take red-hot coals into his hands without suffering any burns. *Amtophul* loves to disclose to the magician many other magical skills which can be realized through the Fire element. Even if the magician has *Amtophul* completely under his control, he is still a very dangerous fire spirit. Besides the fire spirits I have mentioned, there are many more of the same position with which I have been in personal contact in the past and which I could list here. However, these eight examples should suffice.

The Beings of the Air Element:

I shall also list eight principals of the Air element with which I was once personally in contact, along with their seals:

Fig. 25: *Parahim*, Fig. 26: *Apilki*, Fig. 27: *Erkeya*, Fig. 28: *Dalep*, Fig 29: *Capisi*,
Fig. 30: *Drisophi*, Fig. 31: *Glisi*, Fig. 32: *Cargoste*.

I shall refrain from a closer description of these intelligences for the simple reason that, except for their shyness, they are not at all well-disposed towards human beings. It takes great effort to control them, and only a very competent magician will be able to succeed in bringing them completely under his control. Whatever the beings of the Air element taught me was eventually imparted to me by every principal of the zone girdling the earth. In the following chapter, the second chapter of the hierarchy, I shall inform the reader about the zone girdling the earth and

(20) The beings of the Air element are numbered 25 to 32 because there are no descriptions. It is very difficult for the aspiring magician to get them under his control. That is why they appear at the very end of the beings of the elements listed at the back of this book. - ED.

its beings. Every magician has the opportunity to discover for himself through his own practice whether my statements are correct.

The Beings of the Water Element:

The description of eight beings of the Water element now follows.

Fig. 9: *Amasol* - The color of the seal for the first evocation is red. *Amasol* or his subordinate spirits have the task of calling forth the storms on the oceans or setting them at rest, depending on what Divine Providence has ordered. *Amasol* also teaches the magician how to control the magnetic power of water magically and Kabbalistically. *Amasol* also places excellent subordinate water spirits at the disposal of the magician, which help him realize his wishes through the Water element.

Fig. 10: *Ardiphne* - The color of his sign is red. *Ardiphne* is a good initiator and teaches the magician, in order to be always successful, how to influence, i.e. properly carry out, ritual magic on human beings and animals through the Water element. When the object which is to be influenced somehow comes in contact with the element of Water, be it through rain, getting wet or washing oneself, drinking of liquids etc., then *Ardiphne* or his subordinates will help to accelerate the influence through which the wishes of the magician are realized.

Fig. 11: *Isaphil* - The color of her sign is silvery-white. *Isaphil* is an extraordinarily beautiful female potentate in the kingdom of the Water element. Even the most talented poet would have great difficulty in describing her beauty with words. *Isaphil* has many subordinates which are generally known as undines and mermaids. *Isaphil* knows many magical secrets that pertain to working with the Water element, and she has the ability to give the magician many insights, and she can entrust him with the practice. The magician must constantly be on the alert when working with *Isaphil* and the next female potentate, *Amue*, that he does not lose his head over them. Both are masters at entralling human beings with their ravishing beauty, thus seizing them under their control. *Isaphil* will gladly put her subordinate beings at the disposal of the magician.

Fig 12: *Amue* — The color of her sign is silvery-white. This female potentate has a large number of subordinate water beings under her control. Should magician stay in contact with this female potentate, *Amue* will instruct him how to gain control over fish and all other water animals. If the magician concerns himself in the physical world with fish farming, fishing etc., he will receive from *Amue* valuable advice and instructions, the basis of which he will be able to completely control everything that swims and creeps in the water. *Amue* also places subordinate beings at the disposal of the magician for the realization of his wishes.

Fig. 13: *Aposto* - The color of his sign is red. *Aposto* is a male being in the kingdom of the Water element. He rules over all creeks and rivers, small or large. *Aposto* gives the magician information as to what can be found at the bottom of creeks and rivers and where semi-precious and precious gemstones can be found in these waters. *Aposto* is completely familiar with the water principle. If the magician requires any subordinate water spirits, *Aposto* will gladly put them at his disposal. These subordinates have saved many a swimmer from drowning and have also saved many lives in all kinds of water sports. These water spirits can tell the magician where the corpse of a drowned victim is located.

Fig. 14: *Ermot* - The color of his sign is red. *Ermot* has almost the same attributes as *Aposto*. *Ermot* familiarizes the magician with the magic of the Water element and teaches him how to produce magic volts through the Water element for particular purposes. *Ermot* gladly places his subordinate servants at the disposal of the magician. *Ermot's* fundamental attribute lies in calling forth mutual love and affection among human beings through the Water element. *Ermot* especially exercises this influence on women.

Fig.15: *Osipeh* - The color of her sign is blue. *Osipeh* is an extraordinarily beautiful female water spirit. Not only does she completely rule over this element, she also completely rules the magic of the Water element. With great fondness she initiates the magician into the rhythm of the Water element through the magic of sound. She is outstanding when it comes to song and dance, and that is why her subordinate water spirits perform the

most beautiful dances, accompanied by the loveliest songs. If the magician does not succumb to the seductive temptations of this female potentate and brings her under his control, she will place countless subordinate beings at his disposal. However, I know from my own experience that she herself would rather serve the magician who controls her.

Fig. 16: *Istiphul* - The color of her sign is blue. *Istiphul* is the last being of the Water element whom I shall describe. *Istiphul* is a female water spirit. Besides the magic of water, with which she can familiarize the magician, she also has the ability to show him pictures from the past, present and future on the surface of water or any other liquid. She is the master of various transformations which can be achieved through the Water element. Among other things, if it is the magician's wish, she can teach him how to rouse love in a friend or an enemy through the element of Water, either on his own through magical practices or with the help of her subordinate water spirits. *Istiphul* has been the downfall of many magicians because she has succeeded in enthralling them on account of her great beauty and her great skills in erotic love, thereby stopping the magician from making any further progress. Due to the fact that a magician came into contact with *Istiphul*, he lost interest in any further development and very important contacts. Therefore, every magician should reiterate to himself: I shall control and rule over a being, but I shall never succumb to any being regardless of its position or from which sphere it comes.

The aforementioned beings are obviously not the only beings in the Water element. The magician can, in accordance with his own wishes, contact any other beings of the Water element of the same rank.

The Beings of the Earth Element:

Fig. 17: *Mentifil* - For the first evocation the color of the sign must be black. *Mentifil* is a mighty king of the gnomes in the subterranean kingdom who is endowed with many powers and attributes. This potentate can inform the magician about all the existing healing herbs and teach him how to prepare the herbs to make healing remedies for any existing disease that has befallen mankind and animals. He can also inform the

magician as to the effects of these herbs. In addition, *Mentifil* is a master in alchemical procedures and he will entrust the magician as to how the *prima materia* can be transformed into the "Stone of the Sages," (21) and how the *lapis philosophorum* can be produced. *Mentifil* has a large number of at his disposal as subordinates who assist him in his labors and activities in the kingdom of the earth. Once a magician has gained control over this earth spirit, he gains a friend and can learn much from this mighty potentate and thereby enrich his knowledge with many a secret.

Fig 18: *Ordaphe* - The color of his sign is black. *Ordaphe* is likewise a mighty king of gnomes. This earth spirit exerts great influence on all metals that are underground. If the magician wishes, *Ordaphe* will show him his kingdom and draw his attention to all the treasures that are underground in the form of ore. *Ordaphe* also has a large number of subordinate gnomes under his jurisdiction which fulfill tasks that are assigned to them underground. Some of them protect the ore while others labor to maintain and refine it. *Ordaphe* gladly places gnomes at the disposal of the magician to assist him in his work with the Earth element. The magician must be very careful never to ask this being for anything material. He must also never use these servant spirits for greedy or selfish purposes, because he would be in constant danger and it would be very difficult to escape the sphere and power of this king of gnomes.

Fig. 19: *Orova* - The color of his sign is black. *Orova* is the next great potentate in the kingdom of the gnomes. Besides the customary sphere of influence to which every earth spirit is entitled, *Orova's* particular task is the protection of all stones and precious stones that are underground. *Orova* possesses the ability to transform pebbles into precious stones and he can also give the magician points of reference as to how stones can be charged or loaded for specific purposes through the Earth element or on the basis of other particular methods. The occult significance of all precious stones is well known to *Orova* and the magician can find out all the information about talismans, lucky stones etc., from this earth spirit. If

Also known as the Philosopher's Stone or *lapis philosophorum*. - ED.

the magician wishes, this mighty potentate of gnomes can place man subordinate gnomes of his kingdom at the magician's disposal. The magician is forewarned not to succumb to the sparkling appearance of *Orova*. He can allow himself to be taught by these earth spirits but he should never demand anything material from them, because they love to seduce the magician into accepting gifts, and by so doing the magician becomes dependent upon them.

Fig. 20: *Idurah* - The color of his sign is black. *Idurah* is another mighty potentate in the kingdom of gnomes, entrusted with the crystallization in the earth principle. His greatest sphere of activity is underground, where crystalline products are located, as for example various salts. The magician receives from *Idurah* the information about the location of rock salts and other crystalline compounds, and he is taught by this king of gnomes how these salts come into being. Furthermore, he receives information about their chemical and Hermetic analogies, and also learns through the Earth element about the occult usage of various salts for magical purposes. *Idurah* knows many secret methods of obtaining various kinds of salts from plants and minerals, and he entrusts these methods willingly to the magician and divulges their practical use in alchemy, the healing arts etc. The magician can obtain a great deal of knowledge from *Idurah*, knowledge that mere orthodox sources, such as our present-day educational institutions, could never provide.

Fig. 21: *Musar* - The color of his sign is brown. *Musar* is one of the mighty kings of gnomes and he is also a specialist in earth magic. He teaches the magician how the electromagnetic currents are effective in the interior of our earth and how the magician can practically control and utilize them. Furthermore, *Musar* familiarizes the magician with the magic of nature, which he is able to call forth through the plus and the minus of the earth, i.e. the electric and the magnetic fluids. Through this king the magician discovers how these two radiations which, through chemical dissolution, influence life on and under the earth, come into being from a Hermetic point of view. *Musar* is one of the most respected beings in the

kingdom of the Earth element. In accordance with our concepts he can be considered a true earth magician.

Fig. 22: *Necas* - The color of his sign is brown. *Necas* also ranks among the gnomes as a potentate. He will give the magician an explanation about the Hermetic process of vegetation and its occult significance. From *Necas* the magician learns how trees, plants and all other growth are maintained and nourished by subterranean streams and energies. Furthermore, the magician will find out from *Necas* how he can foster and control the life of vegetation through elemental magic.

Fig. 23: *Erami* - The color of his sign is black. *Erami* is considered to be a mighty gnome magician. If a magician who controls *Erami* makes the request, this earth spirit will teach him complete sympathetic magic as well as the preparation of an earth-mirror and the preparation of various fluid condensers. Besides that, he will initiate the magician into the practical use of the Earth element. The magician will also find out from *Erami* how to protect himself from a variety of dangers through the Earth element. *Erami* can entrust the magician with many secrets in regards to magical knowledge in the kingdom of the elements. And this earth spirit will gladly place his servants at the disposal of the magician.

Fig. 24: *Andimo* — The color of his sign is black. *Andimo*, like *Erami*, is well disposed towards human beings. *Andimo* knows exactly what takes place underground in caves, grottos, subterranean waters, coal mines, etc. It is *Andimo's* special task to protect and to stand by all human beings who are working underground. He is a great friend of all miners. A magician who is in his good graces will always be under *Andimo's* protection while he is underground, regardless of where the magician might be. Since *Andimo* is well-versed in alchemy, he may assist the magician in word and deed on this subject as well. From my own experience with this earth spirit, I should like to forewarn magicians that *Andimo* loves to lead them astray by physically projecting the burning stone, the living sulfur, himself through his subordinate earth spirits. If the magician takes this stone into his hands without any precautions after the projection, he will suffer

severe burns. *Andimo* loves to place the stone either at the feet of a magician or before the magic circle. The magician should *never* touch the stone and he must order *Andimo* to remove it. However, if the magician touches the burning sulfur that *Andimo* has transmuted out of the earth principle (i.e. the stone was already alchemically prepared) with parchment paper containing *Andimo's* seal and which has been specially magically prepared in advance for this purpose by the magician, then the parchment paper will catch fire and the sulfuric stone will immediately be transmuted into the genuine alchemical red projection powder, the well known Red Lion. This powder is completely harmless and can be gathered with a glass spoon and stored in a glass jar that seals well. This projection powder has a projection capacity of 1:10,000 and it is the purest form of the Stone of the Sages. Having this powder in his possession might tempt the magician to use it to make gold or to prolong his own life. Should the magician fall victim to such temptation, his alchemical work would turn into a formal pact with the particular being. Therefore, the magician is herewith forewarned in good time not to commit such an impulsive act. He should never make use of these kinds of alchemical practices, even when he is of the opinion that he has the necessary maturity and experience in everything as far as magical knowledge is concerned. In spite of that, this can very easily entice him to take an ill-considered step. During my contact with *Andimo* I myself experienced these events personally, at which time I ordered *Andimo* to take the powder back to his kingdom, whereupon the powder disappeared within moments with a hissing sound.

The aforementioned eight beings of the Earth element should be sufficient to serve the magician as examples. Every magician can gather individual experiences through his own practical work.

Nota Bene: I must emphasize this once again — and this applies to all magicians — it is of the utmost importance that during the first evocation the magician not address or speak to the being first, regardless to which element it belongs.

Furthermore, it must be mentioned that every being appears in a different sort of way. I have refrained from describing the individual be-as to color, height, shape and mode of speaking, because it is of little importance for the practical working magician. It could occur, on account of an exact description of a being, that the magician could bring his powers of imagination into play during the evocation and, instead of evoking being, he might inadvertently create an elemental which takes on the form of the being. In order to avoid this I have refrained from describing a being's outer appearance in every detail. A magician who honestly does his work will not indulge in any hallucinations and he will not create any phantoms and the like. If he is magically well prepared, he will always get the true entity under his control and he will see, hear and feel it like all other genuine magicians. It is solely the practice which will enable the magician to attain mastery in everything.

Chapter 2

Some Of The Original Intelligences Of The Zone Girdling The Earth

As soon as a magician who practices ritual magic has become complete master over the beings of the elements, he can continue with his magical work and proceed to work to the next sphere. The next sphere is the zone girdling the earth, the spiritual-astral sphere of our planet. In this zone exist many beings which the magician can contact in order to enrich his knowledge and increase his powers. From this sphere I shall mention those beings with which I was in contact long ago. Of course, it is at the discretion of the magician through mental and astral travel to contact other beings in this sphere.

Fig.1: *Aschmunadai* - is a mighty initiate in the zone girdling the earth who occupies the rank of an absolute potentate. His universal seal in Section 2, Figure 1 of the Illustrations of Seals in the back of this book is very complicated. However, it graphically represents all the fundamental attributes with which this high intelligence is endowed, and this applies to

the zone girdling the earth and to our world. For the first evocation his seal must be drawn in blue, red, green and yellow, and the magician must place this seal in the magic triangle. Once the magician has established contact with *Aschmunadai* he will receive an abbreviated version of his seal (see under Section 2, Illustrations of Seals, Figure 8). Subsequently the magician can summon this intelligence with the help of this seal at any time. However, the magician can only make use of this seal if *Aschmunadai* approves it.

Aschmunadai can familiarize the magician with all the laws which are in force in the mental and astral spheres of the zone girdling the earth and he can make it possible for the magician to avail himself of these laws. The magician can control the entire zone girdling the earth with *Asch-munadai's* help, and he can gain a tremendous amount of knowledge. Since *Aschmunadai* possesses a large number of servants for the zone girdling the earth and also for our physical world, he can place them at the magician's disposal to willingly fulfill his wishes if he so chooses.

Fig. 2: *Aladiah* and Fig. 3: *Kolorom* — These entities are *Aschmunadai's* representatives and closest subordinates. For the first evocation, their seals have to be drawn in black. *Aladiah* is outstanding when it comes to controlling the elements in the zone girdling the earth. To provide proof of that I point to the next entity, *Gibora*.

Fig. 4: *Gibora* — During my onetime contact with *Aladiah* I received from him both the name and seal of this entity to control thunderstorms and storms. When the magician utters *Gibora's* name and draws the sign in the air with his magic hand, then *Aladiah* stops thunderstorms, storms and severe winds on his behalf. This sign is only magically effective after the magician has first made contact with *Aschmunadai* and his two representatives.

Fig. 5: *Siilla* - The color of his sign is green. *Siilla* is another principal or the zone girdling the earth. He has the ability to explain to the magician all the symbols so that the magician properly understands the symbolic language of forms. Once the magician masters the symbolic language or

solid forms, he also becomes well-versed with the analogous connections of every form with the universal laws and therefore with the Akasha Principle.

Fig. 6: *Lilitha* - The color of her sign is red. *Lilitha* is a female arch-intelligence of the zone girdling the earth. She has a complete understanding of all magical practices, as does *Aschmunadai*; this applies to the zone girdling the earth as well as our planet.

Fig 7: *Asamarc* - The colors of his sign are red and blue. *Asamarc*, as an arch-intelligence of the zone girdling the earth, controls the precise lawfulness, i.e. the laws of analogy of the zone girdling the earth and the physical world, and he can teach the magician accordingly. As a high intelligence he can instruct him as to the highest knowledge of the zone girdling the earth and he can teach the magician how this knowledge can be practically applied as well.

Fig. 8: *Aschmunadai* - His abbreviated seal.

Fig. 9: *Emuel* - The colors of his sign are red, blue and black. *Emuel* can explain to the magician the synthesis of plus and minus in reference to propagation, i.e. the prime secret of life.

Fig. 10: *Ubiveh* - The colors of his sign are red and blue. *Ubiveh* instructs the magician on how the influences of the Moon sphere effect the zone girdling the earth and our earth in a mental, astral and physical respect.

Fig. 11: *Asael* - The colors of his sign are red, blue and green. *Asael* instructs the magician on the electric and magnetic vibrations of the zone girdling the earth, and he also teaches the magician to understand and control the influence of these vibrations on our physical world. From this intelligence the magician learns about the true electric and magnetic fluids in the mental and physical worlds and how to apply them properly. In particular, *Asael* has precise knowledge of how to produce electromagnetic

volts for special purposes, and he can provide the necessary instructions to the magician in this regard.

Fig. 12: *Gojel* - The colors of his sign are red, black and green. *Gojel* is a specialist regarding the chemical components of all created things. The magician learns from this intelligence many facts in regards to the various chemical combinations, compounds, energies etc., and he can learn their practical utilization in so far as magical knowledge is concerned.

Fig. 13: *Armiel* - The colors of his sign are red, blue and black. *Armiel* is well-versed in all alchemical processes. This intelligence can reveal to the magician the secret of the transmutation of metals. For example, he can give the magician information on the requirements of the preparation and production of the Stone of the Sages through the dry process.

Fig. 14: *Amuthim* - The colors of this sign are red, blue and green. *Amuthim* teaches the magician how any kind of form can be changed into another form through a magical method. This means that *Amuthim* reveals the secret of the dematerialization and materialization of objects to the magician.

Fig. 15: *Coel* — The colors of his sign are red and blue. *Coel* acquaints the magician with the laws of analogy as they pertain to the animal kingdom, and he teaches the magician how to magically influence animals on the basis of the laws of analogy.

Fig. 16: *Yod-Heh-Vau-Heh*²² - The colors of this sign are red, blue and green. Here the magician will find the symbolic representation which the electric and magnetic influence has in respect to its effect in the zone girdling the earth. Every being in the zone girdling the earth can explain to the magician the symbolic form these influences take in order to express themselves in the three-dimensional world. However, if the magician

²² The German spelling of this is "Jod-He-Vau-He." - ED

meditates thoroughly on this sign, he will find the explanation for these symbolic analogies by himself.

Fig. 17: *Aeoiu* — The colors of this sign are red, blue and green. *Aeoiu* teaches the magician who has transferred himself to the earth-girdling one how he can draw energy three-dimensionally out of other spheres from the electric and magnetic currents into the zone girdling the earth and from there into the physical world. This intelligence has the knowledge of how to load any object three-dimensionally with the above-mentioned energies, and it will teach the magician how to do this.

Fig. 18: *Juoeta* - The colors of this sign are red, blue and violet. *Juoeta* instructs the magician how to control, understand and see into any being's consciousness and subconsciousness.

Fig. 19: *Nahum* — The colors of his sign are red, blue and violet. *Nahum* entrusts the magician with a very particular magical practice with which the magician can put any being of either gender, male or female, human or animal, to sleep. *Nahum* has great expertise in hypnosis. *Nahum* or his subordinates instruct the magician how to call forth dreams and visions in any human being of the male gender, at his discretion.

Fig. 20: *Immicat* - The colors of her sign are red and green. In the zone girdling the earth, *Immicat* is the female counterpart to *Nahum*, who is considered to be the lord and master of dream-life. From her the magician discovers the method of how, at his own discretion, he can put a human being into a refreshing, dreamless sleep. Or if the magician so wishes, he can have this state of sleep brought about directly through *Immicat* herself or through her subordinates. *Immicat* is the lord and master of sleep. The magician can learn from *Immicat* everything that is connected with sleep. In the case of anesthesia or deep unconsciousness or a coma, this intelligence offers the magician the protection that he will always awaken from these and similar circumstances without any harm.

Fig. 21: *Osrail* — The colors of his sign are red and violet. *Osrail* is a mighty and much feared intelligence of the zone girdling the earth, for he is considered to be the "Angel of Death" of this sphere. All things connected with death in the earth-girdling zone as well as on our physical world are influenced or affected by this intelligence. It is not advisable to evoke this intelligence, and only one who is very experienced would dare to do so. However, should the magician succeed in getting *Osrail* under his complete control, then he will have complete power over the life and death of every person. The magician should never make use of this ability, otherwise he will severely burden himself, cosmically and karmically. If someone were to misuse *Osrail's* sign, this intelligence could lead him to his downfall. In this case the magician must exercise extreme caution, and the only reason I mention it is to inform the magician about *Osrail* and also to warn him about this intelligence.

Fig. 22: *Ados* — The colors of his sign are red, blue, green, violet and black. *Ados* is the guardian of many magical treasures. He teaches the magician how to practice magic with the aid of the Earth element. He also teaches the magician how to practically utilize the electromagnetic currents of the physical earth in a magical manner.

Fig. 23: *Sata-Pessajah* - The colors of his sign are red, violet, and yellow. *Sata-Pessajah* makes the magician cognizant of how the Akasha Principle expresses itself in all beings of the zone girdling the earth and how he can transfer himself from this sphere into the Akasha Principle, i.e. the causal principle. *Sata-Pessajah* is a mighty and powerful intelligence who can give the magician several possibilities and instructions regarding how to protect himself from all dangers through the Akasha Principle when he transfers his mental and astral bodies into the zone girdling the earth. Also, *Sata-Ptssajah* initiates the magician into the secret of how to make his mental and astral bodies invisible in the zone girdling the earth to the extent that he cannot be seen by any being, regardless from which sphere the being originates. This intelligence can also reveal many more secrets to the magician.

Fig. 24: *Laosa* — The colors of her sign are red, blue and green. *Laosa* is a female intelligence of the zone girdling the earth. She instructs the magician how he can freely and without danger move about in the various subdivisions of degrees of density. Besides that, *Laosa* introduces the magician to a very special kind of magical practice with which he can transfer his mental and astral bodies into the zone girdling the earth whenever he wishes. *Laosa* is considered to be an excellent initiator in the magical practice of mental and astral travel.

Chapter 3

The 360 Principals Of The Zone Girdling The Earth

The principals whom I shall now describe in more detail keep all the activities of the earth-girdling zone in constant harmony. Each principal is a high intelligence endowed with all the abilities which any being of this sphere might possess. For example, a magician can ascertain information from any one of these principals about matters of the past, present and future of our physical world, and each principal can also be effective on our physical world through the Akasha Principle. Besides that, each principle has specific attributes, i.e. he is entrusted with particular tasks. The magician does not have to contact all the principals of the zone girdling the earth. Whenever he engages in the practice of evocation, he only needs to determine which intelligence seems to be the one that is most important for his purpose. When it comes to the evocation of beings from the zone girdling the earth, the magician can simplify his work somewhat by utilizing Kabbalistic astrology at the first evocation. Beginning at sunrise, another principal is in control every four minutes. Commencing at sunrise, the first four minutes are reserved for the principal who exerts the greatest influence upon our earth. The following four minutes are ruled by the second principal, the third principal rules the next four minutes, and so forth. Since a four-minute time period is allotted to every principal, that is the time when that particular principal can be evoked most easily, because at that time a close contact exists between the particular

principal and our physical world. However, an experienced magician does not have to rely on evoking the intelligence at the particular Kabbalistic time, since he is in the position to evoke any being from any zone or sphere at any time.

In the case of these intelligences I shall also refrain from giving a detailed description of the form in which they appear. In the course of his practice, every being that a true magician summons will appear to him in the form which is determined by its character traits. The sequence of the seals is in accordance with the signs of the zodiac and their degrees, as well as the influences of the elements. As I have already mentioned, I shall only mention a few main attributes when it comes to the individual intelligences, because each being and each intelligence in every sphere is endowed with the usual magical abilities. Besides, every magician may ask the intelligence at any time how it may be of service to him. Should an intelligence not be able to fulfill the wishes of the magician simply because its sphere of influence is a different one, then it can name the intelligence which is capable of fulfilling the magician's wishes.

The 30 Principals Of The First Sign Of The Zodiac:

Aries

The seals of these principals must be drawn in red.

Fig. 25: *Morech* - (1° Aries) This intelligence is quite active and impulsive and distinguishes itself through extraordinary acuity. As he is highly erudite, not only can he instruct the magician in general knowledge, but above all he can also disclose to him excellent methods with which he can favorably influence his memory and increase his intuitive abilities. Besides that, *Morech* can influentially assist the magician with inventions of every kind. *Morech* controls the Fire element, through which he can achieve tremendous effects. *Morech* can answer all questions on the subject of electricity, be they electro-technical or electro-physical. Furthermore, he can give the magician information in regards to astral or mental

electricity, which concerns the electric fluid and how it can be applied in magical operations.

Fig. 26: *Malacha* - (2° Aries) *Malacha* has the same abilities as *Morech* and is able to cause the same effects. In addition to that, this intelligence teaches the magician how to move about or behave in the kingdom of the salamanders and how he can employ or work with the energies or powers of fire in the various planes. Furthermore, the magician can learn from *Malacha* by which manner he can achieve particular states of trance through the Fire element. If it is the magician's wish, *Malacha* himself will load volts of the elements for him for specific purposes and then transfer them into the Akasha Principle of the zone girdling the earth. These volts will then call forth effects on the physical world. If the magician finds it desirable, *Malacha* will gladly place at his disposal suitable *spiritus familiaris* which are highly active magically and which have high magical abilities. I should like to mention that I know from my own experience that *Malacha* can give the magician excellent advice in alchemy, i.e. he can provide the magician with the *prima materia* for the preparation of the grand elixir for the dry process. When the magician comes in contact with *Malacha*, this intelligence also entrusts him with many other things.

Fig. 27: *Ecdulon* - (3° Aries) *Ecdulon* can initiate the magician into love-magic. At the magician's request, *Ecdulon* exchanges animosity for friendship and secures the good graces of very important people in high places for the magician. This intelligence has the ability to load magic mirrors with the fluid of the particular element for specific purposes, for example a magic mirror which is loaded by this intelligence allows the magician to see the kingdom of the salamanders and many more things along those lines. Since this principal is well-versed in all magical rituals, he is therefore qualified to give the magician various specific hints in evocative magic.

Fig. 28: *Lurchi* - (4° Aries) *Lurchi* can be most helpful in all affairs of the heart. *Lurchi* can secure the magician's livelihood and, if it is deemed

necessary, he then allows the magician to become wealthy by either showing him ways and means to achieve this or by achieving it directly through his subordinates.

Fig. 29: *Aspadit* - (5° Aries) *Aspadit* is a very pleasant intelligence, and, if the magician so desires, this intelligence will arrange that the magician has good luck in games, gambling, competitions, contests, betting etc. Manual skills in one's profession, in the arts, etc. can also be achieved with *Aspadit*'s help.

Fig. 30: *Nascela* - (6° Aries) This intelligence helps the magician on the road to literary talent, or the magician is given methods with which he can develop this talent easily and quickly. And of course this intelligence can be very helpful in literature and the arts.

Fig. 31: *Opollogon* - (7° Aries) This principal is a guardian of magical secrets and he can entrust the magician with many magical practices, rituals etc., for his personal use, besides which he can give the magician information on how to contact the beings of the Moon sphere easily. Once contact with *Opollogon* has been established, the magician, with the help of *Opollogon* or his subordinates, can travel throughout the Moon sphere and establish contact with the beings there in a very specific manner. *Opollogon* teaches the magician how to practice Moon magic in the spirit in the Moon sphere, and how to accomplish various effects directly in the Moon sphere, or he can have the beings of that sphere bring about effects on our physical world.

Fig. 32: *Ramara* - (8° Aries) *Ramara* is an outstanding master of magic. As such he can teach the magician how to acquire special magical abilities through appropriate methods, predominantly ritual and magical formulas, and then make use of them accordingly.

Fig. 33: *Anamil* — (9° Aries) This intelligence has control over the electromagnetic fluid. *Anamil* teaches the magician how to load electromagnetic volts for particular purposes. Should the magician desire it, *Anamil*

will form these volts himself and transfer them into the Akasha Principle and release the effects either in the mental, astral or physical spheres. In the zone girdling the earth, there is not one problem which *Anamil* cannot solve. The magician can ask this intelligence any question and he will receive the answer momentarily through inspiration.

Fig 34: *Tabori* - (10° Aries) This intelligence gives the magician insight into the profound secrets of the Water element and its analogies. And pertaining to that, *Tabori* points out all magical practices and methods and how the magician can carry out various effects on himself and on other people through the magnetic fluid of water. Should the magician make the request, *Tabori* will bring about the effect himself or through his subordinates. The magician also receives special instructions from *Tabori*, for example, how to contact the beings of the Water element without any effort on his part and how he can associate with them without exposing himself to danger. Upon *Tabori's* command, the magician will have at his disposal the most beautiful undines as servants. The magician will find out from this intelligence how storm spirits can be calmed, how thunderstorms can be stopped and how a raging ocean can be calmed.

Fig. 35: *Igigi* - (11° Aries) This principal teaches the magician how to gain power over human beings and animals. He also teaches the magician how to dynamically charge magical formulas so that they have an especially strong effect.

Fig. 36: *Bialode* - (12° Aries) From this intelligence the magician learns how to obtain respect as a magical authority. He also learns how to use the powers of the earth zone whenever he requires them, and, furthermore, the method of changing base metals into precious ones. A magician who has an especially great disposition in respect to magic can make this intelligence carry out the transmutation of metals for him. *Bialode* also acquaints the magician with sun-magic, i.e. the magician learns how to consciously utilize the powers of the Sun on a magical and physical basis in the mental, astral and physical planes. Furthermore, the magician

learns how to protect himself from the negative influences of the Sun sphere while on mental travels.

Fig. 37: *Opilon* - (13° Aries) *Opilon* himself can help the magician to succeed in all his undertakings, or this can be accomplished through *Opilon's* servant spirits. This intelligence can instruct the magician on any branch of the sciences of our physical world and he can also bestow this knowledge upon the magician.

Fig. 38: *Jrachro* - (14° Aries) This intelligence itself can also be of assistance to the magician in all his undertakings on the physical world or else through its subordinates. If the magician so wishes, *Jrachro* has the ability to make him eloquent and quick-witted and can also well teach him how to call forth this ability within himself and others through the Akasha Principle.

Fig. 39: *Golog*- (15° Aries) This principal is well-versed in all branches of our earthly sciences and there is actually no problem which he cannot solve. *Golog* is regarded as a great philosopher and he makes the synthesis of philosophy understandable to the magician through intuition and inspiration.

Fig. 40: *Argilo* - (16° Aries) This principal gives the magician advice and support on the mental, astral and physical planes in matters of friendship and affairs of the heart. The magician can realize all his wishes in this respect through this principal.

Fig. 41: *Barnel*- (17° Aries) *Barnel*, like *Argilo*, is well-versed in the art of love or matters of the heart and has expertise in excellent practices with which the favor or good graces of friend and foe of both genders can be obtained. *Barnel* gives the magician specific instructions and methods in sympathetic magic. This principal places good beings from his own region at the disposal of the magician, and he also makes it possible for the magician to establish contact with individual beings of the air, which otherwise have a certain shyness of the earth, making any contact with

them very difficult. *Barnel* is also well-versed in music and, if the magician wishes, *Barnel* will inspire him with compositions of music, provided his interest is such.

Fig. 42: *Sernpolo* - (18° Aries) With the help of this intelligence the magician can rather quickly develop his talent for languages. *Sernpolo* helps to improve the magician's status in life and gives him methods and directions with which he can practically utilize the magnetic powers in accordance within his sphere of activity.

Fig. 43: *Hyris* - (19° Aries) *Hyris* is a master of water magic. The magician learns from this principal how to utilize the powers or energies of water in regards to the elements and the magnetic fluid, and how to be effective with these powers. *Hyris* can disclose to the magician many ways of influencing the physical plane through the element of Water. Besides that, he can entrust the magician with specific instructions and secrets from the kingdom of the undines.

Fig. 44: *Hahadu* - (20° Aries) Not only is *Hahadu* well-versed in water magic, he can also give the magician various instructions, on account of his particular attributes, on how to prepare liquid fluid condensers, in particular how to load the magnetic fluid. *Hahadu* is quite well liked in the kingdom of the undines, i.e. in the element of Water. Should it be the magician's wish, this principal can send him as many male and female servants from the kingdom of the Water element as he requires for the fulfillment of his wishes.

Fig. 45: *Oromonas* - (21° Aries) *Oromonas* acquaints the magician with the various laws, powers and effects of the zone girdling the earth. The magician learns from *Oromonas* how to set the individual powers into motion with the aid of various methods and instructions. *Oromonas* is a very generous intelligence and well disposed toward human beings, and he is always willing to realize the magician's wishes as long as they are within the bounds of his possibilities.

Fig. 46: *Bekaro* - (22° Aries) By this intelligence, the magician is granted the knowledge and wisdom which applies to the zone girdling the earth. There are only a few such beings of this sphere that have this ability. *Bekaro* places great emphasis on justice and harmony and therefore he can help the magician in the physical world in every respect wherever he has to deal with justice, whether that be in legal matters or in other situations of life. *Bekaro* is much feared by storm spirits and salamanders, because he is in a position to entrust the magician with particular formulas, which, when employed in the fire region of the zone girdling the earth, call forth severe electrical and elemental effects. This can make even the most obstinate salamander spirit immediately submissive, regardless of its rank. When *Bekaro* places any being from the kingdom of the salamanders as a servant for the magician, this being stands faithfully at the magician's side with its high intelligence, great intellectual activity and with great understanding.

Fig. 47: *Belifares* - (23° Aries) This principal is, with the exception of the two previous ones, superior to the others in wisdom, intelligence and keenness of mind. The magician can learn from him how to employ the laws of the zone girdling the earth on the physical plane through the Akasha Principle. *Belifares* is only too willing to help the magician in every respect.

Fig. 48: *Nadele* - (24° Aries) *Nadele* is well-versed in the healing arts, in particular with magnetism, and he reveals to the magician methods through which even the most severe ailments can be cured either with magnetism or with the appropriate remedies. *Nadele* is not only a physician of the physical body, he can also teach the magician how to heal himself and others through the Akasha Principle in every respect and in every situation of life. This principal is well liked in the kingdom of the gnomes, and when a magician comes into contact with the kingdom of the gnomes through *Nadele's* mediation, even the kings of the gnomes place themselves at his disposal.

Fig. 49: *Yromus* - (25° Aries) *Yromus* is also a master of magical knowledge, namely he is a master of alchemy and spagyric. The magician learns from *Yromus* how to process and prepare various herbs and roots in a spagyric and alchemical manner and how to make them exceedingly dynamic through the electromagnetic fluid and a particular kind of volting. If the magician expresses the wish, then he receives instructions from *Yromus* in accordance with which he can change causes for himself and others in the Akasha Principle so that they exert a less unfavorable influence upon the mental, astral and at times even upon the physical plane. Besides that, *Yromus* teaches the magician how to change the destiny of a person and how to perform magical operations without them being imprinted in the Akasha Principle, so that they do not cause counter-effects. *Yromus* is also well liked in the kingdom of the gnomes and all gnomes, especially those of the upper classes, approach this principal with the greatest awe.

Fig. 50: *Hadcu* — (26° Aries) *Hadcu* is a master of mental and astral magic. He teaches the magician how to practically employ extra-planetary powers in the mental, astral and physical world for various purposes.

Fig. 51: *Balachman* — (27° Aries) *Balachman* is an excellent initiator of synthetic (23) astrology and reveals to the magician the profoundest secrets of the astrological sciences. The magician learns through this initiator the astrological influences upon the mental and astral world. Furthermore, the magician learns about the reciprocal oscillations and vibrations of the various spheres in regards to the mental, astral and physical planes. Also, knowledge in regards to cosmic effects upon the mineral, plant and animal kingdoms is communicated to the magician either directly or through intuition and inspiration.

Bardon uses the word "synthetic" here in the same sense that we might refer to a "synthetic fabric," i.e. he is referring to a system of astrology designed and developed by the human intellect and consciousness rather than by Divine Providence. - ED.

Fig. 52: *Jugula* - (28° Aries) *Jugula* instructs the magician in the art of talismanology. The magician learns from this principal how to correctly solve even the most complicated symbol from the synthetic point of view. Furthermore, *Jugula* instructs the magician as to how he can correctly express, through a corresponding symbol, every power and every being belonging to the zone girdling the earth together with its attributes, or how the magician can graphically depict the power or spirit-being properly. At the same time, *Jugula* initiates the magician into the secrets of how these symbols become magically effective through various methods.

Fig. 53: *Secabmi* - (29° Aries) *Secabmi* brings about various effects on the mental, astral and physical planes through the magnetic fluid. This principal is a master in the art of pleasant fragrances and can instruct the magician how not only healing remedies but also pleasant fragrances can be spagyrically prepared from various plants.

Fig. 54: *Calacha* -(30° Aries) *Calacha* is the last principal of this sign of the zodiac. The magician learns from this principal how to treat various ailments through the element of Water. *Calacha* is a master of hydrotherapy and gladly gives the magician advice and support on this subject. Any magician whose interest is in the area of naturopathy finds in *Calacha* an excellent initiator who can entrust him through intuition and inspiration with many secrets which to this very day have not been unveiled.

The 30 Principals Of The Second Sign Of The Zodiac:

Taurus

The seals of these principals must all be drawn in green.

Fig. 55: *Serap* - (1° Taurus) *Serap* is the first principal of this sign of the zodiac. He informs the magician about sympathetic magic that is realized through the Fire element. I know from personal experience that this principal teaches the magician practices which mostly consist of how to make use of fluid condensers after they have been applied to blotting paper

which is exposed to the burning process. *Serap* gladly gives special instructions and methods as well as various magical practices for establishing friendships, to call forth feelings of love, increase the procreative capacity, etc. On this subject matter the magician can learn plenty from this principal.

Fig. 56: *Molabeda* - (2° Taurus) Should it be the magician's wish to come into contact with this principal, then he will be taught how various kinds of natural phenomena that border on the miraculous are brought about through the electric fluid in connection with the Fire element. *Molabeda* is a faithful guardian of the most profound secret sexual mysteries, which he reveals only to a mature and ethically highly developed magician.

Fig. 57: *Manmes* — (3° Taurus) *Manmes* is well-versed in the magic of botany. The magician learns from this principal about the various kinds of plants from the Hermetic point of view, and he will gain an insight in the art of how the greatest variety of effects can be achieved with plants by employing magic. *Manmes* draws the magician's attention to a variety of plants that are excellent for burning as incense and which may serve the magician well as an aid in various operations.

Fig. 58: *Faluna* - (4° Taurus) This intelligence is extremely favorably inclined toward human beings and helps the magician to live in prosperity if he so wishes. *Faluna* gives him various kinds of instructions on how to prepare remedies from plants which preserve his body, yes, which may even rejuvenate his body and protect him from disharmonious influences such as ailments, etc. and thereby make him more resistant. *Faluna* is an excellent teacher on how to prepare spagyric remedies which are produced from plant substances.

Fig. 59: *Nasi* - (5° Taurus) *Nasi* or his subordinates can give the magician advice on how to make his life more pleasant and joyful through various improvements. The magician can learn from *Nasi* how to increase his income, and he or his subordinates can also help the magician attain a

better lifestyle. *Nasi* is considered a consummate master in providing joy and earthly happiness.

Fig. 60: *Conioli* — (6° Taurus) This principal is an excellent mathematician as far as the knowledge of numbers is concerned. This principal initiates the magician into Astro-Kabbalah. *Conioli* knows how to express every power, every ability, every realization etc., mathematically in numbers and, vice versa, he can explain to the magician every number in the form of influences and attributes. Besides that, *Conioli* teaches the magician how he can practically make use of the acquired knowledge.

Fig. 61: *Carubot* — (7° Taurus) Should the magician also be active as a writer, then this principal can be of assistance to him through intuition and inspiration in so far that he supplies him with outlines, suggestions, events or incidents for literary treatment in a well chosen style. Magicians whose subject matter is fairytales, legends, mythology etc., will find a fabulous initiator in *Carubot*.

Fig. 62: *Jajaregi* — (8° Taurus) *Jajaregi* is considered to be a great initiator for authors of occult literature, because he possesses the excellent ability to inspire the magician to describe occult powers, effects, laws etc., in the form of novels. Many magicians who have published occult novels may have been inspired by this intelligence without their knowledge. On the other hand, *Jajaregi* can explain personally or through his servants or by means of intuition all occult novels, events etc., to the magician in accordance with the universal laws and the laws of cause and effect in the mental, astral and physical planes.

Fig. 63: *Orienell* - (9° Taurus) *Orienell* gives information about occult aids, auxiliary methods etc., which contribute to the development of various spiritual, astral and physical abilities. *Orienell* also discloses to the magician how he can acquire certain abilities. These aids are for the larger part rituals, formulas and gestures, which I remember from my own past practical experiences when I was still in contact with this principal. Should the magician remain in contact with *Orienell* for a longer period

of time, then in a separate book he can record all magic auxiliary methods that he receives intuitively from this principal.

Fig. 64: *Concario* - (10° Taurus) *Concario* is a good master and teacher of Moon magic. He points out to the magician the various influences of the Moon, among which are the 28 Moon stations and how they have an effect on the zone girdling the earth as well as on our physical world in a mental, astral and physical respect and how they can be utilized in practice. *Concario* explains to the magician the synthesis of the astrological Moon magic.

Fig. 65: *Dosom* - (11° Taurus) *Dosom* is a very good initiator in the field of occultism, especially hypnosis, suggestion, and magnetism as they apply to the healing arts, etc. The magician learns from this principal to apply hypnosis correctly in respect to the spirit, soul and physical body. If the magician makes use of *Dosom's* servants, they will carry out all the work and effects in this connection, upon the magician's wish. The abilities and powers should never be used for ignoble purposes, otherwise the magician will encounter *Dosom's* counterpart, the negative genius.

Nota Bene: In order to guard against any misuse with intelligences and beings, I have refrained in this book from listing and describing those principals and intelligences of the zone girdling the earth which represent the negative attributes. However, there are as many negative principals as there are principals with positive attributes.

Fig. 66: *Galago* - (12° Taurus) *Galago* instructs the magician on how he can secure for himself honor, esteem, dignity, friendship and love etc., in a magical manner by impregnating his aura, his magical space, by means of the electric fluid and the Fire element.

Fig. 67: *Paguldez* - (13° Taurus) *Paguldez* is an excellent initiator in all forms of nature magic. When the magician contacts this principal, he will learn how to set into motion various powers through natural means, how to create various causes and, as the result of that, effects that border

almost on the supernatural. This principal will entrust, upon the magician's specific request, the manner in which various phenomena in nature can be produced. For your information, I would like to mention that *Paguldez's* counterpart, the negative genius, is the guardian of the secrets of various sorcery projects of nature magic.

Fig. 68: *Pafessa* - (14° Taurus) *Pafessa* assists the magician in his profession and gives him the proper inspiration on how to improve his professional position. For example, if the magician is employed in a commercial enterprise, then this principal's subordinates will assist him to increase his clientele, etc. *Pafessa* is very accommodating and gladly helps the magician on the physical plane in every respect. This principal enjoys great respect in the kingdom of the gnomes and they gladly serve the magician at *Pafessa's* request.

Fig. 69: *Jromoni* - (15° Taurus) *Jromoni* is an excellent initiator, and as such he can inform the magician how he can come into money easily and quickly through winnings, entering into bets, speculations etc., provided Divine Providence permits it. *Jromoni* also knows where hidden treasures can be found and, if he thinks it appropriate, he will disclose the exact location to the magician. This principal is well aware whether the help he offers to the magician is karmically permissible or not. If *Jromoni* is not supposed to fulfill the magician's wishes, he will tell the magician during the first evocation, and he will help the magician only as much as Divine Providence permits but without burdening the karma of the magician. The magician may rest assured that now and then prosperity, wealth, and abundance of money can be great obstacles on the path of perfection.

Fig. 70: *Tardoe* - (16° Taurus) *Tardoe* possesses the power to awaken various talents in the magician such as artistic or literary talents etc., through appropriate practices and rituals. Should the magician have a disposition for any such talents, he will develop them quickly.

Fig. 71: *Ubarim* - (17° Taurus) *Ubarim* initiates the magician as to how various love remedies can be used to ignite love and friendship, and he

can give the magician many methods and directions for this purpose. Furthermore, the magician receives from him detailed instructions on how to produce love and friendship amulets. Should it be the magician's wish, then *Ubarim* himself or his servants will load the talismans and amulets for these purposes.

Fig. 72: *Magelucha* - (18° Taurus) *Magelucha* gives the magician various kinds of directions as to how he should magically employ the air and Water elements in the mental, astral and physical planes and how to utilize these two powers for various purposes. *Magelucha* is a master of these two elements and his practices — which he reveals only to a true magician who has been called upon to attain that status — are extremely valuable. A magician can learn much from this principal in regards to fluids and their utilization for various purposes.

Fig. 73: *Chadail* - (19° Taurus) *Chadail* is a faithful guardian of agriculture. Generally, not only does he inspire magicians on earth, but also all those who are engaged in agronomy, agro-chemistry and agricultural improvements. Should the magician be a farmer, this principal will disclose to him how to improve his soil with normal or occult methods so that the growing process of his crops is accelerated. He will also learn how he can improve the quality and increase the yield of his crops by exposing chemical products to various kinds of radiation. *Chadail* also points out to the magician various working methods and gives him directions as to how to produce an improved and better growth pattern of natural products through the electromagnetic fluid or with the help of the elements or Kabbalistically. With *Chadail's* help or that of his servants, the magician will be successful in an almost phenomenal manner in cultivating the soil.

Fig. 74: *Charagi* — (20° Taurus) This principal is a fabulous inspirer of technical inventions for forestry and agriculture. When the magician contacts *Charagi*, he gains much knowledge on the aforementioned matter from this intelligence or by its servants.

Fig. 75: *Hagos* - (21° Taurus) *Hagos* is a master when it comes to polarization magic and the electrical fluid. This principal gives the magician instructions on how to achieve fast plant growth through polarization magic in connection with the electrical fluid. For example, *Hagos* instructs him how to proceed when a seed that has just been planted grows so quickly that it becomes a tree-bearing fruit within one hour.

Fakirs who have the ability to actually grow a tree from a seed within one hour accomplish this feat on the basis of their knowledge of polarization magic and the electrical fluid. In India this miracle is known as the true mango tree miracle. However, for the magician it is not a secret as to how this is done. In *Initiation into Hermetics* I gave a description as to how this phenomenon is accomplished, namely on the basis of the electromagnetic fluid, therefore on the basis of polarization magic. The reason that I mention this here is because the possibility exists that the magician can achieve the same phenomenon through *Hagos* or his servants.

Fig. 76: *Hyla* - (22° Taurus) Through his influence, *Hyla* can assist the magician to the point that, through a high level of intuition and inspiration, he allows the magician to acquire a clear mind, good powers of judgment, quick-wittedness and prudence in every respect. This principal or his servants can be of service to the magician in various matters of concern. For example, he can assist the magician during examinations in any field of physical science.

Fig. 77: *Camarion* - (23° Taurus) From this principal the magician learns about the magical relationships of individual foods on the whole in respect to the health and harmony of the physical body. *Camarion* gives the magician instructions as to how to choose the proper foods in accordance with the occult laws of analogy, be they fruit or prepared meals with a variety of ingredients. Through intuition and inspiration, *Camarion* imparts to the magician how food and meals (combinations of different foods) are to be loaded, either with the electric or magnetic fluid. Furthermore, the magician is also taught what element the food is to be loaded with in order to exert an effect on the mental, astral or physical

body. *Camaron* is also an excellent inspirer in diet and asceticism and in diseases of all kinds, i.e. disharmonies of the body, soul and spirit, and he is always prepared to give advice and support.

Fig. 78: *Camalo* - (24° Taurus) In addition to other attributes and spheres of activity, *Camalo* is very familiar with the secrets of mineral compounds and their occult utilization, which he strictly protects. Above all, he teaches the magician about the various metals and how they correspond to the spheres, the powers, the individual beings etc., and how these powers can be magically utilized in the mental, astral and physical world. Should the magician deem it desirable, he will receive from *Camalo* a number of recipes for solid fluid condensers. Furthermore, the magician will also receive the true *electro magicum*, which can be used for various purposes, as for example to produce a magic wand, mirror etc. And of course the magician learns in which manner these fluid condensers are to be loaded for magical use in the zone girdling the earth and on the physical world for a variety of purposes.

Fig. 79: *Baalto* - (25° Taurus) *Baalto* gives the magician information on the construction of mines. On our planet, he supervises the gnomes in the underworld and he knows all about the subterranean waters and ores. This principal can give the magician information about volcanoes and the exact time of their eruption. Furthermore, *Baalto* can give instructions and methods as to the magical manner in which the currents which are under the surface of the earth can be utilized for a variety of purposes. Should the magician deem it desirable, *Baalto* will teach him the art of using the divining rod and how to correctly use the sidereal pendulum to ascertain the location of electromagnetic currents and many other things in this respect.

Fig. 80: *Amalomi* - (26° Taurus) This high initiator is considered to be the cosmic language teacher. The magician learns from *Amalomi* how to use the Kabbalah, the cosmic language, in the physical world. *Amalomi* initiates the magician into many different formulas and tantras and at the same time teaches him to dynamically charge them in order to produce

effects through the Akasha Principle in the mental, astral and physical worlds.²⁴

Fig. 81: *Gagison* - (27° Taurus) In the zone girdling the earth, this principal is considered to be a universal philosopher. He allows the magician, through intuition, to understand and gain insight into all religious systems in their true lawfulness. That applies to all such systems which have existed on this earth thus far and which exist now. A magician who enjoys a friendly relationship with this principal can learn a great deal and, with his help, will understand any religious system which he wishes to investigate from the Hermetic point of view and will find the universal laws within each system he investigates. At the same time he will realize to what extent the universal laws were concealed or veiled, or why they were mutilated for other possible reasons. However, from a philosophical point of view he may correct them for his own personal use, and he will learn from the religious philosophy how to separate the chaff from the wheat. Should the magician contact *Gagison* on a more frequent basis, he will find out that from time immemorial all religious systems have pursued the universal laws like Ariadne's thread and that they are represented in every religious system, however in one more than another.

Fig. 82: *Carahami* — (28° Taurus) This principal could rightfully be considered the teacher of cosmic universal physics. He teaches the magician to understand and control the cosmic powers, their analogies and their lawfulness in nature. *Carahami* can reveal to the magician many metaphysical and metapsychical secrets in regards to nature. These are phenomena which become known to the magician through the knowledge of the cosmic powers in their cause and effect. On account of this knowledge, these natural phenomena no longer cause any doubt within him. Not only will he be able to find, from a Hermetic point of view, the correct explanation for all phenomena in nature, he will also be able to bring

24 N.B. In the Key To The True Kabbalah I have listed some formulas, working methods etc., which this principal allowed me to publish.

them about himself in accordance with his maturity. However, a true magician would never dare cause any chaos through a magical operation of this kind, for he would burden himself severely with karma.

Fig. 83: *Calamos* - (29° Taurus) *Calamos* has the ability to entrust the magician with excellent methods of grafting plants on our physical world. However, this principal is particularly fond of the ocean and the life therein, and he can give the magician specific magical methods. With the aid of these methods the magician can control everything that lives underwater. *Calamos* also confides magical words to the magician that calm stormy seas, and teaches him how to protect himself on an ocean voyage. Should it occur that an entire ship with crew and passengers were to sink, the magician who is in contact with *Calamos* would always succeed in saving himself. If the magician expresses such a wish, *Calamos* will place beings of the element of the ocean at his disposal, or *Calamos* will give the magician instructions how he can contact these oceanic beings. This principal of the zone girdling the earth is held in very high esteem by undines who spend most of their time on lonely beaches. That also includes all the subterranean beings of the water. Whenever they encounter this principal, they approach him with the greatest respect and immediately fulfill all his wishes and orders.

Fig. 84: *Sapasani* - (30° Taurus) *Sapasani*, like *Calamos*, is an excellent master in the magic of water. All beings that live under the water and the beings of the elements obey this principal. His specific knowledge is based on exploiting sea salt for magical purposes and alchemical operations. *Sapasani* will give the magician instruction on how to contact water beings in a sympathetic manner by using a small dosage of sea salt, and how he can utilize the powers of the elemental beings in the ocean for various purposes. This principal of the earth-girdling zone will also teach the magician many other practices, besides the aforementioned.

The 30 Principals Of The Third Sign Of The Zodiac: Gemini

The seals of these principals must all be drawn in brown.

Fig. 85: *Proxones* - (1° Gemini) The magician receives from this principal exact information on all questions about the electrical fluid in reference to the mental, astral and physical planes. *Proxones* is the master of the electrical fluid, including electricity. At the same time he is the guardian of inventions, and as long as these inventions are based on electricity he keeps them in proper equilibrium. All human beings engaged in inventions in the field of electricity are accordingly inspired by *Proxones*. To a discreet magician, *Proxones* will disclose future inventions which will not be invented for many years to come, and at times he will even disclose those which will not be invented for centuries. Of course, a magician who has been given this knowledge cannot disclose it to the public. However, the magician learns from *Proxones* how far and in which period of time technology will progress in the field of electricity, in which respect he can acquire the greatest knowledge. Should *Proxones* permit it, the magician may then make use of certain secrets for his personal use, but under no circumstances should this knowledge result in chaos in the order of the world.

Fig. 86: *Yparcha* - (2° Gemini) *Yparcha*, like the previous principal, is entrusted with the protection of all technological inventions. *Yparcha* can inform the magician — under the seal of complete secrecy, of course — how far the world will progress in fifty, a hundred or more years in the field of technological inventions. Should the magician himself be working on an invention, then he has the best inspirer in *Yparcha*, who will provide him with good ideas intuitively.

Fig. 87: *Obedomah* — (3° Gemini) This intelligence instructs the magician in all branches of chemistry, biology etc., in respect to metaphysics and metapsychics. As such the magician can receive from *Obedomah* recipes

for the treatment of the various ailments which, on the basis of their chemical or biological analogous connections, have an entirely different sphere of activity and sphere of indication than the merely chemical attributes of every single substance. This principal can also instruct the magician in homeopathy from the metaphysical point of view, and he can give the magician wondrous information in this particular field. In addition, *Obedomah* familiarizes the magician with the possible uses of chemical radiation in regards to the various analogous laws of nature and of human beings in the microcosm and in the macrocosm.

Fig. 88: *Padidi* - (4° Gemini) *Padidi* is considered to be the inspirer for those who occupy themselves on our physical world with the art of painting. Should the magician occupy himself with this art, then this intelligence has the ability to instruct him through intuition or inspiration to create compositions that will boggle his mind. The magician learns through *Padidi* how to express real beauty — of course, that will always be in accordance with the magician's state of maturity. It is a great art to project beauty outwardly in any kind of manner that corresponds with the analogous laws of the microcosm and macrocosm. However, that can only be developed through an inborn genius. When a magician is in contact with *Padidi*, then this rare art will be bestowed upon him, besides which *Padidi* will also confide many secrets about the composition of particular color combinations.

Fig. 89: *Peralit* - (5° Gemini) This principal is a great master when it comes to the knowledge of life and death. From this principal the magician can find out at what time a child should be procreated on this earth in order to have particular abilities. *Peralit* teaches the magician how to procreate a child consciously in the magical manner, and he gives the magician special instructions for the child's prenatal education. On this basis the magician can impress upon the child before it is born, i.e. the fruit in the mother's womb, specific attributes, abilities and talents. The magician also learns from *Peralit* what kind of being from the zone girdling the earth enters into the child that he has procreated and what kind of destiny and karma it will have. The magician will also be told by this

intelligence how he can help his child during the course of its life and the kind of position he has to take vis à vis his child, not only as its father, procreator, but probably also as a teacher, and so forth. Since *Peralit* is an authority on the subject of the sex mysteries, this gives him the ability to make them easily understandable to the magician.

Fig. 90: *Isnirki* - (6° Gemini) *Isnirki* gives the magician instructions and methods with which he will understand the mental and astral form of any animal on our earth, be they land animals, water animals or animals of the air, and thereby make them more accessible to the magician's intellect. The magician learns from this principal the ability to transfer his consciousness into the mental and astral form of any animal and therefore understand it from these two states of consciousness, thereby influencing it whenever he deems it necessary. Through this ability the magician may also see and know the destiny of any animal. With *Isnirki's* help, the magician can transfer himself into the sphere of the animal species into which every animal departs after its death on this earth and where he can make contact with these animals if he so wishes. For magicians who are animal lovers, a great deal can be learned from *Isnirki* in this respect.

Fig. 91: *Morilon* — (7° Gemini) This intelligence is a fabulous initiator and master of symbolism. *Morilon* teaches the magician by way of specific methods how to acquire the abilities to express the astral and mental analogies of any external form on this physical world through an analogous symbol in accordance with the laws of the microcosm and macrocosm. At the same time, the magician learns from *Morilon* how to acquire the abilities to express every law and every attribute, regardless of the sphere, through an external form. Once the magician is in possession of this ability, he can be considered an interpreter of dreams, because he will then be able to interpret every dream correctly. After having acquired the abilities of the symbolic analogies, the magician learns to completely understand every being intellectually wherever it appears to him, regardless of the sphere. Once the magician has acquired these abilities, never will a being be able to deceive him, because it must always take on the form that is in accordance with its attributes.

Fig. 92: *Golema* — (8° Gemini) *Golema* is considered to be an outstanding occult philosopher. This principal knows all the laws of our world as well as all the laws of the zone girdling the earth. Should the magician contact *Golema*, he can teach the magician how he can gain the ability to translate the most difficult problems into our physical language, i.e. into the language of the intellect, in such a way that they are easily understood. Only a magician who works as an occult author, teacher or advisor knows how difficult it is to express occult and philosophical matters in words that can be understood by an uninitiated person. That is why the magician finds in *Golema* the best inspirer to help him, through intuition or inspiration, to express the most difficult problems in such a way that any misunderstanding is impossible. Any magician who lacks intellectual comprehension and who, in addition, has a bad memory can, through *Golema's* methods or through his direct help, acquire excellent intellectual comprehension and a good memory.

Fig. 93: *Timiran* - (9° Gemini) This principal is an outstanding authority in the laws of harmony, not only of the zone girdling the earth but also of the microcosm and macrocosm. He can explain the harmony on our physical world and the zone girdling the earth to the magician in an understandable manner from the Hermetic point of view. *Timiran* will explain the true significance of introspection and the manner in which magical equilibrium is employed. Once the magician has completely understood the magical secrets of introspection, he can, with this acquired knowledge and abilities, establish complete harmony within himself, and he can do this within other human beings as well. Wherever he wishes, the magician can also establish harmony and equilibration in any situation where chaotic and disharmonious influences exist. Very few magicians possess this ability; however, *Timiran* can be of great assistance in this respect.

Fig. 94: *Golemi* - (10° Gemini) Like the previous principal, this one is an outstanding authority on all the laws of analogy, not only in the physical world and the zone girdling the earth but also in all other spheres. The magician learns to correctly judge every being of every plane and sphere

with *Golemi's* intuitive or inspirational support. The magician also gains the experience of knowing the exact degree of efficiency of every being which was granted to it by Divine Providence, so that no being can boast that it understands or knows something which in reality it does not. Furthermore, the magician learns from *Golemi* how to identify and classify every being correctly by its external appearance in accordance with its color, tone, form etc.

Fig. 95: *Darachin* - (11° Gemini) From this principal the magician learns to understand any human being's intellect in every nuance, and also how to influence it, i.e. the mind of every person is an open book to such a magician. *Darachin* will give the magician, if he so wishes, appropriate instructions and methods by which he can develop the ability to perceive the intellectual abilities of any person and be active in the consciousness of that person. These abilities make the magician complete master over another person's mind. The magician can, if he deems it appropriate, increase or diminish the intellectual abilities of another person. For example, the magician has it at his discretion to bring back anyone's memories from the past, or he can influence the mind of a person to such an extent that these memories completely vanish from the mind of the particular person. However, *Darachin* will only reveal specific methods and instructions for developing the necessary abilities to an ethically highly developed magician. When a magician is endowed with these abilities, it means that if he so wishes he can know everything that the other person knows.

Fig. 96: *Bagoloni* — (12° Gemini) *Bagoloni* has a special fondness for mental telepathy or thought transference. He is an outstanding master on this subject. The magician receives from this principal the appropriate methods and instructions which help him attain these abilities. A magician who follows the specific instructions of this principal acquires the ability to transmit any picture or image to another person over the farthest distances either visually, acoustically or through the consciousness. At the same time, the magician acquires the ability to call forth particular character traits in the astral body of another human being who is not familiar with magical knowledge.

Fig. 97: *Paschy* - (13° Gemini) This principal can help the magician to attain diplomatic successes. Should the magician be a diplomat, then *Paschy* can put his diplomatic career on a secure footing; for example, he can reveal to the magician strictly guarded secrets known only to a few diplomats. In very difficult diplomatic affairs, *Paschy* can inspire a magician who is in contact with him to be successful in his undertakings. This intelligence can rightfully be considered the principal of the diplomats.

Fig. 98: *Amami* — (14° Gemini) *Amami* will assist the magician in finding the proper philosophical literature or help him to obtain books and written material. However, as a rule it is not necessary for the magician to find any books on the subject of philosophy and spiritual knowledge, because anything he wants or needs to have can be obtained from this being. However, it happens that a magician may be a great friend or collector of scientific books, and therefore it is more a matter of personal preference rather than obtaining the knowledge contained therein. Should a magician have this fondness, then there is nothing which should stop him from asking *Amami* for this favor, which he will certainly honor.

Fig. 99: *Pigios* - (15° Gemini) Should the magician be a writer, he will find in this principal a faithful friend and advisor who will help him at any time with inspiration. This principal's specific preference is to support poets through inspiration and to help them in their choice of words and form of expression. *Pigios* rightfully occupies the position as the principal of all poets and writers.

Fig. 100: *Cepacha* - (16° Gemini) *Cepacha* has a great fondness for beauty, harmony and external splendor. Should it be the magician's wish, this principal is prepared to initiate him into the various mysteries of beauty care, and he will show him ways to beautify his physical body and make it more attractive. Magicians who possess a sense of beauty and place a particular value on their external appearance will find an excellent inspirer in this principal.

Fig. 101: *Urgivoh* - (17° Gemini) *Urgivoh* gives the magician advice and support to gain the favor and good graces of important people in high places. *Urgivoh* gives the magician instructions on how to become popular with men and women alike, depending upon his requirements. If the magician follows the instructions exactly, without acting upon his individual attitude or point of view, he will be successful in this endeavor.

Fig. 102: *Amagestol* - (18° Gemini) *Amagestol* initiates the magician into all secrets concerning love, into the lawfulness, cause and effect of love, regardless of whether it is the lowest animalistic love or the highest cosmic love. *Amagestol* is the guardian genius of all those who love each other on earth.

Fig. 103: *Debam* - (19° Gemini) *Debam* is a master of magic, namely in the field of gesticulation and individual ritualism. Should the magician require a ritual for an individual purpose, this principal will give him the best possible advice. The magician learns from *Debam* how to make full use of any power from any sphere with appropriate gesticulations and how to set particular powers in motion on all three planes with appropriate gesticulations.

Fig. 104: *Kolani* - (20° Gemini) *Kolani* is considered to be the initiator of occult dances, namely those which have the purpose either to set in motion very specific power or to connect with this power. This principal can also intuitively impart certain dance styles that awaken various extraordinary abilities in a human being. Should the magician wish to put himself into spiritual ecstasy through occult dances, then *Kolani* will advise him accordingly.

Fig. 105: *Mimosah* — (21° Gemini) All human beings who are engaged in the philosophy or science of law (jurisprudence) are under the protection and supervision of this intelligence of the zone girdling the earth. If this principal is called upon regarding a legal matter where a judicial decision was made and an unjust sentence was passed, then *Mimosah* or his subordinates will help the magician. Therefore this principal can rightfully be

considered to be the guardian of all human rights. All judges, lawyers, etc., who are engaged in jurisprudence can turn to this intelligence, provided they are magicians.

Fig. 106: *Eneki* - (22° Gemini) This principal can initiate the magician into the various ways of the art of prophecy. In this respect, *Eneki* confers upon the magician perspicacity and a high level of intuition. When a magician comes in contact with this intelligence he learns every kind of prophecy, for example chiromancy or palmistry, graphology etc., and he learns them to perfection.

Fig. 107: *Corilon* — (23° Gemini) This principal is considered to be the guardian of all artists that work in public, be they be singers, stage artists, actors, virtuosos, etc. If he is called upon, he helps them in so far as letting the artist carry out his work or art through inspiration to the satisfaction of all concerned. *Corilon* endears professional artists to their public and at the same time makes certain that they are financially successful, too. Should the magician himself be a stage artist, or if he wants to give someone else advice and support, all he has to do is turn to this principal with the fullest confidence and his wishes will be fulfilled at any time.

Fig. 108: *Ygarimi* - (24° Gemini) *Ygarimi* has been appointed to explain to the magician all the causes of the mental, astral and physical planes, which are recorded in the Akasha Principle. If a magician has a good relationship with this principal he can learn how causes that are provoked through thoughts, feelings, character traits and physical activities can be distinguished from each other in the Akasha Principle and also how destiny can be read from these causes in the Akasha Principle on the mental, astral and physical planes. It should be mentioned that under these conditions this information is completely reliable. Once the magician has reached such a level that he can make these distinctions, then he is in the position to recognize obstacles which will occur in the mental, astral and physical world in advance. Having this information, the magician will find ways to lessen the effects of these obstacles and at times he might even be able to make them completely ineffective.

Fig. 109: *Jamaih* - (25° Gemini) From the magician's point of view, this principal could be considered to be a historian of religions. He can inform the magician about all religions which have existed on our earth until now and which still exist, not only from the esoteric but also from the exoteric point of view. This intelligence can also acquaint the magician with the secret esoteric knowledge of the oldest religious sects.

Fig. 110: *Bilifo* - (26° Gemini) This principal is entrusted with the custodianship of all magical and mystical circles of people, and also other associations and sects, and he is to be considered as their rightful protector. *Bilifo* makes the decision as to the coming into being, the existence and the demise of lodges and associations. A discreet magician can find out from this principal all the details regarding magical and mystical lodges and all their secrets without becoming a member of any lodge or similar association, brotherhoods, etc. The information and knowledge that is gained in this manner can only be employed for one's own use.

Fig. 111: *Mafalach* - (27° Gemini) *Mafalach* helps the magician to solve difficult problems in an indirect manner by leading the magician to the appropriate books, manuscripts etc. This occurs either through *Mafalach* himself or through his subordinates. If, for example, the magician works alone, i.e. without the guidance of a teacher and initiator, then this principal can be of help to him. He can arrange to introduce him to a person in whom the magician will find his true master. The quality of the teacher depends upon the quality and maturity of the seeker.

Fig. 112: *Kaflesi* — (28° Gemini) *Kaflesi* initiates the magician in the secret correspondences of the various laws of analogy of the microcosm and the macrocosm. This principal teaches the magician all the laws of analogy of the body, soul and spirit in regards to the universe and how he can correctly employ these laws in the practice of magic.

Fig. 113: *Sibolas* - (29° Gemini) On the other hand, *Sibolas* instructs the magician in the reverse order by explaining to him in detail and in the proper context all the exoteric things, i.e. the worldly things with the help

of the true laws of analogy. He also teaches the magician the manner in which he can draw the attention of the higher powers to himself through external things and occurrences and at times even set them into motion. The magician can learn much from this principal, especially in regards to the magic of nature.

Fig. 114: *Seneol* - (30° Gemini) The last principal of the zodiacal sign of Gemini is a protector of all human beings who pursue or are engaged in water sports. This intelligence can be of great help to the magician in achieving extraordinary athletic abilities through appropriate methods and instructions. For example, establishing record times in the various swimming events as well as establishing records in long distance swimming and underwater endurance. *Seneol* can also be of assistance to the magician by saving people from drowning. If someone is considered missing, i.e. presumed drowned, either *Seneol* or his subordinates will disclose to the magician the exact location of the corpse. If the magician has a good relationship with this principal, he will never drown, because *Seneol* will take care that the magician be rescued in one way or another should this event occur.

The 30 Principals Of The Fourth Sign Of The Zodiac:

Cancer

The seals of these principals must be drawn in a silvery-white color.

Fig. 115: *Nablum* - (1° Cancer) *Nablum* gladly gives the magician information about the various degrees or levels of heat that are to be applied when working alchemically and spagyrically; this information is provided to the magician in the form of intuition and inspiration. However, since the degrees of heat are not the only consideration in the preparation of plants and metals — besides which there are other fluids which must be considered, for example light, color, tone (sound), vibration, etc. — the magician can obtain this information from this principal as well. *Nablum*

is well-versed in all alchemical and spagyric operations and the magician can learn much from him in this regard through inspiration.

Fig. 116: *Nudatoni* - (2° Cancer) A magician who is in contact with this principal can find out the details about volcanic eruptions on our earth as well as earthquakes which are connected with them. *Nudatoni* can inform the magician in advance when a volcano will begin to spew lava. *Nudatoni* himself or his servants can accompany the magician if he so wishes to the subterranean world through mental and astral travel and show him hot springs, stalactite caves and stalactite formations, hidden treasures and, on the whole, everything that can be found underground. This intelligence is also an excellent initiator in the field of pyrotechnics, namely when it comes to working with the electric and magnetic fluids. He also instructs the magician how to magically achieve various pyrotechnical miracles with these two fluids.

Fig. 117: *Jachil* — (3° Cancer) This principal knows all erotic secrets, into which he can initiate the magician. *Jachil* is willing to give the magician the recipes for many magical potions with which he can either arouse love or diminish it. Furthermore, this principal can give the magician information as to how he can magically make himself popular and sought after by the opposite sex, how he can make himself attractive and how he can make himself appear erotic. If the magician wishes, this intelligence can disclose the most secretive arts of erotic magic.

Fig. 118: *Helali* - (4° Cancer) This principal is an excellent initiator when it comes to sympathetic or mummial magic. He gives the magician information as to how he can achieve various effects with the help of the elements through mummial magic. Furthermore, he explains to the magician the influence that the electric and magnetic fluids have on nature. *Helali* introduces the magician to very particular and, up to now, completely unknown methods of operation in the field of mummial magic. On the basis of specific magical mummial instructions by *Helali* himself or his servants, the magician can achieve so much, things which he never would have deemed possible.

Fig. 119: *Emfalion* - (5° Cancer) *Emfalion* gives the magician advice on how to attain a strong and healthy physique, handsome and attractive facial features, fascinating eyes and youthful vigor and preserve it all until a ripe old age. The magician receives from *Emfalion* the appropriate instructions on how to prepare these remedies with which he can impregnate his body so that it will not be subject to the decline of life. When a magician has a good relationship with this intelligence, he will have the appearance of a young man even when he has already reached a ripe old age, or at least he will have the appearance of a middle-aged person. The magician will also be thoroughly instructed on the preparation of magical potions from a variety of plants for specific magical operations.

Fig. 120: *Pliroki* - (6° Cancer) *Pliroki* explains to the magician the actual purpose of the so-called "messages through the air" which are well known to most people in the Orient. *Pliroki* has at his disposal appropriate methods with which the magician, if he so wishes, can acquire the ability to send messages even over far distances, not only to initiates, but also to completely uninitiated people. *Pliroki* will disclose these methods to the magician at his request. The magician learns about this phenomenon with the help of the electromagnetic fluid and the Air element on the mental, astral and at times even on the physical plane. He either learns how to achieve that by himself or with the help of beings, spirits etc. The magician will also achieve other similar phenomena with *Pliroki's* instructions.

Fig. 121: *Losimon* — (7° Cancer) *Losimon* gives the magician information about the original mysteries and the original systems of religion of the oldest nations of our earth. He also gives the magician information in regards to the magical phenomena these ancient people were capable of creating, especially the high priests. *Losimon* is quite conversant with the manner and circumstances under which the phenomena of the days of yore can be called forth today. At the magician's request, this principal will initiate him in these methods in order that he may achieve such phenomena. This principal can also reveal the secret of the levitation phenomenon to the magician, for example, how it can be brought about, either with the help of beings or on the basis of specific powers and

abilities which the magician has acquired by controlling the electromagnetic fluid and with whose help he can regulate and overcome the gravitational force of the earth. These specific powers and abilities permit the magician to withdraw the gravitational force from the earth, through which he can make himself and others as light as a feather. For example, he can walk on water without sinking or rise with his physical body into the air. It is also a foregone conclusion that he will become capable of achieving this feat with any object he might choose.

Fig. 122: *Kiliki* — (8° Cancer) *Kiliki* initiates the magician into the mysteries of rhythm and vibration. At the same time he teaches him how both rhythm and vibration can be employed magically in all spheres and planes. *Kiliki* is deemed to be the master of life, since life is really no more than rhythm and vibration.

Fig. 123: *Oramos* — (9° Cancer) *Oramos* can give excellent information about occult abilities, namely clairvoyance, clairaudience, clairsentience, psychometry etc. He can give the magician specific instructions for the manufacture of magic mirrors and how they are loaded with particular influences etc., or he can teach the magician how to load a magic mirror Kabbalistically. Should the magician be a consummate clairvoyant, he can learn from *Oramos* how to expand on his already acquired abilities in this respect. This principal also gives the magician advice as to how he can acquire servant spirits for various purposes and how he must deal with them. *Oramos* also gives the magician exact information for controlling these spirits for magical operations. If the magician has a good relationship with this intelligence, he can receive even more valuable advice.

Fig. 124: *Tarato* — (10° Cancer) The magician learns from this principal how to influence the weather through the magic of water, the electric and magnetic fluids, through magical rituals, through the cosmic language, and more. Whosoever has a good relationship with this principal can make it rain or stop raining at his discretion, and he can also direct lightning and have it strike in a particular direction, or cause it to hail; in short, he can do and evoke everything connected with the weather.

Fig. 125: *Horomor* - (11° Cancer) This principal knows all the high magical mysteries, i.e. the mysteries of initiation of the zone girdling the earth and of our physical world. Not only does he teach the magician these mysteries intellectually but he also knows how to awaken the magician's intuition and inspiration through his emanation to such an extent that the magician will actually have complete command over all the mysteries of wisdom from a universal point of view. This principal could be deemed to be the conveyor of magical enlightenment.

Fig. 126: *Tmako* — (12° Cancer) In the zone girdling the earth, *Tmako* initiates the magician into all the transmutation secrets of powers, effects etc., and on our physical world he initiates the magician into the transmutation secrets of plants, minerals and metals. This principal can be considered the guardian of true alchemy.

Fig. 127: *Nimalon* - (13° Cancer) Every magician who deals with invisible beings and intelligences and who possibly is conversant with the Kabbalistic teachings must have frequently experienced the difficulty of translating the cosmic language and the language of the beings into an intellectual language. *Nimalon* can assist the magician by giving him appropriate methods to acquire the ability to explain, express, describe and interpret the cosmic language and the language of the beings and intelligences. Therefore, *Nimalon* is a fabulous initiator of all intellectual languages when it comes to the form of expression, i.e. finding the correct words to express oneself properly so that everyone understands what is being said.

Fig. 128: *Camalo* - (14° Cancer) This principal is well informed about the greatest secrets of magical knowledge. He can reveal ways to the magician and also familiarize him with specific methods with which to achieve invisibility. The magician can make himself invisible with *Camalo's* help, i.e.. he can enter all spheres mentally, astrally and if necessary physically, without being perceived or detected by anyone there. The ability to make oneself invisible wherever the need arises is a very special ability and only very few magicians have perfected it.

Fig. 129: *Nimtrix* - (15° Cancer) Through the appropriate methods this high initiator of magic will teach the magician how to dematerialize and materialize any object to a destination of his choosing. Should the magician request it, he can have a dematerialization and materialization carried out by beings which *Nimtrix* places at his disposal.

Fig. 130: *Kalote* - (16° Cancer) *Kalote* is a phenomenal authority and master of cosmic laws. At the same time he can give the magician information about the divine virtues. He instructs the magician on this subject matter and informs him how the divine virtues become effective as far as cause and effect are concerned in consideration of the lawfulness in the microcosm and macrocosm.

Fig. 131: *Ysqiron* - (17° Cancer) *Ysqiron* makes the magician aware how far-reaching Divine Love, Mercy and all the parallel Divine virtues in all spheres and planes are in regards to righteousness (justice), harmony and lawfulness and to what extent all of them are effective, i.e. the influence they exert. The magician learns from *Ysqiron* how to distinguish these theurgic secrets. A magician who is contact with this principal not only knows about all karmic effects and consequences in all spheres, but very high Kabbalistic secrets of the Divine Emanation are also revealed to him.

Fig. 132: *Sikesti* - (18° Cancer) *Sikesti* teaches the magician about the most profound analogies and secrets of evolution in the microcosm and macrocosm. The magician learns from *Sikesti*, even though it is from the perspective of this intelligence, the act of creation of all existence and the manner in which Divine Providence intended it to be.

Fig. 133: *Abagrion* - (19° Cancer) *Abagrion* is a master of formula magic. A magician who is in contact with this principal will learn how to make use of the various magical formulas and at the same time learn about their magical efficacy in the mental, astral and physical planes. *Abagrion* can give the magician many formulas to protect him from negative and undesirable influences from the various spheres.

Fig. 134: *Kibigili* - (20° Cancer) The magician learns from this principal the ability to carry out evocations of subordinate beings with his mental body in the zone girdling the earth and how to protect himself from various dangers, insidiousness etc. It is of course considerably more difficult to carry out an evocation in the zone girdling the earth only with the mental body, because the magician lacks any kind of mnemonic aid. The magician will receive from *Kibigili* detailed information about everything that can be achieved with these kinds of evocations.

Fig. 135: *Arakuson* - (21° Cancer) *Arakuson* teaches the magician about the cause, the purpose and the effect or consequence of various laws. Besides that, he can lead the magician to profound wisdom. Like many of the principals of the zone girdling the earth, *Arakuson* can be deemed a high priest of magic.

Fig. 136: *Maggio* - (22° Cancer) The magician learns from this principal how to set in motion laws and therefore powers directly from the zone girdling the earth, those that realize themselves on the mental, astral and physical planes. *Maggio* allows the magician to penetrate deeply into the Divine Emanation, i.e. into Divine Providence's workshop.

Fig. 137: *Dirilisin* - (23° Cancer) *Dirilisin* is an initiator and master of space magic. The magician learns from him to become master over time and space, not only on our physical world and in the zone girdling the earth, but also in all the other spheres of the macrocosm. Only a mature magician truly understands the real significance of being a master over time and space in all spheres. The magician receives detailed information from *Dirilisin* as to how he can make full use of this ability magically.

Fig. 138: *Akahimo* - (24° Cancer) For the purpose of emanation, the magician learns from this principal to understand and control the various degrees of vibration of Divine virtues, attributes and powers that originate from the Akasha Principle of the zone girdling the earth. The significance of this ability cannot be expressed in mere words. Only an experienced

magician who also practices this high knowledge has an understanding of this subject matter.

Fig. 139: *Aragor* - (25° Cancer) *Aragor* gives the magician the opportunity to look into the workshop of Divine Providence by employing appropriate methods and purification processes and recognizing and experiencing the reciprocal interrelations between the Akasha Principle and the divine light of the first emanation of Divine Providence. It is obvious that this opportunity bestows upon the magician the highest enlightenment in the zone girdling the earth.

Fig. 140: *Granona* - (26° Cancer) *Granona* gives the magician the means by which he can call forth various visions. These visions can occur in a trance, whilst asleep, or in a futuristic dream or vision that are called forth through the magic mirror. With the help of these visions the magician reaches the cosmic connection in the region of the inner-planetary spheres. In this manner the magician can recognize, through *Granona*, the causes and effects in the planetary spheres which are reproduced either in pure form or symbolically.

Fig. 141: *Zagol* — (27° Cancer) *Zagol* teaches the magician cosmic spheric magic. If the magician transfers himself with his mental body into a sphere (for example the zone girdling the earth) where he can practice ceremonial magic, from that sphere he can evoke beings from other spheres just as well as if he were to evoke beings from other spheres onto our physical plane. The laws which have to be considered for such operations can be obtained from *Zagol*.

Fig. 142: *Mennolika* — (28° Cancer) *Mennolika* is a master of the Kabbalah, i.e. the divine Theurgy. The magician is taught how to use the divine names Kabbalistically by this principal for the various spheres. Furthermore, he learns from *Mennolika* the Kabbalistic point of view regarding the various virtues of the Divine Emanation, their cause and effect in the individual planetary spheres.

Fig. 143: *Forfasan* - (29° Cancer) *Forfasan* draws the magician's attention to the various systems of wisdom and shows him his own individual path, which he will travel as soon as he has reached a certain level of maturity. In the zone girdling the earth, this principal is considered the guardian and the key of wisdom.

Fig. 144: *Charonthona* - (30° Cancer) *Charonthona* teaches the magician various magical practices with the Akasha Principle. On the basis of specific methods, *Charonthona* shows the magician how various magical operations have their causes and also their effects directly in the Akasha Principle. *Charonthona* is an outstanding authority on the laws of cause and effect, i.e. karma,

The 30 Principals Of The Fifth Sign Of The Zodiac:

Leo

All the seals of these principals must be drawn in a golden-bronze or golden-yellowish color.

Fig. 145: *Kosem* — (1° Leo) *Kosem* instructs the magician about the fire principle of the zone girdling the earth and its influence on our physical world. The magician also learns from this principal how to magically employ the principles of light, fire and above all the principles of the electric fluid for the spirit, soul and physical body.

Fig. 146: *Methaera* - (2° Leo) *Methaera* teaches the magician how to put to proper use the powers or energies of the Sun and the electric fluid on the physical world with the appropriate practices, and at times even by utilizing magical aids, as for example fluid condensers, sun-ether radiation devices etc. This principal also draws to the attention of the magician the reciprocal actions of the electric and magnetic fluids, their harmony and now this harmony can be utilized for various magical operations.

Fig. 147: *Jvar* - (3° Leo) *Jvar* gives the magician information about the origin of passions and their embodiment in the soul. In connection with

this information, the magician also learns the profound and secret purpose of all passions, how they serve as a means to an end and how they should contribute to the strengthening of the will and other magical powers. The magician also learns from *Jvar* how passions can be controlled and transmuted into their opposite positive attributes through magical aids and other instruction. The practices recommended by this intelligence can be employed by the magician for those students who are on the path of magical development and who have certain passions which they cannot control.

Fig. 148: *Mahra* - (4° Leo) *Mahra* instructs the magician in the magic of the elements with which he can practically utilize the electromagnetic fluid in nature. *Mahra* is a master of the magic of the elements, namely nature magic.

Fig. 149: *Paruch* - (5° Leo) *Paruch* teaches the magician about the tetrapolar magnet in the physical world, which in its relationship to nature is analogous to the physical body of a human being. At the same time *Paruch* instructs the magician how these powers can be used in practice in regards to the universal laws.

Fig. 150: *Aslotama* - (6° Leo) *Aslotama* is well informed about the germinative power of all seeds in nature as well as in human beings. This intelligence knows all the mysteries of the germinative powers and discloses to the magician how he can make use of them in practice. Besides that, the magician can learn how the electric fluid in its reciprocal action to the magnetic fluid calls forth life and thereby brings about growth.

Fig. 151: *Kagaros* - (7° Leo) *Kagaros* draws the magician's attention to the relationships of the air principle, which in nature occupies the position of a mediator. At the same time *Kagaros* teaches the magician about the interrelationship between nature and the human body to the astral body and to the spirit.

Fig. 152: *Romasara* - (8° Leo) *Romasara* reveals secrets of the air principle to the magician from the magical point of view. *Romasara* is an outstanding initiator in the art of breathing, i.e. pranayama. He teaches the magician how this art is to be practiced correctly. The magician can also receive from *Romasara* the *abhisheka*, i.e. initiation, into the true knowledge of the magic of breathing, which is not the accumulation of air, but the accumulation of power or energy in the true sense of the word.

Fig. 153: *Anemalon* - (9° Leo) *Anemalon* is a good initiator on all mystical paths, particularly on that of love and holiness. *Anemalon* explains to the magician the difference between the path to holiness and the path to perfection.

Fig. 154: *Tabbata* - (10° Leo) The magician learns from this intelligence how to make his body resistant to fire in a magical manner through the transmutation of the elements, even to the point of invulnerability. Besides that the magician learns how to change water into ice in an alchemical Kabbalistic manner.

Fig. 155: *Ahahbon* - (11° Leo) *Ahahbon*, as an initiator, has at his disposal many kinds of methods to produce the various states of ecstasies, trances and consciousness. The magician learns from *Ahahbon* to school the consciousness to such an extent that he will be able to accurately transfer the impressions that he gains from any sphere into the physical world.

Fig. 156: *Akanejonaho* - (12° Leo) *Akanejonaho* is a master of Divine Theurgy and Kabbalistic mysticism. *Akanejonaho* teaches the magician how to correctly make use of the divine virtues analogous to the laws of creation for the purpose of spiritualization.

Fig. 157: *Horog* — (13° Leo) *Horog* can show the magician the path to perfection exactly in accordance with the laws of creation, and he helps the magician solve the most difficult and mysterious problems.

Fig. 158: *Texai* - (14° Leo) The magician learns from this principal to fully and correctly understand the synthesis of all religious systems and philosophies. Besides that, the magician will learn to translate the symbolic representation of philosophical systems into an intellectual language.

Fig. 159: *Herich* - (15° Leo) *Herich* teaches the magician about the relationships between the mental, astral and physical worlds and therefore the reciprocal action of the mental, astral and physical fluids in the physical body and in Nature. Furthermore, *Herich* teaches the magician how disharmonies come into being through these fluids and how these harmonies can be reestablished. In this respect this intelligence can elucidate all disharmonies to the magician. Besides that, the magician will be given various methods with which influences upon the mental, astral and physical materia can be carried out.

Fig. 160: *Ychniag* - (16° Leo) *Ychniag* entrusts the magician with methods whereby he has access to omniscience and the highest Divine Intuition. Furthermore, the magician can enlighten his intellect through these divine virtues.

Fig. 161: *Odac* - (17° Leo) *Odac* is an initiator of cosmic love magic. He gives the magician theurgic magical love methods with instructions on how to make use of them in the mental, astral and physical worlds.

Fig. 162: *Mechebbera* — (18° Leo) *Mechebbera* teaches the magician the occult anatomy of human beings, in particular about their relationships. He also gives the magician theurgic magical healing methods.

Fig. 163: *Paschan* - (19° Leo) *Paschan* is an initiator, and he will initiate the magician into talismanic magic. The magician learns from *Paschan* how to make talismans and how to load them accordingly to heal various ailments or to bind a being to the talisman.

Fig. 164: *Corocona* - (20° Leo) *Corocona* familiarizes the magician with the preparation of alchemical remedies prepared from metals. The

magician learns from this intelligence how to prepare the true alchemical gold tincture and how to administer it for various ailments. The magician is also instructed as to the dosage to be administered when it comes to alchemical remedies.

Fig. 165: *Rimog* - (21° Leo) *Rimog* gives the magician instruction with which to awaken within himself the talent of prophecy. At the magician's request, *Rimog* himself will awaken the ability of prophecy within him or he will have it done by his subordinates. *Rimog* is deemed to be the prophet of the zone girdling the earth. His prophecies are not limited to this zone and also include our physical world.

Fig. 166: *Abbetira* - (22° Leo) *Abbetira* shows the magician ways to attain worldly riches, power, and be held in high esteem. Besides that, *Abbetira* or his servants help the magician attain the favor or good graces of very important people in high positions.

Fig. 167: *Eralicarison* - (23° Leo) *Eralicarison* administers *abhisheka*, i.e. true initiation, into all religious systems, in particular all the various kinds of yoga. He also helps the magician to understand the most difficult Tan-tric texts.

Fig. 168: *Golopa* - (24° Leo) *Golopa* teaches the magician to read mental, astral and physical occurrences in the Akasha. Furthermore, he allows the magician to gain knowledge on how causes of the mental, astral and physical kind, that come out of the Akasha Principle, set off effects. For example, *Golopa* can show the magician exactly how causes that he has created through his thoughts will turn into effects during his present life or in another incarnation. The same applies to astral and physical causes.

Fig. 169: *Jgakys* - (25° Leo) *Jgakys* places methods at the disposal of the magician with which he can refine his consciousness for spheric impression without the separation of the mental body.

Fig. 170: *Pagalusta* - (26° Leo) *Pagalusta* instructs the magician how he can manage to bring about mediumistic phenomena, either by himself or with the help of mediums. This intelligence gives the magician exact instructions on how objects can be transported over vast distances by dematerialization and materialization.

Fig. 171: *Ichdison* - (27° Leo) *Ichdison* initiates the magician into the particular method with which he can realize every wish through magical powers on the physical plane or whatever concerns the physical plane.

Fig. 172: *Takarosa* - (28° Leo) *Takarosa* gives the magician magical formulas. By using these formulas in the mental, astral and physical worlds he can call forth effects through the elements or through the beings of the elements. The magician can also receive from this intelligence Kabbalistic formulas through which he can easily make the beings of the air and water principles compliant.

Fig. 173: *Andrachor* - (29° Leo) *Andrachor* is considered to be the master of the magic of water. He entrusts the magician with many secret practices through which to achieve wonderful phenomena through the Water element, phenomena concerning which he would otherwise not have the faintest idea, for example healing very difficult ailments, and so on.

Fig. 174: *Carona* — (30° Leo) *Carona* will reveal to the magician means of protection which will make him immune to or protect him from thunder-storms, hurricanes, etc. Besides that, this intelligence draws the attention of the magician to Kabbalistic practices to calm the stormiest ocean, stop or cause thunderstorms, calm or evoke hurricanes etc.

The 30 Principals Of The Sixth Sign Of The Zodiac:

Virgo

All the seals of these principals must be drawn in brown.

Fig. 175: *Peresch* — (1° Virgo) *Peresch* supervises all political events on our physical world. *Peresch* permits mankind to give rise to certain ideas and he allows certain social attitudes to prevail. Furthermore, he decides the duration of a political power, whether through diplomatic channels or through war, and he permits successes and failures of political trends as Divine Providence has commanded and in consideration of humankind's spiritual development. This principal can help the magician attain the highest political career, and he can bestow upon the magician the ability to become an outstanding political speaker and enthrall an audience. Aside from that, he can arm the magician with an unparalleled endurance and tenacity so that he can realize all his wishes in this respect.

Fig. 176: *Bruahi* - (2° Virgo) *Bruahi* is the guardian of all inventions in the Akasha Principle, in that these inventions do not prematurely become a reality. In accordance with prevailing demands, he inspires individuals to certain inventions and allows these inventions to become a reality on the physical plane. On the other hand, this principal also prevents those of great talent and abilities from realizing inventions which are not supposed to be invented for the next hundred or even five hundred years. This principal, under the seal of secrecy, will show a magician who gains his good graces all kinds of inventions in the Akasha Principle. In a hundred, or at times even in a thousand years from now, mankind will marvel at these inventions.

Fig. 177: *Moschel* - (3° Virgo) *Moschel* rules over all the arts on our earth. His subordinates are in charge of and administrate the individual branches of the arts. A magician will, at his request, be given any artistic talent which he deems desirable, whether through the appropriate methods or directly by transference from this principal or those of his subordinates

who are in charge of that particular branch of the arts. Moschel will also be instrumental in the magician's artistic rise to fame.

Fig. 178: *Raschea* — (4° Virgo) This principal is considered to be the king of flowers, because all the flowers on our earth are under his guardianship. The magician learns from *Raschea* to understand the language of flowers, i.e. the symbolic significance of the individual species of flowers as they relate to human beings and to the universal laws. The color, form and number of petals reveal to the magician the analogies that correspond with the universal laws. From this he can gather what represents true beauty in the world of flowers. By immersing himself more deeply into this knowledge, the magician learns to understand every flower from the esoteric point of view and also to grasp the attributes of individual flowers from every aspect and use them for magical purposes.

Fig. 179: *Girmil* - (5° Virgo) This principal is a representative of love, harmony and beauty and at the same time he is their guardian. The magician learns from him to see love in everything we look at. The magician will see harmony in love and disharmony in hate, which enables him to comprehend the precise laws of sympathy and antipathy. Only on the basis of this knowledge will the magician realize what genuine beauty is and that beauty is actually the correct expression for harmony. This principal helps the magician to perceive beauty properly.

Fig. 180: *Zagriona* — (6° Virgo) All teaching professions, in the broadest sense of the word, are in the sphere of influence of this principal. All teachers, writers, editors and journalists are under the protection of this intelligence. Should the magician require any advice pertaining to this subject matter or related matters, or if he needs specific protection or strives for success, then *Zagriona* or his beings will gladly be of assistance.

Fig. 181: *Ygilon* — (7° Virgo) *Ygilon* is considered to be the arch-initiator of language and writing (script). At the behest of Divine Providence he made the necessary arrangements so that human beings, since their creation, have been able to express thoughts, concepts, ideas, etc., first

through signs, then through articulated words, and later on through coherent sentences which finally became a language. Thereupon, this principal produced through his subordinates the effect that this language was expressed externally in symbolic form in various manners, through which the cornerstone was laid for script (writing) as the means of communications, which occurred in the form of symbols. However, it took a long time of development until the language in the form of symbols reached the level of today. For the magician who is occupied with deciphering ancient writings or hieroglyphs which have not been deciphered to this day, this principal can make it easy for him to do so. There are no writings on earth that cannot be deciphered by the magician with the help of this intelligence and its subordinates. The magician can also learn the true magic of runes from *Ygilon*.

Fig. 182: *Alpaso* - (8° Virgo) From time immemorial this principal has been the protector and guardian of all the poor and oppressed. He controls in the Akasha the destinies of all slaves, beggars, gypsies, the homeless etc. He also controls the destiny of all victims of persecution, especially those who have suffered an injustice. He also helps those human beings that have been thrown off the normal path of life by drugs or narcotics of all kinds, provided they are not to meet with some misfortune according to their destiny. These human beings then get off lightly, and here the proverb applies that: "Drunks have two guardian angels," or: "Drunkards live a charmed life."

Fig. 183: *Kirek* - (9° Virgo) *Kirek* is considered to be an outstanding initiator of alchemical magic. The magician receives from him a variety of methods by which he can solidify the matrix between the astral body and the spirit. Furthermore, in order to achieve astral immortality he can make his astral body immune to dissolution by the astral elements. Should the magician request it, this principal will give him the methods whereby he can achieve the same effect with the physical body, through which he can prolong his life on earth as long as he wishes. Should the magician work in accordance with the methods he receives from this intelligence, an age has no influence on his physical body nor does he fall victim to

any ailment; he remains tenacious, strong and resistant to any external influence. A physical body that has been taken care of in this manner cannot be harmed in any way, and even stab wounds or cuts cannot be inflicted on such a body, and not even the most severe heat will affect it.

Fig. 184: *Buriuh* - (10° Virgo) *Buriuh* is an excellent initiator of alchemical secrets. He entrusts the magician with methods through which he can attain various powers and abilities with the help of suitable alchemical remedies. This intelligence reveals to the magician the manner by which the various alchemical love potions and incenses for burning, magic ointments, oils for exteriorization and other mediumistic experiments are prepared. Besides that, *Buriuh* or his subordinates will help the magician to load or impregnate alchemical remedies or substances.

Fig. 185: *Yraganon* — (11° Virgo) Should the magician express the wish that he would like to achieve success, honor, wealth and be held in high esteem in business, this principal can be of great assistance to the magician through his subordinates. He can also help the magician attain a high level of skill in his profession or trade. All craftsmen or tradesmen who work with metal, in particular iron or steel, enjoy the specific protection of this principal. These professions include technicians, technical engineers, designing engineers, metalworkers, locksmiths, millwrights, mechanics, blacksmiths, etc. Should a magician work in any of these occupations, he can achieve a great deal with the help of this principal.

Fig. 186: *Argaro* — (12° Virgo) *Argaro* is a guardian of all relics, shrines temples, churches, pictures and statues of saints, etc. Furthermore, he is the guardian of all religions in the world, from ancient times to the present. A magician who contacts this principal will be informed in what manner divine ideas, divinities etc., are represented by symbols, temples statues and pictures of saints, and so forth. And on the other hand, *Argaro* teaches the magician how these pictures, statues and monuments as personified divinities represent their true analogies of divine ideas and concepts. *Argaro* enlightens the magician as to the rituals that are carried out with personified divinities and he reveals their secret meaning.

Fig. 187: *Algebol* - (13° Virgo) *Algebol* knows and guides all traditional rites, rituals and ceremonies of all religious systems. This principal is the master of rituals. He familiarizes the magician with all ceremonies, rituals and customs that a religion or sect may have had in the past or still has now; he also reveals their secret meanings. Through this he gives the magician the opportunity to learn the true magical value of the power or dynamics of a ritual or ceremony.

Fig. 188: *Karasa* — (14° Virgo) *Karasa* is the patron of all the physicians in the world. Medicine men in ancient times revered this principal of the zone girdling the earth with great awe and they brought him sacrifices. Even in present times physicians, in particular surgeons, are inspired by this intelligence. *Karasa* sees to it that some ailing person is made well by some physician. The entire chemical-pharmaceutical industry is under the jurisdiction of this principal. A magician who seeks personal advice from him will receive a precise diagnosis and at the same time the method to restore his physical health.

Fig. 189: *Akirgi* — (15° Virgo) The magician can call upon this principal in every kind of business matter and *Akirgi* ensures the magician great success in every case. *Akirgi* is particularly fond of everything that has to do with paper and textiles. But his influence also extends to the processing of animal hides and leather. Therefore, not only can the magician depend on his support in business matters, but he will also receive specific recipes from this principal on how to process animal hides, leather etc. The magician will also receive many methods and procedures for processing paper and the substances which are required to impregnate paper; these processes and impregnation substances are not presently known to the public.

Fig. 190: *Basanola* - (16° Virgo) Since this principal supervises vegetation, he can be considered the patron of forestry and agriculture. This principal is multifaceted in these aspects, and when a magician comes into contact with him he can learn much from him. Besides methods and guidance on the basis of which vegetation will thrive and grow well, *Basanola* will give

the magician specific instructions as to how he can promote and impede growth in a magical-Kabbalistic manner.

Fig. 191: *Rotor* - (17° Virgo) *Rotor* is a master of fantasy. All folk legends, fairytales and stories are under his jurisdiction. This principal inspires all those poets and authors whose field of endeavor is to write or record legends, myths, fairytales and stories. *Rotor* bestows upon them an excellent fantasy, which he allows these writers and poets to transform into appropriate words. This principal loves to veil true occurrences and magical secrets in the form of a fairytale, so that every magician who summons him will be informed as to what every fairytale contains from a Hermetic point of view.

Fig. 192: *Tigrapho* - (18° Virgo) *Tigrapho* is a master of architecture and the art of building. From time immemorial he has inspired human beings as to how they should dwell. On earth *Tigrapho* is the patron of all master builders and architects, and he supports them through inspiration when they design buildings. This also applies to street and highway construction, river basins, waterworks and so forth. Should this be the magician's profession, then *Tigrapho* can be of great help to him through intuition.

Fig. 193: *Cobel* - (19° Virgo) *Cobel* can initiate the magician into the art of magical fragrances. The magician learns from *Cobel* how to blend harmonious and disharmonious fragrances, for example fragrances that give rise to love and sympathy or those that produce arbitrary dreams. Furthermore, this principal will teach the magician how to blend fragrances that increase the ability to concentrate, fragrances for meditation, and incense for various magical experiments etc. The magician can also find out details from this principal in regards to fragrances that are very effective in aromatherapy, i.e. the treatment of ailments through fragrances.

Fig. 194: *Hipogo* - (20° Virgo) This intelligence's sphere of influence or jurisdiction encompasses everything in connection with water as it concerns human beings. For example, swimming, underwater diving, or movement on the water, from the most simple raft to the most modern

nautical crafts or ocean vessels. *Hipogo* is the inspirer of shipbuilding, submarines and everything that moves through human hands on the surface of the water or under it. Should the magician be interested in this subject matter, *Hipogo* will show him all technological inventions that have to do with locomotion on the water as it concerns mankind, even into the farthest future.

Fig. 195: *Iserag* - (21° Virgo) *Iserag* is considered to be the bearer of good fortune for humankind. He brings good fortune in gambling, in petitions, in the stock market, speculations and enterprises of all kinds. Should this principal be fond of the magician, he will grant his every wish in the physical world, and this principal will make certain that the magician is successful in everything he undertakes. Besides that, he entrusts to the magician methods that will make him happy and content in every respect.

Fig. 196: *Breffeo* - (22° Virgo) *Breffeo* can be considered the guardian of material laws and justice. Whenever the magician is within his rights, this principal makes certain that every matter in this respect is decided in the magician's favor. *Breffeo* himself or his subordinates punish all those who do an injustice to the magician or who harbor the intention of so doing. Perhaps the magician might not even have any knowledge of this. This occurs when the magician has had or still has a good relationship with this principal. In this case, anyone who pursues or persecutes the magician will be struck by *Breffeo's* servants in a most malicious manner.

Fig. 197: *Elipinon* - (23° Virgo) The magician will be instructed and trained in all mantic arts on the basis of the laws of analogy, whether it is reading cards, Tarot, the I Ching, chiromancy or palmistry, horoscopes, etc. *Elipinon* gives the magician the opportunity to reach the level of prophecy through the mantic arts, and he helps the magician become a great master in this field of endeavor. All human beings on earth who practice the mantic arts are subject to this principal of the zone girdling the earth.

Fig. 198: *Naniroa* - (24° Virgo) *Naniroa* protects the property of every human being. When this principal is fond of a magician, he protects the magician's property through his subordinates from all catastrophes, such as fire, thunderstorms, lightning, flooding, burglary, theft, and so on. The magician also receives from *Naniroa* the methods whereby a thief will return stolen property, or at the very least be influenced to such a degree that he will give himself away. There are also other magical practices which pertain to the recovery of lost or stolen property which this principal will reveal to the magician.

Fig. 199: *Olaski* - (25° Virgo) *Olaski* is the arch-initiator of all vehicles and modes of transportation on land, from the most simple cart to the most advanced automobile. Should the magician in this field of endeavor wish to know or make technological improvements or invent something entirely new, then in this principal he has the best master and assistant. If the magician has a good relationship with this principal, he can be assured that he is completely safe while he is in any vehicle that travels on land. When I was in contact with this intelligence, I could see in the Akasha Principle vehicles of the distant future which are not powered by motors that run on fossil fuel or atomic energy. These future vehicles are powered by a completely different kind of motive power. They will be completely noiseless and odorless and will move along at incredible speed. It is, however, strictly forbidden to reveal any details about these future inventions. The future will prove that these inventions were not a figment of my imagination and that I truly saw them in the Akasha Principle and that every new invention has been recorded there long ago.

Fig. 200: *Hyrmiua* — (26° Virgo) *Hyrmiua* is a mighty protector of human consciousness on our earth. The extent of the sphere of influence or jurisdiction of this principal is almost impossible for the average person to comprehend. For example, he prevents the consciousness of the average human being from going beyond the limits of the material world. However, he allows a magician to expand his consciousness, of course always in accordance with his magical maturity. In other words, this principal monitors the maturity and development of every human being.

This principal also decides if someone who suffers from disturbances of consciousness, i.e. a mentally ill person, should recover and regain his or her normal state of mind. Whenever this intelligence approves a cure, a psychiatrist will be successful in bringing about a complete recovery. *Hyrmiua* also monitors all individuals that commit suicide — in the event that their suicide was not caused by karma — so that they will not regain complete consciousness in the astral world until the time of their earthly existence has passed. Only when this time has expired will this person awaken from his twilight sleep and regain his complete astral consciousness. Much more could be said about this principal, but this brief description should suffice. A magician who contacts this principal can never step out of line mentally, and he gains the power to read and influence the consciousness of every human being, for example to bring back memories or erase such pictures completely from his memory. The magician also learns how to carry out a transference of consciousness on a magical basis, which in the Orient is called *abhisheka* or *ankhur*.

Fig. 201: *Sumuram* - (27° Virgo) *Sumuram* is considered to be the ruler of all the animals that move about in the air. From the smallest of flies to the royal eagle, all are under his protection. To a magician who is in contact with him, this principal will reveal all secrets that pertain to flying animals. Should the magician request it, then *Sumuram* will give him the methods and instructions through which he will gain the power to control every airborne animal. Through the appropriate words, the magician will then be able to coerce the most gluttonous eagle or vulture down from their dizzying heights to sit without fear on the magician's shoulder. This enables the magician to tame any bird to the extent that children can play even with birds of prey, and so that they will not harm even the smallest animal. The magician will be able to perform many other magical operations in the animal world which, to the average human being, will seem very difficult to believe.

Fig. 202: *Astolitu* - (28° Virgo) *Astolitu* is a very special custodian of many magical keys and secrets. In our present period of development he conducts and directs the entire field of aviation on our world, inclusive of all

the inventions pertaining to this endeavor. The magician can receive from *Astolitu* many inspirations in this respect. *Astolitu* will reveal (though only to magicians of the highest rank) the secrets of gravitation, and he will instruct them about the practical use of the force of gravity. Long before our present-day civilizations, several thousand years ago, our globe was inhabited by highly civilized nations who, in comparison to us, were far superior in the technology of aviation. The secrets of gravitation were the common property of all the people in those days. They reached tremendous heights without the propulsion of a motor and without using gases. They moved about in spheres high enough to reach speeds of the rotation of our earth without any mechanical devices, and they effortlessly transported the heaviest loads from location to location. When these civilizations became extinct, *Astolitu*, the principal of the zone girdling the earth, revoked these keys and took them back and he will safeguard them strictly until such time as humankind has reached the necessary maturity and level of development for these mysterious inventions. However, in the Akasha Principle nothing is ever lost, and it will be recorded there for all eternity. Only magicians of the highest rank will be able to read everything in the Akasha Principle which must remain concealed to the everyday world.

Fig. 203: *Notiser* - (29° Virgo) Under the protection of this principal of the zone girdling the earth are the intellect and the knowledge of every human being in the physical world. He guides every human being's ability of perception in accordance with that person's maturity, and bestows upon him the amount of knowledge that is equivalent to his present level of development. This principal is deemed to be the master of knowledge, because on earth it is his influence that hones the intellect and makes the memory more receptive, regardless of the field of knowledge in which a person is engaged. The magician receives instructions from this principal, and should he follow these instructions he will expand his mental powers, hone his intellect and strengthen his memory. *Notiser* will willingly give the magician information about any field of knowledge. This principal provides all branches of learning with the amount of knowledge which humankind can comprehend at its present level of development.

Fig. 204: *Regerio* - (30° Virgo) The last principal of Virgo in the earth-girdling zone is named *Regerio*. He is the custodian of many mysteries of wisdom, and he makes certain that true wisdom is, in effect, only made available to those who are actually mature. Despite that, if it should happen that an immature and incompetent person should gain illegal access to some magical secrets, then this custodian of the mysteries of wisdom would close the gates of wisdom to that person by obscuring his mind with disbelief, distrust, doubt, self-conceit and a one-sided point of view. The true secrets would remain occult and veiled, even if the revealing writings were to be stored in thousands of drawers of the immature. A magician who is in contact with *Regerio* will learn from this principal by means of intuition the difference between knowledge and wisdom.

The 30 Principals Of The Seventh Sign Of The Zodiac:

Libra

All seals must be drawn in green when evoking these principals for the first time.

Fig. 205: *Thirana* - (1° Libra) This principal is in control of the sexual sphere of humankind. He has the propagation of the human race under his jurisdiction. *Thirana* has at his disposal many directions and methods to teach the magician how to magically impregnate his own semen with various attributes before sexual intercourse, in order to pass these attributes on to the child that is conceived in this manner. From this principal the magician receives instruction which gives him complete knowledge about magical prenatal education, on the basis of which he can incorporate particular attributes, abilities, and talents in the baby while it is still in the mother's womb.

Fig. 206: *Apollyon* - (2° Libra) From the beginning of time, this principal has inspired human beings in accordance with their maturity when they are engaged in processing metals. Therefore, *Apollyon* is the arch-initiator of all who are engaged in the processing of metals, whether they be foundry workers, metal casters, blacksmiths, locksmiths, millwrights, or me-

chanics. Not only is *Apollyon* the arch-initiator of all ideas and concepts in this field of endeavor, he is also their faithful custodian.

Fig. 207: *Peekah* - (3° Libra) In primeval times, this principal taught primitive nations through inspiration that animal flesh is not as palatable when eaten raw as when it is roasted or cooked. He inspired certain individuals as to how they could differentiate one kind of meat from another by taste, and he taught them through intuition how to prepare many different kinds of meat dishes. In order to prepare these various meat dishes they began to domesticate animals and breed them, so that, over the course of time and development, farming and the breeding of animals came into being. It was *Peekah* who gave mankind all these good inspirations, as he still does to this day. The smoking, curing and conservation of meat are also part of his domain. At the magician's request this principal initiates him into the art of cooking, and he will give the magician many recipes for the preparation of meat dishes which are to this day still unknown.

Fig. 208: *Nogah* - (4° Libra) The ability of a man and woman to procreate, as well as their fertility, are under the jurisdiction of this principal. Through his vibrations he controls the sexual sphere of both man and woman and allows life to flourish in the semen, i.e. he gives the semen its vital ability to thrive. The magician can find out from *Nogah* how to maintain his sexual energy even to a ripe old age. Furthermore, this principal can instruct the magician how impotence in a man or woman can be eliminated. The magician can receive many more answers and solutions to many problems on this matter.

Fig. 209: *Tolet* - (5° Libra) This principal monitors the manner in which people nourish themselves, and he teaches them which foods are necessary for maintaining one's life and how to be healthy. He also teaches what foods are harmful. *Tolet* is the initiator of all dietary rules. The magician learns from this principal the analogies of the electric and magnetic or the electromagnetic fluids in regards to the various kinds of foods and how they have to be taken into consideration during ailments. This principal

also points out to the magician the various foods which can be ingested stimulants to call forth particular states of mind.

Fig. 210: *Parmasa* - (6° Libra) *Parmasa* is a master of cheerfulness. He allows human beings to laugh from the bottom of their hearts and to enjoy themselves. Under his jurisdiction are funny ideas, pleasantries, jokes, anecdotes, comedies and other kinds of amusements. He or his subordinates inspire human beings to tell, write or perform comical ideas and events that have occurred. The magician can receive from this principal or his subordinates the funniest ideas with which he can entertain people at social gatherings or among friends. Should the magician come into contact with this principal he will find out for himself that *Parmasa* is always cheerful.

Fig. 211: *Gesegos* - (7° Libra) This principal's jurisdiction is wood, and everything connected therewith. He is the patron of all individuals whose occupations are connected with wood and with the processing of wood, as for example woodcutters, lumberjacks, carpenters, cabinet makers, joiners, wood turners, wood carvers, model constructors, pattern makers etc. Should the magician's interest be in this field of endeavor, then this principal can teach him a great deal, especially things which are unknown to this very day. For example, he will learn how to impregnate wood against all influences of the elements, and about substances and preparations which lend even the softest of wood a hardness and resistance which can only be compared to steel. This principal can familiarize the magician with this and many other new and interesting inventions regarding the preparation and uses of wood.

Fig. 212: *Soteri* - (8° Libra) *Soteri* is the arch-initiator of all musical instruments that humankind has ever used, inclusive of the most modern instruments of our present times. *Soteri* inspires all composers. This principal will teach a magician who has a talent for or an interest in music how to adapt any musical composition to the appropriate element. On the other hand, *Soteri* will teach the magician whatever he intends to express through music in a harmonious manner, i.e. whatever the magician

intends to express in the proper sense through music in accordance with the universal laws. This principal deserves to be called the musician of the zone girdling the earth.

Fig. 213: *Batamabub* - (9° Libra) From time immemorial up to the present, the clothing and headgear of mankind have been under the jurisdiction of this principal. He influences the clothing and headgear and he controls and guides their development in accordance with the climate, the weather influences, the maturity of humankind, their characteristics and points of view. *Batamabub* inspires all fashion and whatever is in fashion, through which rank, position, religion etc., are expressed. Furthermore, he inspires human beings as to the type of materials that should be used in the manufacture of clothing and headgear. All fashion designers, window dressers, tailors, dressmakers, and milliners are under his protection. Should it be of interest to the magician, this principal will present to him in the Akasha the various fashions of all nations, from primeval times to the present. Furthermore, the magician will also be able to view fashions of the distant future.

Fig. 214: *Omana* - (10° Libra) The jurisdiction of this principal encompasses everything that has to do with the hair of human beings. He inspires all the various kinds of beards and hairstyles. All barbers and hairstylists, male and female alike, are constantly under his influence. This principal controls all inventions that pertain to beard and hair growth, from simple combs to the most modern hair curlers, from a simple pair of scissors to razorblades to electric shavers. A magician who is in contact with this principal can find out the kind of preparations that promote hair growth, remove unwanted hair, etc. He can also point out to the magician the various kinds of hair dyes. At the time when I was personally in contact with this principal, he showed me in the Akasha Principle the manner in which hair was to be dyed in the future. When that time has arrived, chemical preparations will no be longer in use, because for the larger part these preparations are harmful to the scalp. Instead, in the future hair will be dyed with a radiation device without causing any negative detrimental

consequences to the hair or the scalp. However, I am not allowed to say anything further about this device; the future will confirm my prediction.

Fig. 215: *Lagiros* - (11° Libra) This principal or his subordinates can assist the magician in obtaining the good graces of people in high positions, and having petitions approved and granted by them. This principal can make a person in a high position well-disposed toward the magician and can create favorable situations for him, and so on.

Fig. 216: *Afrei* — (12° Libra) This principal is an initiator and master of love magic at a high level. He teaches the magician by energizing divine attributes, especially divine love and mercy, to accomplish many miracles in the mental, astral and physical worlds.

Fig. 217: *Rigolon* — (13° Libra) Since time immemorial, *Rigolon* is considered to be the initiator of all the various kinds of courtship. He or his subordinates inspire human beings to all kinds of courtship. If a magician wishes to acquire the art of courtship, if he wishes to be well liked everywhere, and if he wishes to be considered good company or a good companion, then this principal can help him in every respect. He can also give him advice on how to obtain the affection of a particular person, how he can secure the favor of people, and more.

Fig. 218: *Riqita* - (14° Libra) *Riqita* is a master of song. Should the magician request it, this principal can bestow upon him a melodious voice that has a fascinating and charming effect on his audience. Consequently, this principal is considered the patron of all singers, regardless of whether they are professional or if they merely sing on certain social occasions. *Riqita* shows the magician ways to care for one's voice.

Fig. 219: *Tapum* - (15° Libra) This principal is an outstanding artist; his calling is to teach the magician a sense of art. He is the arch-initiator of all that which has to do with beautification and embellishment, for example, decorations at public festivals, store decorations, etc. At the same time *Tapum* is also the arch-initiator of any type of advertising. Whenever the

magician is in need of his help, this principal is prepared to cooperate at any time.

Fig. 220: *Nachero* - (16° Libra) *Nachero* monitors the health and life span of all animals on earth. At the same time he guides their instincts. That is why he gives human beings ideas in regards to all healing methods and remedies for the various ailments that afflict animals. All zoologists, veterinarians and veterinary surgeons, as well as animal tamers, are under his protection. Whenever animals suffer from an ailment, *Nachero* helps the magician to find various remedies and healing methods. This principal can also reveal to the magician many magical practices which can be employed for animals, for example, so that animals which produce milk give more milk and how they can be protected from certain influences, and so forth.

Fig. 221: *Arator* - (17° Libra) This principal is the arch-initiator of all intoxicating drinks or potions. Since time immemorial he has taught human beings through intuition how to produce the various intoxicating drinks, such as wine, mead, beer, liqueur, etc. which call forth a cheerful mood in humans, so that they can bear their worries somewhat more easily. However, this principal should not be mistaken for the counter-genius of this sphere who controls the notorious alcoholics. All human beings who are employed in the manufacture and trade of alcoholic beverages are under *Arator's* protection. The magician can obtain excellent recipes from this principal on how to produce wine, beer and liqueurs, and he can also obtain advice on how to improve alcoholic beverages through various methods. *Arator* will also give the magician magical recipes and instructions as to how he, for example, can turn water into wine through the influence of combining the elements. Furthermore, the magician is told how to protect himself successfully against the alcohol that is contained in these beverages, so much so that even if he imbibes large amounts of alcohol he will remain sober.

Fig. 222: *Malata* - (18° Libra) *Malata* informs the magician about the secrets of the blood as it concerns human beings and animals. Not only

does he inform the magician about the different blood groups, the four blood types, and the Rh factors which are known to the medical science of today, but also many other facts in regards to medicine, chemistry, physiology, psychology, genetics etc. Besides that, he initiates the magician into secrets of the blood from a magical and alchemical point of view. If this knowledge were committed to paper it would encompass many volumes.

Fig. 223: *Arioth* — (19° Libra) *Arioth* is the protector of all pregnant women on earth. This principal has inspired human beings to employ the various birthing methods, from the most primitive to the most modern achievements in gynecology. Hence, he is the patron of all gynecologists, midwives, obstetricians, etc. *Arioth* points out to the magician the various magical and sympathetic remedies and methods that ensure a painless delivery.

Fig. 224: *Agikus* - (20° Libra) Electro-chemistry has much that has not been discovered yet, but will be discovered in the course of time and in the distant future. This principal can unveil and entrust to the magician many secrets in this field. *Agikus* is the arch-inspirer of the galvanic current. Through his intuitive inspiration man has invented batteries, accumulators, the dissolution of metals through electric currents, catalysis etc. Electro-homeopathy is also under the jurisdiction of this principal. In his sphere of influence *Agikus* allowed me to look clairvoyantly into the future, where, for example, I saw tiny amounts of chemical compounds transmuted into large electric discharges with tremendous voltage and amperage. This knowledge will greatly benefit humankind technologically and domestically. If details were disclosed in regards to this, it would seem too fantastic; rather than be the object of ridicule, it is indeed better to keep silent. Once humankind becomes more mature and more developed, some individuals will be inspired accordingly by this principal to new discoveries and new inventions.

Fig- 225: *Cheikaseph* - (21° Libra) On earth, *Cheikaseph* is the arch-initiator of mathematics. From simple addition to the most difficult mathematical methods and mathematical problems with astronomical

figures, the fundamental ideas of numbers, measurements and weights in relationship to matter, all of this is under the jurisdiction of this principal. The magician can learn, for example, how to express an idea mathematically with numbers. On the other hand, he can find out how he can intellectually acquire knowledge about quality and quantity. *Cheikaseph* also initiates the magician into the Kabbalistic tetrapolar key of the four fundamental mathematical methods: addition, subtraction, multiplication and division as they apply to the magical and Kabbalistic knowledge and to the elements in the microcosm and macrocosm. *Cheikaseph* is a very powerful principal and the magician can gain a tremendous amount of knowledge from him.

Fig. 226: *Ornion* - (22° Libra) *Ornion* is considered to be the initiator of physiology. He not only teaches the magician the subject of common physiology, he also allows the magician to view this subject from a Hermetic point of view. *Ornion* acquaints the magician with all these teachings, on the basis of which he can recognize the character traits of every person by his external features. For the information of the reader, I shall list a few talents which this principal can awaken in the magician: the art of reading one's face (physiognomy), the art of reading one's forehead (metoposcopy), finger and nail diagnostics, eye diagnosis (iridology), and so forth.

Fig. 227: *Gariniranus* - (23° Libra) *Gariniranus* is an initiator of physics. All the research that has been accomplished to this very day on this subject has occurred through the intuitive inspiration of this principal. Not only can the magician find out from this principal about achievements in physics in the distant future, he can also be initiated in all phases of metaphysics and instructed as to their practical utilization. This principal can initiate the magician into astrophysics.

Fig. 228: *Istaroth* - (24° Libra) *Istaroth* is the guardian of fidelity. He keeps a husband and wife together in faithfulness. Should the magician request it, he can, with the help of this principal or his subordinates, influence any person, male or female, to such an extent that any infidelity is

impossible. The magician will also be able to uncover any unfaithfulness through this principal and prevent it at the outset. *Istaroth* can change the magician's worst enemy into his best friend and secure the love, friendship and sympathy of any person for him.

Fig. 229: *Haiamon* - (25° Libra) *Haiamon* teaches the magician about the transmutation of sexual powers. He entrusts him with various practices in this respect which are completely unknown to this day. *Haiamon* is well-versed in the most secret mysteries in this field of endeavor. The magician can learn much from this principal, for example, how sexual power can be increased and decreased and how it can be transmuted for various magical practices into the elementary primary substance. This principal can give the magician information about new hormone combinations and compounds which are unknown at this point in time, as well as many other things.

Fig. 230: *Canali* — (26° Libra) From time immemorial, *Canali* has been considered to be the inspirer of all objects of jewelry. Through his subordinates he directs and supervises all new fashions in jewelry, as for instance rings, bracelets, precious stones, in short any jewelry which is worn. Anyone who is engaged in the manufacture of jewelry is under his guardianship, such as gold miners, goldsmiths, gem cutters etc. In this regard the magician can learn quite a number of interesting things from *Canali*.

Fig. 231: *Aglasis* - (27° Libra) Everything that is linked to milk as it concerns mankind and animals is under the jurisdiction of this principal, who is deemed to be the patron of infants and mammals. In the course of time *Aglasis* taught human beings how to milk animals. Not only did he teach them to drink the milk, but also how to turn it into other products. That is how human beings learned to produce butter, cream cheese or cottage cheese, and cheese from milk, etc. The processing of milk has still a long way to go, for it has not even reached its peak, and the magician can learn many new and yet unknown things about milk from *Aglasis*.

Fig. 232: *Merki* — (28° Libra) Under the jurisdiction of this principal are all animals that live in the water, as well as their propagation. *Merki* is the patron of all fishermen on earth. He is the one who controls fortune and misfortune when fishing. *Merki* taught human beings how to preserve fish. Even this industry has not reached its peak. There are many new things in this field of endeavor yet to come for the enjoyment of mankind. The magician learns from this principal how the animals in the water can be controlled through the magic of the elements and through the Kabbalah, for example how they can be made to gather at particular locations etc. The magician can find out from *Merki* many other kinds of magical practices which concern the control of water animals.

Fig. 233: *Filakon* — (29° Libra) *Filakon* inspired humankind with a sense of order and cleanliness. During the course of human development, everything that has to do with the hygiene of healthy and ailing people came into being under this principal's rule. All those who are involved with hygiene in medicine and who occupy themselves with ethics are under this principal's protection. At the same time, *Filakon* is the originator of many ailments that are caused by infection, and he gives human beings ways and means to recognize these diseases and to employ precautionary measures. *Filakon* is the patron and initiator of all bacteriologists, toxicologists, and those who are involved in the research of bacteria, bacilli, viral diseases, and so on. This principal draws the magician's attention to those ailments which are presently considered to be a scourge or a plague to mankind, and which spread through infection. Not only does he disclose to the magician the true cause of the ailment, he also entrusts him with the manner by which they can be successfully controlled. At the magician's request this principal will disclose ailments which have remained unknown to this very day, and how they can be brought under control.

Fig. 234: *Megalogi* - (30° Libra) *Megalogi* is somewhat connected with the previous principal, for he protects all mineral springs i.e. healing springs on earth. He even urges animals to instinctively seek and enter particular waters when they are injured. With *Megalogi's* help, human beings have observed how animals help themselves when they are afflicted with certain

ailments, and then they have learned how to apply this knowledge for their own benefit. The various kinds of hydrotherapies came into existence because of this knowledge, and wherever these healing springs were found, health resorts began to flourish in time. Not only does *Megalogi* show the magician healing springs which are yet undiscovered, he also initiates him completely into the entire subject of hydrotherapy and entrusts him with practices which still remain completely unknown to science.

The 30 Principals Of The Eighth Sign Of The Zodiac:

Scorpio

All seals must be drawn in red.

Fig. 235: *Aluph* — (1° Scorpio) This principal is a guardian of fire on our earth. *Aluph* gives the magician precise information about all things connected with fire, including such magical matters as knowledge of the electric fluid, the beings of the Fire element, salamanders, and all the inventions and the practical uses of fire on the physical plane.

Fig. 236: *Schaluah* - (2° Scorpio) *Schaluah* is considered to be the arch-initiator of electricity. He has familiarized human beings with electricity and in the course of time he has urged suitable people to work on all kinds of inventions in this field and to make them public. Since there are many possibilities for the application of electricity in the future, there will be many more new inventions which will delight the world. A magician who contacts this principal will receive precise information about everything in this regard, especially the magical knowledge. For example, in the future the electric fluid will become a very important factor on all planes, because it will be employed in a great number of ways.

Fig. 237: *Hasperim* - (3° Scorpio) This principal has given human beings and animals the instinct for survival. He gave the animals in nature suitable means to protect themselves from any danger. *Hasperim* is the in-spirer of the animal instinct. He urges human beings to care for their

livelihood through diligence, perseverance and work. Therefore, everything that stimulates a human being's aspirations is under the jurisdiction of this principal. A magician who contacts *Hasperim* will be given enormous powers, either by this principal directly or through his subordinates, which can then also be transferred to others, and these powers will help to reach the desired goal at any time. *Hasperim* knows many secrets that concern the human spirit, and he is prepared to entrust them to the magician, depending, of course, upon his maturity and development.

Fig. 238: *Adae* - (4° Scorpio) *Adae* is the guardian of children's love, motherly love, parental love and everything that keeps a family together. With the help of this principal a magician can resolve any quarrels, disputes, feuds and disagreements in a family. *Adae* is prepared to teach the magician how to solve any quarrels and disagreements by acquiring various practices.

Fig. 239: *Helmis* - (5° Scorpio) Everything on our earth that concerns milk, be it human or animal, is under the jurisdiction of this principal. He protects all wet nurses and mothers who breast-feed their babies. All mammals are likewise under the protection of this principal. His sphere of influence is extensive. He taught human beings over the course of time to use milk as part of their nourishment. Being inspired by this principal, humankind has learned that the milk from animals was not merely for drinking but could also be turned into various kinds of milk products. *Helmis* inspired human beings to employ a milk diet for certain ailments and also to prepare various healing remedies from milk. Many things that concern the utilization of milk will only become public domain in the distant future; however, a magician can find this out immediately from this principal.

Fig. 240: *Sarasi* - (6° Scorpio) *Sarasi* is an arch-initiator of all human ideals, without exception, whether they are ideals of the physical world, the astral world or the spiritual world. Through his subordinates, this principal controls the various ideals of every individual in accordance with his maturity and development. He creates situations and possibilities so

that one or the other ideal will be realized in the mental, astral or physical world on a small or large scale. *Sarasi* gives human beings the necessary enthusiasm and perseverance to realize their desired ideals, again depending upon the maturity and destiny of the person. The magician can learn a great deal from this principal, for example how various ideals come into being on our world and also how they fall from grace again. Furthermore, *Sarasi* will show the magician ideals that are yet to come in the future.

Fig. 241: *Ugefor* - (7° Scorpio) This principal rules over the intellect of human beings and directs all intellectual attributes. In accordance with the maturity and development of a person, he allows certain knowledge to be available to him, depending upon the task that he has to fulfill on earth. *Ugefor* entrusts the magician with the knowledge whereby his intellect can be enlightened and he can attain an extraordinary memory. Any knowledge that can be rationally comprehended will be made accessible to the magician by this principal.

Fig. 242: *Armillee* — (8° Scorpio) *Armillee* protects human beings from all infectious diseases and urges them to care for themselves accordingly, so that they are always safe from such diseases. However, if it is a matter of karma or if it is imposed by destiny, then this principal allows an ailment to come into being through infection. Also, from the magical point of view the magician learns from *Armillee* about many protective remedies against the various infectious diseases. Since there are also mental and astral influences, the magician can be instructed by *Armillee* as to how to protect himself from negative astral influences and from the effects and influences of negative beings by acquiring particular magical practices.

Fig. 243: *Ranar* - (9° Scorpio) All human beings who occupy themselves with spiritual knowledge are protected by this principal from obsession and otherwise unfavorable psychic side effects, for example, oversensitiv-ity, persecution complex, and paranoia. This principal has various methods at his disposal which make contact with the invisible in all spheres possible. In particular, *Ranar* acquaints the magician with the practices of mental and astral travel, and he teaches the magician specific methods on

how to elevate his astral and mental body into the individual spheres. Consequently, the magician can consider this intelligence to be the in-spirer of various magical practices on the path of perfection.

Fig. 244: *Caraschi* - (10° Scorpio) *Caraschi* protects and inspires all people who occupy themselves with healing magnetism. *Caraschi* teaches the magician the various methods of the magical healing arts, whether it is Od transference (i.e. vitalized life-magnetism) or prana treatments, so that they will pose no harm to the operator. It would fill many volumes to write about the sphere of influence of this principal. It is entirely at the magician's discretion if he wishes to be inspired by *Caraschi* and get his information on good authority.

Fig. 245: *Eralier* — (11° Scorpio) *Eralier* will convince the magician that the preparation of the Stone of the Sages is not an allegory or a symbolic esoteric notion. The magician learns from this principal how to prepare the Stone of the Sages in the most various degrees for the most various purposes. Furthermore, the magician will learn methods of transmuting metals, namely methods of how to prepare the Stone of the Sages through the dry process. (Those who are somewhat familiar with alchemy know what is meant by the dry process.) The preparation and realization of the Stone of the Sages is based on a variety of methods, with which *Eralier* acquaints the magician.

Fig. 246: *Sagara* - (12° Scorpio) *Sagara* is the initiator of all magicians. Every magician who comes in contact with *Sagara* receives valuable advice on how to influence human beings and animals magically and Kabbalisticly, i.e. in a theurgic manner.

Fig. 247: *Trasorim* - (13° Scorpio) "Sun is Life!" Human beings have been inspired by this principal with the knowledge of this axiom. During the course of time, he has allowed human beings to come up with inventions which make use of the power of the sun. The magician learns from *Trasorim* how to make use of the sunrays with the help of colored filters for the various healing methods. This intelligence is therefore the initiator

of color-light therapy. Healing remedies that are influenced by colored sunlight²⁵ analogous to the universal laws have a higher quality and capacity and exert a different dynamic effect than normally prepared remedies. This intelligence entrusts to the magician many magical methods on the basis of which the colored sunlight can be used for healing purposes, to dynamically charge healing remedies, and also for various magical operations.

Fig. 248: *Schulego* - (14° Scorpio) *Schulego* is a master of imitation in the physical world. For example, he taught human beings how to produce imitation gemstones. The invention of glass, porcelain, imitation leather, rubber and many other synthetic products can be attributed to this principal's inspiration. Through this intelligence, a magician can see the kinds of inventions in the art of imitation in the Akasha which are yet to come, and he will find that the supply of new inventions is inexhaustible. Under the seal of secrecy, *Schulego* also entrusts the magician with the manner in which they are manufactured.

Fig. 249: *Hipolopos* - (15° Scorpio) All the games which human beings of all races enjoy came into being through the inspiration of this principal. This also applies to all future games. *Hipolopos* will remain the initiator of all games for young and old, whether this be amusement, entertainment, betting, sporting events, etc. At the same time, this principal is also the creator of all children's toys. All card games and parlor games are also under his jurisdiction.

Fig. 250: *Natolisa* - (16° Scorpio) *Natolisa* is a guardian of the bees. He taught human beings how to culture bees and how to utilize the honey. In ancient times sugar was not known, and everything that required sweetening was sweetened with honey. It was through *Natolisa's* inspiration that humankind learned how to produce various sweets from honey. Only later, when the requirements for sweets could not be satisfied through bee

For details read *The Healing Power of Sunlight* by Jakob Lorber (Merkur Publishing™ Inc.). - ED.

keeping, did *Natolisa* inspire human beings to extract sweeteners from other substances. In the Orient *Natolisa* had human beings discover the sugarcane, and in areas of the world which had a less favorable climate it was the sugar beet; these products contributed to the production of sugar. From this principal the magician can find out many interesting things about sugar and sugar-like products which up to this date are completely unknown to mankind. *Natolisa* will also most willingly give the magician information about the treatment of ailments which were either caused by too much sugar or a lack of sugar in the human organism.

Fig. 251: *Butharusch* - (17° Scorpio) Not only is the task of this principal to inspire people not to eat fruit in a raw state only, but to preserve and process it in sequence as it becomes available in nature. In the course of time *Butharusch* has taught human beings to prepare food with the help of the Fire element, i.e. roasting, baking and steaming. Furthermore how to bake bread, produce confectioneries, and invent meat dishes. He led mankind to its present state of achievement as far as the art of cooking is concerned. Therefore, *Butharusch* is considered to be the initiator of the art of baking and cooking.

Fig. 252: *Tagora* - (18° Scorpio) *Tagora* is a master of erotica. He is charged with the task of awakening and maintaining sympathy between a man and a woman. This principal will give the magician specific instructions as to how to enjoy great popularity and call forth sympathy, whether the person is a man or woman, and how to create peace in a marriage etc. *Tagora* knows about many magic love potions, which he will also entrust to the magician.

Fig. 253: *Panari* - (19° Scorpio) This principal has metallurgical chemistry under his jurisdiction. He taught human beings how to obtain various metals from ore and allowed them to recognize the elements of the metals and to produce metallic compounds or amalgamations from a diverse number of metals. *Panari* possesses various formulas and methods for producing metal alloys, metal compounds and metal processing. Furthermore, he possesses formulas and methods that dissolve various metals and

turn them into chemical products, synthetic products and healing remedies. This principal entrusts the magician in this respect with an abundance of secrets.

Fig. 254: *Nagar* - (20° Scorpio) This principal, just like *Panari*, will teach the magician how to produce various healing remedies from various metals and combinations thereof. *Nagar* is a great inspirer of all healing remedies that are produced synthetically. A magician can expand his medical knowledge by having *Nagar* instruct him as to how certain metals can be utilized for medical purposes.

Fig. 255: *Kofan* - (21° Scorpio) Whosoever turns to this principal with a sincere heart will have all his wishes fulfilled, provided they are within *Kofan's* scope of possibility. His peculiarity is the ability to turn bad situations in life into good ones and to create a satisfactory existence for a human being. *Kofan* shows the magician ways to improve his own situation in life and informs him as to how far his destiny is determined by karma and how far Divine Providence will permit an intervention. However, since a magician is for the greater part master over his destiny, *Kofan's* help mostly affects the destiny of other people to whom the magician can bring comfort and aid with the help of this principal.

Fig. 256: *Schaluach* - (22° Scorpio) This principal has almost the same abilities and powers as the previous principal. Through intuition he gives human beings advice and help, even in the most difficult situations of life where, under normal circumstances, there is no escape. This intelligence finds the right solution in every situation, and the magician comes into the knowledge of this solution through *Schaluach's* inspiration.

Fig. 257: *Sipillipis* - (23° Scorpio) *Sipillipis* is considered to be a very special principal of the zone girdling the earth, because he can teach the magician the secrets of the power of belief and the powers of persuasion. Through the acquisition of these two divine attributes the magician will be able to achieve the greatest miracles in the mental, astral and physical

worlds. *Sipillipis* advises the magician how he can quickly and safely achieve the power of belief and powers of persuasion.

Fig. 258: *Tedea* - (24° Scorpio) *Tedea* is an outstanding diagnostician and an excellent analyst who will reveal to the magician all the causes of ailments in the physical, astral and mental bodies. At the same time *Tedea* will give the magician the remedies to dispose of the causes of the ailments or the disharmonies. A magician who has an interest in the healing arts will gain so much knowledge from *Tedea* that he will be able to develop into a master of those arts and of diagnosis.

Fig. 259: *Semechle* — (25° Scorpio) *Semechle* will also acquaint the magician with all the methods of naturopathy, whether that be healing with herbs (phytotherapy), hydrotherapy, physical culture, personal hygiene or other methods, which are presently employed and administered in naturopathy or whether they be methods which are still completely unknown.

Fig. 260: *Radina* — (26° Scorpio) *Radina* is an authority on the subject of Theurgy i.e. the Kabbalah. All theurgic healing methods on this planet are under his jurisdiction. He knows exactly how to cure even the most severe ailments through the Kabbalah. *Radina* entrusts the magician with many Kabbalistic formulas for curing the severest ailments. This may require that the magician record these Kabbalistic formulas in a book of formulas, and they might fill an entire book. Should the magician find it desirable, he will be instructed to such an extent by *Radina* that he will be able to achieve miraculous cures through the Kabbalah.

Fig. 261: *Hachamel* - (27° Scorpio) *Hachamel* is an outstanding authority on the subject of astronomy and orientation. He taught human beings to look up to the stars and to determine the individual course or direction of the constellations. In earlier times this knowledge was of great significance, especially for navigation. *Hachamel* is also the arch-initiator of the compass and the magnetic needle, without which navigation would be almost impossible. In time this principal will help humankind discover powers and produce inventions which will be important for orientation.

Under the jurisdiction of this principal are all instruments that measure ocean depths and water pressure, and in the future we will experience that all these instruments will be subject to tremendous improvement.

Fig. 262: *Anadi* — (28° Scorpio) *Anadi* is a specialist in hydrotherapy, just like the thirtieth principal of the zodiacal sign of Libra, *Megalogi*. *Anadi* has also all the methods of hydrotherapy under his jurisdiction. He teaches the magician how to make use of the electromagnetic fluid in connection with water for the treatment of a number of different ailments. Furthermore, he teaches the magician how to remove the causes of ailments through thermal stimulation and how to create the disposition for the harmony and health of the human body. Should the magician be interested in this field of endeavor, this principal will inform him on the many methods of hydrotherapy which are not known to this very day.

Fig. 263: *Horasul* - (29° Scorpio) *Horasul* oversees all man-made or artificial water regulations and controls on our earth. For example, he inspires human beings as to how they can utilize the powers of water such as an artificial irrigation system for the soil, or how to manage and control a water basin or water reservoir. *Horasul* is the inspirer for the most simple water mills, but also for the most modern hydroelectric power plants, manmade canals for navigation, and so forth. *Horasul* entrusts the magician with many new inventions regarding the regulation and utilization of water which are yet to be invented in the future.

Fig. 264: *Irmano* - (30° Scorpio) All things that live in the water are under the jurisdiction of this principal. Should fishery be of interest to the magician, *Irmano* will give him appropriate methods, and once the magician has become conversant with these methods he can have fish gather in one location where they can be caught very conveniently. The magician will furthermore learn methods with which fish become so docile that they can be controlled to such an extent that he can take them in his hands. In short, this also applies to any other animal that live in the water, whether sea snakes, crocodiles or sharks, because all animals in the water are under the jurisdiction of this principal.

The 30 Principals Of The Ninth Sign Of The Zodiac: Sagittarius

The seals of these principals have to be drawn in blue.

Fig. 265: *Neschamah* - (1° Sagittarius) Through intuition and inspiration, this intelligence gave human beings information by way of which they learned to process — i.e. to harden or temper — metals with the aid of fire and water, until they achieved our present-day modern steel-producing plants and metal hardening. In time, and also through the inspiration of this principal, human beings will invent other and even more complete procedures and methods to temper metals which must remain unknown for the time being.

Fig. 266: *Myrmo* - (2° Sagittarius) *Myrmo* drew the attention of mankind to steam and its many uses, whether it concerned the evaporation of liquids for multifarious purposes or whether for the purpose of building the most modern locomotives, all of which are under the jurisdiction of this principal. At the appropriate time *Myrmo* will inspire many inventors to improve, change and invent entirely new concepts in this field of endeavor, and they will pleasantly surprise the world then.

Fig. 267: *Kathim* - (3° Sagittarius) *Kathim* has all the fruit on earth under his jurisdiction. Without realizing it, human beings were inspired by this intelligence to enjoy fruit not only in its raw state, i.e. when the fruit is ripe, but also to have the benefit of fruit when nature is at rest and consequently fruit cannot be harvested at that time. And it happened that first of all some kinds of fruit were dried, and later on they were boiled down and preserved. Then humankind proceeded to make use of fruit by processing it accordingly, for example, they made jelly, fruit juices etc. However, *Kathim* has an unlimited supply of recipes and new ways of utilizing fruit and eventually everything will be made available to mankind.

Fig. 268: *Erimites* - (4° Sagittarius) Part of this intelligence's mission is to spread peace on earth among human beings. Ideals that truly represent the peace of humankind are directed and strengthened by *Erimites*. This principal gladly entrusts the magician with information as to how good influences can be called forth through the Akasha Principle to give rise to ideas of peace.

Fig. 269: *Asinel* - (5° Sagittarius) This intelligence of the zone girdling the earth was entrusted by Divine Providence with the pleasant task of bringing good fortune to every human being. A magician who is in contact with *Asinel* can be assured that he will be fortunate whenever he needs to be, whether it is in love, in gambling or in other matters. Not only can the magician secure this help for himself with the aid of this principal or his subordinates, but he can also help others who are not engaged in magic. *Asinel* also informs the magician in regards to employing his own powers as well as how far the principal himself can extend his powers.

Fig. 270: *Geriola* — (6° Sagittarius) *Geriola* is a particular authority on all moral virtues on our earth and he unveils to the magician the true secrets of magical equilibrium. He teaches the magician how to properly make use of introspection and draws his attention to the abilities and powers which can be obtained through introspection. If the magician carries out introspection in accordance with the information given by *Geriola*, this introspection which the magician employs on himself and on others will help him acquire great intuition and will also enable him to properly recognize the Akasha Principle. The magician can obtain much wisdom from this intelligence and he can also make it accessible to his intellect.

Fig. 271: *Asoreg* - (7° Sagittarius) From this principal humankind has learned the art of keeping pictures in multifarious ways through carving, engraving, embroidering, drawing or painting. Photographs, cinema, film and television are also under his jurisdiction. In the field of television, the future has prepared many magnificent inventions. *Asoreg* instructs the magician how pictures can be made visible over the greatest distances so that even an untrained eye can perceive them.

Fig. 272: *Ramage* - (8° Sagittarius) Besides other tasks, *Ramage* monitors the influence that the 28 Moon stations have upon our earth. *Ramage* can give the magician the best information in regards to rhythm and periodicity. He is always prepared to reveal to a magician all the secrets of the 28 Moon stations and the influences they have upon human life in a physical, astral and mental respect. At the same time he will also instruct the magician how to practically utilize all the knowledge he has gained.

Fig. 273: *Namalon* - (9° Sagittarius) *Namalon* protects the mentally ill. With the help of his subordinates, he protects all those who, according to their destiny, should not encounter evil. Somnambulists are also under his protection so that nothing happens to them while they are in their sleep-walking state. Furthermore, he protects all those human beings who suffer from Saint Vitus' Dance and those who suffer from epileptic seizures etc. The magician learns from this principal all the causes of these kinds of ailments and how to treat them.

Fig. 274: *Dimurga* - (10° Sagittarius) *Dimurga* is the guardian of travelers, especially those who travel by sea and undertake ocean voyages. *Dimurga* gladly gives the magician information about individual talismans which offer protection and help while traveling, and he teaches how to prepare them. When a magician is on an ocean voyage with *Dimurga's* protective talisman, the ship will survive the most severe hurricanes without ever being in danger of sinking.

Fig. 275: *Golog* — (11° Sagittarius) *Golog* is an outstanding initiator of evocative magic. This principal acquaints the magician with secret methods regarding the evocation of the various beings. *Golog* entrusts the magician with powerful magical words which force every being to absolute obedience, whether it is a positive or a negative being. The magician can find out from this intelligence a great amount of knowledge pertaining to the synthesis of evocative magic.

Fig. 276: *Ugali* - (12° Sagittarius) As the initiator of the highest level of magic which leads to the highest wisdom, this principal is very difficult to

contact. In most cases, he is represented by his subordinates. Therefore, only a magician who has actually reached a high level of perfection will be successful in contacting *Ugali* directly. However, once contact has been established, the magician will find in *Ugali* the best initiator of the highest level of magic, especially of spherical magic. The magician will be initiated into the most secret teachings which reveal the highest wisdom.

Fig. 277: *Elason* - (13° Sagittarius) *Elason* is also very difficult to contact, just like *Ugali*. Should the magician succeed, despite these difficulties, in contacting *Elason*, then this high initiator will entrust the magician with secret methods pertaining to magical and Kabbalistic knowledge. By utilizing these methods, the magician will be able to realize all high ideals.

Fig. 278: *Giria* — (14° Sagittarius) The area of responsibility of this principal is trade, commerce and the monetary system, which also includes the minting of coins using various metals. He will also train human beings in this respect in accordance with their maturity and at the appropriate time. This principal can give the magician information about everything that concerns matters of trade, commerce, and the monetary system.

Fig. 279: *Hosun* - (15° Sagittarius) Every kind of educational method for young and old can be traced back to the inspiration of this principal. He is also the creator of all schools that exist to this very day, including the ancient schools of the prophets. The magician can find out from *Hosun* everything in regards to the education and upbringing of children. When the magician turns to this intelligence for help, he will pass all examinations. This intelligence or his subordinates will supervise all questions in the examination of the candidate.

Fig. 280: *Mesah* - (16° Sagittarius) *Mesah* is the creator of all traditions and customs of all the nations on earth, namely courting, love and marriage. This principal will show a magician all traditions and customs from the beginning of humankind to this very day, and also those which he will bring to humankind in the future.

Fig. 281: *Harkinon* - (17° Sagittarius) Under the special protection of this principal are orphans, those who have been abandoned, outcasts, and those who have been scorned and treated with contempt. This principal helps these people, in accordance with their karma, to bear their fate somewhat more easily, and he helps them wherever permitted by Divine Providence. The magician can obtain advice and help for all those who fall into this category.

Fig. 282: *Petuno* — (18° Sagittarius) *Petuno* is the patron of all huntsmen and all who are occupied with hunting wild animals. He is also the in-spirer of the appropriate weapons and all other tools and devices necessary to catch game or wild animals.

Fig. 283: *Caboneton* — (19° Sagittarius) To the sphere of influence of this principal belong astronomy, astrology and subjects related thereto. He instructs the magician thoroughly about the synthesis of astronomy and astrology. The magician learns from *Caboneton* about the visible universe, i.e. the stellar system, and he gains knowledge about the influence and the effects of the stars upon our earth, upon the destiny of individuals and entire nations.

Fig. 284: *Echagi* - (20° Sagittarius) *Echagi* gives advice and help in all cases of dangerous diseases, for example, epilepsy, cancer, spinal cord tuberculosis, Saint Vitus' Dance etc. Up to this date the cause for these diseases has not been found, and therefore they are still considered to be incurable. However, *Echagi* reveals to the magician the causes of these severe and mysterious diseases and at the same time entrusts him with methods and the preparation of appropriate remedies to heal all these difficult and dangerous diseases.

Fig. 285: *Batirunos* - (21° Sagittarius) The task of this principal is to bestow blissfulness, peace, pleasure and delight. Anything that contributes to the joy of human beings is created by this inspirer of blissfulness and his servants. Any questions that are raised by the magician in this respect will be answered by this principal to his complete satisfaction.

Fig. 286: *Hillaro* - (22° Sagittarius) *Hillaro* is a representative of righteousness and justice. He provides everything that is required for the magician for true justice in matters that concern the court or in other issues. The magician will be supported by this intelligence in all legal matters.

Fig. 287: *Ergomion* - (23° Sagittarius) *Ergomion* is an inspirer in the science of colors (26) and he instructs the magician thoroughly in the manufacture of colors and also color mixtures. Should the magician be interested in painting, this intelligence will supply him with mixtures of colors, inks, Indian ink, lithographic inks etc., which cannot be surpassed. Furthermore, the magician will also receive instructions on how to produce these mixtures of colors and how to use them practically. *Ergomion* is also an authority on synthetic inorganic chemistry and he can instruct the magician in this field of endeavor as well.

Fig. 288: *Ikon* - (24° Sagittarius) *Ikon* unveils to the magician the mysteries of magical equilibrium in the body, soul and spirit as they pertain to the Akasha Principle. *Ikon* makes the significance of true introspection perfectly clear to the magician and shows him how important it is to achieve magical equilibrium. *Ikon* also makes it perfectly clear that without introspection it is not possible to undergo physical, astral and spiritual schooling²⁷ and progress, nor is it possible to truly recognize the universal truths.

Fig. 289: *Alosom* - (25° Sagittarius) *Alosom* protects the most profound secrets of silence as well as the powers and abilities that are called forth through silence (negative state). Therefore, *Alosom* is the principal of the magic of silence.

Fig. 290: *Gezero* — (26° Sagittarius) *Gezero* guides the human conscience so that it always makes its presence known in a human being whenever the

Colors include paints and dyes. - ED.

The neophyte's entire progress depends upon his magical equilibrium, which is attained through proper introspection as described in *Initiation into Hermetics*. - ED.

occasion arises and in certain situations. Every magician knows that every expression of the conscience is an expression of the Akasha Principle, which makes itself known in a human being through the inner voice. *Gezero* and his subordinates make certain that even the most hardened criminal has pangs of conscience which will make him listen to reason.

Fig. 291: *Agasoly* - (27° Sagittarius) Under the jurisdiction of this principal is phenomena magic. He can give the magician hints, instructions and even help in this regard. With the help of *Agasoly* and his subordinates the magician can call forth the most incredible magical phenomena. *Agasoly* gave human beings the idea of imitating many occult phenomena by using technological inventions, because he is also the arch-initiator of all kinds of magical devices. Stage magicians and so-called amateur magicians make use of these magical devices. They delude the audience through dexterity, and by deceiving the senses they pretend to have the powers and abilities of a magician. The magician will get many ideas with *Agasoly's* help that lead to technological inventions with which other occult phenomena can be imitated.

Fig. 292: *Ekore* - (28° Sagittarius) *Ekore* guides the destiny of every person. A magician who evokes this principal will discover the exact difference between the influence of destiny and free will. *Ekore* has it within his power to change the destiny of a human being upon the magician's request. In any case, he will let the magician know how far he will be able to extend his free will when it comes to certain tasks.

Fig. 293: *Saris* - (29° Sagittarius) *Saris* teaches the magician how to load talismans and amulets through accumulated light projections and projections of accumulated elements. *Saris* also gives the magician exact instructions on how to banish the beings of the various spheres.

Fig. 294: *Elami* - (30° Sagittarius) *Elami* and his subordinates attend to all the waters which are under the surface of the earth. From this principal the magician can learn where to find healing springs and how large these springs are without using the common measuring devices. The magician

will find drinking water even in the driest desert with the help of this intelligence and without using a divining rod, provided there is underground water in that particular area. All laborers who are employed in the discovery and utilization of subterranean water are under *Elami's* protection.

The 30 Principals Of The Tenth Sign Of The Zodiac: Capricorn

The seals of these principals must be drawn in black.

Fig. 295: *Milon* - (1° Capricorn) *Milon* will describe divine magic in more detail to the magician, particularly Akashic magic. He will teach him how to consciously create various causes in the Akasha in the magical manner in order to achieve particular effects in the mental, astral and physical worlds. Once the magician is in complete command of this practice, he can create causes in the Akasha Principle, which at times may take many years before they are realized. In this manner the magician becomes a consummate master in the control of destiny and thereby controls his karma as well as the karma of other people. However, always bear in mind that because of his ethical development the magician will never create any causes which could have an unfavorable and negative effect on any of the three planes. A magician who possesses these high ethical attributes will be entrusted by this principal with many magical secrets of which the magician has no idea at this point, because it is beyond the realm of his imagination.

Fig. 296: *Melamo* - (2° Capricorn) *Melamo* helps the magician to elevate his own personality, which places him at the top of his spiritual powers so that he can influence human beings and animals without any great effort. *Melamo* has magical practices at his disposal with which one can reach the highest level of powers. Should the magician wish to increase his powers, then *Melamo* and his servants will be only too pleased to help him in this endeavor.

Fig. 297: *Porphora* — (3° Capricorn) *Porphora* is an outstanding initiator of sympathetic or mummial magic, like many other principals of the zone girdling the earth which have already been mentioned. However, the difference lies in the fact that each principal uses different instructions and methods which he recommends to the magician, including how to practically apply them and carry out the magical operation. *Porphora* will inform the magician about many new practices that are completely unknown to him, for example how to use fluid condensers for sympathetic magic and also for many other magical operations.

Fig. 298: *Trapi* - (4° Capricorn) *Trapi* makes it easier for human beings to bear their disappointments and whatever destiny might have in store for them, especially in matters of friendship, love and marriage. Therefore, a magician who is in contact with this principal never has to fear these kinds of disappointments in his lifetime.

Fig. 299: *Jonion* — (5° Capricorn) *Jonion* is considered to be a mysterious principal of the zone girdling the earth. He is the custodian of those beings in the beyond who are preparing themselves for a new incarnation. In the invisible world, i.e. in the earth-girdling zone of departed human beings, he shows those beings that choose to incarnate on our earth again the most appropriate place and surroundings where they can develop. At the same time he instructs them how to establish a bond of sympathy between themselves and the maturing fruit in the mother's womb.

Fig. 300: *Afolono* - (6° Capricorn) *Afolono* is the master of Mercurial Kabbalah. This principal teaches the magician how he can Kabbalistically transfer the influences of the Mercurian sphere to the zone girdling the earth and from there to our physical world as well as to the mental, astral and also the physical bodies. The magician can find out from *Afolono* how to attain a particularly receptive intellect with which he can attain enlightenment in every field of science on our earth.

Fig. 301: *Paruchu* - (7° Capricorn) All human beings whose field of endeavor is writing or acting, whether drama, tragedy, comedy etc. will find

in this principal an outstanding inspirer. Should the magician be a writer or an actor, then *Paruchu* can offer him many opportunities which will contribute to the magician's fame as an actor or writer.

Fig. 302: *Pormatho* - (8° Capricorn) *Pormatho* has the task of monitoring all earth rays²⁸ on our planet. From this principal the magician can find out which earth rays he can use for himself and for the benefit of others and which are harmful to one's health. At the same time the magician will learn from this principal how he can protect himself from the harmful earth rays. All instruments which our technology presently has in its possession to measure earth rays exist on account of the inspiration of this principal.

Fig. 303: *Ampholion* - (9° Capricorn) *Ampholion* initiates the magician into the entire anatomy of the astral body of humans and animals. At the same time the magician receives from this principal the knowledge of occult anatomy and how to employ this knowledge practically in the magical sciences. Therefore, you can consider *Ampholion* to be the teacher of occult anatomy, and the magician can learn a great deal in this respect.

Fig. 304: *Kogid* - (10° Capricorn) *Kogid* is one of the best initiators on the path of cognition. He guides the cognizance of every human being in accordance with his maturity, and he gives the necessary enlightenment to one who is on the path of cognition. This principal entrusts the magician with methods with which to attain enlightenment and omniscience. *Kogid* is the patron of all students of spiritual knowledge, namely those whose field of endeavor is Jnana Yoga, i.e. the yoga of cognizance.

Fig. 305: *Cermiel* — (11° Capricorn) *Cermiel* is appointed by Divine Providence to monitor the incarnation of every human being, just like *Jonion*, the fifth principal of this sign of the zodiac. *Cermiel* knows how long every person must stay in the invisible world so that he becomes mature enough to see the light of day on our earth again and to continue

Ground radiation. - ED.

with the school of life. Should a magician request it, this principal will give him the exact time he will depart from this earth as well as the departure of any individual. In addition, he will give the magician the location and point in time of the next incarnation.

Fig. 306: *Erimihala* - (12° Capricorn) *Erimihala* is in control of higher astral magic. He unveils many secrets of the invisible world to the mature magician. For example, he informs the magician about the influences of the elements in the astral plane, the manner in which an abandoned astral body gradually decomposes through the astral elements while the spirit has already incarnated again on our earth. The magician can increase his knowledge with the help of this principal and expand his horizons in regards to working and being effective with the elements in the astral world.

Fig. 307: *Trisacha* — (13° Capricorn) *Trisacha* has many methods at his disposal which will lead to the swift development of television technology. He teaches the magician how time and space can be spanned in a very simple manner. *Trisacha* is the initiator of all optical instruments, and he allowed me to view new inventions in the Akasha that were far in the future. For example, in the future it will be possible with the aid of a small device to transmit and receive at the same time. All one has to do is aim this device at any spot on earth and it will be possible to see everything that takes place there immediately. The particular people one wishes to observe need not have a transmitter or receiver. But what is even more surprising is that the people who are observed will have no idea that this is occurring. Today's state of development of television technology is just in the beginning stages. Before this principal permits the aforementioned invention and similar others to be disclosed, humankind must first develop spiritually and astrally to a higher level. At their present level, human beings would only misuse these types of inventions. Presently, only a magician with his developed clairvoyant eyes is able to see over time and space; however, the possibility exists that in the future this type of viewing will be achieved with a form of television through appropriate invention in the physical sense. The future will confirm my prognosis.

Fig. 308: *Afimo* - (14° Capricorn) *Afimo* is the arch-inspirer of all those who are in the field of physics and chemistry, particularly those who are engaged in the invention and production of all kinds of gases, all of whom are under the particular protection of this principal. *Afimo* initiates the magician into the secrets of evaporation in nature, the absorption of liquids and returning them as water in the form of rain or snow. All physical procedures on our earth which are in any way connected with evaporation are under the direction of this principal. Furthermore, the magician will learn from this principal how to produce rain and fog in nature or to prevent this from happening. The magician will also be shown how to transform liquids and solid matter into gases. *Afimo* gives the magician the opportunity to view inventions which can only become a reality in the distant future.

Fig. 309: *Garses* - (15° Capricorn) Similar to *Pormatho* — the eighth representative of the zodiacal sign of Capricorn who monitors the earth rays and their measuring devices — *Garses* also has the same abilities and can teach the magician the magical practices necessary to detect earth rays. In particular, he teaches how earth rays can be detected in a magical manner with the help of a divining rod, sidereal pendulum and some other aids, without having to revert to complicated physical measuring devices. The magician will receive precise information from this intelligence about many new and completely unknown methods of detection.

Fig. 310: *Masadu* - (16° Capricorn) *Masadu* is the principal who encourages human beings to be thrifty and teaches them to provide for leaner times, i.e. to stock up supplies for the winter etc. This principal shows the magician under which circumstances a meager harvest can be expected, the kind of fruits that will be in short supply, and through his subordinates he offers the magician protection so that he never has to suffer famine.

Fig. 311: *Arabim* — (17° Capricorn) *Arabim* has the qualifications to instruct the magician on occult botany and anything related thereto. This

principal teaches the magician about botany from the Hermetic point of view and how to utilize it practically in magic and in the healing arts.

Fig. 312: *Amia* - (18° Capricorn) *Amia* monitors all crystallization on and under the surface of the earth. All the kings of the gnomes and their subordinates are subject to this principal of the zone girdling the earth. *Amia* permits the magician to penetrate more deeply into the secrets of crystallization, and he shows him the location of crystals, rock crystals, and various kinds of salts, as well as precious and semi-precious gemstones. Should the magician have reached a certain level of maturity and magical development, he will also learn how to transmute crystalline compounds into semi-precious or precious gemstones through an alchemical process.

Fig. 313: *Kamual* — (19° Capricorn) *Kamual* monitors all ores and coal mines on earth. He is the initiator of all human beings who are employed in the mining of ore and coal. All miners and mining engineers are under his particular protection. Should this subject be of interest to the magician, this principal can give him many valuable instructions.

Fig. 314: *Parachmo* - (20° Capricorn) *Parachmo* acquaints individuals with all the various species of healing herbs that grow on earth, and he also protects all those who gather these herbs. This principal teaches the magician to prepare healing herbs in an alchemical-spagyric manner and turn them into healing remedies for various ailments. At times he can even cure ailments which are deemed incurable. *Parachmo* will even disclose to the magician alchemical-spagyric essences and quintessences, the preparation of which is to this day known only to very few initiates. The magician can learn much more from *Parachmo* than what he believes or assumes he could.

Fig. 315: *Cochaly* - (21° Capricorn) Under the protection of this intelligence are all athletes, especially hunters and mountain climbers. Any magician who has an interest in sports will find it very beneficial to contact this principal. For example, the magician can find out from *Cochaly* how

to get his body in extraordinary condition in order to achieve outstanding performances in sports.

Fig. 316: *Ybario* - (22° Capricorn) *Ybario* is considered to be a very special guardian of divine justice. He monitors the activities of the negative forces in the entire zone girdling the earth, as well as on our planet, namely in all three planes, i.e. the mental, astral and physical worlds. *Ybario* makes certain that the negative forces never gain control, thereby creating chaos in these spheres, which would then have to be brought back into equilibrium by the positive forces. *Ybario's* fundamental attributes are harmony and justice.

Fig. 317: *Lotifar* - (23° Capricorn) In the zone girdling the earth, this principal has a very difficult task to fulfill. It is *Lotifar's* task to warn desperate people, through the inner voice, not to commit suicide and if possible to prevent them from doing so. Those who are in great difficulties or who have suffered great disappointments and despair are inspired through *Lotifar's* subordinates to realize that life is holy and cannot be replaced by anything. Through this intuition *Lotifar* has saved the lives of millions of human beings from such an ill-considered step. He did this by creating for such wretches a good situation at the very last moment or by giving them a positive inspiration to chase away any thoughts of suicide. Human beings who could not be dissuaded in this manner and who committed suicide in spite of it are watched over by *Lotifar* and his servants so that they do not gain full consciousness in the astral world until their normal lifespan on earth has come to an end. When a suicide victim awakens from this semi-conscious state to full consciousness, another principal, which guides and watches over the incarnation of human beings, takes over. This principal cares for this person when he reincarnates, in that he will be placed in a situation where he will be able to catch up on what he missed, i.e. what he should have learned through his destiny during his last incarnation. Anyone who entertains thoughts of suicide should realize that in reality it is the greatest nonsense and blunder he could commit to end his life prematurely and by force. Because in reality this violent act does not

change anything as far as his destiny is concerned; on the contrary, he unnecessarily prolongs the time of schooling and the development of his spirit whilst increasing his suffering.

Fig. 318: *Kama* — (24° Capricorn) *Kama* is a ruler of the physical atmosphere of our earth. He directs the air, warm and cold currents, and he determines the conditions for the vegetation. Cold and warmth, heat, drought, storms and frost are under this principal's sphere of influence. Even the atmosphere has its secrets, and there is no one who has the ability to form a clear picture of this; however, *Kama* is only too willing to unveil all the secrets of the atmosphere to a true magician.

Fig. 319: *Segosel* - (25° Capricorn) *Segosel* reveals to the magician the secret of matter, i.e. the matter of our physical world in so far as it concerns chemical and physical effects. This principal can enlighten the magician about everything that concerns our physical world.

Fig. 320: *Sarsiee* - (26° Capricorn) As a mysterious principal of the zone girdling the earth, *Sarsiee* enjoys the very special interest of every magician. He is the custodian of all magical keys; therefore he takes great care of these magical keys and ensures that the immature never have access to them because enormous powers can be set into motion with them. *Sarsiee* himself makes certain that the true mysteries remain hidden from the profane and the vulgar, even if they are published in hundreds of books. Therefore, this principal can rightfully be considered the principal who keeps the magical keys secret.

Fig. 321: *Kiliosa* — (27° Capricorn) *Kiliosa* renders magical help when a magician is in great danger. This principal will come to the aid of every magician who has ever been in contact with him and he will momentarily save the magician from any predicament and danger that might threaten his life. *Kiliosa* will also entrust Kabbalistic formulas to the magician, provided he is mature enough, which can only be used in times of grave danger and which contain the power to save the magician immediately. For example, as soon as a particular Kabbalistic formula or word is

spoken, a murderer would die instantly or it would permit a magician to become invisible, or he could escape in another fortunate manner; many other difficult situations could be changed through such Kabbalistic words. The effects of these Kabbalistic words or formulas sometimes occur in just a tenth of a second after they have been uttered. Therefore, any magician who practices evocation will not neglect contacting this principal of the zone girdling the earth, in order to be entrusted by him with some of these Kabbalistic formulas which could save him.

Fig. 322: *Rosora* - (28° Capricorn) In our physical world this principal is a master of acoustics. Humankind owes *Rosora* its progress in acoustical communication over vast distances, beginning with primitive communication such as drums etc., to the present-day modern telephone, radio, and all the other inventions that belong to this field of endeavor. From the magical viewpoint, the magician will learn from this intelligence the manner by which he can direct his attention in order to hear anything he wishes, even over vast distances, i.e. clairaudience. Furthermore *Rosora* can teach the magician how to materialize acoustical vibrations over great distances, i.e. how spoken words and sentences can be condensed acoustically over great distances and how they can be heard. Should the magician attain a certain level of mastery in this respect, he will be able to materialize this phenomenon to such a degree that even people who are not magically trained will be able to hear what is said with their physical ears at a far distance. The magician will also receive from *Rosora* precise information about other phenomena in regards to acoustical transmission over any distance.

Fig. 323: *Ekorim* — (29° Capricorn) Since time immemorial this principal has taught humankind how to sculpt the most multifarious forms out of earth in the form of clay and gypsum. *Ekorim* has inspired humankind in accordance with its maturity to produce pots, vessels, statues etc. out of clay. Later this principal inspired human beings to make bricks from clay, which to this day represent an important part of the building trade. Not only can the magician learn all about the things clay can be turned into, but this principal can also instruct him in the healing powers of clay in

naturopathy, and other kinds of natural remedies which can be added to the clay so that certain healing effects are achieved. *Ekorim* can also inform the magician about entirely new yet unknown healing therapies which are yet to be discovered by humankind in the future.

Fig. 324: *Ramgisa* - (30° Capricorn) This principal mainly guides and watches over the fishing trade. It was *Ramgisa* who taught humankind how to preserve fish in many different ways. The magician can gain great insight into this matter through this principal.

The 30 Principals Of The Eleventh Sign Of The Sign Of The Zodiac: Aquarius

The seals of these principals have to be drawn in violet.

Fig. 325: *Frasis* - (1° Aquarius) This principal gave human beings the inspiration to sharpen their tools. In the beginning, human beings were inspired by this principal to sharpen their knives, axes, swords and all other weaponry, and later they began to cut and polish gemstones for jewelry. Also all the tools, for example the grindstone, which are required to sharpen tools and to cut and polish gems reached today's perfection through the inspiration of this principal. *Frasis* is the guardian of all who are in this field.

Fig. 326: *Pother* - (2° Aquarius) *Pother* is a lord and master of warfare. This does not actually mean that he incites humankind to make war; on the contrary, this principal secures the peace and, through inspiration, he teaches those who are attacked by an enemy how to take control of the war successfully. *Pother* is also the initiator of all protective measures that can be employed against an enemy. He can be considered the strategist in warfare.

Fig. 327: *Badet* - (3° Aquarius) The assignment of this principal of the zone girdling the earth is to inspire human beings with creative imagination. Should the magician have little fantasy, all he has to do is contact

this intelligence and he will assist the magician in this respect. The magician will attain fabulous powers of the imagination with the help of particular methods which will be entrusted to him by *Badet*. In addition, the magician will learn how to properly think creatively and how to transfer certain trains of thought into the Akasha in such a way that the desired result can actually be achieved.

Fig. 328: *Naga* - (4° Aquarius) As the inspirer of poetry, this principal will help the magician attain a good ability to judge, and to have an all-around talent. However, *Naga* prefers spiritual and astral motives when it comes to poetry; therefore, through the methods recommended by *Naga*, the magician can attain the ability to easily express all spiritual subjects and problems in the form of poetry.

Fig. 329: *Asturel* - (5° Aquarius) *Asturel* represents divine mercy and, through his pleasant vibrations, he helps every person to bear his cross more easily. He helps wherever it is possible and as long as the lawfulness is not violated. The magician can also turn to this principal to help other people. *Asturel* gives the magician the opportunity to recognize the limits of justice and mercy from the universal point of view.

Fig. 330: *Liriell* - (6° Aquarius) *Liriell* is an arch-initiator of cosmic philosophy and he teaches the magician the various philosophies, from the very beginning of humankind to the present. *Liriell* will allow the magician access to the distant future, through which he will gain knowledge over all philosophical directions which are yet to come. The magician will also attain rational knowledge of unimaginable profundity through this intelligence of the zone girdling the earth.

Fig. 331: *Siges* - (7° Aquarius) This principal teaches the magician the various mummification procedures that stop the decomposing influence on the astral and physical bodies. If the magician makes use of this procedure he ceases to age, and he withdraws to such a degree from the influence of destiny that he is in a position to extend his life as long as he pleases. A magician who has astrally and physically mummified himself is

no longer subject to any ailments. If the magician follows the instructions of this principal he will be able to produce many other experiments through magic. For example, if he so wishes he will be invulnerable to fire, water, and poison; he will not need to eat or drink for years and he will remain young, fresh and resilient as long as he wishes. In this case Divine Providence alone decides the magician's life and death.

Fig. 332: *Metosee* - (8° Aquarius) To this principal's sphere of influence belong manual skills. He bestows these skills in the professions as well as in the arts. *Metosee* influences all needlework done by women such as embroidery, crocheting, sewing, spinning and all the other work that requires certain manual skills. *Metosee* entrusts the magician with methods to raise to another level those talents that require very precise manual skills.

Fig. 333: *Abusis* — (9° Aquarius) *Abusis* assists everyone who seeks the truth. All those who seriously strive for truth, knowledge and cognizance will be helped by *Abusis* himself or by his subordinates. In accordance with the seeker's development, *Abusis* will arrange that they come into the vicinity of those who are initiated in spiritual knowledge. He even arranges an opportunity to come into contact with a true guru, i.e. a teacher, who then initiates the seeker into the truth for which he has yearned.

Fig. 334: *Panfodra* - (10° Aquarius) *Panfodra* can reveal to the magician the most secret methods that reveal the spiritual development of a person. This principal also determines the secret method of spiritual development that is to be released to the individual seeker of truth. *Panfodra* like many other principals is an outstanding initiator of true magic and guardian of the keys to the magical-Kabbalistic secrets.

Fig. 335: *Hagus* — (11° Aquarius) Besides the many methods that concern magical knowledge, the magician will also receive detailed instructions from this principal about the mental, astral and physical emanations. *Hagus* teaches the magician in which manner he can determine the degree

of maturity of every human being through the emanations of the mental and astral bodies. This principal of the zone girdling the earth has special methods for the multifarious practical utilization of these emanations that he gladly entrusts to a true magician.

Fig. 336: *Hatuny* — (12° Aquarius) On his travels in the zone girdling the earth, a magician will certainly not neglect contacting this particular principal. *Hatuny* is an excellent initiator of Kabbalistic magic, because he teaches the magician how to employ Kabbalistic magic in the mental, astral and physical planes. *Hatuny* is in possession of secret practices of Kabbalistic magic which up to now he has entrusted only to a few initiates.

Fig. 337: *Gagolchon* - (13° Aquarius) *Gagolchon* is an inspirer of all naturalists on our earth. In accordance with humankind's maturity and development, the secrets of Nature are released successively. A magician who is engaged in the natural sciences will strive to contact this principal, because with the appropriate means he will awaken an extraordinary genius in the magician in this respect.

Fig. 338: *Bafa* - (14° Aquarius) This principal inspires authors of mysticism, occultism and spiritual knowledge by giving them wonderful ideas so that they commit to paper the mysteries in the form of very selective poetry or rare and wonderful verse. This also applies to playwrights whose plays contain mysticism, as they are inspired by this intelligence. A magician who is an author receives many useful suggestions for his work from this principal.

Fig. 339: *Ugirpon* - (15° Aquarius) This principal can teach the magician about astronomy and its influence on the mental, astral and physical planes. He is also an excellent initiator on the entire subject of astrophysics. *Ugirpon* gladly gives a mature magician information about the inhabitants of other planets and constellations, about their spiritual maturity and development, and about their technological achievements, in short everything that the magician deems worthwhile knowing in this respect.

Fig. 340: *Capipa* — (16° Aquarius) *Capipa* is considered to be the guardian of affluence, wealth and reputation. *Capipa* and his servants are the custodians of all treasures which are located under the surface of the earth, whether these be precious stones or other treasures that were buried by human hands. Should the magician decide to become rich quickly in this manner, without this wealth becoming a hindrance to his spiritual development, this then assures the magician that *Capipa* will help him to obtain the desired wealth. Of course this principal would inform the magician if this wealth would be detrimental to his spiritual development.

Fig. 341: *Koreh* — (17° Aquarius) *Koreh* is an excellent initiator in Kabbalistic mysticism, as are many other principals. This principal acquaints the magician with very special methods regarding the spiritualization of divine virtues in the mental, astral and physical worlds. If the magician acquires all these magical-Kabbalistic abilities by following the methods he received from *Koreh*, then he may use these abilities to help others.

Fig. 342: *Somi* - (18° Aquarius) The magician can be initiated by this principal into many alchemical secrets, especially the preparation of fluid condensers for various magical practices. Should *Somi* consider the magician mature enough, he will also teach him the knowledge of the most secret sexual magic, i.e. love magic, and how to load these fluid condensers effectively. In this respect, the magician can be initiated by *Somi* into high mysteries which are without a doubt completely unknown to him.

Fig. 343: *Erytar* - (19° Aquarius) *Erytar* is an outstanding authority and initiator of alchemy and electrophysics and he can acquaint the magician with special procedures — for example, how the oscillations of the electrons of metals can be changed at the magician's discretion through the electromagnetic fluid in order to bring about the transmutation of the metal's primary matter. *Erytar* teaches the magician how to make use of electrophysics in magic, so that various effects can be brought about, not only in the physical plane but also in the astral and mental planes.

Fig. 344: *Kosirma* - (20° Aquarius) *Kosirma* acquaints the magician with special healing methods for ailments that are presently considered incurable. This principal entrusts the magician with many recipes and methods to prepare alchemical and spagyric healing remedies for all kinds of severe ailments. He also teaches him how to favorably influence these healing remedies through the electromagnetic fluid and how to load these remedies through various methods. In addition, the magician will receive precise information from this principal about all secret alchemical healing methods.

Fig. 345: *Jenuri* - (21° Aquarius) The magician receives information from this principal about all kinds of protective measures that can be employed against all negative influences, whether they are negative elementals, negative elementaries, negative beings of the elements of the zone girdling the earth, or negative beings from the other spheres. This principal can give the magician protective measures for all the various practices, evocations etc., where the possibility of negative influence exists. The magician will also receive instructions from this intelligence on how to prepare protective amulets, talismans and so-called magical lightning rods etc.

Fig. 346: *Altono* - (22° Aquarius) Similar to *Asturel*, the fifth principal of this sign of the zodiac, *Altono* makes decisions regarding justice and injustice. He will always make certain that a magician is dealt with in a just manner, whether in a court of law or when dealing with his fellow man. *Altono* is also the comforter of all people who are without rights, all victims of persecution, all innocent prisoners etc. Through his vibrations *Altono* bestows on all these human beings the blessing of mercy, through which they find their inner peace. At the same time, this intelligence provides great assistance in the most difficult situations in life.

Fig. 347: *Chimirgu* - (23° Aquarius) *Chimirgu* initiates a magician who is in contact with him into the mysteries of creation on all planes and spheres. The magician learns through this intelligence all about the Akasha Principle, i.e. the causal principle, and through this the mysteries of wisdom are revealed to the magician.

Fig. 348: *Arisaka* — (24° Aquarius) *Arisaka* is a consummate master of magical incarnation. This principal awakens in the magician the understanding of the music of the spheres, and he teaches him how to express every idea, every train of thought, through music or song. The magician will attain an excellent musical sense of hearing, or, as it is commonly known, "an ear for music" through the methods entrusted to him by *Arisaka*.

Fig. 349: *Boreb* - (25° Aquarius) *Boreb* is considered to be the judge for the entire zone girdling the earth. It is his duty to strictly monitor through his subordinates all oaths that human beings take on earth, whether they are oaths taken in a court of law, oaths of faithfulness, love etc. The magician learns from this principal to fully understand what it means to take an oath, especially as it pertains to a magical oath and what can be achieved when complying with a magical oath. *Boreb* also instructs the magician under which circumstances an oath can be broken without having any karmic consequences for the magician. The magician will also learn many other things concerning this subject matter from this intelligence.

Fig. 350: *Soesma* - (26° Aquarius) As an authority on universal ritualistic magic, *Soesma* is only too willing to reveal to a magician the secrets of all magical-Kabbalistic rituals. Through this principal of the zone girdling the earth, the magician acquires the very best information about individual rituals or rituals of an entire society such as a lodge, as well as rituals that are bound to a demiurge (i.e. a personified divinity) or to particular religious systems, and rituals that express the cosmic analogy (i.e. rituals that are of universal origin). Whenever the magician requires a suitable ritual for a very particular purpose, all he has to do is ask this intelligence.

Fig. 351: *Ebaron* — (27° Aquarius) *Ebaron* entrusts the magician with special methods that not only make it considerably easier to travel mentally and astrally in the three planes of the mental, astral and physical worlds, but to rise to the other spheres as well. If the magician so wishes, this principal or his subordinates will accompany him on his mental and

astral travels to the zone girdling the earth and also to the other individual spheres, where the magician will become acquainted with the laws and the mysteries that prevail there. This principal will also instruct the magician how to deal with these laws.

Fig. 352: *Negani* - (28° Aquarius) *Negani*, like the previous principal *Ebaron*, can also familiarize the magician with the secrets of magical spheric Kabbalah, and he can give the magician suitable methods of spheric magic for practical use in all three planes. Any magician who succeeds in contacting this intelligence will have access to incredible possibilities.

Fig. 353: *Nelion* - (29° Aquarius) This principal has abilities that are on the same level as the two previous principals. *Nelion* is well-versed in analogy, i.e. the lawfulness of synthetic alchemy, magic and Kabbalah, so that the magician can place himself confidently under the guidance of this intelligence. *Nelion* will enrich the knowledge of the magician with many unknown methods.

Fig. 354: *Sirigilis* - (30° Aquarius) *Sirigilis* is a very special initiator and at the same time the guardian of the high mysteries that are concerned with alchemical magic. The magician learns from this principal how to magically impregnate the semen and blood of a human being in many various ways for very particular purposes. If a magician strives to contact this principal and is successful in this endeavor, he will be richly rewarded from a magical point of view.

The 30 Principals Of The Twelfth Sign Of The Zodiac: Pisces

The seals of these principals have to be drawn in blue.

Fig. 355: *Haja* - (1° Pisces) This principal will gladly entrust special secret methods to the magician that elevate the creative powers. These special methods will enable the magician to summon the dynamics

(energies) necessary for Kabbalistic magic and to endure this state without any danger to himself, provided that he carefully observes the instructions of this intelligence. The magician gains in *Haja* an outstanding teacher for the magic of powers, and in addition he will also learn how to condense the various fluids to such an extent that phenomenal effects can be achieved.

Fig. 356: *Schad* — (2° Pisces) *Schad* constantly makes every effort, if possible, to ease the workload of every person, i.e. the work which one has to accomplish while here on earth. For example, this principal inspires people who have the abilities with technological inventions of all kinds, so that manual work can be replaced as much as possible by machines.

Fig. 357: *Kohen* - (3° Pisces) *Kohen* also inspires human beings with new technological inventions, and he pays special attention to inventions in agriculture. Provided that it is the interest of the magician, this principal can show him technological achievements in the Akasha Principle in the field of agriculture which will contribute to save humankind a considerable amount of manual labor in the distant future.

Fig. 358: *Echami* — (4° Pisces) *Echami* monitors the activities of people on our earth and therefore he can enlighten the magician about the secrets of Karma Yoga. To properly pursue Karma Yoga means to do good deeds strictly for the sake of doing a good deed, but under no circumstances to reap rewards of any kind. However, on account of *Echami's* teachings the magician will be cognizant of the fact that unselfish deeds are evaluated in the Akasha Principle and are rewarded with various magical abilities and various releases from karma. On the basis of this knowledge the magician will certainly long for situations that allow him to unselfishly perform as many good deeds as possible. *Echami* and his subordinates can assist the magician to attain these kinds of situations.

Fig. 359: *Flabison* - (5° Pisces) Under *Flabison's* jurisdiction are all kinds of arts, entertainment, amusements of all kinds, good fortune and the comforts of life. This principal can help the magician in that he can create

situations for him which are desirable for amusement. Should the magician himself seek some kind of change and diversion in order to relax from his magical studies, all of which are certainly of a serious nature, all he has to do is turn to *Flabison* and he will find that this principal will pave the path for him.

Fig. 360: *Alagill*- (6° Pisces) With the help of this principal, the magician will experience sweeping success in his profession. *Alagill* has a great fondness for the arts and crafts and therefore he likes to help in this field of endeavor. However, since mere success in one's profession is not enough, this intelligence also ensures financial success. That is why the magician should see in this principal a helper in all material matters who will never refuse him help; on the contrary, he will draw the magician's attention to everything, so that his successes will never be unfavorably influenced.

Fig. 361: *Atherom* - (7° Pisces) *Atherom* makes a person fortunate in all fields of knowledge and successful in learning or any kind of intellectual work. He helps every person when it comes to the acquisition of study material, whether through his direct influence or through that of his subordinates. This intelligence will make a magician omniscient in every field of knowledge upon request, so that nothing remains hidden or unexplained to him in an intellectual respect.

Fig. 362: *Porascho* — (8° Pisces) *Porascho* has a similar sphere of activity as the previous principal. The only difference is that *Porascho* supports knowledge that is dispensed in the school system, whereas *Atherom* takes care of the erudition of human beings in their private lives. Therefore, *Porascho* supports those who are subject to school examinations and courses, should the magician require the services of this principal for someone who is not on the path of magic.

Fig. 363: *Egention* - (9° Pisces) All things that concern travel and are connected with travel fall under the jurisdiction of this principal. Any magician who turns to this intelligence will always be fortunate when he

travels, and all his projects, undertakings and plans will be successful. He will be safe from all accidents, whether traveling on land, water or in the air. A magician who carries this principal's seal on his person will never have a traffic accident.

Fig. 364: *Siria* - (10° Pisces) Very special occult methods that are entrusted by *Siria* to the magician help him in accordance with his maturity to be fortunate, affluent, honored, wealthy and held in high esteem without burdening his karma and suffering negative consequences. *Siria* can fulfill all the magician's requests in this respect.

Fig. 365: *Vollman* - (11° Pisces) This principal initiates the magician into the most exalted mysteries of light. If the magician works in accordance with the instructions which he receives from this principal, he will attain a level of maturity that will enable him to employ the mysteries of light in regards to magic, Kabbalah and alchemy so that he will be able to achieve all things in all the mental, astral and physical spheres. Besides that, his entire being will be filled with bliss that is beyond description.

Fig. 366: *Hagomi* - (12° Pisces) *Hagomi* entrusts the magician with Kabbalistic methods that empower him to mentally travel and rise into other spheres outside our planetary system. In these spheres the magician will gather knowledge which a person who is not magically trained will not comprehend at all. The magician learns from *Hagomi* how to influence the zone girdling our earth mentally, astrally and physically from the other spheres to which he travels with his mental body.

Fig. 367: *Klorecha* - (13° Pisces) This principal helps those who seriously strive and long for the truth to attain true occult knowledge by making it possible for them to be taught directly by a true initiate, or at least to receive the appropriate books for their studies. *Klorecha* is a great friend of occult philosophy.

Fig. 368: *Baroa* - (14° Pisces) *Baroa*, like many other principals of the zone girdling the earth, is a friend and patron of the arts. He promotes all

ideals and everything that is beautiful. He inspires authors, journalists, editors, poets and other artists at their work and helps them to achieve an all-around success. Should the magician turn to this principal, he can count on his support.

Fig. 369: *Gomognu* — (15° Pisces) *Gomognu* is an arch-initiator of languages that are expressed through gestures, movement of hands etc. The blind owe their alphabet,²⁹ a system of raised dots, to the inspiration of this principal. In the course of time the blind and the deaf and dumb, with this principal's help and with the progress of technology, will have considerably better means of communication at their disposal. However, a magician can now take a look into the future to see all new inventions.

Fig. 370: *Fermetu* - (16° Pisces) This principal can be considered the great peacemaker, because all matters of peace are under his jurisdiction, whether it concerns the peace of entire nations, peace in the family, or peace in a marriage etc. *Fermetu* makes it possible for a magician to find blissful love; he helps the magician find friendships and he makes it possible that all sympathies are permanent, i.e. between a man and woman.

Fig. 371: *Forsteton* - (17° Pisces) This principal will give advice to female magicians who are infertile. If they follow his advice they will become fertile and be able to conceive. He will also provide methods of determining the sex of the child in advance. *Forsteton* will remove emotional frigidity, whether in a woman or a man, and enormously increase the sexual drive. The methods of this principal make it possible for the magician to retain his mental alertness and vigor and the sexual powers of a young man until a ripe old age. When the magician's sexual powers are waning, and for some reason the magician wishes to raise them to the proper level again, he will find in *Forsteton* an excellent advisor and a willing friend in need.

The Braille system. — ED.

Fig. 372: *Lotogi* — (18° Pisces) *Lotogi* has in his possession secret methods to manufacture extremely effective amulets and talismans for love, marriage and friendship. *Lotogi* is quite willing to reveal his secrets to a magician, and he is even prepared to load the amulets and talismans for him. The jurisdiction of this principal is quite extensive, therefore establishing contact with him offers the magician many other advantages. For example, the magician can learn from *Lotogi* how to easily contact the beings of the Venusian sphere. Not only does he give the magician the methods by which to achieve this, but also to contact the human beings that live there. As a matter of interest, *Lotogi* accompanied me in my mental body to Venus, where I observed their way of life and their activities. The color of the skin of the inhabitants of Venus is light silver. They are considerably more advanced in their spiritual development than the humans on earth, and consequently so is their technology. On account of their technological achievements, they can leave their planet without any effort, and visiting other planets presents no obstacle to them, in contrast to human beings on earth who at this point have no means to travel past the stratosphere.³⁰ The inhabitants of Venus are somewhat smaller in stature than the human beings on earth. Whenever a magician wishes to contact human beings on other planets, he must change his mental body so that it has the same size as those that live on that planet. The method of how to transform the mental body is described in my first work, *Initiation into Hermetics*.

Fig. 373: *Nearah* - (19° Pisces) *Nearah* is a very good inspirer when it comes to inventions in the chemical field, especially new pharmaceutical inventions. *Nearah* has a great penchant for dentistry and, under the seal of secrecy, he allows the magician to look into his sphere of activity in the Akasha Principle, to see how far pharmaceuticals and dentistry will progress in the future. For example, *Nearah* allowed me to look into the future in regards to chemistry and dentistry, and not only did he show me that artificial teeth were made from very resistant materials, but he also showed me new magnificent inventions whereby adults will grow

This book was first published in 1956. — ED

completely new natural teeth. As soon as humankind has reached that particular degree of maturity, then *Nearah* will inspire the appropriate people with this secret. By using the proper chemical-pharmaceutical preparations, the decayed teeth will fall out by themselves without being pulled by an instrument, whereupon in a surprisingly short time new and healthy teeth will grow. In this manner, people will become masters over growing new teeth. This also applies to the growth of new hair. Losing one's hair and becoming gray will then be a matter of the past. Every person can also determine the color of his or her hair without the use of any kind of hair dye. These statements appear to be Utopian, and it might evoke a sneering grin from the skeptical reader. However, these statements are not Utopian; they are the truth and the future will confirm it. A magician who can span time and space will prefer to keep his silence to prevent from becoming the target of ridicule by the immature.

Fig. 374: *Dagio* - (20° Pisces) It is the task of this intelligence to take care of the development of the human spirit in an intellectual respect. If the magician observes the secret methods which *Dagio* gladly entrusts to him, he will attain an excellent memory, his intelligence will increase rapidly, he will emerge as the victor in any battle of words, and he will be surprisingly good at repartee in every situation of life.

Fig. 375: *Nephasser* - (21° Pisces) As a bearer of good fortune, this principal helps the magician, like many other intelligences of the zone girdling the earth, with good luck, happiness, wealth, success and contentment in the material sense. *Nephasser* also possesses a tremendous treasury of spiritual knowledge, and should the magician request anything in this respect, *Nephasser* will certainly be quite generous.

Fig. 376: *Armefia* - (22° Pisces) A magician would rarely require the help and support of this principal for himself. However, should he wish to help immature, magically untrained individuals, then this principal will certainly not refuse to help him. *Armefia* provides protection for important people. He makes certain that proper justice will be administered in court trials where the defendants are innocent, and that those that are guilty

will be given the greatest possible leniency. He also protects all those who are exposed to great danger.

Fig. 377: *Kaerlesa* - (23° Pisces) *Kaerlesa* is the master of the natural sciences. He bestows upon the magician a profound understanding of the lawfulness of nature, particularly of the higher laws in all three kingdoms, mineral, vegetable and animal. He allows the magician to penetrate deeply into the lawfulness of nature and teaches him how he can magically make use of this knowledge. This principal can be of great benefit to any magician who is a nature lover or a naturalist.

Fig. 378: *Bileka* — (24° Pisces) *Bileka* initiates the magician into the various kinds of meditation and teaches him how to make proper use of them for magical-Kabbalistic purposes. On the basis of the instructions he receives from *Bileka*, the magician can develop abilities within himself that border on the incomprehensible and appear to be unbelievable to any other person — provided that he follows these instructions. A fundamental condition to establish contact with this principal would be that the magician possess a certain magical maturity. When the magician summons this principal for the very first time he is usually represented by his subordinates, who give the magician instructions on how he should prepare himself in order to establish a direct and good contact with *Bileka*. Even though I know exactly the method of how to approach this principal, I cannot disclose it. Also, any other magician who has been in contact with *Bileka* cannot reveal this method, because there are mysteries that can never be made public.

Fig. 379: *Ugolog*- (25° Pisces) There are only a few initiates on our earth who are acquainted with the methods that this intelligence of the zone girdling the earth has at his disposal. These methods offer the magician who is entrusted with them the ability to plainly read the karma of every human being in the mental, astral and physical world directly from the Akasha Principle. A magician who works in accordance with the methods of this principal will learn how to read all the thoughts of any human being, whether they belong to the past, present or future. The magician

can also see any human being's astral development from the very beginning to his consummate maturity and the physical destiny of past and future incarnations. The magician can become a famous prophet through *Ugolog's* methods, the kind of prophet encountered but seldom in the history of humankind. In antiquity these methods were entrusted by the high priests only to very mature neophytes of magic.

Fig. 380: *Tmiti* - (26° Pisces) This principal is the guardian of secret methods which he will entrust only to a mature magician. These methods allow the magician to draw planetary powers from the planets and spheres in a magical-Kabbalistic manner and use them for particular magical operations in the zone girdling the earth and also on our physical world in all three planes, the mental, astral and physical. The effects that are released by using these powers are of such enormous range that they would appear as absolutely unbelievable to the uninitiated.

Fig. 381: *Zalones* - (27° Pisces) The magician will learn from this principal of the zone girdling the earth about all the mysteries of the microcosm and macrocosm. Besides that, he will be taught in which manner he can attain consummate divine cognizance without having to enter upon the path of saintliness and without losing his magical individuality. A magician who works in accordance with the instructions of this intelligence will be entrusted by Divine Providence with particular tasks and missions in the zone girdling the earth. Under certain circumstances the magician may also be assigned a task on our earth to support and help humankind as a teacher and an assistant by employing magic and the Kabbalah without anyone being aware of it.

Fig. 382: *Cigila* - (28° Pisces) As a very special initiator and teacher of magical-Kabbalistic mysticism, this principal can familiarize the magician with secret methods which, with the help of magic and the Kabbalah, will enable him to unfold within himself the divine virtues to the fullest extent, mentally, astrally and physically. The divine virtues that the magician will develop will help him attain all the abilities that belong to these virtues. At the same time the magician matures on account of

following these secret methods to the level that he can fulfill particular tasks precisely in accordance with Divine Providence's will. However, *Cigila* entrusts these secret methods, which are under his guardianship, exclusively to those magicians who in previous incarnations reached a particular level of maturity in magic and in the Kabbalah. A magician who developed in accordance with these methods is godlike; he is a personified Divinity, endowed with all the virtues, powers and abilities that can be compared with those of Divine Providence.

Fig. 383: *Ylemis* — (29° Pisces) *Ylemis* reveals to the mature magician the most secret mysteries of divine love and he allows the magician to become cognizant of Her (divine love) sphere of activity in the mental, astral and physical plane from a magical-Kabbalistic point of view. Understandably so, the realization of this divine virtue calls forth a feeling of blissfulness in the magician that will lead him to the highest level of ecstasy.

Fig. 384: *Boria* — (30° Pisces) The magician will be thoroughly instructed by the last principal of the zone girdling the earth about the reciprocal effects of the elements and fluids in the entire microcosm and macrocosm, i.e. on all spheres and planets of the zone girdling the earth, in all three planes, the mental, astral and physical. He will also receive precise information about the magical use of these effects. Should the magician make the request, then this principal will also reveal to him the chemical compounds and primary substances that exist on other planets, as well as their effects and influences, which are completely unknown on our earth. Furthermore, *Boria* instructs the magician on how to utilize these compounds and primary substances, not only in magic and Kabbalah, but also in technology and chemistry. Through *Boria's* guidance the magician becomes omniscient and omnipotent as far as the microcosm and macrocosm are concerned and no one except the One and Only Unpersonified Divine Providence can be his master and command him.

This concludes the description of the 360 principals of the zone girdling the earth. Every magician must admit that it is unquestionable that the actual existence of these principals is known only to a few high

initiates on earth. The scope of this book does not allow that I commit to paper all the details about every principal. Therefore, I shall publish in a very few words only what pertains to the overall Hermetic knowledge. If I endeavored to give a detailed description of the appearance of each principal I have summoned personally, and give an account of everything under his jurisdiction, his sphere of activity, his work and his tasks in the zone girdling the earth in regards to the Akasha Principle, in regards to the elements, in regards to the cause and effect of the lawfulness, in regards to the laws of analogy, polarity, the electromagnetic fluid etc., I would have to write a book containing hundreds of pages for every principal. In the case of some of the principals whose sphere of activity is rather extensive, the description would take not only one book but would require several volumes.

These short descriptions about the intelligences should suffice for a mature magician, and they should give him ample points of reference, which is actually the purpose of these descriptions. Should the magician wish to establish contact with a particular intelligence, he has many possibilities by which to do so.

It will definitely not escape a magician that many principals have similar and even common spheres of activities or jurisdictions. This idea became more prominent when I described the various tasks of the principals, especially when I described these tasks from the Hermetic point of view. The magician will certainly welcome this circumstance, because it gives him a much greater choice. Later, the magician will realize that although there exists a similarity in their spheres of activities, the methods, directions and practices are fundamentally different. Therefore, should the magician entertain certain wishes, he can realize them through different sources and means and he is not dependent upon one single method or upon the instruction of one single principal. That is also why it is impossible to describe all the various instructions of the principals that could be given to the magician to fulfill his wishes, besides the fact that many principals demand that their methods remain secret.

Therefore, the zone girdling the earth is something entirely new for the magician, something completely unknown, but of great importance. Thus far there has been no author of astrology or the Kabbalah who

has known of the existence of the zone girdling the earth. An astrologer who has been trained in magic will be able to increase his knowledge by studying the information in this book regarding the existence of the zone girdling the earth. When a magically trained astrologer now ascertains particular influences, besides the signs of the zodiac and the planets which are the common property of all astrologers and the basis of determining and calculating these influences, he now can also include the knowledge that the influence of the zone girdling the earth has upon the destiny of human beings. From an astrological point of view, the zone girdling the earth can be considered as the 360 degrees of the ecliptic of our earth. From sunrise to sunrise, according to our calculations, the duration of influence of every principal of the zone girdling the earth lasts exactly four minutes. When the astrologer knows the time of birth of a person exactly, then it is easy to calculate which principal made his influence known at the moment of birth. As a result of that, this principal is well disposed towards that person. Even the inclinations and talents of a person can be established when the zone girdling the earth is included in these calculations. When the astrologer casts a horoscope and considers the influences of the other constellations, he will obtain surprising results. If the astrologer considers the mantic or prophetic aspect of a horoscope, and he also considers all the favorable planetary aspects or positions which can be calculated to a specific degree of the ecliptic, he will be able to gain profound insight into synthetic astrology. And with this knowledge he will achieve what would be impossible to achieve on the basis of conventional astrology.

For example, if the astrologer now calculates the kind of influence the cosmic elements of the spheres beyond have on our physical world, he will calculate it in a different manner, and he will look at it from an entirely different point of view than he did in the past. This will give him the opportunity to get closer to the truth than he has up to now. An entire voluminous book could be written about synthetic astrology pertaining to the entire Hermetic knowledge in consideration of the zone girdling the earth. Perhaps later I shall publish such a book, provided however that the impulse to do so is given to me by Divine Providence. An astrologically trained magician can therefore calculate, beginning from

sunrise, the exact time when an intelligence exerts an influence on our earth. He can make use of this knowledge when evoking an intelligence from the zone girdling the earth for the first time. This will to some extent make his work easier. Of course, a magician who is well trained does not have to calculate the exact time when it is astrologically most favorable to evoke an intelligence.

Parallel to the positive principals of the zone girdling the earth are also the opposite intelligences at work, who represent the negative principle in their spheres of influence. I purposely did not describe these negative principals and I refrained from mentioning their names and seals, so that a magician is not tempted to evoke them and thereby suffer unnecessary consequences.

A magician should always strive to contact those principals that appeal to his ideals. Because if a magician should want to get acquainted with the entire zone girdling the earth, with all principals and all the beings, one incarnation would not suffice, even if he lived for one hundred years. Even if a magician looks at this from a theoretical point of view, he will conclude that the principals can reveal the highest level of wisdom and allow him to acquire the greatest knowledge and understanding. He will also realize that they can supply him with the highest powers that open up and pave the way to the greatest magical abilities. There is nothing on this earth that a magician is not capable of achieving, since he can call all the keys of wisdom, authority and power his own. It is within his powers to fulfill all wishes.

Chapter 4

The Intelligences of The Lunar Sphere

Once the magician has become familiar with the zone girdling the earth to the extent that he is at least in contact with some of the principals, especially the masters of magic, only then should he proceed to contact the intelligences of the sphere of the Moon. This is achieved by mental travel or through a carefully prepared evocation, either on our physical world or

in the zone girdling the earth; or he may even strive to contact the intelligences of the Moon sphere directly. At this point the magician should take instructions from one of the many principals of the zone girdling the earth in regards to the Moon sphere, i.e. in order to control the Moon sphere he must undergo a certain amount of training.

When the magician undertakes his first journey to the Moon sphere, it is best if he is accompanied by a principal of the zone girdling the earth, provided that he is well-versed in rising to other spheres. A personal guide, a guru, can also introduce the magician to the Moon sphere by following the magician in thought during his mental travels or during evocative practice into the Moon sphere. A well-trained magician who has strictly followed the instructions in *Initiation into Hermetics* can proceed to the Moon sphere without an escort and without help, and he does not have to worry about encountering any dangers. In due time the magician becomes accustomed to the vibrations of the Moon sphere, which differ somewhat from the vibrations of the zone girdling the earth, the vibration of the physical world and the vibrations of the kingdom of the elements. As soon as the magician has overcome these initial difficulties he will be at home in the Moon sphere, just as in all the other spheres.

The Moon is the closest to our earth and, as a satellite, the Moon is completely dependent upon earth. Through mental travel, the magician will discover there are no living beings and no vegetation and therefore no human beings on the side of the Moon facing the earth. The Moon is surrounded by the Moon zone, which is called the Moon sphere by initiates, as the earth is surrounded by the zone girdling the earth. The Moon sphere, like the zone girdling the earth, is inhabited by countless beings of various ranks. It is not possible to list and describe all the beings of this sphere, because it would surpass the scope of this book. The initiates of the Moon sphere, like the initiates of the zone girdling the earth, have to fulfill various tasks for Divine Providence, and they are endowed with special authorities and powers. They also have the ability to release particular causes and effects directly in the Moon sphere and on our earth. Some intelligences of the Moon sphere have particular tasks to fulfill on other planets and in their respective spheres.

Some principals of the zone girdling the earth can already enlighten the magician about Moon magic. It does not have to be emphasized that the Moon, in its orbit around our earth, quickly passes through the various electromagnetic force fields and vibrations of its aura and the aura of our earth; yes, one could say that the Moon traverses directly through it and influences the existence and the destiny of planet earth.

A spheric magician can calculate the influence of the Moon in the four degrees of the ecliptic, i.e. the zone girdling the earth. Due to his knowledge of the laws of analogy, the spheric magician can likewise calculate the Moon's influence upon the zone girdling the earth and on our world. It is entirely at the discretion of the magician as to how he makes use of these influences. Spheric magic is not at all pure fantasy; instead, it is a very secretive knowledge and only the Kabbalah can be put on the same level.

Now I shall describe the 28 principals of the Moon sphere who exert the greatest influence upon the zone girdling the earth and on our physical world in all three planes of human existence. In many instances these intelligences are considered to be the rulers of the 28 Moon stations and they are well known to the Kabbalistic astrologer in a positive and a negative sense. There are 28 positive principals and 28 negative principals of the Moon sphere. The positive principals have the task of creating good causes and effects, whereas the negative principals do exactly the opposite. In order to prevent any misuse, I shall only describe the positive principals of the Moon sphere. If it seems to be desirable for the magician, he can then contact the negative principals on a temporary basis without having to risk his life or soul. Only very few initiates know the names and seals of the principals of the Moon sphere. All my statements are based on numerous personal contacts with all the beings and principals of all the spheres, which includes the beings and principals of the Moon sphere.

The 28 Principals Of The Lunar Sphere

Fig- 1: *Ebvap* - is the name of the first principal of the Moon sphere. One of his duties is to monitor the regularity of ebb and tide. *Ebvap* is an

excellent initiator into the electric and magnetic fluids and how they can be utilized in Moon magic. If the magician attentively follows the explanations of this principal and follows his instructions exactly, he will be able to accomplish almost miraculous things in the zone girdling the earth and on our physical world, i.e. in all three planes, the mental, astral and physical. This is accomplished with the help of the magnetic influences of the Moon in connection with the electric fluid of the earth. Besides that, *Ebvap* protects the magician with his subordinates from all unfavorable influences which could occur when he is working with the lunar influences. The first principal of the Moon sphere can give the magician information about many mysteries which to this very day are still unknown.

Fig. 2: *Emtircheyud* - is the second principal of the Moon sphere. He monitors the rhythm of our physical world. This principal has this rhythm produced in the causal world through the appropriate intelligences of the zone girdling the earth. The magician learns from this principal the laws of biorhythm and periodicity on our earth and also their utilization for mantic and magical purposes. The magician will also learn about the relationship of the nine-month pregnancy period to the Kabbalistic number nine, which is the number of the Moon and to which it has a special significance. The magician will also receive precise information in regards to the analogies of a woman's menstrual cycle in respect to the Moon, about periodicity, polarity and many other pertinent facts in this regard.

Fig. 3: *Ezhesekis* - is the third principal of the Moon sphere. The magician will learn from this principal how to secure good fortunes for himself and everything that is good in the Akasha Principle through the reciprocal influences of the Moon sphere. Since the influence of this principal is predominantly extended to the physical world, with his servants he helps the magician attain good fortunes and success in all his earthly undertakings.

Fig. 4: *Emvatibe* - is the fourth principal of the Moon sphere. He protects the magician from all acts of maliciousness and vengeance of those who are hostile. *Emvatibe* or his subordinates, which he gladly places at the disposal of the magician as *spiritus familiaris*, will disclose to the magician all secret plans of his enemies in advance, and all acts of vengeance and maliciousness. He also gives the magician advice on how he can protect himself from deceitful human beings. *Emvatibe's* spirit-servants possess the ability to stop all acts of vengeance at the onset. *Emvatibe* entrusts the mature magician with magical formulas, i.e. magical words, with which he can instantly paralyze any person, and if necessary entire groups of people. Indeed, these magical formulas will give the magician the power to kill. This does not require the presence of the magician; he can accomplish this even over great distances. The person for whom this is intended will die instantaneously of a heart attack. It should also be understood that these kinds of magical formulas can also cause temporary or lifelong paralysis. It should also be obvious that these formulas can only be entrusted to a magician who would *never* misuse them.

Fig. 5: *Amzhere* - is the fifth principal of the Moon sphere. This principal can secure for the magician the good graces and protection of high public figures, besides many other things. *Amzhere* will entrust the magician with simple Kabbalistic methods with which he will be able to melt even a heart made of stone, and turn an enemy promptly into a friend. He allows love and sympathy to emerge in anyone who is of interest to the magician. The magician can also make any person he wishes compliant.

Fig. 6: *Enchede* - is the sixth principal of the Moon sphere. *Enchede* gives rise to love in people who are not magically schooled, i.e. a man to a woman and vice versa. However, when it comes to a magically schooled magician he teaches him the mysteries of sexual magic as it applies to Moon magic. Besides that, *Enchede* instructs the magician how to load all kinds of talismans and amulets, which are prepared with a fluid condenser, in a magical manner through sexual magic with the influences of the Moon for various purposes, especially for the purpose of attaining love, sympathy, having strong attractive powers, popularity etc.

Fig. 7: *Emrudue* - is the seventh principal of the Moon sphere. Should a magically untrained person constantly wear the seal of this principal on his person, it will bring him good fortune and success and it will especially fulfill his earthly wishes. The seal must be made and engraved on a silver plate during the astrological time period of the seventh Moon station. When a magically schooled magician contacts this principal, *Emrudue* will disclose how he can realize all his wishes with the help of Moon magic, whether these wishes concern the mental, astral or physical worlds. *Emrudue* will help the magician attain good fortune and success and he will gladly place his subordinates as *spiritus familiaris* at the magician's disposal.

Fig. 8: *Eneye* - is the eighth principal of the Moon sphere. He is an outstanding authority of all diplomatic and political events. He can help a magician in this respect by assisting him in embarking on a political career and becoming successful in all diplomatic matters. Above all, this principal loves peace; that is why in times of war he stands beside anyone who pursues the highest ideals of peace, truth and justice. Any magician who pursues and is active in this respect can win any dispute, any war, with the help of this principal. It does not really matter in which manner these disputes or wars were conducted.

Fig. 9: *Emzhebyp* - is the ninth principal of the Moon sphere. He is a very special friend and protector of the ailing whose ailments were caused by the unfavorable influences of the Moon or the negative beings of the Moon sphere. These ailments are usually epileptic seizures, menstrual problems, obsession, possession, insanity, hysteria, Saint Vitus' Dance, somnambulism, and the like. This principal will instruct a magician how to cure these diseases with the help of Moon magic.

Fig. 10: *Emnymar* - is the tenth principal of the Moon sphere. It is the responsibility of this principal to monitor the entire duration of pregnancy and the birth of humans. Together with the appropriate principal of the zone girdling the earth, *Emnymar* sees to it that human beings will see the light of day i.e. will be born. That is why all gynecologists and

obstetricians, midwives and their assistants are under his influence. He also reveals to the magician how he can induce a painless delivery in a magical manner whenever the magician deems it necessary. He will also reveal, while the child is still in the mother's womb, whether the child is a boy or a girl. The magician can also find out from this principal the precise point in time for copulation during which a boy or girl can be procreated consciously. *Emnymar* is also the patron of all magnetopaths and those who are engaged in healing magnetism. He familiarizes the magician with various methods that concern the treatment of ailments with the help of the magnetic fluid. *Emnymar* also has very reliable healing remedies for venereal diseases. If the magician has a good relationship with this principal of the Moon sphere, he can learn a great deal from him.

Fig. 11: *Ebvep* - is the eleventh principal of the Moon sphere. With his methods, *Ebvep* gives the magician the opportunity of magically establishing respect and esteem for himself among individuals, regardless of their position. Furthermore, he teaches the magician to call forth phenomena that would cause horror and fear in any uninitiated person. Although it is not easy to contact this principal directly, a magically well developed magician should succeed. There is also another possibility: he can contact this principal under the guidance of a principal of the zone girdling the earth or his personal guru. Then the magician can discover for himself that this principal is an excellent initiator who can initiate him in phenomenal Moon magic.

Fig. 12: *Emkebpe* - is the twelfth principal of the Moon sphere. He is a great admirer of marital bliss and marital peace. Whatever concerns matters of good fortune, love and sympathy, this principal is somehow involved. He teaches the magician to fully enjoy the high ideals of love and to pass them on to people who are not trained in magic. The magician learns from this principal of the Moon sphere what a magical transmutation of love really is. *Emkebpe* entrusts the magician with the process of producing love amulets, which are loaded with the aid of Moon magic.

Fig. 13: *Emcheba* — is the thirteenth principal of the Moon sphere. He is an outstanding initiator of mummial magic, in as far as it is connected with the influence of the Moon. Therefore, the magician learns from this principal how to connect mummial magic with Moon magic, to work successfully with them and at the same time utilize the magnetic influence of the Moon. This principal instructs the magician in many magical practices, for example, a harmless manner in which astro-magical pacts can be established through mummial magic without the magician having to sell his body and soul. These kinds of astro-magical pacts are carried out with a mummy, where the magician with the help of a fluid condenser calls forth a great variety of effects without affecting himself personally in any way. In this case the magician does not leave any trace in the causal world or in the Akasha that could be detrimental to him personally. This principal has in his possession many other secrets in this respect, and any magician who is interested in and occupies himself with Moon magic would fare well to contact him.

Fig. 14: *Ezhobar* - is the fourteenth principal of the Moon sphere. This principal can be of benefit to the magician in that he can reveal the secret of how to easily develop within himself various occult and magical abilities with the aid of Moon magic, which he can also make use of in other spheres. At the same time the magician learns how to polarize powers and how to levitate himself, other human beings and objects in a very particular manner through Kabbalistic Moon magic by changing the polarity of gravitation. The magician will further learn how to properly interpret symbols that can be seen clairvoyantly in Moon magic. *Ezhobar* teaches the magician to understand and practically master, from a magical-Kabbalistic point of view, all the laws pertaining to the Moon sphere. *Ezhobar* is considered to be a fabulous initiator of Kabbalistic Moon magic.

Fig. 15: *Emnepe* - is the fifteenth principal of the Moon sphere. Any magician who contacts the intelligences of the Moon sphere should not neglect to contact this principal, because he can be initiated into many things which to this point are completely unknown to him. For example,

the magician will receive information regarding the kind of influence that the divine virtues have upon the beings of the Moon sphere as well as how the Akasha Principle has an effect in the Moon sphere directly and from there upon the zone girdling the earth. *Emnepe* gladly entrusts the magician with special methods. If the magician follows these methods, he will acquire the ability to read in the Akasha Principle with his mental body while in the Moon sphere and also work there magically. It is not possible to list all the advantages and details that are offered to the magician through an association with this principal. Therefore, it is at the discretion of the magician to contact him.

Fig. 16: *Echotasa* — is the sixteenth principal of the Moon sphere. The magician learns from this principal how to control and force the negative beings of the Moon sphere to absolute obedience, either through evocation or mental travel. *Echotasa* familiarizes the magician with various magical protective measures which not only protect him from any unfavorable influences but also help the magician to become a magical authority and to be respected by positive and negative beings alike. This principal is, in accordance with his character, a very good-natured intelligence who will be quite helpful in every respect to the mature magician, and will therefore reveal the secrets of Moon magic to him.

Fig. 17: *Emzhom* - is the seventeenth principal of the Moon sphere. Magical banishment is one of the peculiarities of Moon magic. Under the seal of secrecy, this principal can give a mature magician precise information on this subject by entrusting him with various Kabbalistic and magical formulas, i.e. banishment formulas. These formulas can be used for a wide variety of purposes. For example, *Emzhom* has in his possession banishment formulas that render any enemy instantly harmless and which prevent thieves from escaping so that they cannot take another step with their stolen goods. There also exist banishment formulas that immediately paralyze any attacker and make him completely lifeless, or banishment formulas that immediately eliminate any negative influence. The magician can also learn banishment formulas that render even the most rapacious wild animal immediately harmless, whether it be an animal of the air, land

or water. Besides these, *Emzhom* has an entire selection of banishment formulas which he can reveal to the magician. However, a magician will never make use of these formulas unless he is in grave danger. *Emzhom* is held in high esteem in the Moon sphere and all the beings of the Moon are in great awe of him.

Fig. 18: *Emzhit* - is the eighteenth principal of the Moon sphere. *Emzhit* familiarizes the magician with secret methods that allow him to become invisible with the help of Moon magic, Moon Kabbalah, the beings of the Moon and the Akasha Principle. Besides that, *Emzhit* instructs the magician about the laws of dematerialization and materialization, not only as far as the astral body is concerned, but also physical matter. This principal is considered to be the initiator of magical transmutation.

Fig. 19: *Ezheme* - is the nineteenth principle of the Moon sphere. He is the arch-initiator who thoroughly instructs the magician on all the influences of the lawfulness and analogy of the Moon and the Moon sphere so far as it concerns the zone girdling the earth and our physical world in all three planes, mental, astral and physical. He also teaches the magician how to practically utilize the knowledge that he has acquired through magic and the Kabbalah. The magician can gain much more knowledge and wisdom from this principal than he could ever imagine.

Fig. 20: *Etsacheye* - is the twentieth principle of the Moon sphere. He is an outstanding master of initiation, especially on the subject of ecstasy, ecstasy that is triggered through magic dances and appropriate rituals in connection with Moon magic and Moon Kabbalah. It is known to only a very few initiates that special powers and abilities can be developed through ecstatic dances and rituals, and this principal will point this out to the magician. The magician will learn how to control all the influences of the Moon sphere and how to get the positive and negative beings of the Moon under his control. It is a foregone conclusion that through this, the magician becomes an authority in the Moon sphere.

Fig. 21: *Etamrezh* — is the twenty-first principal of the Moon sphere. From this principal the magician will learn how to make himself firm and resistant with magical and Kabbalistic methods against all visible and invisible enemies, against all influences of the elements etc. The magician acquires what is known as magical untouchability. There is not one person on earth who would be able to attack and cause a magician harm when he works and is under the protection and guidance of this principal. Such a magician is safe from all persecution and all magical attacks. He is in a position to resist the greatest heat — he can walk through an immense fire without a single hair on his head being singed. The magician's body will become as hard as a diamond by following the appropriate methods that are entrusted to him by this principal. From a magical point of view, he has become invulnerable and is the consummate master over his life and death.

Fig. 22: *Rivatim* - is the twenty-second principal of the Moon sphere. He teaches the magician to fully and consciously understand the concept of time and space in the Moon sphere. This enables the magician to immediately transport not only his mental body but also his astral and even his physical body over great distances. A magician who entrusts himself to the guidance of this principal of the Moon sphere can safely walk on the surface of the oceans without sinking, and he can rise into the air and travel to wherever he wishes. In short, he can span any distance with his spirit, soul and physical body. Under these conditions, the concept of time and space begins to fade away for the magician, not only in the spirit but also in the astral and physical bodies, and matter in any respect is no longer an obstacle to him.

Fig. 23: *Liteviche* - is the twenty-third principal of the Moon sphere. A magician who gains the trust of this principal will be initiated into the greatest secrets of magic and the Kabbalah. As a result of this, he will have magical formulas at his disposal with which he can immediately calm the greatest ocean storms and hurricanes, annihilate entire armies, win wars etc. A highly ethical magician will certainly not dare to misuse these magical formulas which have been entrusted to him, for he would only

oppose the lawfulness and harm himself. Under the guidance of this principal the magician will attain such powers, not only in the Moon sphere, but also in the zone girdling the earth and on our physical world, which would be incomprehensible to a non-initiated person.

Fig. 24: *Zhevekiyev* - is the twenty-fourth principal of the Moon sphere. He is considered to be the alchemist of this sphere. The magician is initiated by this principal into the effectiveness of the elements on the Moon. Through the ability to control the electromagnetic fluid, the magician is taught the appropriate methods for alchemical transmutation of metals. Furthermore, *Zhevekiyev* will reveal to the magician the secret of true magical rejuvenation of the physical and astral bodies. And he will also explain the laws of life and the laws of death in the Moon sphere, while also taking into consideration the zone girdling the earth and our physical world. Every magician will welcome establishing contact with this principal, because it will offer him many advantages.

Fig. 25: *Lavemezhu* - is the twenty-fifth principal of the Moon sphere. It is the task of this principal to influence and control the world of plants. He reveals to the magician all the mysteries of life, germination and growth, and he teaches him how to control the plant kingdom through Moon magic. This will give the magician the ability to promote, accelerate or stop growth. With the help of Moon magic and certain Kabbalistic formulas, a magician who follows the instructions of this principal will be able to make an entire field, regardless of size, so fruitful that it by far exceeds any expectations, or he can also do the opposite and transform it into a desert.

Fig. 26: *Empebyn* - is the twenty-sixth principal of the Moon sphere. When a magician contacts this principal, he reserves the right to explain the causes and effects of the Sun and its light in a mental, astral and physical respect upon the Moon itself, the Moon sphere, as well as the effects of these influences upon the zone girdling the earth and also on our physical world, its mineral, plant and animal kingdoms. *Empebyn* will give the magician information about the influences of sunlight upon the

Moon and reflecting from there to our human body, in a mental, astral and physical respect, and *Empebyn* also teaches the magician how to use all this knowledge magically.

Fig. 27: *Emzhabe* - is the twenty-seventh principal of the Moon sphere. He teaches the magician about all those minerals on our earth that are analogously connected with the Moon itself and the Moon sphere. An association with *Emzhabe* can have great advantages for the magician, because he is a fabulous initiator when it comes to the mastery of Moon magic.

Fig. 28: *Emzher* - is the twenty-eighth and last principal of the Moon sphere. The magician learns from this principal how to completely control the Water element in the Moon sphere and on our physical world through Moon magic and the Kabbalah. Not only will the magician reach the level where he attains power over all living animals in the water, he will also become master over the temperature. A magician who works with this principal can be doused with boiling water without suffering any burns. Under *Emzher's* tutelage the magician will also be able to change boiling hot water into ice in the greatest summer heat.

This concludes the description of the 28 principals of the Moon sphere. The first time these principals are evoked, their seals must be drawn in white or in a silvery color. A magician who has already become master of the zone girdling the earth should not neglect to contact at least a few principals of the Moon sphere, because it will not be to his detriment; instead, it will offer him great advantages.

Chapter 5 The 72 Genii Of The Mercurian Zone

The Mercurian sphere is the next sphere that awaits the magician. The magician must pass through this sphere and learn to control it. In order to

withstand the influences and the vibrations of the Mercurian sphere, the magician must be able to completely control the influences and vibrations of the previous sphere, the Moon sphere. Besides the description of the individual genii of this zone, there are also some references made which will be of interest to the magician.

One of the greatest initiates before Christ was without a doubt the Egyptian high priest, Hermes Trismegistos. He left with his book of wisdom, which is known as Thoth, the highest knowledge known to mankind. It is also the most exalted knowledge that will ever be understood by humans on this planet. His *Tabula Smaragdina*, i.e. the Hermes Tablet, serves as proof of the macrocosmic and microcosmic laws of analogy. This knowledge, which is known as "Hermetic knowledge," was named after Hermes Trismegistos, although it has always been available only to those who have reached the level of maturity that is necessary for initiation. The book of wisdom, which was authored by this high initiate, originally consisted of 78 tablets, which later became commonly known as the 78 Tarot cards. In spite of the fact that in time these Tarot cards were degraded to mere gaming cards, the secret meaning of the Tarot is known to this very day to a chosen few.

A magician who meditates will discover that there is a certain connection between the 78 Tarot cards and the 72 genii of the Mercurian zone, whereas the 6 remaining cards are to be attributed as follows: 4 cards to the elements and 2 cards to polarity.

The first Tarot card is symbolic of the spiritual development of a human being. My first work, *Initiation into Hermetics*, contains a system that has been devised in a very precise manner, especially for this kind of development.

The second Tarot card refers to contact with the spiritual beings of all spheres. The practice of the procedure of how to contact these beings is explained and described in this book.

The third Tarot card refers to the cosmic language, which is the Kabbalah, about which I give a detailed account in my third work *The Key to the True Kabbalah*.

In accordance with the written records that are still available, Hermes Trismegistos was a representative of the highest knowledge. He

was a shining example of human intelligence with an enlightened intellect corresponding to the Mercurian sphere, because this sphere is ascribed to the immortal spirit and therefore it is also analogous to the immortal spirit.

Although the 72 genii of the Mercurian sphere are numerically in accord with the original Tarot cards, they are not represented, one after the other, by various Tarot cards. Instead, all 72 genii together form only a portion of the second Tarot card. It has already been mentioned that the entirety of spherical magic is represented by the second Tarot card. However, there is a very secret Kabbalistic key to the Mercurian sphere concealed in the numerical connection of the 72 genii with the 78 Tarot cards.

Many Kabbalists mistakenly consider the 72 genii of the Mercurian sphere as the *Shemhamphorasch*, which is the unspeakable name of God, composed of 72 letters. Rather, the *Shemhamphorasch* is the unspeakable name of God, as expressed through the four syllable-letters, YOD-HEH-VAU-HEH, the well known Tetragrammaton or Adonai.

True initiates and Kabbalists are well aware of the fact that nomenclatures which also have numbers affixed to them are numerical keys which refer to the proper use of the methods and directions given. The magician will find the details in *The Key to the True Kabbalah*, which deals with Kabbalistic mysticism and formula magic, i.e. the practice of Theurgy.

The Cosmic Order Of Precedence

The following represents a small overall view of the cosmic hierarchical order, which will also refer to the zone of Mercury and its sphere. It will familiarize the magician with the structure of our universe from a magical-Kabbalistic point of view, i.e. the Hermetic point of view.

Earth: Our physical world, with its three kingdoms, mineral, plant and animal, is the lowest of the spheres. The physical body of a human being has an analogous connection with these three kingdoms.

Moon: As a planet, the Moon influences all the liquids on our earth. However, the Moon sphere is also analogous to the astral body and the astral matrix of a human being. On the other hand, the zone girdling the earth also has an effect upon the vital energy of a human being.

Mercury: Mercury influences the gaseous state of our earth. The mental body of an individual is subject to the Mercurian sphere.

Venus: As a planet, Venus influences the fruitfulness of our earth in the plant and animal kingdoms. On the other hand, the Venusian sphere is responsible for the sympathy, love and reproduction of mankind.

Sun: As a planet, the Sun influences the physical life on our planet in all three kingdoms, whereas the sphere of the Sun maintains the life of the mental, astral and physical bodies through the individual matrices.

Mars: The influencing of all powers, forces or energies in all three kingdoms is subject to Mars. As a planet, Mars has the greatest effect in the animal kingdom and on human beings in the form of self-preservation, i.e. survival instinct, whereas the Martian sphere awakens the impulse and propensity for life within a human being. The Martian sphere affects one's character, attributes, and all energies, powers and abilities.

Jupiter: As a planet, Jupiter has an effect on harmony and lawfulness, whereas the sphere of Jupiter controls the karmic evolution and righteousness or fairness in a person, guides him on his path to perfection and in his endeavor to strive for the highest in accordance with his maturity.

Saturn: On our earth, Saturn, as a planet, has an effect upon the destiny of all three kingdoms, mineral, plant and animal. In its most subtle form here on earth, Saturn is known as ether. On the other hand, the Saturnian sphere controls the destiny of human beings, also known as karma. Humans are indebted to this sphere for its greatest influence, which is the gift of intuition by which Divine Providence reveals Herself in accordance

with the individual's maturity. Divine Providence also expresses Herself in the conscience of those who are not magically schooled.

Uranus: The planet Uranus is responsible for magical development on our earth, whereas the Uranian sphere allows human beings to recognize all the phenomena of magic.

Neptune: Neptune keeps the cosmic order of precedence of planet earth in equilibrium. Human beings are indebted to the influence of the Neptune sphere, which gives mankind the knowledge of the path of perfection, but also the knowledge of the cosmic language, i.e. the Kabbalah.

Only the Divine Light, the incomprehensible and the indescribable, is beyond these spheres, and that is what we call Divine Providence. In our cosmic order of precedence there is nothing higher.

In the Kabbalah the cosmic order of precedence with all its influences is known as the Kabbalistic Tree of Life. My third work, *The Key to the True Kabbalah*, contains more details and also describes the practice of the Kabbalah.

Going back for a moment to the Mercurian zone, let me reiterate that the Mercurian sphere is analogous to the mental sphere of human beings. That is why the genii of the Mercurian sphere exert the greatest influence upon the spirit, i.e. the mental body, of a human being. If, for example, a genius of the Mercurian zone wanted to have an effect upon the astral sphere of a human being, he would have to make the effort and assert his influence in accordance with the laws of analogy by way of the Moon sphere and then the zone girdling the earth. Even a magician would have to follow the same laws of analogy. The 72 genii of the Mercurian zone are the subject matter in many Kabbalistic works; however, they are depicted as independent genii without any affiliation to a particular sphere. The true significance of the 72 genii of the Mercurian zone was not known to any of the many authors of these writings, nor were any of them in touch personally with the genii. Although the names of the genii are correct, there are great differences in the drawings of the seals which

were published, so that it is doubtful whether they were ever passed on in their original form.

In order that we do not have to be satisfied merely with assumptions, and to save time for any additional explorations, I have personally contacted all 72 genii of the Mercurian zone. As a result of that, I can now provide the magician with their true seals and a short description of their spheres of influence. You will notice that the seals of the genii also have some letters; these letters contain secret keys and these keys will be explained to the magician by the particular genius when he contacts him. At the first evocation, the seals of these genii are generally drawn in yellow. However, in talismanology it is important that the seals be reproduced in the colors as depicted in this book. Sometimes it occurs that individual genii request that their seals be drawn in another color, which the magician must honor under all circumstances.

The 72 Genii Of The Mercurian Zone

Fig. 1: *Vehuiah* - is the name of the first genius of the Mercurian sphere. From this genius the magician will learn how to attain an iron will and make his belief as solid as a rock, in order to increase his powers of conviction to such a degree that he can perform absolute miracles. The magician can also find out from this genius in which manner he can easily and quickly attain magical abilities of a special kind.

Fig. 2: *Jeliel* - is the name of the second genius of the Mercurian sphere. He initiates the magician into the mysteries of sympathy and love. Since he has all the secret mysteries of sexual magic under his control, he is prepared to reveal them at any time to a mature magician. Through contact with this genius the magician learns how to change animosity into friendship, awaken and increase love in a magical manner in a man and in a woman and, should it prove necessary, have love subside again, and how to become a consummate master of love. The magician will also be able to prompt thieves to return stolen goods, banish murderers and criminals in

various ways, cause and stop earthquakes, understand, master and speak every language in the world through special methods, attain esteem and respect, power and wealth, and also have unworthy people lose their reputations and wealth. Contact with this genius assures the magician of many advantages.

Fig. 3: *Sitael* - is the name of the third genius of the Mercurian sphere. He is an authority on the subject of hypnosis, suggestion and spiritual telepathy. Through this genius a magician can attain the ability to become absolute master over man and animal, namely through deception, illusion etc. In addition, the magician will learn the art of easily reading the past, present and future in the Akasha Principle.

Fig. 4: *Elemiah* - is the name of the fourth genius of the Mercurian sphere. This genius teaches the magician how to become master over his own destiny and also how to be in control of the destiny of any person or animal. Furthermore, the magician learns to load magical words through Kabbalistic methods and to transfer them into the Akasha Principle, in order to attain the desired influence in the mental, astral and physical worlds, and to contact the departed through various methods of passive communication.

Fig. 5: *Mahasiah* - is the name of the fifth genius of the Mercurian sphere. With special Kabbalistic methods he teaches the magician how to completely control the elements and to produce all kinds of phenomena with very little effort, to successfully treat incurable diseases with magic and Kabbalah, to understand the laws of analogy of the macrocosm and microcosm and derive profound wisdom therefrom.

Fig. 6: *Lelahel* - is the name of the sixth genius of the Mercurian sphere. As the initiator of the sexual mysteries, he teaches the magician to load things magically with the aid of sexual magic. This genius is especially fond of talismans and amulets, which are loaded through love magic. He directs the magician's attention to all aids that can be used for this put-pose. He gives the magician detailed information about all fields of

knowledge on our earth. He teaches the magician how to produce talismans for good luck and protection in a very particular way. This genius is well disposed towards all artists, and should the magician be an artist, then he will be especially inspired by this genius.

Fig. 7: *Achaiah* — is the name of the seventh genius of the Mercurian sphere. He teaches the magician to effortlessly remove any obstacles, how to quickly advance in magic, to change enemies into friends, how to make friends, to call forth love and how to read the destiny of individuals and of entire nations in the Akasha Principle.

Fig. 8: *Kahetel* - is the name of the eighth genius of the Mercurian sphere. He teaches the magician how to control the electromagnetic fluid through the magic of the elements, so that the magician can call forth various kinds of phenomena in nature. The magician also learns from this genius how to influence the growth of plants through the electromagnetic fluid in a positive and negative manner. This genius entrusts the magician with certain magical words, i.e. magical formulas, which he can utter in order to cause and stop rain, snow, thunderstorms, hail etc.

Fig. 9: *Aziel* — is the name of the ninth genius of the Mercurian sphere. He teaches the magician about divine justice and divine mercy, and he also shows the magician the extent of effectiveness of these two divine virtues on all planes and spheres. Under the guidance of this genius the magician learns to reconcile enemies, to call forth love and make peace. The magician may also learn how to protect himself in a magical manner from his greatest enemy and his attacks, and how to acquire honor, wealth and fame. The magician receives from *Aziel* information about everything that is under the surface of the earth, whether hidden treasure, metals or subterranean waters.

Fig. 10: *Aladiah* — is the name of the tenth genius of the Mercurian sphere. He teaches the magician about the occult anatomy of a human being, about harmony and disharmony, and he teaches him how to protect himself Kabbalistically from disharmonious influences. Furthermore,

he teaches the magician how to determine the causes of ailments and successfully treat any kind of ailment. *Aladiah* is a very good initiator of chemistry and alchemy and of magic and Kabbalah. He instructs the magician how to use powers and plants for various kinds of magical practices.

Fig. 11: *Lauviah* — is the name of the eleventh genius of the Mercurian sphere. He entrusts the magician with banishment formulas which allow the magician to control severe storms, and to control and banish enemies. As an initiator, *Lauviah* instructs the magician in warfare. He also instructs the magician in which manner he can become an authority in magic and how he can acquire honor and fame. This genius helps the magician solve the most difficult problems with amazing ease.

Fig. 12: *Hahaiah* - is the name of the twelfth genius of the Mercurian sphere. As the initiator of the laws of analogy, he teaches the magician the language of all symbols, even to completely comprehend and therefore correctly explain the most complicated symbols and also how to properly express any idea in the form of symbols. He shows the magician how to solve the most difficult problems in the Hermetic sciences and he reveals profound truths and secret mysteries which to this day are only understood by very few magicians. This genius is also an excellent initiator in magic and Kabbalah. On account of his powers he can turn the greatest foe into a friend and strengthen the bond of love between friends, etc.

Fig. 13: *Jezelel* - is the name of the thirteenth genius of the Mercurian sphere. He helps all authors and artists by inspiring them in their artistic endeavors, and he also helps them to achieve sweeping successes. He shows the magician ways that allow him to develop a talent for eloquent speech. After having awakened and developed the talent to articulate, he helps politicians to climb the ladder of political success and reach the top. This genius has at his disposal particular methods that lead to a clear intellect and a good memory and which allow the magician to acquire an excellent perceptiveness and a talent for repartee in every respect. Through *Jezelel* the magician has the possibility to obtain the good graces

of personalities in high positions and to be successful in love affairs, to discover the secret plans of his enemies, and so on.

Fig. 14: *Mebahel* - is the name of the fourteenth genius of the Mercurian sphere. This genius allows wars to be won and realizes plans for peace. He inspires politicians and allows them to realize their plans. As a special friend of justice, this genius is a protector of injustice and in legal matters or matters of the courts he helps to achieve justice. He helps prisoners who are innocent get out of jail. The magician learns from this genius the art of mind reading. Furthermore, the magician will learn to detect and control his pursuers and enemies.

Fig. 15: *Hariel* - is the name of the fifteenth genius of the Mercurian sphere. *Hariel* is an outstanding initiator of occult philosophy, of magic and the Kabbalah. In the Mercurian sphere he is an initiator of evocation. He gives the magician the means to protect himself against the negative beings of the Mercurian sphere. *Hariel* teaches the magician to make use of the influence of the Mercurian zone inductively and deductively in all three planes of our existence. As a great friend of peace, this genius gives rise to circumstances that bring about peace, as it becomes necessary. Should the magician require the protection of personalities in high positions, this genius will be able to secure this for him.

Fig. 16: *Hakamiah* — is the name of the sixteenth genius of the Mercurian sphere. He helps the magician through occult means to acquire honor, fame, high esteem and wealth. Should the magician request it, *Hakamiah* will secure him the love of women and entrust him with methods on how he can successfully treat women who suffer from infertility, and he will also give the magician the appropriate amulets for this purpose.

Fig. 17: *Lanoiah* — is the name of the seventeenth genius of the Mercurian sphere. The magician learns from this genius how to view the past, present and future in the Akasha Principle, in particular all technological inventions. Various new inventions in technology, chemistry and electricity have been made on account of the inspiration of this genius. He helps

musicians and composers through intuition to achieve great successes in their art as well as with the audiences. *Lanoiah* is considered to be an excellent initiator of sound magic. The magician will find in *Lanoiah* a teacher of cosmic metaphysics.

Fig. 18: *Kaliel* - is the name of the eighteenth genius of the Mercurian sphere. This genius is an outstanding initiator of high magic and Kabbalah. A magician who contacts this genius will achieve great things through him. For example, he will receive magical formulas which the magician has only to utter should the situation demand it, whereupon a Mercurian being will momentarily come to his aid. In magic these formulas are known as the "magical-Kabbalistic distress call." However, a magician will only make use of these magical formulas in cases of great danger, because he can completely annihilate his enemies in an instant with such a distress call. *Kaliel* instructs the magician about the various kinds of formula magic, for example, how mental, astral and physical invisibility can be achieved through the appropriate magical formulas. Furthermore, the magician will learn how to dematerialize himself mentally, astrally and physically and become visible again at a distant location. *Kaliel* teaches the magician to span time and space and become the consummate master in the Akasha. Should the magician request it, *Kaliel* will point out all the herbs and precious gems and stones that are necessary for magical knowledge. He will also instruct the magician how to use these herbs and precious stones as fluid condensers in alchemy, and how to load the stones magically. The magician will also find in this genius a friend, a helper and an advisor in every respect.

Fig. 19: *Leuviah* — is the name of the nineteenth genius of the Mercurian sphere. The magician learns from this genius how to attain a high level of intelligence, an excellent memory and fabulous powers of judgement. Should a magician make a mistake in his dealings or actions, this genius will help him to correct his mistake. Furthermore, the magician will learn how to awaken and reinforce love in men and women, friend and foe through magical-Kabbalistic methods.

Fig. 20: *Pahaliah* - is the name of the twentieth genius of the Mercurian sphere. This genius instructs the magician about the lawfulness of the macrocosm and microcosm, initiates him into the evolution of human beings, and explains the actual value of asceticism and magical equilibrium. Furthermore, he explains to the magician the synthesis of all religious systems that exist on our earth from the Hermetic point of view, so that the magician is able to distinguish the chaff from the wheat. Furthermore, *Pahaliah* gives the magician the opportunity to be cognizant of the various effects which the divine virtues have in all three planes.

Fig. 21: *Nelekael* - is the name of the twenty-first genius of the Mercurian sphere. *Nelekael* is an outstanding initiator of the entire Hermetic sciences. He helps occult authors in that he gives them plenty of inspiration and he also bestows upon them a good imagination. He provides the sincere seeker of truth with the appropriate study material and he creates the opportunity for such a person to come into contact with a real teacher of magic, i.e. a guru. *Nelekael's* methods, instructions and formulas provide protection from negative influences of any sphere. This genius gives precise information about the magical powers of herbs and precious stones which are of particular importance for magic, Kabbalah and alchemy, and he also gives precise information about the effectiveness of the Akasha Principle and provides the method of how to read in the Akasha Principle.

Fig. 22: *Jeiaiel* - is the name of the twenty-second genius of the Mercurian sphere. He helps the magician attain wealth and high esteem through magic and Kabbalah, and he allows the magician to become famous, provided that he harbors such a wish. At work and while traveling, he ensures success and entrusts the magician with protective means which safeguard him from accidents. A talisman that is made and worn in accordance with the instructions given by this genius will protect anyone from injustice and accidents. Should the magician be an inventor, he will find in this genius a fabulous initiator, besides which he will show the magician anything in the past, present and future, should it be of interest to him.

Fig. 23: *Melahel* - is the name of the twenty-third genius of the Mercurian sphere. *Melahel* entrusts the magician with Kabbalistic formulas that protect him from any weapon. Amulets that are made in accordance with the instructions of this genius protect the wearer from ambush, muggings and assaults while traveling. Furthermore, this genius has Kabbalistic formulas at his disposal which momentarily extinguish any large blaze, and whoever is in possession of these Kabbalistic formulas will be able to endure the greatest heat or fire without singeing one single hair. This genius is also well-versed in phytotherapy, i.e. healing with herbs; hence, he can give the magician excellent herbal remedies, for example, a blend of herbs and the proper dosages for treating diseases.

Fig. 24: *Hahuiah* - is the name of the twenty-fourth genius of the Mercurian sphere. The magician receives from this genius banishment formula to control even the most dangerous animals, to influence thieves to return stolen goods, to have murderers confess their shameful deeds, etc. A single magic word will instantaneously place a murderer into a state of complete paralysis. This genius is an excellent initiator in magic and Kabbalah, and he familiarizes the magician with the various magical arts and entrusts him with methods that allow him to awaken and unfold the talent of eloquent speech in other persons. This genius also helps to win back honors and dignities that were lost. Since this genius is well-versed in formula magic, he has at his disposal the most multifarious formulas, i.e. protective formulas. Some formulas regarding Kabbalistic mysticism I shall disclose to the reader in *The Key to the True Kabbalah*.

Fig. 25: *Nith-Haiiah* - is the name of the twenty-fifth genius of the Mercurian sphere. *Nith-Haiiah* is the greatest arch-initiator of the Mercurian sphere as far as magic and the Kabbalah are concerned, and he also strictly protects all the secret mysteries. He makes certain that not one single immature person is given the *abhisheka*, i.e. the knowledge or cognizance of magic and the Kabbalah. However, he initiates a mature magician into the most profound mysteries of these subjects. He also makes it possible for the magician to recognize the most profound secrets of the cosmic order of the worlds, and the magician will learn how to make practical use

of these laws. The magician will find in this genius an arch-initiator of all knowledge, as well as the greatest wisdom that can be made available to a human being. *Nith-Haiiah* is the guardian of all magicians on our earth.

Fig. 26: *Haaiah* - is the name of the twenty-sixth genius of the Mercurian sphere. As the guardian of justice, he will allow a magician who is in contact with him to win any court case as long as the magician is within his rights. *Haaiah* is a friend of high diplomacy and he will help a magician attain a high position in this field, provided that the magician belongs to the diplomatic profession. The magician will also find out from this genius the manner in which he can attain the good graces of personalities in high positions, how he can attain knowledge and wealth, and how to respond to his opponents in order to reveal all treason, all secret talks, plans and undertakings.

Fig. 27: *Jerathel* - is the name of the twenty-seventh genius of the Mercurian sphere. This genius can bestow upon the magician an excellent talent for languages and can also secure for him the favor of friend and foe. He allows the magician to view, in the Akasha Principle, what his opponents have in mind and how he can protect himself from them. For this purpose he entrusts the magician with various kinds of banishment formulas. Should the magician be engaged as an author, he can help him become famous by bestowing upon him an excellent perceptiveness; or he can show him how this can easily be attained.

Fig. 28: *Seeiah* - is the name of the twenty-eighth genius of the Mercurian sphere. *Seeiah* can entrust the magician with power formulas which, when employed, will cause thunder and lightning, cause and stop severe thunderstorms, and cause or extinguish severe fires, even at the greatest distance. The magician may even choose the location. He can destroy entire cities, or he can protect cities and houses that they remain untouched, for instance, in times of war. No one ever need worry about any misuse of these formulas, because never will the mysteries be released to an immature person. A magician who is in contact with this genius does not have to worry about anything because he is under special protection.

Fig. 29: *Reiuel* — is the name of the twenty-ninth genius of the Mercurian sphere. He is the genius who makes the greatest truths accessible and understandable to the magician. Furthermore, *Reiuel* makes the magician aware of the plans of his enemies, whether they be visible or invisible, and he gives him advice as to how he can protect himself from them and how he can change their minds and make friends out of them. This genius is prepared to reveal many secrets to the magician which have remained undisclosed to this very day. The magician can also receive from this genius information about the cosmic hierarchy and the reciprocal effect of its powers.

Fig. 30: *Omael* - is the name of the thirtieth genius of the Mercurian sphere. He is a great friend of the animal kingdom. Consequently, he can give the magician many remedies with which he can successfully treat sick animals. This genius is also well disposed toward physicians, in particular gynecologists and surgeons, and should this be a magician's profession he will bestow upon him excellent skills and will also initiate him into occult anatomy and medicine. *Omael* is also well-versed in chemistry and alchemy, and the magician can profit greatly from this genius in this field of endeavor. *Omael* gives the magician detailed information about prenatal education. A magician who is in contact with this genius will never suffer from any plight or grief, and he will always feel the favorable influence of his guardian.

Fig. 31: *Lekabel* - is the name of the thirty-first genius of the Mercurian sphere. He is an initiator and therefore he initiates the magician into love magic and all sexual mysteries. Besides that, *Lekabel* can teach the magician Kabbalah and talismanology, and how to acquire various magical abilities through the Akasha Principle or by utilizing light, for example, clairvoyance, invisibility etc. The magician will also find in *Lekabel* an excellent teacher of alchemy. Should the magician follow the instructions of this genius, he will be able to prolong his life at his discretion. There are many more advantages which present themselves to the magician by being in contact with this genius of the Mercury sphere; for example, the magician can become wealthy after this genius allows him to discover

valuable treasures under the earth. The magician will learn in a magical manner how to coerce thieves to return stolen goods or else give themselves away. The magician will also be entrusted by this genius with methods whereby he can develop the talent to become a fabulous orator etc.

Fig. 32: *Vasariah* - is the name of the thirty-second genius of the Mercurian sphere. The magician finds in him a multifarious initiator and guardian whom he can summon at any time. He helps the magician to attain his rights; *Vasariah* will urge thieves, robbers and liars to tell the truth. *Vasariah* has the ability to bestow upon the magician the talent to become an eloquent speaker and can also teach him the Kabbalistic manner in which these talents can be obtained. In instances of severe danger, *Vasariah* can provide the magician with power formulas or power words, i.e. magical-Kabbalistic formulas, which will render even the greatest assailant harmless. This genius can also instruct the magician in astrophysics, space magic and the Kabbalah as well as in all magical arts. He can also instruct artists in their given fields. He will entrust to the mature magician magical power formulas that will make him invisible and invulnerable to any type of weapon.

Fig. 33: *Jehuiiah* - is the name of the thirty-third genius of the Mercurian sphere. This genius can instruct the magician on all earthly sciences. Should the magician have to undergo any examinations, this genius will help him to pass them successfully. He will also show the magician all the occurrences of the past, present and future, and make it possible for him to recognize his enemies. *Jehuiiah* teaches him how to turn animosity into friendship, awakens love in men and women, and reinforces love between friends. Furthermore, *Jehuiiah* teaches the magician the art of levitation, i.e. how to make practical use of levitation from the magical point of view. He teaches the magician how to dematerialize and materialize bodies and objects, and he also instructs him how to master space magic. *Jehuiiah* makes the most profound truths accessible to the magician and, when it comes to a very difficult magical problem, *Jehuiiah* will provide the magician with the solution through inspiration.

Fig. 34: *Lehahiah* - is the name of the thirty-fourth genius of the Mercurian sphere. The magician will receive power formulas from this genius that allow him to calm storm spirits, whereby he gets these spirits under his control. He will also become the master over lightning, thunder, and storms on land and water. Should the magician undertake a voyage while under the protection of this genius, the ship will pass through the greatest storms and arrive safely in the harbor. The magician will achieve great deeds while under the guidance of this genius. Upon the magician's special request, *Lehahiah* will initiate him into the most profound divine mysteries and will also entrust the magician with many secrets in magic and Kabbalah, so that tremendous possibilities will unfold for him.

Fig. 35: *Kevakiah* - is the name of the thirty-fifth genius of the Mercurian sphere. This genius will show the magician ways to completely gain control over the most dangerous influences of negative beings. He turns the magician's fiercest enemy into a friend, and wherever there is a yearning or peace, he makes peace — and that applies to individuals as well as nations. Should the magician request it, *Kevakiah* will help him attain honor and wealth.

Fig. 36: *Menadel* - is the name of the thirty-sixth genius of the Mercurian sphere. He is an excellent initiator of synthetic astrology. He will teach a magician how to practically utilize astrological knowledge in spagyric healing and alchemy. He will teach him at which time and for what purpose to make and to load talismans. He will also teach the magician in which manner the desired powers can be banished into precious gemstones through magic and the Kabbalah. In addition, he will give the magician instructions as to the exact time to gather herbs, how to prepare them for healing purposes and magical practices. This genius also has the ability to set prisoners free. It does not matter how the prisoner is incarcerated or where the prison is located. The prison release takes place in a magical manner either by influencing the guards to leave the prison doors open or else by having the prisoner set free through a legal procedure of pardon. *Menadel* provides the magician with good fortune in

his chosen profession, with the good graces of personalities in high positions, and a whole array of other things.

Fig. 37: *Aniel*- is the name of the thirty-seventh genius of the Mercurian sphere. He is a friend of poets, dramatists, composers and everything that is connected with the arts. A magician who has an inclination towards the arts can count on this genius' support. The magician can become acquainted with all the sciences on earth, and he can also be initiated into many magical arts. *Aniel* will reveal to the magician the most profound secrets in nature, the entire occult philosophy and the most secretive initiation mysteries in magic and the Kabbalah. *Aniel* awakens in the magician the talent to translate these high mysteries into an intellectual language.

Fig. 38: *Haamiah* - is the name of the thirty-eighth genius of the Mercurian sphere, and is very well liked in that sphere. He willingly opens to a mature magician all spherical treasures, i.e. he reveals the most profound wisdom through which he leads the magician to the greatest and highest bliss. He helps the magician to make his earthly existence bearable by strengthening his health and providing him with contentment, good fortune and a good reputation. This genius can fulfill any wish the magician might have.

Fig. 39: *Rehael* - is the name of the thirty-ninth genius of the Mercurian sphere. He is a very special initiator of alchemy and occult anatomy. The magician can learn how to prepare the Stone of the Sages through the wet process and the dry process for the purpose of impregnating and rejuvenating the astral and physical bodies. Through this, the magician is given the possibility of prolonging his life as long as he wishes. *Rehael* is a great friend of children and he sees to it that people or parents who love children have a large family. When their children have ailments, he gives the parents or others precise information and he willingly provides them with all the help they require. Whenever the magician requests it, this genius will kindle love and loyalty in those people whom he selects.

Fig. 40: *Ieiazel* — is the name of the fortieth genius of the Mercurian sphere. Should the magician request the release of someone from prison or the rescue of someone from an enemy, he should turn to this genius. *Ieiazel* will support the magician either through direct intervention or by having his subordinates influence those people who have it within their powers to release or liberate those who are imprisoned. The magician will learn many things from *Ieiazel*: for example, how to dematerialize objects at great distances and materialize them again, and how to influence humans, animals and matter itself through element magic. In addition, he will learn how to determine the past, present and future of any thing or any person, how to turn enemies into friends, how to cause and stop thunderstorms with power formulas with which he is entrusted, and how to eliminate any emotional (psychic) disharmony or melancholy with magical formulas etc. This genius is well disposed towards all artists, and he helps them through inspiration to achieve success and makes them well liked by their audiences. The same applies to people who are occupied with publishing books and written works.

Fig. 41: *Hahahel* - is the name of the forty-first genius of the Mercurian sphere. This genius confers success in warfare and allows mankind to come up with new inventions in this field of endeavor, and he helps to discover the plans and projects of one's enemies. Whenever it is necessary, this genius will place the appropriate power formulas at the disposal of the magician to annihilate armies, or to cause and stop thunderstorms. In addition, the magician will learn from *Hahahel* how to raise his energy to an amazing level, how to become invulnerable, and how to recognize the effectiveness of the Akasha Principle in the mental, astral and physical worlds. The magician will be able to increase his magical powers to the highest level by using the methods he receives from this genius, as well as learning how to increase his belief and persuasiveness to such an extent that he will be able to perform miracles.

Fig. 42: *Mikael* - is the name of the forty-second genius of the Mercurian sphere. In order to get his enemies under his control, the magician can receive from this genius magical-Kabbalistic formulas with which he will

be able to discover and thwart his enemies' plans. The magician will also learn how to bedazzle his enemies through magic and, through subterfuge, have his enemies do as he wishes. This genius helps politicians and diplomats to embark on a successful career, and in addition he bestows upon them the gift of intuition and premonition.

Fig. 43: *Veubiah* - is the name of the forty-third genius of the Mercurian sphere. The magician learns from this genius how to see through his enemies' schemes and how to thwart all their plans which are directed toward him. On the basis of special magical methods which the magician will receive from this genius, he will learn how to become a complete master over his enemies. Furthermore, he will learn how to make talismans which will protect a soldier from annihilation during an offensive attack in a state of war, and he will also learn through magic and Kabbalah how to heal the worst wounds in a matter of a few moments, and many other things.

Fig. 44: *Ielahiah* - is the name of the forty-fourth genius of the Mercurian sphere. This genius entrusts a magician who is in contact with him with special Kabbalistic formulas with which he can make the blind see, the deaf hear and liberate the insane from their unfortunate state. *Ielahiah* also gives the magician the appropriate instructions to transfer objects over the greatest distances, either by spiritual beings or through dematerialization and materialization. He also teaches the magician how to read correctly in the Akasha Principle, and furthermore to be successful in every respect and realize all wishes for himself and other people.

Fig. 45: *Sealiah* - is the name of the forty-fifth genius of the Mercurian sphere. This genius teaches the magician how to recognize all those who are engaged in sorcery and witchcraft and who evoke negative spiritual beings. *Sealiah* gives the magician methods that enable him to render any attacker or aggressor harmless. The magician can either prevent any hostile plans against himself or he can cover his enemies with a so-called magic cap, which does not permit any magical experiments against him to succeed. *Sealiah* will disclose to the magician the magical method of how a

magic cap is made, one which no black magician can penetrate. As with other genii from this sphere, the magician can find out power formulas from *Sealiah* that, when uttered, will cause severe earthquakes which can completely destroy entire cities. However, these kinds of power formulas will never be entrusted to a magician who is ethically undeveloped; therefore there is no danger that these formulas will ever be misused. It is obvious that the magician is master over land and water. He can force thieves to return stolen goods, he can humble the arrogant and prideful, he can help human beings that have been wronged to attain their rights. All these things are feasible for a magician with the help of this genius. *Sealiah* will also allow the magician to become master over this earth.

Fig. 46: *Ariel* - is the name of the forty-sixth genius of the Mercurian sphere. This genius can bestow the gift of prophecy upon the magician. He can guide the magician so that he will completely control the Akasha Principle in regards to viewing the past, present and future, and he will also teach the magician how to load volts, and many other things. Should it be the magician's wish to become wealthy, provided he has a good reason, then this genius will assist him in finding all the treasures on our earth. Not only will *Ariel* do that for the magician, he will also familiarize him with the greatest secrets of nature and the greatest mysteries of life, for example in which manner dreams can arbitrarily be called forth over the greatest distances, how precious stones can be loaded with particular powers, and how any kind of elementary can be created with magical-Kabbalistic methods. *Ariel* can also make it possible for the magician to contact positive beings of other spheres and he can also instruct him in talismanology and other magical arts, which at this point are unknown to the magician.

Fig. 47: *Asaliah* - is the name of the forty-seventh genius of the Mercurian sphere. This genius instructs the magician in the laws of justice and lawfulness and how to recognize them and also to understand them, i.e. he teaches the magician the art of staying constantly in equilibrium in respect to the worldly and the spiritual laws. Besides that, he can teach the magician how to understand the most profound truths. He can show the

magician the past lives, the present life and future of any human being in the Akasha. *Asaliah* will gladly familiarize the magician with special methods with which this ability can be developed in a human being. There is no doubt that this genius will help the magician to attain his rights. He can also give rise to love among human beings, strengthen love between friends, change animosity into friendship etc. *Asaliah* can help the magician attain the good graces of personalities in high positions.

Fig. 48: *Mihael* - is the name of the forty-eighth genius of the Mercurian sphere. This genius is considered to be the teacher of alchemy. His particular field of endeavor is transmutation, i.e. the transmutation of metals, and he can instruct the magician on this subject in detail. *Mihael* will disclose methods to the magician with which he can change the oscillations of the electrons of any metal and change even the most inferior metal into gold. One will also learn to work in the exact opposite mode, for example to change the gold and silver of a greedy person into lead or iron through magic and Kabbalah. With this method the magician can also change common stones into precious stones. From this same genius, the magician can learn how to increase and decrease love and passions in men, how to create an atmosphere where human beings have to do whatever the magician wishes them to do, how to eliminate infertility in women, how to make peace, and how to create unity and faithfulness between husband and wife so that no power on earth can separate them except death.

Fig. 49: *Vehuel* - is the name of the forty-ninth genius of the Mercurian sphere. The magician learns from this genius every kind of prophecy from the most simple to the most consummate, namely reading in the Akasha. Not only will the magician become acquainted with these methods, he will also learn how to master them himself. Furthermore, the magician will learn how to increase his consciousness so that he will be able to transfer it anywhere he wishes. He will learn how to immediately read any person's mind, and find out from that person's aura anything he wishes to know about his character in the wink of an eye, regardless whether that person is friend or foe. This genius can teach the magician every method

regarding influence. Contact with this genius offers the magician the opportunity to enjoy his life without worries and in peace.

Fig. 50: *Daniel* — is the name of the fiftieth genius of the Mercurian sphere. This genius enables the magician to look into Divine's Providence's workshop and understand the lawfulness and activities and effects of the Akasha Principle. *Daniel* also gives the magician the opportunity to comprehend the effectiveness of the divine virtues, which knowledge enables him to influence the vibrations of love and compassion within himself. Consequently, this will place the magician into a state of bliss, and only one who has been under the guidance of this genius will experience this state. There are also other advantages that arise from having contact with this genius, for example, the magician learns how to distinguish right from wrong or justice from injustice, how to develop good judgment, and how to act prudently in all matters. He will learn to be successful as an author, attain the excellent talent of eloquent speech, attain the talent for repartee, attain the most profound intuition, and recognize the true philosophy in every religious system. This genius will always give the magician the appropriate intuition in critical situations.

Fig. 51: *Hahasiah* - is the name of the fifty-first genius of the Mercurian sphere. He is an arch-initiator of Hermetic knowledge. This genius will give the magician correct information about magic and the Kabbalah, and he will also teach him astrophysics, astrochemistry and alchemy. In addition he will teach the magician to elevate his spirit to the various planes and spheres and to act consciously in those spheres. On the basis of special methods that the magician receives from this genius, he will be able to make his mental, astral and physical bodies invisible. Furthermore, the magician will be able to change particular causes in the Akasha Principle in order to avert the consequences. There are also additional advantages that the magician will derive from contact with this genius. He will learn how to prepare various healing remedies, be they spagyric or alchemical herbal mixtures or medicinal-pharmaceutical preparations. Should the magician's field be the art of healing, he can develop into an excellent physician under the guidance of

this genius, and he will have success in healing his fellow man, and he will enjoy a great popularity among his patients.

Fig. 52: *Imamiah* - is the name of the fifty-second genius of the Mercurian sphere. This genius gives the magician the opportunity to become master over his fellow man, in particular over his adversaries. He shows the magician ways to control them. With the help of *Imamiah*, prisoners can regain their freedom, either through direct magical intervention or through influencing the particular authority who decides the release or pardon of prisoners. *Imamiah* is a special initiator of astrology in regards to magic and Kabbalah, so that the magician will gather valuable advice from the instructions given by this genius. The magician can also receive information about every science on earth. *Imamiah* is also very fond of cheerfulness, entertainment and amusement, and he will bring about situations so that the magician will receive his share in this respect and not be disappointed.

Fig. 53: *Nanael* - is the name of the fifty-third genius of the Mercurian sphere. It must certainly be the wish of every advanced magician to have the ability to understand and control every species of animal. *Nanael* can initiate the magician into this art, so that he will be able to understand the language of all animals. The magician will be able to magically transform his mental and astral bodies to such a degree that any animal will be aware of him. The magician will also welcome the opportunity for *Nanael* to familiarize him with all the laws of magic and the Kabbalah. Eventually the magician will penetrate into the profoundest problems through appropriate meditation and attain many magical abilities. The magician can receive from this genius many magical methods which will enable him to control animals and the elements as well as the astral body of people and animals.

Fig. 54: *Nithael* - is the name of the fifty-fourth genius of the Mercurian sphere. As a great friend of all artists, authors and speakers who pursue high ideals, *Nithael* will help them to become very famous. He makes a magician very popular among personalities in high positions in the earthly

sense, but he also makes the magician popular with higher spiritual beings. He gives the magician the opportunity to walk on the path of good fortune and success and leads him to blissfulness. *Nithael* can give the magician information on every subject on this earth and he is always ready to assist the magician.

Fig. 55: *Mebaiah* - is the name of the fifty-fifth genius of the Mercurian sphere. *Mebaiah* helps infertile women by giving the magician instructions on how to eliminate the causes of infertility. Wherever it is welcome, he calls forth love and helps the magician attain success, honor, esteem, fame, dignity and authority. He is an arch-initiator of true cosmic religion and a faithful helper on the path of perfection.

Fig. 56: *Poiel* - is the name of the fifty-sixth genius of the Mercurian sphere. Everything that the magician requires for his livelihood, his studies, his profession and for his earthly life in general can be attained with the help of this genius. The magician can always depend on *Poiel's* support. The magician can always find out from this genius everything from the past, present and future, and *Poiel* will call forth love and sympathy wherever it is desirable. The magician will be given information that is unknown to him about occult philosophy, magic and Kabbalah, and he will be given extensive support by this genius during his studies.

Fig. 57: *Nemamiah* - is the name of the fifty-seventh genius of the Mercurian sphere. This genius can reveal to the magician the secret of magical transformation, i.e. the magician will attain the ability to transform his own mental and astral bodies into any kind of form or figure. He will also be able to transform the mental and astral bodies of any other person into any kind of form. It should be obvious that this ability is of great significance, because it offers the magician valuable possibilities in regards to magical knowledge. Another ability which the magician attains under the guidance of this genius is the ability to magically mummify the elements in order to be protected against any influence of the elements. *Nemamiah* entrusts the magician with magical practices which enable him to make the blind see, to become clairvoyant, to make his body resistant and thus

able to effortlessly endure all the trials and tribulations of life, to be successful in every respect, to eliminate any passion, to call forth love and to increase and decrease love, to release prisoners and much, much more. This genius is especially fond of inspiring technical engineers and helping them develop new inventions, especially in the steel industry.

Fig. 58: *Jeiael* - is the name of the fifty-eighth genius of the Mercurian sphere. This genius is an initiator. He initiates the magician into spheric magic and the astrology of the spheres. The magician can learn great wisdom from the instructions of this genius. He will learn about the various powers and effects of the individual spheres and their common influence upon the zone girdling the earth and upon our physical world. He will also learn how to calculate these influences for mantic purposes and then practically apply this knowledge for magic and the Kabbalah. In addition, the magician will learn how to become an absolute master over all the beings of the elements and the spheres and he will learn how to increase his magical powers and authority.

Fig. 59: *Harahel* - is the name of the fifty-ninth genius of the Mercurian sphere. This genius is also an authority on astro-magic. He teaches the magician how to transfer magical powers into precious stones. A magician who is in contact with this genius will be entrusted with special methods for the prenatal education of children. Furthermore, he will be taught methods which will eliminate infertility in women. *Harahel* is a friend of all gynecologists, obstetricians, midwives, etc. This genius is well-versed in all the sciences that exist on earth. Therefore, he can give the magician precise information about everything. Should the magician be a businessman and should his interests include stock market transactions, then *Harahel* will give the magician good tips by pointing out the stocks that will increase in value as well as those which will lose their value.

Fig. 60: *Mizrael* - is the name of the sixtieth genius of the Mercurian sphere. Should the magician require dexterity and skillfulness in his chosen profession, he should turn to this genius, because he will help him in this respect. If religious philosophy and other sciences are of interest to

the magician, he can be initiated by *Mizrael* into all fields of knowledge and he can achieve greatness as a self-taught scholar. This genius is also well-versed in alchemy, and a magician can learn how to prolong his life through alchemical-spagyric remedies and how he can mummify his body, and furthermore how mental illnesses can be successfully healed. This genius is willing to give the magician information about the divine virtues and their influence and also about the most multifarious magical abilities. He will teach the magician to liberate those human beings who are persecuted by their enemies and how to render such enemies harmless.

Fig. 61: *Umabel* - is the name of the sixty-first genius of the Mercurian sphere. No magician will neglect to contact this genius, because he will achieve considerably more through this contact than he imagines. For example, he will achieve in his earthly life good fortune and contentment, friendship and love, recreational and rejuvenating excursions with the necessary financial means, instructions in alchemy, specifically about the utilization of the elements for various alchemical purposes, such as turning water into wine and vice versa. He will receive instructions about the transmutation of metals, and instruction in magic and Kabbalah. *Umabel* possesses such tremendous powers that he can, without exaggeration, turn total fools into wise men.

Fig. 62: *Jah-Hel* - is the name of the sixty-second genius of the Mercurian sphere. He teaches the magician the following: to realize the divine virtues within himself; the art of meditation and concentration; to recognize the activities and effects of the Akasha Principle; to gather profound wisdom from magic and the Kabbalah; to comprehend the essence of all philosophies. *Jah-Hel* initiates the magician into the various arts, for example how to change a staff or cane into a snake and vice versa, similar to what Moses did before the Pharaoh. He teaches the magician how to have all snakes gather in one location and how to make himself immune to snake poison so that even the most poisonous snake cannot harm him. Should the magician request it, this genius will have him discover hidden treasures.

Fig. 63: *Anianuel* - is the name of the sixty-third genius of the Mercurian sphere. The magician will be initiated by this genius in all the different kinds of treatments for ailments, whether it be with the help of remedies or through magic and the Kabbalah. The magician learns how to prepare special protective amulets against various kinds of ailments and negative influences, and how to load them accordingly. Furthermore, the magician will receive power formulas, i.e. magic words, with which he will be able to control any negative being of the Mercurian sphere and protect himself from any undesirable influences. This genius helps all those human beings that are engaged in trade and money transactions and he helps them to make money. He helps them to make inventions of any kind a reality; he shows them ways and means to hone their intellect and to attain an excellent intuition, and he will gladly give the magician information at any time about any field of knowledge on earth.

Fig. 64: *Mehiel* - is the name of the sixty-fourth genius of the Mercurian sphere. This genius entrusts the magician with power formulas, i.e. magical formulas, which will change any enemy into a pile of ashes should the life of the magician be in danger, because these powers momentarily develop an incredible amount of heat. Other power formulas will tame the most rapacious animal, or immediately calm a hostile and out-of-control mob. The magician who is in contact with this genius will be initiated into many mysteries which to this day are still completely unknown, and he will also be initiated into all the sciences which are of interest to him. Any magician who is under *Mehiel's* guidance will achieve a high level of erudition. Furthermore, the magician can also become a famous literary figure, be able to develop within himself a great oratory talent, learn how to become immune to decomposition through the elements, and consequently prolong his life as long as he wishes.

Fig. 65: *Damabiah* - is the name of the sixty-fifth genius of the Mercurian sphere. The magician can be initiated by this genius into symbolism and talismanology, i.e. how to magically produce talismans and amulets. Furthermore, under the guidance of this genius the magician can reach the source of the highest wisdom which exists on our planet. He will teach the

magician the laws of the microcosm and macrocosm and how to make use of these laws in magic and the Kabbalah. And he will learn how to make the element of Water subject to his will in order to have any water animal under his control. This genius willingly discloses all the treasures that are hidden under the surface of the water, and he allows new mineral springs, i.e. healing springs, to be discovered. *Damabiah* is an initiator in hydro-therapy; therefore not only does he teach the magician how to load the Water element magically and Kabbalistically with particular powers, he also teaches the magician how to employ the Water element for healing purposes. This genius helps the magician in all his undertaking in word and deed.

Fig. 66: *Manakel* - is the name of the sixty-sixth genius of the Mercurian sphere. If the magician is trying to recover lost goods, he should turn to this genius for help, for he will help him discover all things and treasures that are hidden. Besides that, he entrusts the magician with methods whereby he will attain an enlightened intellect. He also teaches him how to express any idea Kabbalistically and numerically. Furthermore, this genius will teach the magician how to equilibrate disharmonies, in particular those caused by the influence of the Moon. Through this the magician is given the opportunity to cure any kind of epilepsy, Saint Vitus 'dance, somnambulism, etc. in a magical-Kabbalistic manner or through talismanology. Furthermore, the magician learns how to get vegetation under his control and to influence it at his discretion, for example how to promote and stop the growth of plants. In addition, he learns how to influence water animals, to gather fish in one location, even the largest and most dangerous, and he learns how to tame crocodiles. Furthermore, he learns how to influence the character of any person and change it at his discretion. He will learn how to correctly interpret dreams that depict the truth. The magician is offered many other magical possibilities in regards to our physical world through contact with this genius.

Fig. 67: *Eiaiel* - is the name of the sixty-seventh genius of the Mercurian sphere. *Eiaiel* is a fabulous initiator of occult knowledge, in particular magic and Kabbalah. He teaches the magician to attain the highest

enlightenment through this knowledge, to attain absolute perfection, and to overcome all influences and obstacles on the path of perfection. Under the guidance of this genius the magician will be able to control nature, above all the world of plants, and he will be able to perform miracles through nature magic which are known to only a very few magicians. This genius will gladly assist any magician who endeavors to contact him in attaining success, honor, fame and esteem, provided this is the magician's request.

Fig. 68: *Habuiah* - is the name of the sixty-eighth genius of the Mercurian sphere. This genius teaches the magician all the various treatments for ailing humankind, even if it concerns the most difficult cases. At the same time he initiates the magician into occult anatomy and Hermetic medicine. The magician learns the preparation of alchemical remedies for various ailments. He also learns how to achieve great things in nature magic, for example, how to increase the fruitfulness of the soil in a magi-cal-Kabbalistic manner. Of course he will also learn the opposite, i.e. how to make entire tracts of land barren. With the help of *Habuiah*, the magician will turn enemies into friends, and he will also be able to awaken love among people, whether male or female, and he will also be able to raise their level of love for each other.

Fig. 69: *Rochel* - is the name of the sixty-ninth genius of the Mercurian sphere. He teaches the magician how to locate a thief, even the most ingenious one, regardless of where he might hide. This is accomplished either through the Akasha Principle or with the help of spiritual beings. The magician also learns, through special methods, how to influence thieves to such an extent that they betray themselves or return the stolen goods. He will also learn how to stop thieves who endeavor to escape and, through Kabbalistic methods, he will be able to paralyze them as long as he deems it necessary. *Rochel* is a patron of justice and he helps the magician at any time to attain his rights and to win his court case. This genius can be called upon in any kind of predicament.

Fig. 70: *Jabamiah* — is the name of the seventieth genius of the Mercurian sphere. *Jabamiah* is an excellent initiator of ceremonial magic. He teaches the magician how to call forth the greatest magical phenomena with magi-cal-Kabbalistic methods. The magician learns how to read in and be effective through the Akasha Principle, and he learns how to use the light magically in all three planes. Furthermore, the magician will become acquainted with special methods that concern the ability of astral and mental travel. In addition, the magician will learn how to dematerialize and materialize his own person as well as other people and objects, and he will also learn how to acquire the ability to transfer objects over vast distances. *Jabamiah* leads the magician to the path of enlightenment and the highest bliss. He can also initiate the magician into all sexual mysteries, whether concerning the procreation of a child or a magic volt. The advantages that this genius can offer a magician cannot be expressed in mere words.

Fig. 71: *Haiel* - is the name of the seventy-first genius of the Mercurian sphere. Under the guidance of this genius the magician learns to be the absolute master over every situation. He also learns how to get out of even the most oppressive situations, and how to make his enemies subservient and help all those who are persecuted by their enemies and by destiny. *Haiel* has methods at his disposal with which the magician can increase his magical powers to such an extreme as to eventually achieve miracles. This genius is in every respect an excellent teacher and aide to the magician.

Fig. 72: *Mumiah* - is the name of the seventy-second and last genius of the Mercurian sphere. He is an outstanding initiator of magic and the Kabbalah. Under his guidance the magician will be able to succeed in any sphere with every magical operation. This genius helps the magician become aware of any obstacle in his path and he tells him how these obstacles can be removed. At the same time *Mumiah* is also an arch-initiator in alchemy, metaphysics, astro-physics and particularly in occult medicine. Therefore, he has the ability to instruct the magician how any ailment can be successfully treated and how total health and a long life can be attained with magical-Kabbalistic or alchemical methods. This genius can give the

magician information about the preparation of the Stone of the Sages, about alchemical quintessences and about many other things in this respect. He is considered to be the patron of all physicians who occupy themselves with magic, Kabbalah and alchemy.

This concludes the informative description of the seventy-two genii of the Mercurian sphere. Should the magician completely control this sphere as well, then he has become an excellent spheric magician. I place great importance on the control of the intelligences of the zone girdling the earth, the Moon sphere and the Mercurian sphere, since these three spheres are closest to the magician and correspond to the physical, astral and mental worlds. Therefore, I urge the spheric magician to become absolute master of these three spheres and their intelligences. During his magical and evocative operations, the magician will discover on his own that through contact with these three spheres and their intelligences, genii and subordinate beings, he can attain anything he wishes to an extent of which a magically untrained person has not the slightest idea. This book offers the magician such a great choice of intelligences to fulfill his wishes that he does not require a second book for this purpose.

I should also like to bring to the attention of the magician the fact that each intelligence described in this work, regardless to which zone or sphere it belongs, can bestow knowledge and wisdom upon the magician in accordance with his maturity and development to such an extent that an entire book could be dedicated to each intelligence, the content of which would be riveting and extremely fascinating. My brief descriptions are merely points of reference for the magician and they are to serve him in his future practical work. How many different kinds of methods and practices, how much knowledge and wisdom he gains is his own affair. However, one thing is certain: on account of his contact with the intelligences and having the intelligences of the cosmic hierarchy under his control, the spheric magician is walking on the path of perfection. Therefore, the possibility exists that he can become a true adept.

Chapter 6

The Intelligences Of The Venusian Sphere

The next task for the spheric magician is to contact the intelligences of the Venusian sphere, in order to get them gradually under his complete control. The magician accomplishes this task either through evocation or mental travel. Having completed the previous three spheres, which are extremely important for his magical development because they have given him the opportunity to train and properly prepare his magical abilities, he has broadened his abilities and thus exalted his spirit over everything. The magician is therefore well prepared to safely contact the intelligences of the Venusian sphere.

It has to be mentioned at the outset that all intelligences of the Venusian sphere are ravishing beauties and extremely attractive. Unfortunately, these alluring attributes have become the downfall for many spheric magicians. And even if this is not the case, it is still true that in many instances the magician's further development has been brought to a standstill. Should the magician allow himself to become intoxicated by the Venusian intelligences' extraordinarily breathtaking beauty, then he is as good as lost for any further magical advancement, for he will be drawn back to the Venusian sphere again and again, so that any further contact with that sphere can only be compared to a pact. Not only the positive, but also the negative intelligences of the Venusian sphere are devilish beauties and they all have a very seductive character; therefore the magician must possess a considerable amount of steadfastness in order to resist their lures.

The vibrations of the Venusian sphere are intoxicated with love, which places every spheric magician into a blissful state that can be compared to love ecstasy. Through this the magician is quite often overcome by the temptation to remain with his mental body in the Venusian sphere (which would undoubtedly cause his physical death) or by the constant urge to visit this sphere. If a magician gives in to these temptations he will gradually become completely spellbound by this sphere and it will be

extremely difficult to free himself from there. When this occurs, the magician is irretrievably lost for a long time, if not for his entire life, for any further development on the path of perfection. However, a magician who has worked systematically on his development and who has diligently completed every sphere properly in the sequence described, who possesses strength of character, has achieved complete magical equilibrium, is the master over his abilities and attributes, and possesses a spirit that is exalted above everything — such a magician can proceed without reservation to visit the higher spheres, and therefore he can also visit the Venusian sphere without hesitation.

Therefore, every magician must examine himself quite thoroughly as to whether he possesses the necessary maturity, power and steadfastness before he takes this step.

Now follows the description of the ninety intelligences of the Venusian sphere. In the past I have been in contact with these intelligences; their names and seals are known only to very few spheric magicians and initiates. Besides these intelligences, there are a few more in the Venusian sphere that can be found in books written by other authors. For example, one of those intelligences is *Hagiel*. Since the names and seals of these intelligences are generally known and are accessible to every magician, I have not included them in my book. I shall describe the positive intelligences of the Venusian sphere in only a few words, in order that this work does not become too voluminous. The possibility exists for the spheric magician to contact each intelligence personally, and he can extend his knowledge and enrich his understanding through his practical work.

The Ninety Venusian Intelligences

In general, for the first evocation, the seals of the Venusian intelligences are to be drawn in the color green. In talismanology, attention has to be paid to the fact that the seals must be reproduced in the colors requested by the intelligence during the first evocation. The graduation, i.e. the division into degrees in the analogy of the zodiac, which is noted under

each seal in the appendix, denotes the particular influence of each intelligence upon the zone girdling the earth and from this zone upon humans in all three planes, the mental, astral and physical bodies. Being cognizant of this is of the utmost significance for attaining astro-Kabbalistic knowledge.

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| 1. <i>Omah</i> | 2. <i>Odujo</i> |
| 3. <i>Obideh</i> | 4. <i>Onami</i> |
| 5. <i>Osphe</i> | 6. <i>Orif</i> |
| 7. <i>Obaneh</i> | 8. <i>Odumi</i> |

The eight intelligences of the Venusian sphere mentioned above have the same sphere of influence. They can be regarded as outstanding initiators of all erotic and sexual mysteries. These intelligences are also in complete control of the electric and magnetic fluids, particularly as these fluids pertain to the magic of love. The magician can learn from these intelligences how to work sexually-magically with the help of these fluids, how volts and talismans are loaded, how to make love amulets, and in which manner the vibrations of the Venusian sphere can be produced. These intelligences will gladly give the magician more information about many other magical practices.

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| 9. <i>Orula</i> | 10. <i>Osoa</i> |
| 11 <i>Owina</i> | 12. <i>Obata</i> |
| 13 <i>Ogieh</i> | 14. <i>Obche</i> |
| 15 <i>Otra</i> | |

The intelligences of the Venusian sphere from No. 9 to No. 15 are initiators of fertility for men and women and are the representatives of peace and wedded bliss. With the help of these intelligences the magician gives rise to love between a man and a woman, secures the good graces of women and men, and achieves everything in connection with love and propagation.

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| 16. <i>Alam</i> | 17. <i>Agum</i> |
| 18. <i>Albadi</i> | 19. <i>Aogum</i> |
| 20. <i>Acolom</i> | 21. <i>Achadiel</i> |
| 22. <i>Adimil</i> | 23. <i>Aser</i> |

This group of eight Venusian intelligences is charged with the task of monitoring, supporting and helping to realize the divine ideas of philosophy, of inspiration, of the arts, of beauty, of music, as well as all the talents in accordance with the instructions given by Divine Providence.

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| 24. <i>Aahum</i> | 25. <i>Acho</i> |
| 26. <i>Arohim</i> | 27. <i>Ardho</i> |
| 28. <i>Asam</i> | 29. <i>Astoph</i> |
| 30. <i>Aosid</i> | |

To the sphere of influence of these seven intelligences of the Venusian sphere belong the acquisition of magical abilities, the achievement of personal beauty, the achievement of personal appeal or the power of attracting someone, knowledge in mummial magic pertaining to love, and so on. These intelligences gladly give a magician information as to how to acquire various magical abilities through love-magic. The aforementioned intelligences inspire love and bring about its realization. Not only does this apply to the beings of the zone girdling the earth, but also to the beings of the other spheres.

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| 31. <i>Iheh</i> | 32. <i>Isodeh</i> |
| 33. <i>Idmuh</i> | 34. <i>Irumiah</i> |
| 35. <i>Idea</i> | 36. <i>Idovi</i> |
| 37. <i>Isill</i> | 38. <i>Ismee</i> |

From this group of eight intelligences the magician can learn how to acquire friendship, love and sympathy in spheres and planes through magic and the Kabbalah with the help of the appropriate rituals, ceremonies and gestures.

39. *Inea* 40. *Ihom*
 41. *Iomi* 42. *Iblad*
 43. *Idioh* 44. *Ischo*
 45. *Igea*

This group of seven intelligences of the Venusian sphere has the task of awakening intellectual abilities and bringing them to a higher level. Furthermore, they make beauty, love and harmony comprehensible and make these concepts understandable in order that they can be expressed in all intellectual languages. The monitoring, inspiration and realization of the arts and also all the various kinds of inventions are under the jurisdiction of these intelligences.

46. *Orro* 47. *Oposah*
 48. *Odlo* 49. *Olo*
 50. *Odedo* 51. *Omo*
 52. *Osaso*

These seven intelligences control the laws of harmony in the plant and animal kingdoms. They explain to the magician the effects the influences of the Venusian sphere have upon these two kingdoms on our earth and on all the planets in our universe. Under the jurisdiction of these intelligences and in their field of knowledge are the monitoring and regulation of fertility and growth on all planets.

53. *Ogego* 54. *Okaf*
 55. *Ofmir* 56. *Otuo*
 57. *Ohoah* 58. *Ocher*
 59. *Otlur* 60. *Ogileh*

The aforementioned eight intelligences familiarize the magician with the technical inventions on Venus and on the other planets. Furthermore, they inform the magician in more detail about all the laws that are in effect on Venus.

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| 61. <i>Gega</i> | 62. <i>Gema</i> |
| 63. <i>Gegega</i> | 64. <i>Garieh</i> |
| 65. <i>Gesa</i> | 66. <i>Geswi</i> |
| 67. <i>Godeah</i> | 68. <i>Guru</i> |

These eight intelligences initiate the magician into the laws of the plus and minus principle. Furthermore, they instruct him on the effectiveness of divine virtues on the planet and in the sphere of Venus. Besides that, they entrust the magician with special methods with which the good graces of the spiritual beings of the Venusian and the other spheres can be attained through mummification of the vibrations of the Venusian sphere in a magical-Kabbalistic manner. These intelligences inform the magician about many other theories and practices in magic and the Kabbalah.

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| 69. <i>Gomah</i> | 70. <i>Goldro</i> |
| 71. <i>Gesdri</i> | 72. <i>Gesoah</i> |
| 73. <i>Gescheh</i> | 74. <i>Gehela</i> |
| 75. <i>Gercha</i> | |

These seven intelligences permit the magician to look into Divine Providence's workshop, through which the magician will become cognizant of the effectiveness of Divine Providence or the Akasha Principle on Venus and in its sphere. With the help of these intelligences the magician will be able to view in the Akasha Principle the entire history of the evolution of Venus and its sphere. The magician will also be instructed in the Kabbalah by these intelligences.

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| 76. <i>Purl</i> | 77. <i>Podme</i> |
| 78. <i>Podumar</i> | 79. <i>Pirr</i> |
| 80. <i>Puer</i> | 81. <i>Pliseh</i> |
| 82. <i>Padcheh</i> | 83. <i>Peheh</i> |

This group of eight intelligences teaches the cosmic language and its use in the Venusian sphere. The magician will also learn about the reciprocal influences of the individual spheres on Venus and in its sphere. Besides

that, the magician will be instructed as to how he can practically apply his knowledge in magic and the Kabbalah.

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| 84. <i>Pomanp</i> | 85. <i>Pitofil</i> |
| 86. <i>Pirmen</i> | 87. <i>Piomal</i> |
| 88. <i>Piseph</i> | 89. <i>Pidioeh</i> |
| 90. <i>Pimel</i> | |

The magician will be instructed by these intelligences about the divine worldly order in the universe, especially as far as this order pertains to the Venusian sphere, about its lawfulness, the manner in which it is symbolically expressed, etc. These Venusian intelligences can also initiate the magician in spherical Kabbalistic magic as it pertains to love. By practicing the Kabbalah and magic that is in force in the Venusian sphere, the magician will learn to call forth the state of blissfulness and ecstasy of love. These intelligences can instruct a magician who is in contact with hem on many other things as well.

For the experienced spheric magician these brief descriptions and pointers will certainly suffice. I could describe each individual intelligence in more detail, but for technical reasons, I have refrained from that endeavor. A precise description of the entire sphere of influence of each intelligence of the Venusian sphere in regards to the individual planets and their spheres, in regards to human beings, in regards to the powers of the causal world, their working methods etc., would fill the pages of an entire book. Therefore, I leave it up to the individual magician to gather his own practical experiences through personal contact with these intelligences. However, I must warn the magician again not to remain constantly in contact with an intelligence, even if she is a ravishing beauty and is endowed with a great amount of wisdom. In time it would turn out to be a great disadvantage for the magician and eventually it would lead to standstill on his path to perfection.

Should the magician set foot on Venus, he will find that this planet is inhabited by very beautiful human beings. Besides that, he will

find that in knowledge and wisdom the inhabitants of Venus are considerably further advanced on the evolutionary scale in terms of magic, the arts, literature, technology etc., than are the inhabitants of our earth. The magician will gain a considerable amount of knowledge and, under the seal of secrecy, he will be entrusted with many valuable teachings, advice and methods. A well-trained magician who can cross planets and spheres with his mental body will find human beings on Venus who are initiated in magic and the Kabbalah, and, if he wishes, he may contact them. In this case he does not even have to assume the form of a Venusian, because the initiates on Venus will see him; of course the other inhabitants on the planet will not. These initiates will inform the magician about any topic that is of interest to him. For good reason, the magician will not disclose any information to anyone about his experiences or the knowledge he has gained, because in the eyes of the uninitiated his account of his experiences would be considered nothing more than fairytales and delusions, and in the end he would only be subject to ridicule.

Chapter 7

The Genii Of The Solar Sphere

On the assumption that the magician has also become the master over the Venusian sphere — namely that after contacting at least a few of the intelligences, he has not fallen victim to their lures and is in control of the vibrations of the Venusian sphere and the previous spheres — he is now ready to proceed to the sphere of the Sun and learn all about it and control it.

The sphere of the Sun has an entirely different vibration than the Venusian sphere. Not every spheric magician is in a position to remain in this sphere for longer periods, especially if he visits the sphere of the Sun with his mental body through mental travel. It would take too much time to give a more detailed description of the vibrations of this sphere.

However, after the magician has made numerous visits there, he gradually becomes accustomed to it and becomes more and more the master of the situation, which enables him to stay longer and eventually establish contact with the genii there. The initiates consider the sphere of the

Sun to be the so-called light-sphere. In our cosmos the sphere of the Sun is the most difficult to control. When the spheric magician gets to the point that he knows and controls the sphere of the Sun well, then the other spheres are no longer a difficult task for him and he will control them with great ease.

A brief description of the individual genii of the sphere of the Sun should give the magician additional points of reference for his practical operations. The first time the magician evokes these genii the seals must be drawn in a golden-yellow color. The graduation, i.e. the division into degrees under each seal at the back of the book, have the very same significance as those of the Venusian sphere. It is very important from the Kabbalistic point of view to know exactly the kind of influence every genius exerts on the zone girdling the earth and from there on our planet. Furthermore, in the Kabbalah of the spheres it is also of the greatest importance to know the demarcation of the influences or of a vibration.

The Sun sphere influences all life on all planets and spheres. In the case of human beings, this influence, as I previously mentioned in the description of the cosmic hierarchy of the Mercurian sphere, expresses itself in vital energy which holds together the mental, astral and physical matrices.

The Forty-Five Genii Of The Solar Sphere

The sphere of the Sun is ruled by forty-five genii altogether. Their ruler, expressed in Hermetic terms, is the "Lord of the Sun Sphere." In the Kabbalah he is called *Metatron*. In the original Kabbalistic writings *Metatron* is referred to as the mediator between God and human beings.

Fig. 1: *Emnasut* — is the first genius of the sphere of the Sun. He monitors and rules over the primary element of fire in the entire cosmic hierarchy on all planets and spheres.

Fig. 2: *Lubech* — is the second genius of the sphere of the Sun. In his sphere of influence this genius has the electric fluid on all planets and spheres in our universe under his control, which comes into being from the fire principle. This applies also to the mental, astral and physical planes.

Fig. 3: *Teras* — is the third genius of the sphere of the Sun. This genius is responsible for the plus (positive) and minus (negative) effects of the fire element and the electric fluid in the entire cosmic hierarchy on all planets and spheres.

Fig. 4: *Dubezh* - is the fourth genius of the sphere of the Sun. The power of the active principle in human beings as well as in the mineral, plant and animal kingdoms is under his jurisdiction.

Fig. 5: *Amser* - is the fifth genius of the sphere of the Sun. This genius takes care of enlivening matter in our physical world through the plus and minus principle, i.e. through electricity and magnetism, and through the electric and magnetic fluids on all planets and in all spheres of our cosmic hierarchy.

Fig. 6: *Emedetz* - is the sixth genius of the sphere of the Sun. This genius monitors and cultivates the germinative power of human beings, animals and plants.

Fig. 7: *Kesbetz* - is the seventh genius of the sphere of the Sun. He takes care of the growth of human beings, as well as of the mineral, plant and animal kingdoms.

Fig. 8: *Emayisa* — is the eighth genius of the sphere of the Sun. It is the task of this genius to maintain and nourish the instinct of self-preservation in everything that is created.

Fig. 9: *Emvetas* — is the ninth genius of the sphere of the Sun. All beings in the entire cosmic hierarchy who possess an intellect and hence full consciousness, regardless of rank, are under his influence.

Fig. 10: *Bunam* — is the tenth genius of the sphere of the Sun. This genius is responsible for all intellectual abilities in human beings and beings on all planets and spheres.

Fig. 11: *Serytz* - is the eleventh genius of the sphere of the Sun. This genius is a high arch-genius of this sphere. Under his jurisdiction is the air principle as the mediator between the active and passive, and as such the equilibrating principle in all phases, in all beings, in all things that are created in our cosmic hierarchy, and furthermore the cosmic equilibrium between the plus and minus powers.

Fig. 12: *Wybiol* - is the twelfth arch-genius of the sphere of the Sun. It is the task of this genius to monitor and guide the wisdom and knowledge of human beings and beings on all planets and spheres.

Fig. 13: *Lubuyil* — is the thirteenth arch-genius of the sphere of the Sun. Under the jurisdiction of this arch-genius are the tasks of guiding and directing the principle and the element of water in all phases of cause and effect in all regions, all planets and spheres of the cosmic hierarchy.

Fig. 14: *Geler* - is the fourteenth arch-genius of the sphere of the Sun. As such he has the task of monitoring the magnetic fluid in its purest and subtlest form of effectiveness in all phases of development on all planets and spheres, including all three planes, namely the mental, astral and physical.

Fig. 15: *Wybitzis* - is the fifteenth arch-genius of the sphere of the Sun. He controls the principle of feelings in all beings and humans on all planets and spheres of our cosmic hierarchy.

Fig. 16: *Wybalap* - is the sixteenth genius of the sphere of the Sun. Under the jurisdiction of this genius is the effectiveness of the light principle on all levels of existence in everything that is created, on all planets and spheres of the entire cosmic hierarchy.

Fig. 17: *Tzizhet* — is the seventeenth arch-genius of the sphere of the Sun. It is the task of this arch-genius to make the lowest to the highest form of divine enlightenment accessible to all human beings and beings on all the planets and spheres of the cosmic hierarchy, whether through intuition, inspiration or other abilities.

Fig. 18: *Dabetz* - is the eighteenth arch-genius of the sphere of the Sun. It is the task of this arch-genius to transfer the cognizance of divine virtues upon the human beings and beings of all the planets and spheres, and to acquaint them with the influence of these virtues and help them to realize these virtues.

Fig. 19: *Banamol* - is the nineteenth arch-genius of the sphere of the Sun. Under his jurisdiction is the materialization of the divine primary light in the ambit of creation on all planes and spheres of our cosmic hierarchy to the lowest level, wherever vital energy is expressed.

Fig. 20: *Emuyir* - is the twentieth arch-genius of the sphere of the Sun. This arch-genius controls the primary principle of health, i.e. the consummate harmony regarding the laws of analogy and magical equilibrium of human beings and the beings of all planes and spheres.

Fig. 21: *Dukeb* - is the twenty-first arch-genius of the sphere of the Sun. Under the jurisdiction of this arch-genius are the laws of meeting³¹ through the plus and minus principle in the created universe, i.e. in the entire cosmic hierarchy, as well as monitoring the lawfulness.

Meeting by attracting each other in the broadest sense of everything that exists in the universe, triggered by the plus and minus principle. — ED.

Fig. 22: *Emtzel* — is the twenty-second arch-genius of the sphere of the Sun. Under his jurisdiction is the law of dynamics or expansion on all planes of existence, i.e. on all planets and spheres of our cosmic hierarchy.

Fig. 23: *Tasar* — is the twenty-third arch-genius of the sphere of the Sun. Under the control of this arch-genius is the reproductive drive of everything that is created on all planets and spheres of our universe.

Fig. 24: *Fusradu* - is the twenty-fourth arch-genius of the sphere of the Sun. The laws of attraction and repulsion, i.e. the laws of sympathy and antipathy on all planets and in all spheres of our cosmic hierarchy are under the control of this arch-genius.

Fig. 25: *Firul* - is the twenty-fifth arch-genius of the sphere of the Sun. The law of solidity, of cohesion on all planets and in all spheres is monitored and controlled by this arch-genius.

Fig. 26: *Ebytzyril* — is the twenty-sixth arch-genius of the sphere of the Sun. The law of gravity or attraction, i.e. the law of weight and the force of gravity on all planets and in all spheres is under the control of this arch-genius.

Fig. 27: *Lhomtab* - is the twenty-seventh arch-genius of the sphere of the Sun. The control of all laws of transmutation on all planets, in all spheres and also in all regions is under the jurisdiction of this arch-genius.

Fig. 28: *Tzybayol* — is the twenty-eighth arch-genius of the sphere of the Sun. Under the jurisdiction of this arch-genius is the protection of all laws of vibration and oscillation on all planets and in all spheres of our cosmic hierarchy.

Fig. 29: *Gena* - is the twenty-ninth arch-genius of the sphere of the Sun. Any kind of radiation or emanation on all planets and spheres is in accordance with the lawfulness that is controlled by this arch-genius.

Fig. 30: *Kasreyobu* - is the thirtieth arch-genius of the sphere of the Sun. The quality of anything that exists in creation is under the control of this arch-genius.

Fig. 31: *Etzybet* - is the thirty-first arch-genius of the sphere of the Sun. Besides other things, the proper compliance with the universal laws in all spheres and planes is under the jurisdiction of this arch-genius.

Fig. 32: *Balem* — is the thirty-second arch-genius of the sphere of the Sun. This arch-genius is in charge of all the laws of analogy on all planets, and in all spheres and planes of our cosmic hierarchy.

Fig. 33: *Belemche* - is the thirty-third arch-genius of the sphere of the Sun. This arch-genius has been given the task of monitoring the lawfulness of appearances in our universe so that they are truly in harmony with the universal laws.

Fig. 34: *Aresut* - is the thirty-fourth arch-genius of the sphere of the Sun. This arch-genius has the equilibrium on all planets and in all spheres of our cosmic hierarchy under his control.

Fig. 35: *Tinas* - is the thirty-fifth arch-genius of the sphere of the Sun. He guards solidification, crystallization, fixation etc.

Fig. 36: *Gane* - is the thirty-sixth arch-genius of the sphere of the Sun. This arch-genius has control of the evolution of human beings and animals on all planets, and in all spheres and planes under his jurisdiction.

Fig. 37: *Emtub* - is the thirty-seventh arch-genius of the sphere of the Sun. The karma and destiny of anything that is alive and has been created, from the smallest to the largest, is under the control of this arch-genius.

Fig. 38: *Erab* - is the thirty-eighth arch-genius of the sphere of the Sun. This arch-genius is the arch-initiator and also monitors time and space on all planets in our universe.

Nota Bene: The spheric magician knows that time and space only exist where there are forms and created things, whether they are so-called dead or living creatures. Whereas all spheres, beginning with the zone girdling the earth to the highest sphere of our cosmic hierarchy, in contrast to their planets, are timeless and spaceless.

Fig. 39: *Tybolyr* - is the thirty-ninth arch-genius of the sphere of the Sun. He is the ruler over all the ideals of human beings and beings on all planets and in all spheres.

Fig. 40: *Chibys* - is the name of fortieth genius of the sphere of the Sun. This genius has under his jurisdiction the control of the spiritual development of human beings and beings on all planets and in all spheres in respect to evolution, lawfulness and karma.

Fig. 41: *Selhube* - is the forty-first arch-genius of the sphere of the Sun. He is the arch-creator of all arch-symbols in their primary language, the cosmic language, and he is also the helmsman of all original ideas that have become reality.

Fig. 42: *Levum* - is the forty-second genius of the sphere of the Sun. He is the original creator of all magical knowledge and the Kabbalah.

Fig. 43: *Vasat* - is the forty-third genius of the sphere of the Sun. He is an arch-initiator of the principle of water and its magnetic fluid in all levels of density and effects on human beings and beings on all planets and in the spheres of our universe. All things that are created in which the principle of water is active are monitored by *Vasat*.

Fig. 44: *Ezhabsab* - is the forty-fourth genius of the sphere of the Sun. Under his control are all beings that live in the water on our earth as well as those that live in the water on all the other planets.

Fig. 45: *Debytzet* - is the forty-fifth genius of the sphere of the Sun. Under his protection are all the different kinds of evocative methods, furthermore all burning and combustion processes and also fermentation.

In accordance with their jurisdictions or spheres of influence in the cosmic hierarchy, the arch-genii of the sphere of the Sun are to be considered as mediators of the Primary Creator of the planetary system. For reasons of information and for the purpose of obtaining a better overall view, the descriptions which I have attached to each genius of the sphere of the Sun have been expressed as abstract ideas. However, there are, in regards to the effects of these abstract ideas, many parallels which the magician can arrange by himself intuitively or regarding which he will receive the appropriate explanations from the genii of the Sun when he establishes contact with them. In any case, the magician will gain so much knowledge that words cannot suffice to explain it.

As soon as the magician has become master over the sphere of the Sun, there are no longer any problems that he cannot solve. Furthermore, there are no longer any gaps in his knowledge. He can achieve consummate adeptness through the sphere of the Sun. A magician who is somewhat conversant with the Kabbalah now fully realizes why, in most Kabbalistic initiations, the statement that a connection with the Divinity occurs in *Tiphareth* is made. According to the Kabbalistic Tree of Life, *Tiphareth* is the sphere of the Sun. Therefore, the sphere of the Sun is the sphere in which the magician can achieve divine unification. In the Kabbalistic Tree of Life it literally states that the magician must have traveled halfway back to God, i.e. he must have traveled through the aforementioned spheres inclusive of the sphere of the Sun and he must have them under his control. Then, on the second half of the way, God will meet him, so that it comes to a divine unification. This does not mean that it comes to unification with a personified God, rather knowledge and wisdom, might and power are united into one.

Chapter 8

The Intelligences Of The Martian Sphere

The magician who has fought his way honestly through the sphere of the Sun and who has this sphere as well as the preceding ones under his control will not find it difficult to control the three spheres which follow.

The next sphere in the sequence of spheres is that of Mars. The Martian sphere is influenced by such powerful intelligences that it would be extremely dangerous for a magician to even dare to evoke these intelligences without first having the preceding spheres under his control. For this reason, and also because much mischief could be committed in a talismanological respect with the use of the seals of these intelligences as to their power, might and expression, I shall not publish the seals of the individual positive intelligences of Mars. However, I shall publish their names and their gradations, i.e. the division in degrees in the analogy of the zodiac. An experienced spheric magician will anyhow establish contact with the individual intelligences of the Martian sphere through mental travel in order to find out their seals and the extent of their sphere of influence. In this manner I discharge the responsibility that perhaps an immature person might misuse these seals, because if the intelligences of Mars are evoked carelessly without the appropriate preparations — even when they are positive intelligences — they could cause the sudden death of a human being, apart from the fact that many seals could be misused for erotic purposes. Whosoever is truly interested in pure knowledge will find it reasonable that I list only the names of the Mars intelligences, which will completely satisfy any mature person.

It should be well known to an astrologer that the Martian sphere in its effects predominantly pursues the Mars principle. Under the influence of the Martian sphere are the following: passionate love, erotica, superhuman strength, wars etc. It is also important to know that the negative intelligences of the sphere of the Sun and the Martian sphere are the most dangerous which exist in our cosmic hierarchy. Under their

sphere of influence are the following: murder, manslaughter, robbery, fires, annihilation, destruction etc.

The Thirty-Six Intelligences Of The Martian Sphere

1. <i>Rarum</i>	1° - 10° Aries
2. <i>Gibsir</i>	11°-20° Aries
3. <i>Rahol</i>	21°-30° Aries
4. <i>Adica</i>	1°- 10° Taurus
5. <i>Agricol</i>	11° - 20° Taurus
6. <i>Fifal</i>	21°-30° Taurus
7. <i>Imini</i>	1° - 10° Gemini
8. <i>Kolluir</i>	11° - 20° Gemini
9. <i>Ibna him</i>	21° - 30° Gemini
10. <i>Ititz</i>	1°-10° Cancer
11. <i>Urodu</i>	11°-20° Cancer
12. <i>Irkamon</i>	21° - 30° Cancer
13. <i>Oksos</i>	1° - 10° Leo
14. <i>Otobir</i>	11°-20° Leo
15. <i>Kutruc</i>	21°-30° Leo
16. <i>Idia</i>	1°-10° Virgo
17. <i>Abodir</i>	11°-20° Virgo
18. <i>Idida</i>	21°-30° Virgo
19. <i>Cibor</i>	1° - 10° Libra
20. <i>Asor</i>	11°-20° Libra
21. <i>Abodil</i>	21°-30° Libra
22. <i>Skorpia</i>	1° - 10° Scorpio
23. <i>Vilusia</i>	11° - 20° Scorpio
24. <i>Koroum</i>	21° - 30° Scorpio
25. <i>Sagitor</i>	1° - 10° Sagittarius
26. <i>Agilah</i>	11° - 20° Sagittarius
27. <i>Boram</i>	21° - 30° Sagittarius
28. <i>Absolom</i>	1° - 10° Capricorn
29. <i>Istria h</i>	11° - 20° Capricorn

30. <i>Abdomon</i>	21° - 30° Capricorn
31. <i>Anator</i>	1° - 10° Aquarius
32. <i>Ilutria</i>	11° - 20° Aquarius
33. <i>Obola</i>	21° - 30° Aquarius
34. <i>Pislar</i>	1°-10° Pisces
35. <i>Filista</i>	11°-21° Pisces
36. <i>Odorom</i>	21° - 30° Pisces

Chapter 9

The Genii Of The Sphere Of Jupiter

The magician should not strive to establish any contact with the genii of the sphere of Jupiter until he has achieved complete success in getting at least a few intelligences of the Martian sphere under his absolute control. And it was mentioned in the previous chapter that each of these intelligences of Mars is very difficult to control. The vibrations of the sphere of Jupiter and its influences are considerably more bearable than the sphere of the Sun and the Martian sphere. Therefore, it will not be very difficult for the spheric magician to establish contact with the genii of the sphere of Jupiter. The extent of their sphere of influence is extremely large, and their influence, which is of a certain abstract nature, penetrates directly through all the subordinate spheres to our zone girdling the earth and as such it also affects our physical world on the mental, astral and physical planes. A spheric magician who has properly and sequentially completed all the tasks in the preceding spheres in accordance with the instructions given, either through evocation or mental travel, and who has established contact with the individual beings, genii and intelligences of each sphere, must have come to the conclusion that through mental travel, i.e. traveling with his mental body to the individual spheres and now traveling also to the sphere of Jupiter, he is much more open to knowledge and wisdom and he gains considerably more than when he employs the methods of evocation and summons the entities to our earth. Certainly, this is not to

imply that the magician should not practice evocation at all. On the contrary, it is quite appropriate to practice and master both methods equally. However, should the magician wish to consciously comprehend particular questions of a spiritual nature, subtleties etc. in a much better manner, he will always prefer to visit a particular sphere in his mental body. In this case it would be the sphere of Jupiter.

The consciousness of the magician expands through the influence of the vibrations of the sphere of Jupiter. He can penetrate more profoundly into the truths he has received from the genii and he can also understand them much more easily. After returning to his physical body on earth, the magician can transfer this truth to his physical consciousness without any great effort. Besides that, the magician will also be able to express the knowledge he has received in the sphere of Jupiter, in an understandable, intellectual language. Only through his practical experience will he be able to recognize which of the spheric inhabitants he should contact through evocation and which ones he should contact through mental travel.

The Twelve Genii Of The Sphere Of Jupiter

In accordance with their unlimited sphere of influence of all the beings, angels and genii of the sphere of Jupiter, twelve genii rank as the highest. Their influence extends over the entire cosmic worldly order, i.e. to all spheres, planes and planets and to all its inhabitants. Each of the twelve arch-genii has a particular relationship to our signs of the zodiac, and their laws of analogy are identical with all spheres and planes of our cosmic hierarchy. For the first evocation, the seals of the genii of Jupiter are to be drawn in blue.

Fig. 1: *Malchjdael* — *Sign of the Zodiac: Aries*. He is the first arch-genius of the sphere of Jupiter. He keeps the electric fluid in the entire cosmic hierarchy in equilibrium. The enlivening of all things created in all three kingdoms on our earth and in the zone girdling the earth is among his

duties. *Malchjdael* controls the will and the activity in human beings and in all other living beings. When a magician contacts this arch-genius he will instruct him completely in regards to these matters. In addition, he will familiarize the magician with magical and Kabbalistic methods which will enable him to increase and decrease activities at his discretion. With the help of instructions he receives from this genius the magician will be able to call forth such a manifested state of belief through magic and Kabbalah that he will be able to call forth miracles in the entire cosmic world order of which a lay person has no idea. Furthermore, *Malchjdael* can initiate the magician into the primary element of fire in all its aspects and analogies in the microcosm and macrocosm. He can also give the magician instructions and methods with which he can control this primary element through magic and the Kabbalah in all its phases, in order to become the absolute master of activity in the microcosm and macrocosm. Also, this arch-genius can familiarize the magician with many more laws, more wisdom and much more knowledge pertaining to activity, the electric fluid, the prime element of fire, the principles of light etc. Not only can this arch-genius familiarize the magician with these powers, he can also make all these powers accessible to him through an appropriate *abhisheka*, i.e. through a transfer of powers. When it comes to spheric magic this arch-genius is one of the most powerful, and no magician should neglect to establish contact with him. There is not a single intelligence in all the other spheres, with the possible exception of the Uranus intelligences, that can give the magician the amount of power in the cosmic hierarchy as does *Malchjdael*.

Fig. 2: *Asmodel* — *Sign of the Zodiac: Taurus*. *Asmodel* is the second arch-genius of the sphere of Jupiter. Under his jurisdiction is the control and guidance of the primary principle of love with all its aspects and analogies in all spheres, planes and on all planets of the entire cosmic worldly order. Any magician who establishes contact with this arch-genius will be able to understand the profoundest mysteries of love, not only emotionally and intellectually, but also from the point of view of wisdom. This arch-genius explains to the magician in which manner every cosmic love-vibration can be caused in any sphere through evocation or mental travel, through

magic or Kabbalah. This genius can make all miracles which can be caused and realized in matters of love through magic and the Kabbalah accessible to the magician, not only in our physical world or in the zone girdling the earth, but also on all the other planets and in all the other spheres. *As-model* guides all paths of holiness which see the Divinity in the aspect of love. The conscious spheric magician is instructed theoretically and practically by *Asmodel* about all these aspects. Any magician who is interested in the mysteries of cosmic love in the entire cosmic world order will find in this genius one of the best arch-initiators.

Fig. 3: *Ambriel - Sign of the Zodiac: Gemini*. This is the third arch-genius of the sphere of Jupiter. Under his jurisdiction is all knowledge of the entire cosmic hierarchy. He monitors the intellect and therefore all theoretical knowledge, regardless of the particular field of knowledge. He directs the maturity of knowledge, the intellectual perceptive faculty of any being in the entire cosmic world order. This genius not only guides the intellectual perception and the intellectual talents of individuals in accordance with maturity and development, but also those of all the inhabitants of an entire planet. All sciences and arts on all planets which are in harmony with the intellect and reason are under the jurisdiction of this arch-genius. A magician who, in accordance with the level of his development, is in contact with this arch-genius can be gifted with knowledge that is only accessible to initiates who are able to work consciously with the Akasha Principle of the sphere of Jupiter.

Fig. 4: *Murjel — Sign of the Zodiac: Cancer*. The fourth arch-genius of the sphere of Jupiter is *Murjel*. He is the one who is in charge of the entire magnetic fluid in the cosmic hierarchy and who also has to keep it in equilibrium. The liquid state on all planets is under his jurisdiction, as well as the element of water in the entire cosmic world order, which also includes our world, namely physically, astrally and mentally. The magician can be thoroughly informed and instructed by this arch-genius about the primary element of water, its activities and effects in consideration of the entire cosmic lawfulness and in regards to magic and the Kabbalah. The magician can also be instructed as to how certain occult abilities can

be awakened and developed in the mental body through the magnetic fluid, for example, transcendental vision in all spheres and on all planets. And there are many other things that the magician can learn from this arch-genius. A spheric magician who has the cosmic magnetic fluid completely under his control can achieve miraculous things with it, of which an uninitiated person has no idea.

Fig. 5: *Verchiel - Sign of the Zodiac: Leo*. This is the fifth arch-genius of the sphere of Jupiter. The entire vitalizing prime principle of the whole cosmic worldly order on all planets and in all spheres is under the protection of this arch-genius. *Verchiel* controls all life in all spheres, on all planets (including our earth), whether it concerns the life in the plant, animal or human kingdoms or whether it concerns the human being in his physical, astral or mental body. When the magician contacts this arch-genius, he will be instructed in the highest magic and Kabbalah; that applies to the entire cosmic worldly order. *Verchiel* entrusts the magician with special methods and practices in order to acquire the highest powers in the cosmic worldly order. Besides that, those miracles which are called forth through belief and through the power of conviction are also under the jurisdiction of the arch-genius.

Fig. 6: *Hamaliel - Sign of the Zodiac: Virgo*. This is the sixth arch-genius of the sphere of Jupiter. He is in charge of all chemical primary principles and primary elements in the entire cosmic worldly order. A magician who establishes contact with this arch-genius can receive detailed information regarding the chemical elements which are already known on our earth, but in addition he will also receive information pertaining to chemical elements which perhaps might be discovered in the distant future. Should it be of interest to the magician, he can learn about the elements of all the other planets in the entire cosmic worldly order. In addition, the magician can learn much more. He can learn through magic and Kabbalah how to make practical use of the radiation of the individual primary substances of our planetary system in a mental, astral and even in a physical form. Should the magician request it, he can be trained to become a consummate master of the chemical primary elements on the basis of precise

methods and instructions which he will receive from this arch-genius. Therefore, he will become a magical-Kabbalistic alchemist, who will be endowed with knowledge whose applicability and key for practical use are only known to a very few adepts on our earth.

Fig. 7: *Zuriel* — *Sign of the Zodiac: Libra*. *Zuriel* is the seventh arch-genius of the sphere of Jupiter. On all planets *Zuriel* is in charge of the fertility principle as it applies to vegetation and living beings. As per *Zuriel's* instructions, the magician will fully comprehend the fertility principle of the entire worldly order. On the basis of special methods which this arch-initiator will entrust to the magician, he will be able to accomplish miracles through magic and the Kabbalah. For example, the magician could make water pour out of a rock, as did Moses, and he could turn desolate deserts into a paradise etc. However, a spheric magician who is initiated by this arch-genius could also do the exact opposite in a few seconds. In addition the magician has it at his discretion to cause many other miraculous things as they pertain to the fertility principle. It must also be obvious that *Zuriel* can also explain the cosmic sexual mysteries in all phases, in all kingdoms and spheres.

Fig. 8: *Carbiel* - *Sign of the Zodiac: Scorpio*. The eighth arch-genius of the sphere of Jupiter is *Carbiel*. He controls and directs the primary radiation principle in the entire cosmic worldly order in a mental, astral and physical manner. A magician who establishes contact with *Carbiel* can reveal any secret in the entire cosmic hierarchy through magic and Kabbalah. And through magical-Kabbalistic metaphysics, he will also find out how the laws of the primary radiation principle can be applied in practice. The magician will become the absolute ruler in the microcosmic and macrocosmic worldly order through controlling the primary radiation principle. It is entirely at the discretion of the magician to make practical use of these powers and the acquired might.

Fig. 9: *Aduachiel* — *Sign of the Zodiac: Sagittarius*. *Aduachiel* is the ninth arch-genius of the sphere of Jupiter. This genius has the primary legality, justness and equilibrium under his control and direction, i.e. that of the

consummate harmony in the entire cosmic worldly order on all planets and in all spheres of our universe. A magician may be instructed by this genius about the highest wisdom and the unfathomable mysteries of divine lawfulness, justness and equilibrium. The magician will also learn from *Aduachiel* how to make use of all the laws in the universe through magic and Kabbalah without disturbing the equilibrium.

Fig. 10: *Hanael* — *Sign of the Zodiac: Capricorn*. *Hanael* is the tenth arch-genius of the sphere of Jupiter. *Hanael* is in charge of the karmic primary principle of the entire worldly order on all planets and in all spheres. Should this be of interest to the magician, he can be taught by *Hanael* about the effects of the karmic laws on all planes and in all spheres. The magician will also gain knowledge from a magical-Kabbalistic point of view as to how the karmic primary principles and its laws are to be used for the various spheres.

Fig. 11: *Cambiel* — *Sign of the Zodiac: Aquarius*. This is the eleventh arch-genius of the sphere of Jupiter. This arch-genius controls the crystalline primary principle, the primary principle of crystallization, condensation and hardening in the entire cosmic worldly order and therefore also in our entire solar system. *Cambiel* also controls the lawful orbit of all planets and in this connection he also controls gravity, i.e. the gravitational force. *Cambiel* can enlighten the magician about all the secrets of crystallization, not only as they pertain to our planet, but also as they pertain to all the other planets. The significance from a magical-Kabbalistic point of view is as follows: a magician learns through alchemy, magic and the Kabbalah how to change the principle of solidification by increasing or decreasing the vibration in accordance with the law and substance, as he wishes. The knowledge the magician will gain from *Cambiel* gives him the ability to change a pebble into a diamond and, vice versa, a diamond into a pebble. The magician is also taught by *Cambiel* the laws of alchemy in the highest form, especially the dry process, and the practical use of gravitation from a magical-Kabbalistic point of view. Should it be a spheric magician's wish, he can make the heaviest boulders as light as a feather or, vice versa, make the smallest things so heavy that no power can lift them. This makes

it quite obvious that this arch-genius can answer all the magician's questions in regards to levitation. *Cambiel* also has at his disposal various methods with which the spheric magician can acquire this ability, and this arch-genius will gladly entrust these methods to him.

Fig. 12: *Jophaniel* — *Sign of the Zodiac: Pisces*. The twelfth arch-genius of the sphere of Jupiter is *Jophaniel*. Under his jurisdiction is the primary principle of evolution on all planets, in all spheres, in all kingdoms, mental, astral and material in the entire cosmic worldly order. This genius directs the ascent and maturity in all spheres and on all planets. It is quite difficult to describe in words the experience that a magician can gain through contact with this arch-genius. The magician will gain knowledge and wisdom of such profundity that it is almost impossible for an undeveloped person to grasp the immensity of it intellectually.

Chapter 10

The Saturnian Sphere

The description of the sphere of Jupiter does not bring us to the conclusion of our cosmic planetary system, as the Saturnian sphere is next. Similar to the Martian sphere, the Saturnian sphere is very difficult to establish contact with, and only a well-trained spheric magician should dare to set foot on it. He could, however, do this if he has worked his way with some of the arch-intelligences through various initiation systems and provided that for years he has mentally visited the individual spheres and gathered the necessary experiences and he is, as the saying goes, completely at home in these spheres.

Not everyone is equal to the task of withstanding the vibrations of the Saturnian sphere, which are as oppressive as a nightmare. The Saturnian sphere is the karmic sphere. The intelligences of this sphere are to be considered from the rational, intellectual point of view of a human being, as the judges of all beings, of all planets and spheres. Direct contact with any of these judges does not serve any practical purpose from a magi-cal-Kabbalistic point of view. However, should a magician feel that he is mature enough and well acquainted with all the preceding spheres, he can

endeavor to establish contact with the intelligences of the Saturnian sphere. I shall refrain from giving a description of the intelligences of Saturn, nor shall I state their names and seals, because under certain circumstances it could happen that some high-spirited magician would dare to evocate a Saturnian being without being aware of the consequences. If in this case the magician were unable to withstand the vibrations of an intelligence of Saturn, the consequence could be his physical as well as his astral death. That is why a description of the sphere will satisfy a wise and mature person and, on the basis of this brief description, he will be able to get a clear picture of the activities of the Saturnian sphere.

In some of the books written by Agrippa, Khunrath and other authors you will find the names of some Saturnian intelligences. However, these intelligences are not the highest beings of the Saturnian sphere, and, in comparison to the true Saturnian arch-intelligences, of which there are forty-nine, they only have a subordinate sphere of influence. The known intelligences are *Agiel*, *Arathron*, *Cassiel*, *Machatan*, *Uriel* etc. and they have only a limited sphere of influence in the Saturnian sphere and therefore they are not the arch-intelligences of this sphere. However, these subordinate intelligences have a certain fondness for the zone girdling our earth, and as such they are well disposed towards a magician and consequently it is easier to contact them. Whatever these intelligences have to offer the magician in regards to magic and Kabbalah can be obtained, to a much greater extent, from the intelligences of any other planetary sphere. I speak here from personal experience and any spheric magician can find out for himself whether this is true.

For example, whatever *Arathron* has to offer, every principal of the zone girdling the earth has in his possession, and, as you know, there are 360 such principals. Therefore it is not necessary that the magician visit the Saturnian sphere for that purpose. This also applies to *Agiel* and all the other Saturnian intelligences which are published in the grimoires. During my travels to the Saturnian sphere in my mental body I had a conversation with *Agiel* and *Arathron*, and the experiences I gained are stated here.

However, what could be said about the forty-nine intelligences of the Saturnian sphere is that all of them have in all spheres the karmic

primary principle under their control. They pursue the activities and effects of all negative beings in all spheres, beginning with our physical world. In accordance with Divine Providence, they allow the activities and effects of negative beings. In the entire cosmic worldly order, they are the ones who rule over the effects and powers of the destructive principle. They make certain that justness is complied with and, through their subordinate beings, they permit negative effects to take place, provided it is in accordance with Divine Providence. The Saturnian intelligences allow wars to take place, not only on our planet but wherever love and hate exist. They allow the negative principle to have its effect to a certain limit, and the Saturnian intelligences are the ones who are the strict judges of human beings and the beings of all spheres in accordance with the Divine Order and lawfulness. That is why the Saturnian intelligences are considered to be the judges and the executors of destiny on the highest level. Furthermore, they make the decision as to how long a black magician who has entered into a pact with a negative or a positive being remains in the sphere of influence of that particular being.

Every arch-intelligence of the Saturnian sphere is responsible for a very particular sphere of influence. Every arch-intelligence has a particular planet and a particular sphere under his protection. Should it be of interest to the spheric magician to find out how one of these arch-initiators operates, how he makes his influence known and which sphere is under his jurisdiction, one of the subordinate intelligences, as for example *Agiel* or *Arathron* can give him this information. In accordance with what has been said thus far about the Saturnian intelligences, the spheric magician should not actually avoid the Saturnian sphere, but it should not be too significant for him to establish contact with the forty-nine arch-intelligences. It is not a pleasant sight to watch the activities of the negative beings spiritually, and how they are monitored and punished. This truly requires strong nerves and a very good mental steadfastness. This concludes the description of the Saturnian sphere. The seals of *Agiel*, *Arathron* and the other lower intelligences of the Saturnian sphere are commonly known. Any magician will take great care when it comes to the names and seals of the forty-nine arch-intelligences of the Saturnian sphere, and he will not entrust these names and seals to any immature

person. He will also agree with me as to why I did not reveal any details about these arch-intelligences.

Chapter 11

The Spheres Of Uranus And Pluto

With the Saturnian sphere the general spheric magic has come to its conclusion; the hierarchy of the seven spheres known to us has been explained in an understandable manner. However, a true initiate who moves about freely in the universe with his mental body and who has the ability to endure the various vibrations of all these spheres in his mental body must surely have noticed that there are other spheres beyond the Saturnian sphere. However, these spheres exert almost no direct influence upon our earth i.e., our zone girdling the earth, at least not to the extent that they could be considered worthwhile for working with magic or the Kabbalah.

After the Saturnian sphere, the first sphere that is worthy of mention is the Uranian sphere, whose minimal influence reaches no farther than the Moon sphere. Should a magician who is conversant with spheric magic be visiting the Moon sphere, he will still somewhat feel the effects of the Uranian sphere. In the zone girdling the earth the Uranian sphere is known, but the influence of this sphere has very little impact there, since the effects of the Uranian sphere were already waning considerably in the Moon sphere and these effects also end in the Moon sphere. Naturally, this realization and fact has nothing to do with the astrological interpretations of Uranus, about which I do not give any details. The Uranian sphere will not have any effect on our zone girdling the earth or on our planet until the next cycle of evolution. In any case, the magician, if he wishes, can contact the intelligences of the Uranian sphere, who can initiate him into macrocosmic magic and Kabbalah. It is not permitted to release any details in this respect, because the time to publish these details has not yet come. However, it can be mentioned that initiates refer to the actual Kabbalah as the Uranian language, i.e. the cosmic language. The intelligences of the Uranian sphere control and direct magic and the Kabbalah and their practical use in accordance with

the universal laws that exist in the entire macrocosm, i.e. in our cosmic hierarchy. Therefore, these intelligences of Uranus control the extent to which any being and any arch-intelligence of the other spheres applies the various kinds of magic and Kabbalah and how they teach these methods to a magician.

For a spheric magician who gains a foothold in the Uranian sphere and establishes contact with the arch-intelligences and is initiated by them into magic and Kabbalah, no initiate, no arch-initiator, no matter to which kind of sphere he belongs, has anything more to offer to this magician, because he has become a consummate adept, a hierarchical magician and Kabbalist. He is not only lord over the zone girdling the earth, but also over all spheres and all kingdoms. Whoever has reached this level in spheric magic and has, so to speak, graduated from the Uranian sphere, can safely assume that he is a consummate adept, an initiate who completely and intellectually understands the Book of Wisdom with its 78 Tarot cards and who has its lawfulness in the microcosm and macrocosm completely under his control. Then I, for one, have nothing further to offer to such an initiate.

On the basis of this brief description of the Uranian sphere, the initiate finally sees how far he has to travel the path to perfection, because it is here where our hierarchy ends.

There is one more sphere, the Plutonian sphere. However, the magician at his present level of development cannot gain anything from this sphere, because the Plutonian sphere will not have an effect on our zone girdling the earth until the second day of Brahma or the next cycle of evolution. At that point our earth will be inhabited by an entirely different race of human beings with a different color of skin, and they will also be governed by different laws.

On my travels with my mental body, besides the aforementioned planetary spheres, I crossed several others, approximately thirty in number. In their present state of development these spheres have absolutely no significance for our zone girdling the earth and for us humans, and they are not integrated into the sphere of influence of our hierarchical analogy and its lawfulness. The extent of this work does not permit me to publish anything further on this subject.

A spheric magician who receives precise instructions in magic and Kabbalah and also from the arch-intelligences of the Uranian sphere will understand that besides our universe, our macrocosm, our planetary system, and besides the hierarchies and spheres described in this book, there are many more by far larger in size. These larger cosmos or universes have entirely different powers, different laws, and they also have different analogies than we have in our macrocosm. It would be impossible to describe all these macrocosms in more detail.

Chapter 12

Contact With Beings, Genii And Intelligences Of All Spheres Through Mental Travel

This chapter was not written for a spheric magician, but for the many readers who do not immediately begin with the practice, but instead want to extend their theoretical knowledge first with the content of these books. For these readers this chapter holds many incentives to increase their knowledge. My first work, *Initiation into Hermetics*, contains precise instructions about mental travel. In addition, it contains precise instructions about the exteriorization of the astral body, also known as astral projection. The magician will, at most, be able to visit the zone girdling the earth with his astral body, because the astral body is composed of the substances of the elements which will, if worse comes to worse, only endure the vibrations of the zone girdling the earth. Consequently, a spheric magician would not entertain the thought of traveling beyond the zone girdling the earth with his astral body. As a matter of fact, it would be impossible. A spheric magician knows from his own experiences that the astral body is bound by Divine Providence to the laws of the zone girdling the earth, and that he cannot violate these laws. Besides that, the astral body is also bound to the principle of space. The spheric magician can confirm this fact by visiting the zone girdling the earth.

However, the magician can visit the kingdoms of the elements with his astral body, and he can also visit any place on our planet, whether on the surface of the earth or below it. His astral body will even withstand

the finest vibrations of the zone girdling the earth. However, the magician will soon realize that he cannot pass beyond this zone. In spite of this, if the magician dares to leave the zone girdling earth with his astral body while his physical body lies on our earthly plane and maintains contact through the astral matrix with the astral body, this futile attempt would immediately cause the astral matrix to sever, resulting in the instant death of the physical body. At this point the astral matrix could not be revived and any such attempt would prove unsuccessful. And then the physical body is subjected to the elements. Should it happen that, in spite of his physical death, the magician's astral body escaped, and the mental body together with the astral body forcibly crossed over the boundaries of the zone girdling the earth, this in turn would sever the mental matrix. The mental body would then separate from the astral body and the astral body would be subject to the elements in the astral world, and they would consume such an astral corpse in a very short time. It would be impossible for the spirit to return to the astral body, and such a spirit would then be banished to the sphere that corresponds to the magician's last phase of development. Such an act of violence is punished severely by the judges of the Saturnian sphere.

Such an act of violence and the conscious severance of the astral matrix from the physical body and the mental matrix from the mental body is a calamity. In the Bible it is stated as "a sin against the spirit." The actual meaning of the words "against the spirit" from a Hermetic point of view is only known to a very few. However, cases like this are quite rare indeed. Usually, the instinct of self-preservation is the reason why the bounds are not overstepped. Besides that, every magician has an intelligence at his side who guides him and warns him in time from such karmic intervention. This explanation examines in a certain respect the Faust tragedy, which every initiate clearly understands. Now we shall discuss a few matters regarding mental travel.

The spheric magician has learned in *Initiation into Hermetics* how to separate his mental body. In the beginning of this book he read and found it to be correct that it is a prerequisite to completely master the first book practically before he can begin with the practice of the second book. The magician learned how to loosen his mental body and, for the

time being, how to move about the mental sphere of the physical world. After having practiced this sufficiently, the magician visits the astral plane of the physical world. Whereupon the magician crosses the entire physical world with his mental body wherever he wishes to go and to go wherever his spirit wishes to be. Then he visits the kingdoms of the elements and for this purpose he assumes the shape of the beings of the elements through the imagination, so that he can be seen, heard and felt by them. The magician first visits the kingdom of the gnomes, then the water kingdom or the undines, then he traverses the air region with the sylphs or fairies, and finally he visits the kingdom of the salamanders in order to get all these beings under his control. Subsequently, the magician learned to rise with his mental body into the planes by entertaining the fervent wish to reach the zone girdling the earth. After some practice, his mental body rose in a vertical position and the magician felt that he was transferred into this zone in accordance with his wish.

When the magician arrived in the zone girdling the earth, the vibration of which his mental body could quite easily tolerate, he was immediately surrounded by the beings of this zone. Following that, the magician had the possibility of getting to know the principals of the zone girdling the earth one by one, whose names and seals I have published in this book, and establish contact with them. They acquainted the magician with everything as far as the zone girdling the earth is concerned, and they gave him instructions on how he could proceed to the next higher sphere, i.e. the Moon sphere. The magician can proceed to the Moon sphere without a guide by influencing his mental body with the color of the Moon sphere, i.e. by coloring it silvery-white but slightly tinged with violet. As soon as the magician has finished impregnating his mental body with the light-accumulation in the appropriate coloration, he rises again in a vertical position with the wish to reach the Moon sphere. The first few times, the magician will experience a spinning motion when he elevates himself from the zone girdling the earth into the Moon sphere. However, this dizziness will cease after a few times and the pressure in the area of his solar plexus will also subside. This elevation into the Moon sphere occurs with lightning speed, and all of a sudden the magician will find himself in the Moon sphere in an ocean of light of a silvery-violet

color vibration. His wish to meet with the intelligences of the Moon while he is there will also come true. If the magician calls out in the language of the imagination while he is in the silver vibration, one of the intelligences of the Moon described herein will soon appear to him. Contact is made in the same manner as in the zone girdling the earth.

Should it be the magician's intention to obtain something in particular from a being that inhabits another sphere, while still in the zone girdling the earth he should draw up his course of action and only after due consideration visit the particular sphere. During the initial operations and visits, the magician's consciousness is somewhat helpless because of the different kind of color vibration of the sphere. Only after several contacts with the same being will the magician become accustomed to the existing pressure in that sphere, and his independent thinking process will no longer be influenced by that sphere to that extent.

Once the magician has contacted all twenty-eight intelligences of the Moon sphere, he can be considered an absolute master of this sphere. Then he has gained the ability to change the influence of the Moon sphere within himself at his discretion by decreasing or increasing the vibrations of the Moon sphere, depending on whether he contacts a powerful or a less powerful being.

During his initial visits the magician will experience that the twenty-eight arch-intelligences possess such a power of emanation, an inner expansivity, which has an almost paralyzing effect on his mental body. In order to rise to the occasion and be able to withstand these vibrations, the magician must already prepare himself in the zone girdling the earth and, through the appropriate accumulation of light-power of the Moon sphere, assume a vibration that is acceptable to an arch-intelligence of this sphere. This allows the magician to establish contact with these intelligences without having to endure these paralyzing side effects.

Once the magician has become completely acquainted with the Moon sphere, he proceeds with his mental body to the next sphere by influencing his mental body with the yellow color-vibration of Mercury while he is still in the Moon sphere, i.e. he undertakes the accumulation of light-power of the Mercurian zone. The magician comes in contact with the individual genii of the Mercurian zone just as he came into contact

with individual intelligences of the Moon sphere, one after the other. After the magician has elevated himself several times to the Mercurian zone, he no longer has to make his way through the Moon sphere. Instead, he can accomplish that from the zone girdling the earth by impregnating his mental body with the vibration of Mercury and elevating himself directly from the zone girdling the earth into the Mercurian zone. Once the magician has established contact with at least thirty genii of this zone, then he is ready to elevate himself into the Mercurian zone from the physical world. In other words, he can carry out the color impregnation, i.e. the accumulation of the light-power of the vibration of Mercury, right next to his physical body, and proceed directly from there into the Mercurian zone without a stopover in the zone girdling the earth or in the Moon sphere. During his contacts with the genii of Mercury the magician will not experience the same paralyzing feeling of their emanating powers as he did with the intelligences of the Moon, because the Mercurian zone is in a certain respect analogous to the mental body. However, this was already mentioned in the chapter dealing with the cosmic hierarchy. Not until the magician has become absolute master over these three spheres, the zone girdling the earth, the Moon sphere and the Mercurian zone, should he entertain the thought of elevating himself into the next higher sphere.

The reason that I pay so much attention to these three spheres, as I already mentioned, is that:

1. There is an analogous connection between the zone girdling the earth and the destiny of the physical body.
2. There is an analogous connection between the Moon sphere and the astral body in respect to the maturity of the astral body, the character, the equilibrium etc.
3. There is an analogous connection between the Mercurian zone and the mental body.

The Mercurian zone is, so to speak, the launching pad for the higher spheres. It is here that the spheric magician carries out the accumulation of the light-power before he elevates himself to the next sphere, in this case the Venusian sphere. The accumulation of light-power is carried out

in a wonderful emerald green color. If the spheric magician has not fallen victim to the numerous temptations of the Venusian sphere and has thus become a master over love, he then proceeds directly from the physical world into the Venusian sphere by carrying out the accumulation of the light-power of the Venusian sphere in his mental body directly beside his physical body.

This also applies to the following sphere, the sphere of the Sun. The Sun sphere is, for the magician, the most difficult one to reach. This is so because the beings of this sphere are filled with such a tremendous amount of light-substance that he will not be able to withstand the vibrations of a Sun genius unless he has sufficiently accumulated enough light-power of the Sun, which must resemble a glaring sun. Should a magician come into contact with a Sun genius without having properly prepared and impregnated his mental body with light, then the glaring emanating light-power would thrust him back into his physical body, through which his mental matrix could severely lose its balance, which would inevitably result in disharmonies. These disharmonies would be noticeable through various side effects in the astral body and perhaps in the physical body as well. Under certain circumstances a severe nervous breakdown could also result, as well as disadvantages of a psychic nature. Therefore a magician will consider my warnings and deem them to be completely appropriate. He will realize that proceeding to the individual spheres is absolutely impossible without having knowledge of the laws of analogy and knowing how to practically employ these laws. Furthermore, he must have knowledge of evocative magic.

Once the magician has the sphere of the Sun completely under his control, he visits the adjacent sphere of Mars. As a precautionary measure I have only listed the names of the intelligences of this sphere, but not their seals. The Martian sphere has a ruby-red color light-vibration, which means that the accumulation of light-power of the mental body must have a ruby-red coloration. Any magician who has become master over the sphere of the Sun without encountering any danger can visit all the spheres beyond the sphere of the Sun in the proper order, with the obvious exception of the extremely dangerous Saturnian sphere.

When visiting the sphere of Jupiter, the previous methods apply; the accumulation of the light-power has to be carried out in a sky-blue color.

Should the magician also wish to visit the Saturnian sphere, then the accumulation of the light-power of his mental body must have a dark violet coloration.

When visiting the Uranian sphere, the accumulation of the light-power of the mental body must have a lilac coloration, whereas in the Plutonian sphere, as the last sphere, his mental body must have a light gray coloration.

All the spheres that follow are colorless. A magician who has reached this level in his development and who feels that he has risen to the level that he can accumulate the light-power which is required by these spheres can now proceed to the other spheres without having the proper coloration accumulated in advance in his mental body, and he can establish contact with the intelligences in these spheres. However, as soon as he approaches the sphere he wishes to visit, he will perceive in advance through his transcendental vision the color of that sphere, in order to carry out, without problems in the cosmos, the accumulation of light-power in the appropriate color before he enters the particular sphere. There are vibrations where the colors do not resemble any which are known to us and therefore a description of these cannot be given. Yet the transcendental eyes can see these colors and therefore call forth in the mental body the light-vibration of that particular sphere through which contact with the sphere and its beings is made possible.

This brief description should satisfy an initiate. Never before in Hermetic literature has anything been written about these details, and to this day only a few initiates are familiar with this knowledge. A spheric magician who masters all this in practice does not consider this chapter to be pure fantasy, because he can find out at any time if this is the truth. What I have described here are my own experiences.

Chapter 15

Magical Talismanology

In the first part of this book I gave brief instructions regarding the loading of talismans and amulets and how to make use of them in practice. At this point I find it appropriate to reiterate some of the instructions, since some of these instructions might be new to the magician. Be that as it may, I have chosen magical talismanology as the last chapter of this book, and I shall describe everything that has to be considered in this respect. Much has been written about talismanology, but even more could be said about this subject from a Hermetic point of view. But for technical reasons I shall be brief.

All information pertaining to this subject will be familiar and understandable to an experienced magician. Looking at a talisman from a Hermetic point of view, it is the means, the link or material form to which a power, an ability, a might, an influence, etc., can be attached or bound. The manner in which a power is bound varies. But first let us discuss talismans.

The magician has learned to contact a being, an intelligence, a genius, etc. Contact with these spiritual beings is established through (1) mental travel, (2) evocation, and (3) passive communication, as described in *Initiation into Hermetics* in the chapter on spiritism. The last method remains, which is establishing contact through a talisman.

As to the shape of a talisman, it can be a piece of jewelry, a ring, a gemstone, or an amulet, a pendant, and so forth. Other shapes can also be chosen, but those mentioned here are the ones that are usually considered as talismans. The best are the ones that the magician makes himself, starting with the metal that he smelts and then casts into a talisman and then loads. Should this not be possible, or if the magician does not possess the necessary skills, he should have the talisman made, but only in its basic form. Once the talisman is ready in the form chosen by the magician, he then begins with the actual talismanology, and out of this piece of jewelry he makes a true talisman, a link. The magician engraves the seal of the intelligence he wishes to contact into the metal. If he does not possess the ability to do so himself, then a trustworthy engraver or goldsmith can do

this for him. The object to be used as a talisman or the amulet is now ready. The next step is the magical preparation. Should a magician wish to take the astrological signature into consideration when the talisman is to be manufactured or during the magical preparation, that is of course his choice. There is enough astrological literature available in order to calculate the most favorable influences of the constellations. The metal that is chosen for a talisman has to be in accordance with the astrological analogy of the particular sign of the zodiac. Below, the reader will find a chart. Since in the hierarchy of the spheres the signs of zodiac were taken into consideration, the particular metal must therefore be chosen which corresponds to the genius and his particular sign of the zodiac. However, the magician also has another choice: he can choose metals that are analogous to the planetary spheres.

The very best metal for all beings, genii and intelligences of all spheres is the electro-magicum. The electro-magicum is a compound that contains all the metals that correspond to all the planets. A detailed description of the electro-magicum can be found in *Initiation into Hermetics* in Step VIII, in the chapter dealing with solid fluid condensers. This alloy is best suited for beings of the zone girdling the earth and for the beings of the elements in kingdoms of the elements. Otherwise, for the zone girdling the earth, a hard wood or lead can be used.

For the Moon sphere and its twenty-eight intelligences, silver should be used in accordance with planetary laws of analogy when making a talisman.

For the

Mercurian zone - bras

Venusian sphere - copper

Sun sphere - gold

Martian sphere - iron

Jupiter sphere - tin

Saturnian sphere – lead

For the spheres that follow, tin or silver may be used. The analogies determining the choice of metals to produce a talisman are only of a general

nature. It is only meant for those who wish to take the astrological analogies into consideration. For an experienced magician, two kinds of metal will suffice; he will choose gold for beings who are predominantly electric by nature, and for those who have a magnetic character he will use silver. For indifferent beings who are neither active nor passive, and who cannot be assigned to either the electric or the magnetic fluid, the magician uses both metals by soldering together two small plates, one made of gold and the other of silver. For example, should it have the shape of a pendant, one side consists of gold and the other of silver.

In reality, the choice of metal is not of great significance to a well-versed initiate and experienced spheric magician. He succeeds by magically impregnating any object with the intelligence, no matter which sphere the intelligence inhabits. Establishing magical contact and impregnating the chosen object depends entirely on the magical development and maturity of the particular magician.

Adepts mostly prefer only one metal, pure gold, when loading the metal with intelligences. Of course, this is not absolutely necessary. A common talisman that is well impregnated magically serves the same purpose as a talisman made from the purest gold or precious gemstones.

The next step is the magical impregnation, which is the most important work when it comes to loading a talisman, for only through this does an object turn into a real tool for the establishment of contact with the desired being or intelligence. With the help of an example, I shall explain to the magician the entire procedure for carrying out the operation of magical impregnation.

First the magician must choose the being, genius or intelligence, preferably from the zone girdling the earth, that best suits his purpose according to its magical attributes and other qualities. Once he has made this determination, he engraves its seal on the appropriate metal, and then, through the four elements, he has to cleanse the talisman from all unfavorable influences which may have been clinging to the talisman mentally when it was physically produced.

This is accomplished in the following manner: the magician swings the talisman several times over a burning candle, imagining that the fire of the candle annihilates all influences. This process is followed by

immersing the talisman into a glass of pure water. The talisman has to remain immersed in the glass of water for an entire day with the wish-concentration that the water attracts all the bad influences from the talisman. Once the talisman has been in the glass of water for an entire day, the magician removes it from the glass, and pours out the water, meanwhile holding with the wish-concentration that all the unfavorable influences flow away with it. Then he swings the talisman through the air in a circular motion with the wish-concentration that the air element removes all the negative influences from the talisman. Then the magician takes a handful of earth and places it on a piece of filtering paper. Then he puts the talisman on the earth and rolls it up so that he can hold it in his hand, upon which the magician concentrates that the earth element that surrounds the talisman is drawing out all the negative influences. After very intensive wish-concentration, and having the firm conviction that all remaining unfavorable influences have finally been removed from the talisman, the magician removes it from the earth and cleanses it with a brand new cloth that has never been used for anything. Then he takes the talisman and wraps it in a dark violet piece of silk. The earth and the filtering paper are then to be buried in a place that is not easily accessible. Now the talisman is, from a Hermetic point of view, cleansed with the elements, i.e. not a single element is clinging to the talisman anymore, and therefore not one single element influences the loading of the talisman in any way.

Should it be the magician's intention to consider the astrological aspects, he then keeps the talisman in the dark violet silk until the astrological hour approaches. As soon as he is ready and the astrological hour approaches, he proceeds with the loading of the talisman.

Taking a brand new needle, he traces the engraved seal with the firm wish-concentration that, by tracing the engraved seal, the interest and the attention of the chosen being is confined to the talisman. While the magician is emulating the engraving of the seal with the needle, he can repeat the name of the particular intelligence in his mind, and at the same time he can imagine that the intelligence transfers its influence to the talisman. The physical preparation, expressed Hermetically as establishing contact, has come to its conclusion with this procedure; the initial work

of magical impregnation has been completed. However, there are many possibilities by which the talisman can be loaded.

The most effective manner of loading a talisman is when the magician, through an evocative operation and through the appropriate ritual, summons the intelligence in front of his magic circle. He asks the intelligence for the approval of the talisman that the magician keeps either in or in front of his magic circle; this is a promise to help the bearer of the talisman at any time. If the intelligence promises to grant the bearer of the talisman this favor, then as far as the magician is concerned the desired effect of the talisman has been achieved and it can be considered loaded. All the guidelines which the particular intelligence recommends when the operator uses the talisman must always be taken into consideration and followed. For example, the intelligence could take various precautions by instructing the bearer of the talisman to perform a daily ritual with the talisman, to utter particular formulas over it, to draw particular signs with it, to name particular names which are required for the effectiveness of the talisman, or also to keep certain things secret, etc.

If all the prerequisites are taken into consideration, then the bearer of the talisman can achieve the same effects with it as if he had established a personal contact with the intelligence through mental travel or evocation. The aforementioned method of loading is one of the most effective methods of talismanic impregnation for the purpose of establishing contact with an intelligence. However, when it comes to establishing contact in this manner, the particular intelligence usually places its subordinate servants at the disposal of the magician, which the intelligence then binds to the talisman and whose names are entrusted to the bearer of the talisman. When uttering the names or when an agreed upon sign is drawn, the desired effect is called forth by the being.

Another method of impregnating a talisman is when a contact is established by repeatedly imagining the attributes of the chosen intelligence. These attributes have to be concentrated into the metal and thus the termination of time, space and effect have to be considered. This method of concentration requires unshakable belief on the part of the magician, as well as a sufficient amount of magical power, enough to force

the particular intelligence to obey the will of the owner of the talisman and to bring about the desired effects.

Another method of impregnation is accomplished with the help of a ritual, the procedure of which is as follows: The seal of the chosen intelligence is drawn in the air with the talisman and, while so doing, the magician concentrates on the realization of the desired effect. However, it is well known to the Kabbalist that a ritual of this kind must be repeated at least 462 times before a proper contact can be established in order to make the talisman actually effective.

The next method of impregnation is loading through magic volts with the electromagnetic fluid. After the volt is created, it is loaded with the electromagnetic fluid. The attributes of the chosen intelligence are transferred into the center of the volt through the imagination, a firm belief, and with a convincing power, and through sufficient repetition it becomes condensed to the extent that the metal of the talisman accepts the loaded volt. Wish-concentration is employed when the volt is loaded by repetition, i.e. the magician concentrates that the chosen intelligence is in contact with the volt and, through the volt, calls forth the desired causes in the Akasha world in order to achieve the desired effects.

There is yet another method of loading, namely a sexual-magical method, which I shall not describe in order to prevent any misuse. However, a magician who is initiated into the high mysteries and to whom everything remains pure and holy, certainly knows how to use the plus and the minus in a man and a woman to volt for the purpose of magically impregnating a talisman.

The last method of magically impregnating a talisman is a Kabbalistic loading which can be carried out by an initiate who is conversant with the Kabbalah. This is accomplished by uttering the name of the particular intelligence Kabbalistically over the talisman which is prepared to be loaded, and, in so doing, transferring the attributes of the intelligence into the talisman.

How a magical-Kabbalistic loading of a talisman is carried out in every detail is well known to every initiate who has followed all the instructions to this point in my works and who has established contact with an intelligence, regardless to which sphere the intelligence belongs, and

provided he has been instructed by the individual intelligences about Kabbalistic knowledge.

In *The Key to the True Kabbalah* this subject is discussed in detail. This concludes this chapter about the impregnation and loading of talismans and about talismanology in general. The information given will completely satisfy a mature person, whereas to an immature person this knowledge will continue to remain a secret.

Epilogue

Now I present to the reader, to the practitioner and to the budding spheric magician, my second work. This work describes in an understandable manner the practice of the second Tarot card. I have repeatedly mentioned and emphasized that I could have written every chapter in much greater detail, but this was not possible for purely technical reasons. However, whosoever has acquired the necessary maturity through a conscientious study and diligent practical work on the basis of my first work, *Initiation into Hermetics*, will find what I have written in this work absolutely sufficient for any further practice. A mature magician is given the opportunity, through contact with the individual intelligences of the aforementioned spheres and whether through mental travel or evocation, to achieve the highest adeptness in magic and the Kabbalah, if he selects for his initiator an intelligence, genius or a being which appeals to him, and if he works in accordance to their instructions and with the practices which are entrusted to him. It should be obvious to the magician that he should not remain with one single intelligence and work only with that one intelligence; instead he should mentally travel through all spheres and he should also become acquainted with all the spheres through evocation.

I congratulate from the bottom of my heart any spheric magician who has visited all the spheres in a practical manner on the basis of this work and who has all the powers under his control and has established contacts. He has again progressed quite a distance on the path of perfection. It also gives me great satisfaction to have helped those readers who for the time being are interested only in the theory, because they have increased their theoretical knowledge considerably by just thoroughly reading this book. After reading this book, every reader, every theorist, and anyone who is interested in secret knowledge will come to the conclusion that magic and in particular spheric magic is not sorcery. Rather, it is the highest of knowledge on the whole, and it far surpasses all other intellectual sciences and in actuality is the true crown of wisdom.

Those who are not mature enough, and who do not understand this high knowledge theoretically and much less practically, will at least be conscious of their own immaturity and therefore they will refrain from any criticism.

My second work has completely fulfilled its purpose even if it is only granted to a few earthly human beings to practically finish all the tasks stated in this book.

At this point I would like to thank the publisher for taking on the task of making this work accessible to the public at large. My books are textbooks and they do not belong to the classification of literature that is only read once and afterwards gathers dust in libraries and bookcases. Instead, all my books will serve as guide and helper for centuries to come for those who have reached the level of maturity for Hermetics and for high adepthood. In the course of time millions of human beings will follow the teaching methods contained in these books, and they will also carry them out practically, in order to promote their own development and move constantly closer to perfection.

Franz Bardon

Part III

Seals Of The Principals, Intelligences, Genii And Beings

Illustrations

1. The Beings of the Four Elements
2. Some of the Original Intelligences Of the Zone Girdling the Earth
3. The 360 Principals of the Zone Girdling the Earth
4. The Intelligences of the Lunar Sphere
5. The 72 Genii of the Mercurian Zone
6. The Intelligences of the Venusian Sphere
7. The Genii of the Solar Sphere
8. The Intelligences of the Martian Sphere
9. The Genii of the Sphere of Jupiter

The Symbolism Of The Second Tarot Card

The second Tarot card represents the temple of initiation. It is identical to the microcosm, the small world. The second Tarot card is frequently regarded as Solomon's temple. This temple is supported by four pillars which represent the four elements as well as knowledge, courage, volition and silence, i.e. the Kabbalistic Yod-Heh-Vau-Heh, the Tetragrammaton.

Each pillar rests upon a circular base or plinth of hewn stone which symbolizes that a magician who receives his initiation in this temple is already the absolute master of every element.

The black and white marble floor consists of the same size squares. This represents the positive and negative activities of the elements in the physical world. On a higher level it is the lawfulness — the sphere of Jupiter — of the physical plane with which the magician must also be completely conversant before he can be initiated.

The floor before the altar is covered with a carpet. The carpet is divided lengthwise into two equal parts (red and blue), which depicts the positive and negative activities of all powers of the planetary systems on our physical world. The magician must also be the absolute master of these powers, which are the electric and magnetic fluids.

On the carpet there is the magic circle which represents infinity, i.e. the alpha and omega. The reader will find the description of the magic circle in "Part I, Chapter 3" of this book. In the circle is the pentagram as a symbol of the microcosm, the small world. The magician must have his microcosm fully developed, i.e. he must be in complete harmony with the macrocosm. The pentagram is the symbol of the microcosm, whereas the macrocosm is usually symbolized by a hexagram.

The magician is dressed in a violet magical garment. As a symbol that he has attained a bond with God, Intuition, through the Akasha Principle, he holds in his left hand a sword, the symbol of victory, and in his raised right hand he holds conjuringly the magic wand as the symbol of his absolute will, his absolute might.

On a golden throne, to the right of the magician, sits the high priestess as the representative of Isis. As symbols of mastering the positive and the negative, she holds the Book of Wisdom in her left hand and the two keys of initiation in her right hand. She initiates the magician who has prepared himself for the evocation into the profound secrets of spheric magic. In some versions of the Tarot, the high priestess is also depicted as a female pope or an empress. Although this is the Tarot card which represents might and wisdom, in this case it does not necessarily indicate the female principle.

In front of the circle are three steps that lead to the altar. These steps indicate control over the three planes, the physical, astral and mental. The altar itself represents the symbol of reverence. The triangle in the center denotes the three-dimensional activities of the divine emanation in everything, in the plus and the minus principle.

As a symbol, the two censers indicate that the evoking magician has both the positive or good and the negative or evil beings under his control, and also that he has the ability to materialize these beings. The magical spheric mirror on the altar with the seven colors of the spheres indicates symbolically that the magician must not only be in contact with all beings of the seven planets in a divinatory manner and through mental travel, but he must also have the ability of summoning these beings in an evocative manner onto the physical world.

In the background on the wall are the ancient Egyptian symbols of the second Tarot card; they are pictures of the goddesses Isis and Nephthys.



Franz Bardon



THE PRACTICE OF
MAGICAL EVOCATION

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The Practice of Magical Evocation

Instructions for Invoking Spirit Beings from the Spheres surrounding us
by
Franz Bardon



PUBLISHER: DIETER RÜGGERBERG / WUPPERTAL WESTERN GERMANY, 1991

DEDICATION

This book is dedicated to my faithful mate,
my dear wife Marie, in constant memory.

Franz Bardon

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Practice of Magical Evocation

by Franz Bardon

Gerhard Hanswille (Translator)

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Product Description

A new translation of Franz Bardon's second volume of The Holy Mysteries. In magical terms, the book is a practical guide to the proper evocation of and communication with spiritual, magical and divine entities. It is perhaps the only truly significant modern study of direct contact with the universal teachers -- the other major works in the field are products of the Medieval,

Renaissance, and Reformation periods. But beyond that, there is a fascinating glimpse into a complete magical universe. Bardon outlines a totally new and original hierarchy of magic, from the spirits of the four elements to those of the various planets, and even to each degree of the zodiac. Included with the names and descriptions of the various entities are a collection of previously unknown magical sigils, as well as a true account of ancient astrology.

Language Notes

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CONTENTS

Introduction	11
PART ONE: MAGIC	13
Magical Aids	19
The Magic Circle	21
The Magic Triangle	27
The Magic Cencer	31
The Magic Mirror	37
The Magic Lamp	39
The Magic Wand	41
The Magic Sword, Dagger and Trident	55
The Magic Crown, Cap and Magus-Band	59
The Magical Garment	61
The Magical Belt	63
Further Magical Aids	64
The Pentacle, Lamen or Seal	66
The Book of Magic Formulae	69
In the Domain of the Spirit Beings	73
Advantages and Disadvantages of Evocational Magic	96
The Spiritus Familiaris or Serving Spirits	114
Magical Evocation	118
The Practice of Magical Evocation	126
PART TWO: HIERARCHY	141
1. The Beings of the Four Elements	145
2. Some Original Intelligences of the Zone Girdling the Earth	155
3. The 360 Heads of the Zone Girdling the Earth	160
4. The Intelligences of the Moon Sphere	254
5. The 72 Intelligences of the Mercury Zone	265
6. The Intellegences of the Venus Sphere	293
7. The Genii of the Sun Sphere	298
8. The Intelligences of the Mars Sphere	304
9. The Genii of the Jupiter Sphere	306
10. The Saturn Sphere	313
11. The Spheres of Uranus and Pluto	316
12. Intercourse with the Beings, Genii and Intelligences of all Spheres by Mental Travelling	318
13. Magical Talismanology	324
Epilogue	331
PART THREE: ILLUSTRATIONS	333

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DEDICATION

**This book is dedicated to my faithful mate,
my dear wife Marie, in constant memory.**

Franz Bardon



PROLOGUE

Remembering his high task, set to him by Divine Providence, the author of "Initiation into Hermetics" here delivers to sincere seekers after truth his second work, "The Practice of Magical Evocation" .

In this second book he shows the next stages of the magical path to all those students who were able to start their magical development by means of the first volume. He points out clearly that there should not be any rest nor repose on the way, since this would undoubtedly mean a relapse to stagnation, to ignorance and thus to spiritual darkness. There may only be progress, onward to those "brilliant heights" which are in store for all those who spare no effort, taking in hand courageously and unflinchingly their spiritual ascent. This book is a means for this aim.

We are indebted to the author for pointing out very clearly to his disciples the host of dangers which lie in wait, and which can lead him astray for a long time or even for his whole lifetime.

No book of the past or the present about this knowledge gives a picture as true and clear as this book does. The author is able to express in simple words the deepest knowledge and furthermore he describes a series of strange and wonderful occurrences and events on our planet as well as in various worlds and zones around us.

Thousandfold thanks may meet Divine Providence for her great grace, and the author sent by her, from all readers and true disciples of the highest knowledge.

All those can be happy who hold this book in their hands. May they keep it well and follow true and conscientious these precious teachings.

Otti Votavova
(1903-1973)

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INTRODUCTION

During the course of time, especially during recent centuries, many books have been written and published about magic, but usually in such a misleading and incomplete manner that only little of what they contain can be used for practical work, and this only in small fragments. From the prime origin only a few societies were able to initiate the student into hermetic science, or magic, and since then this science has remained something entirely restricted to specially selected persons. And therefore necessarily also a dark and mysterious matter to those anxiously looking for truth.

During the Middle Ages knowledge of magic was repeatedly strongly attacked by various religious orders, the inquisitions of history being the most striking example of this. Later, at the beginning of the modern age, magic was regarded as pure superstition, and any person showing a slight inclination to this kind of science was ridiculed. Mystical sects and others were responsible for the ill name the study of magic soon got, and people showing interest in it were usually put into the pillory "for practising black magic".

True magic was taught in the oldest prophetic schools and in secluded circles to which only initiates had access. The small number of books giving scant information on magic were compiled in such a manner that their contents would offer little even to the most attentive reader, making a full apprehension of the science entirely impossible.

According to the old Egyptian mysteries, magic corresponds to the second tarot-card, displaying a priestess (see page 336). I am willing to show the right way to the serious and diligent student who is free of any fanatical religion or mistaken conception of the world and who is prepared to penetrate deep into the mysteries of hermetic science, or magic.

Like my first work this book has been written in a colloquial and easy to read style. This is so that even the simplest man can get thoroughly acquainted with this art, not only in theory, but also in practice. The practical application of what I am going to

say about evocation in this, my second volume will only become possible for the reader who has attained the goal of my first book: a thorough command of the mysteries of the first tarot-card, or at least of the facts laid down in my first volume up to and including Step 8. Only then will the reader be able to achieve satisfying results.

If I succeed in paving the way for the reader who has worked through my first book, so that he gets satisfying results in his work, the aim of this book has been fulfilled. But even the reader who intends to deal with this secret science only in theory will find in this book an enlargement of his theoretical knowledge.

The author

PART I

MAGIC

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Magic

Magic is the highest science existing on our planet, for it teaches the metaphysical as well as the metapsychic laws valid in all the planes. This science has been called magic since human records began, but it has so far been reserved to special circles, mainly comprising high-priests and high potentates. They alone knew the truth but kept it a secret. They not only were fully acquainted with the synthesis of their own but of all other religions, too. The people, on the other hand, were taught about religion in symbols only. It took many centuries until scarce fragments of this science were also made known to mankind in a veiled manner, as was understandable. Because the majority of people had not undergone any magic training by law, they could only understand these fragments from their individual point of view and, in consequence, pass on their knowledge incompletely and onesided. That is the reason why magic science has, without any exaggeration, remained a secret science up to this date. The true understanding of magic laws depends on the spiritual maturity of the individual. To reach this maturity a certain pre-training is absolutely necessary. The reader will therefore find it natural that he must be fully conversant with the first tarot-card, at least up to Step 8, if he wants to have further positive success in his practice of higher magic.

There are no miracles as such, furthermore there is also nothing supernatural. The facts and effects remain obscure because people are not able to perceive them first hand.

Magic is a science teaching the practical application of the lowest laws of nature up to the highest laws of the spirit. The person intending to learn about magic must first learn to understand the functioning of the lowest laws of nature in order to conceive the laws building up on them and finally the highest laws. Depending on the stage the reader has reached or on the laws he is at the moment dealing with, he may, to get a better survey, separate magical science in three groups; that is, in lower magical science, which comprehends the laws of nature and their working, functioning and controlling and may, if you please, be called natural

magical science. Furthermore, in the intermediate stage of magic comprehending the operating and functioning and controlling of the universal laws within man, that is the microcosm, the small world; and finally in the high magical science comprehending the operating, functioning and controlling of the laws of the macrocosm, i. e. of the whole universe. I already mentioned a few times in my first book the analogy by which lower, intermediate and high magical science are connected and I also gave a full description of the operation and functioning of these powers.

Magical science may be compared with the school-system: low magic is the subject of the elementary classes; intermediate magic, that is the magic of man, is taught in secondary or grammar-school; and high magic is lectured at the university. Since, according to the Hermetic Tablet, the universal axiom valid for magic is "as above - so below" and vice versa, it is strictly speaking, not correct to talk about a low, intermediate and high magic. There actually is only one unique magic, and the grade of maturity which the magician in question has arrived at is the measurement for his individual development. The universal laws, no matter whether applied with good or bad intentions, always remain the same. The application of a law depends on the character and the intentions of the individual. If the magician uses his powers for good purposes, he may choose, for himself, the expression "white magic"; if he uses his faculties for bad purposes he may talk about "black magic"; but no matter whether the actions of a magician are morally good or bad, they are brought about by exactly the same laws.

The sensible reader will undoubtedly be certain that there exists neither a white nor black magic. This differentiation has been brought into common use by mystical and religious sects, since they call a person they don't like a black magician. To give you a striking comparison, just think of the fact that it would be equally insensible from the universal point of view to say, for instance, that night is evil and day is good. One cannot exist without the other and both poles had to come into existence when the macrocosm and the microcosm were created, in order to make the one differ from the other.

God, the creator of the universe, has not created anything unclean or evil. This is not to say that man should do the good and the evil. The difference between the two exist to enable man to tell the truth from the opposite and to master it. The true magician will therefore never underestimate the negative, but he will also not avoid it. He will always allow the negative to take the place due to it, and the negative must be as useful to him as the positive. That is to say, the magician never considers negative powers to be evil powers. He will look at good and evil not from a religious, but from the universal point of view.

Magic is usually mistaken for sorcery or witchcraft; I therefore want to explain briefly the difference between magic and sorcery. The true magician always adheres to the universal laws, he knows about their causes and effects and deliberately uses these powers, whereas a sorcerer uses powers the origin of which he does not know, although he is fully aware of the consequences caused by his using these powers; but he has no idea about their actual connections, because he has no knowledge of the universal laws. He might know one or two laws or have a partial knowledge of them, but he does not see the true connections between the operating, developing and functioning of these universal laws, as he has not reached the maturity necessary.

The true magician, on the other hand, unwilling to be graded as a sorcerer, will never do anything without having full knowledge about what he is doing. A sorcerer, too, may use this or that out of his knowledge of magic with good or bad intentions, no matter whether he uses positive or negative powers. But he has no right to call himself a magician.

A charlatan is a person trying to deceive other people. He is not a sorcerer, nor is he a magician. He actually is, to use common terms, a swindler. Charlatans like to boast about high magical faculties, which, in truth, they do not possess, and try to surround themselves with a veil of mystical secrecy in order to hide their ignorance.

It is this category of people who are responsible for the bad name true magical science has got. The characteristics of a true

magician are not secrecy, nor external pomp quite the contrary. He is modest and always trying to help people and to explain to the mature persons the secrets of magic. Naturally, he will not give away his secrets to people not yet mature enough for them, in order to avoid degradation of the holy science. Never will the true magician demonstrate his knowledge of magic science by his external behaviour. A true magician is hardly any different from an average citizen, for he always tries to adapt himself to any other person, any situation or occasion. His magical authority is an internal one with no necessity for external splendour.

There is yet another inferior variation of magic to be mentioned, for it is often mistaken for true magic, but has nothing to do with the latter. I mean the so-called art of jugglery. The jugglers manual skill and his faculty to cause illusionary impressions in the people watching him enables him to copy some phenomena which the genuine magician brings about by the application of the universal laws. The fact that always jugglers use the word magic for their tricks bears again evidence of the inferior meaning to which it has sunk. It is not intended to give the reader any details of jugglers tricks or stage tricks. It is, however, a fact that the juggler is neither a sorcerer nor a magician, even though he may give himself the most promising names because of his great manual skill.

In this book a synthesis will be given of that field of magical science which up to our modern age has never been revealed: the magic of evocation, since it is this field of magic which is most difficult to understand. From the oldest age of antiquity up to our modern times hundreds of books have been published which contain instructions for the invocation of beings, for concluding pacts with the devil, and so on. But none of those books has been able to communicate to its readers genuine knowledge, nor to secure for them success in the practical application of the teaching, although it has sometimes happened that certain individuals, due to their inherited disposition and their maturity, have had success. The genuine magician who wants to get behind the problems of the magical evocation need not fear that he will only have a partial success, or no success at all. He will soon be

convinced that with the synthesis of the magic of evocation given here he is able to carry out a successful evocation.

The other categories of magic as, for example, the magic of mummies, magic of sympathy, of spells by sympathetic means, will not be dealt with in this book, for these fields will be easily explored by the magician himself, should he be interested in them. Instructions in this respect are to be found in the usual books dealing with such matters.

The Magical Aids

Though a genuine magician is able to carry out everything by his own powers, which he has gained as a result of his spiritual maturity during his development in the ways of magic, it remains up to him to avail himself also of ceremonial magic and to make use of it and of all its aids as much as he likes.

The advantage ceremonial magic offers is that by repeated, respectively constant use of one and the same instrument results can be attained without the use of the magician's personal strength. Ceremonial magic thus makes possible an easier working with occult powers by the use of various aids. Actually all auxiliary devices, all magical instruments, are aids to the magician's consciousness and memory. By directing his attention to a certain instrument, the faculties and powers it symbolizes are brought to his consciousness. As soon as the magician - during an act of evocation - takes into his hands one, or the other, of his instruments, he will get the contact he wants and the results he is aiming at without any special effort. If, for example, he takes his magic wand in his hand, which represents his absolute will, the contact with the desired spirit will be attained at once, due to this wand, by means of the magician's will. The same will happen in respect of all other magic aids, for they, too, symbolize spiritual forces, laws and qualities.

The magician who wants to make use of ceremonial magic must be very particular about his magical instruments, for these are to

be treated with almost religious awe. Their value rises with their careful, exact and attentive use. Magical instruments are the same as holy relics and help the magician to create the necessary temple-like atmosphere required for ceremonial magic. At the moment of their application the magician must be almost in a state of complete ecstasy. Should an instrument be used for any purpose other than the one for which it is intended, it loses its magical effectiveness and can no longer serve its original purpose.

Since every magical instrument demands a special feeling of respect in the magician's consciousness, it must be kept out of those persons' sight who are not truly initiated, in order to avoid its desecration. Before the magician reaches for his magical instrument he must, therefore, undergo a mental cleansing process by prayer or suitable meditation. He must never touch a magical instrument, unless he is in the necessary composure for the ceremony. He must always be aware of the fact that every magical aid or instrument symbolizes the most divine laws and that they therefore must be handled like relics. Only in the hands of the magician bearing all this in mind will the instruments bring about the desired results.

Taking all the measures recommended regarding his adjustment to all magical instruments, the magician will bring about, in himself, an extremely strong manifestation of faith, of will, and all properties of the law, and thus increase his magical authority that he will be able to influence a being or a force, by his will, to bring about the results he is expecting.

Even though the magician may not use his magical instruments for a considerably long period of time, they still remain in constant contact with the faculties they symbolize. As every instrument is magically charged with (i. e. dedicated to) a special purpose, it never loses its magical powers, provided it is handled correctly - not even if centuries pass from the moment of its last application.

If the charging and consecration of the magical instruments is such that they may only be used by a certain magician for whom they have been manufactured, no other magician can make use of them. They would not have any effectiveness even in the hands of

a magician who is fully initiated in the holy science of magic, unless charged by the latter for his own purposes.

In the chapters that follow the most important magical instruments will be described together with their symbolic functions as well as their practical application during ceremonial magic operations. Using this information as a starting point, every magician will be able to make further instruments to serve special magical purposes, if necessary or desirable. I shall only strive to give a guiding principle of how the magician has to proceed.

The Magic Circle

All authors of books dealing with ceremonial magic and giving reports about conjuration and invocation of beings of any kind point out that the magic circle plays the most important role in this. Hundreds of instructions can be found on how to make magic circles to attain various goals, for instance with Albertus Magnus, in the *Clavicula Salomonis*, in the *Goethia*, in Agrippa, in *Magia Naturalis*, in the *Faust-Magia-Naturalis* and in the oldest *Grimoires*. It is told everywhere that when invoking or calling a being, one must stand within the magic circle. But an explanation of the esoteric symbolism of the magic circle is hardly ever given. Therefore I intend to give the studious and eager magician a completely satisfactory description of the magic circle according to the *Universal Laws and Analogies*.

A true magic circle represents the symbolic lay-out of the macrocosm and the microcosm, that is, of the perfect man. It stands for the Beginning and the Ending for the Alpha and the Omega, as well as for Eternity, which has no beginning and no end. The magic circle, therefore, is a symbolic diagram of the Infinite, of Divinity in all its aspects, as can be comprehended by the microcosm, i. e. by the true adept, the perfect magician. To draw a magic circle means to symbolize the Divine in His perfection, to get into contact with Him. This happens, above all, at the moment the magician is standing in the centre of the magic circle,

for it is by this act that the contact with the Divinity is demonstrated graphically. It is the magician's contact with the macrocosm in his highest step of consciousness. Therefore, from the point of view of true magic, it is quite logical that standing in the centre of the magic circle is equivalent to being, in one's consciousness, a unity with the Universal Divinity. From this one can see clearly that a magic circle is not only a diagram for protection from unwanted negative influences, but security and inviolability are brought about by this conscious and spiritual contact with the Highest. The magician who stands in the centre of the magic circle is protected from any influence, no matter, whether good or evil, for himself is, in fact, symbolizing the Divine in the universe. Furthermore, by standing in the centre of the magic circle, the magician also represents the Divinity in the microcosm and controls and rules the beings of the universe in a totalitarian manner.

The esoteric essence of the magician's standing in the centre of the magic circle is, therefore, quite different from that which the books on evocations usually maintain. If a magician standing in the centre of the magic circle were not conscious of the fact that he is, at that moment, symbolizing God the Divine and Infinite, he would not be able to practise any influence on any being whatsoever. The magician is, at that instant, a perfect magic authority whom all powers and beings must absolutely obey. His will and the orders he gives to beings or powers are equivalent to the will and orders of the Infinite, the Divine, and must therefore be unconditionally respected by the beings and powers the magician has conjured up. If the magician, during such an operation, has not the right attitude towards his doings, he degrades himself to a sorcerer, a charlatan, who simply mimics and has no true contact with the Highest. The magician's authority would, in such a case, be rather doubtful. Moreover, he would be in danger of losing his control over such beings and powers, or, what would even be worse, he could be mocked by them, not to speak of other unwanted and unforeseen surprises and accompanying phenomena that he would be exposed, especially if negative forces were involved.

The way in which a magic circle has to be formed depends on the grade of maturity and the individual attitude of the magician. The diagram, that is the drawing by which the Divinity is expressed within the circle, is subject to the religious concepts of the magician. The procedure followed by an oriental magician when forming a magic circle is of no use to an occidental magician, because his ideas of the Divine and the Infinite are quite different from those of the magician from the East. If an occidental initiate drew a magic circle according to oriental instructions, with all divine names appertaining to it, it would be ineffective and completely fall short of its purpose. A Christian magician must therefore never draw a magic circle according to an Indian or any other religion if he wants to save himself from an unnecessary effort. The construction of the magic circle depends, from the beginning, on one's individual ideas and beliefs and one's individual conception of the qualities of the Divine, who is to be symbolized graphically by this circle. This is the reason why a genuine magician will never draw a circle, carry out rituals, or follow instructions concerning ceremonial magic to which he himself is not identified in his individual practice. For this would be similar to wearing oriental clothes in the occident.

Bearing these facts in mind, it comes natural that the magic circle has to be drawn in complete accordance with the views of life and maturity of the magician. The initiate who is conscious about the Harmony of the Universe and its exact hierarchy will, of course, make use of his knowledge when drawing the magic circle. Such a magician may, if he likes, and if the circumstances permit it, draw into his magic circle diagrams representing the whole hierarchy of the universe and thus come into contact with, and awake his consciousness of, the universe much more rapidly. He is free to draw, if necessary, several circles at a certain distance from each other in order to use them for representing the hierarchy of the universe in the form of divine names, genii, princes, angels and other powers. One must, of course, meditate appropriately and take the concept of the divine aspects in question into consideration when drawing the circle. The true magician must know that divine names are symbolic designations of divine

qualities and powers. It stands to reason that while drawing the circle and entering the divine names the magician must also consider the analogies corresponding to the power in question, such as colour, number and direction, if he does not want to allow a breach in his consciousness to come into existence because he has not presented the universe in its complete analogy.

Each magic circle, no matter whether a simple drawing or a complicated one, will always serve its purpose, depending, of course, on the magician's faculty to bring his individual consciousness into full accordance with the universal, the cosmic consciousness. Even a large barrel-hoop will do the job, providing the magician is capable of finding the relevant state of mind and is completely convinced that the circle in the centre of which he is standing represents the universe, to which is to react, as a representation of God.

The magician will realize the more extensive his reading, the greater his intellectual capacity and the larger his store of knowledge happens to be, the more complicated his ritual and magic circle will be in order to furnish sufficient support for his spiritual consciousness, which then will make possible an easier connection of the microcosm and the macrocosm in the centre of the circle.

As for the circles themselves, they may be drawn in various ways to suit the circumstances, the prevailing situation, the purpose, the possibilities, no matter whether they are simple ones or whether they follow a complicated hierarchial system.

When working in the open air, a magic weapon, dagger or sword has to be used for drawing the circle on the ground. When working in a room, the circle may be drawn on the floor with a piece of chalk. A large sheet of paper can also be used for the circle. The most ideal circle, however, is the one sewn or embroidered into a piece of cloth, flannel or silk, for such a circle can be laid out in a room as well as outside of the house. The circles drawn on paper have the disadvantage that the paper will soon wear out and fall to pieces. In any case, the circle must be large enough to enable the magician to move about in it freely. When

drawing the circle, the appropriate state of mind and full concentration are most essential. If a circle were drawn without the necessary concentration, a circle would undoubtedly be the result, but it would not be a magic one. The magic circle that has been worked into a piece of cloth or silk has to be re-drawn symbolically with one's finger or magic wand, or with some other magic weapon; not to forget the necessary concentration, meditation and state of mind. The magician must, in such a case, be fully aware of the fact that it is not the magical weapon in use that draws the circle, but the divine faculties symbolized by that magical instrument. Furthermore, he must realize that it is not he that is drawing the magic circle at the moment of concentration, but that the Divine Spirit is actually guiding his hand and instrument to draw the circle. Therefore, before drawing the magic circle, a conscious contact with the Almighty, with the Infinite, has to be brought about by the help of meditation and identification.

The trained magician, having a thorough command of the practical exercises of the first tarot-card, as explained in my first work "Initiation into Hermetics" , has learned during one of the steps of that book how to become fully conscious of the spirit and how to act consciously as a spirit. It is not difficult for him to imagine that not he, but the Divine Spirit in all its high aspects is actually drawing the magic circle he wishes to have. The magician has thus learned also that in the world of the Invisible it is not the same although two persons might physically be doing the same, for a sorcerer, who does not possess the necessary maturity, will never be able to draw a true magic circle.

The magician who is also acquainted with Quabbalah can draw another snake-like circle within the inner circle and divide it into 72 fields, giving each of these fields the name of a genius. These names of genii, together with their analogies, must be drawn magically by pronouncing them correctly. If working with a circle embroidered into a piece of cloth, the names inserted into the various fields must either be in Latin or in Hebrew. I shall give exact details about the genii and their analogies, use and effect in my next work called "The Key to the True Quabbalah". An embroidered circle has the advantage that it can easily be laid out and

folded-together again without having to be drawn and charged anew each time it is to be used. The snake presented in the centre is not only the copy of an inner circle, but, above that, it is the symbol of wisdom. Besides this, other meanings may be attributed to this snake-symbol, for example the snake's strength, the power of imagination, etc. It is not possible to give a full description of all this, for this would go far beyond the aim of this book.

A Buddhist magician drawing his Mandala, putting his five deities in the form of figures or diagrams on top of the relevant emanation, is, at that moment, meditating about each single deity whose influence he is trying to evoke. This magical ceremony, too, is, in our opinion, equivalent to the drawing of a magic circle, although it actually is a genuine prayer to the Buddhist deities. To say more about this matter in this book is quite unnecessary for enough material has already been published in Eastern literature about this kind of magical practice, either in exoteric or in secret manuscripts.

A magic circle may serve many purposes. It may be used for evocation of beings or as a protective means against invisible influences. It need not in all cases be drawn or placed on the ground. It can also be drawn in the air with a magical weapon, like the magic sword or the magic wand, under the condition that the magician is fully conscious of the universal quality of protection, etc. If no magical weapon is at hand, the circle can also be described with the finger or with the hand alone, providing this is done in the right spirit, in agreement with God. It is even possible to form a magic circle by one's mere imagination. The effect of such a circle on the mental or astral plane, indirectly also on this material world, depends, in this case, on the grade and strength of such an imagination. The binding force of the circle is generally known in magnetic magic. Moreover, a magic circle may be produced by the accumulation of elements or the condensation of light. When practising evocations or invocation of beings, it is desirable to draw within the centre of the circle in which one is to stand another smaller circle or a pentagram with one of its points upwards, the symbol representing man. This is

then the symbolization of the small world, of man as genuine magician.

The books dealing with the construction of the magic circle clearly state that during the act of invocation the magician must not leave the circle, which, in its magic sense, means nothing else but that the consciousness of, or contact with, the Absolute, (i. e. the macrocosm), must not be interrupted. Needless to say that the magician, during his magic operation with the help of a magic circle and with the being standing in front of him, must not step out of the circle with his physical body, unless he has finished his experiment and dismissed the relevant being.

All this clearly shows that a true magic circle is really the best means to practice ceremonial magic. The magician will always find that the magic circle is, in every respect, the highest symbol in his hand.

It is hardly necessary to mention the specimen of a magic circle, since every magician will now know from what I have said above how he has to proceed, and it is now up to him to make use of the instructions given here. Yet he must never forget the main thing, that is the orientation he needs when working with a magic circle, for only if he has reached the necessary cosmic contact by means of meditation and imagination, i. e. the personal connection with his God, will he be qualified for entering the circle and starting work inside it.

The Magic Triangle

A magic triangle is, contrary to the magic circle, which symbolizes infinity, endlessness, the connection with God, the Alpha and the Omega, the symbol of manifestation, of everything that is made, of everything that has ever been created. Without the knowledge of the symbolism of the magic triangle and of all other magic aids, ritual and ceremonial work would not be possible.

All grimoires or rites of exorcism generally require that the magician who is working with a magic triangle sees that the invoked spirit, the being and power, is manifested. The manifesta-

tion of a being - a spirit - in a triangle is but one aspect of ritual magic, and no being will be fully manifested unless the magician understands the whole symbolism of the magic triangle. To get the right idea of this symbolism one must, to some extent, be acquainted with the Quabbalah and must have a complete knowledge of the secret of the number three. The more one knows about the analogy of the mystical number three, the deeper one will be able to penetrate into the symbolism of the triangle one draws and the easier it will be for a being to manifest itself.

It would lead us too far if I were to deal fully, at this point, with the mystical number three and its analogies. I can only give a few hints which may serve the magician as guiding principles.

Above all, the triangle is a diagram of the three dimensional world we know, i. e. the mental, the astral and the physical world. Each power which is to be projected into the physical world must run through the three planes mentioned above. The diagram shows us that the triangle must be constructed with its point upward and thus indicates that two powers project from a point at the top to the right and the left and end in a line fixing their limits. Taking the picture of these two diverging lines as a whole, it shows the two universal powers, the Plus and the Minus, electricity and magnetism, which are united by the line below. By this the manifested causal world is symbolized, which, from the astrological point of view, is equivalent to Saturn, i. e. the mystical number three. In the mental world it symbolizes will-power, intellect and feeling; in the astral world it symbolizes power, legality und life; and in the physical world it symbolizes, as already said above, the Plus and the Minus, and the Neutral. The triangle with its conformity is thus reflected in everything and on every plane, for it is the beginning of everything that has been created, the cause of everything comprehensible. The mystical number three, i. e. the symbolism of the triangle, plays, as is well known, a very important role in every religion. In the Christian religion, for example, there is the Trinity: God the Father, God the Son and God the Holy Ghost; in Indian religion there is Brahma, Vishnu and Shiva, i. e. the creator, the preserver and the destroyer, etc. Hundreds of symbolic analogies could be

given here, but it is left to the magician to go deeper into the details of this symbolism and its analogies. The most important thing for him to know is the equilateral triangle, which is, for the magician, the universal symbol ranking immediately after the magic circle.

A magician would never be able to get a certain power or a certain being into a circle without the help of the magic triangle, for the circle is, as we now know, the symbol of the infinite and not the symbol of manifestation. No magician should ever forget this fact. One could, of course, also call a being or a power into a figure different from the triangle, and this is usually done with lower spirits, but when dealing with high powers or high ranking beings the magician will never be able to work without having drawn the relevant diagram, i. e. a triangle, immediately after having constructed the magic circle. The magician will now be aware of the fact that the circle is the first diagram having no limits; the triangle is the first diagram with limits or space-symbol in which a being, a power, etc. may be projected.

In the case of magical evocation the triangle has to be large enough to give sufficient space for the power or being evoked or projected, for the being or power must never be bigger than the triangle itself. The magician must make sure that the being or power he has called into the triangle is under his full control, and that he himself, while standing in the centre of the circle, is thus representing a superior power, a universal, a divine idea. Therefore, a being which has been called into a triangle is not able to leave the triangle again without the magician's permission or, to use a magical term, without "abdication". As for the shape of the triangle, it may either be acute or right angled.

For the triangle the same material is used as for the circle. When operating in the open air, the triangle can be drawn with a magical weapon such as the magic sword or dagger. If the circle has been inscribed on a piece of cloth, then the triangle has to be drawn on it also. The construction, of the triangle must be done magically; not the physical hand of the magician is employed, it must be drawn whilst the magician is fully conscious of his mental and astral hand, similar to the construction of the magic circle.

Otherwise the triangle will produce no effects and will have no influence on the power or being to be invoked. The magician has to meditate, so that with the help of the triangle as the highest symbol, the manifestation of the desired being or power is effected. The magician will soon realize that the more he knows about the symbolism of the magical triangle, the greater will be his influence on the being or power he has evoked. Furthermore, it is a great advantage for the magician to know that already at the point of drawing the triangle, he is, in his consciousness, connected with God, which state he has brought about by having meditated or used his imagination, so that actually not the magician is drawing the triangle, but the deity incorporated in the magician. It is quite useful to re-draw the line of an old triangle with one of the magical weapons mentioned above each time before using it again, in order to revive the analogies within the triangle and also within the magician's mind. In case the triangle is painted on a piece of cloth, the magician should gently follow the lines with the weapon. In the case of magical operations for which no magical weapons are needed the lines of the triangle may be traced by a magic wand or with the forefinger alone.

The seal or the talisman of the being concerned is usually placed into the centre of the triangle, in order to express its symbolic meaning. I shall give a full description of how a seal or talisman has to be made in one of the subsequent chapters. A well trained magician can place a fluid condenser, relevantly charged, in the centre of the triangle, instead of a seal, pouring it into a flat vessel, into the so-called magic cup. But he can also use a piece of blotting paper impregnated with the fluid condenser and relevantly charged for the manifestation of the power or being to be called up. It is, in principle, up to the magician's individual taste which of the two described possibilities he makes use of. In some cases these details may, however, depend on the choice of the powers or beings which are to be evoked or manifested by the magician's will.

I have already dealt with fluid condensers, with liquid and solid ones as well as with the simple and the complicated types, in my first book "Initiation into Hermetics"; the magician may use

either simple or complicated fluid condensers, whichever serves his purpose best.

The magic triangle is, as can be seen from what has been said, mainly a diagram for putting the magician into contact with the power or being he wants to employ. It may serve a certain purpose, or, if necessary, also more than one purpose. Its main object is firstly to get into contact with the being or the power the magician wants to employ, secondly to call a certain being from the macrocosm into our physical world, and thirdly to condense this being in a manner that it may even have certain effects on our physical world. All this is directed by the magician's will. The being or power evoked by the magician will either effect the mental, or the astral, or the physical world, just as the magician wishes to have it.

Following the principles which by now are already well known to the magician, each power or being will only have effects within the spheres into which it has been called and in which it has been condensed. This means that, for instance, a being projected into the mental sphere will naturally not be able to influence the physical world, but will only become effective in the mental world. The same is valid for the astral and the physical world. The reader will find more details about the mystery of condensation or materialization from one sphere into the other in a later chapter.

The Magic Censer

Many people falsely think that the desired being or power must appear when they are merely carrying out a censering or citation, and they are very disappointed when they, in consequence, have only partial success or no success at all. Sometimes they become the victims of their own imagination or of various kinds of hallucinations, which is even worse. I will reveal to the reader the great mystery and the symbolic meaning of the magic censer.

Above all, the symbolism of the censer conceals the mystery of the materialization and condensation of the desired being or

power. Since this fact is known only to a few initiates, many evocations in which the exteriorisation of a being is planned go astray. As a good example of what is meant, let me compare such faulty procedure with a fish that is pulled out of its element, out of the water, under the supposition that it will go on living in the air. Later on one is not a little surprised that the fish has quickly perished. It is the same in respect of calling up beings and powers. If a being is to be called from an invisible world into this world, then an atmosphere must be created which the being will find agreeable. It would likewise be impossible for a human being to enter, with his physical body, a more subtle atmosphere without having taken the necessary measures before doing so. An appropriate disposition along with strong will and faith might, however, enable one to produce an oscillation in the own microcosm which is agreeable to the being, and one might thus be able to get into contact with the being, in a similar procedure been described in "Initiation into Hermetics", i. e. in the chapter dealing with the magic of the mirror. Nevertheless, the being would, in such a case, never be able to transfer itself into our physical world to have any effects on it. Only high intelligences (spirit beings) acquainted with the laws of the physical world and knowing how to apply these as a high initiate, who knows and controls the laws of the spheres outside our physical world, are able to prepare the place for manifestation - in our case the triangle - by themselves. In a case like this, however, the magician has no possibility to use and command the being which had to produce the conditions for the projection by itself, not even then if he would create the form of the deity within himself. He would have to be satisfied with the fact that a being like that would never acknowledge him as a true magical authority, but would, on the contrary, try to deceive him deliberately, or would refuse to obey him. This kind of evocation, in which a being creates the necessary atmosphere by itself, is unfortunately practised by sorcerers who, because of ignorance or incomplete magical development, are incapable of preparing the so-called magic space for the cited being.

The being called up by a sorcerer in such a way will, in most

cases, refuse to obey, or will try to deceive the sorcerer, or even force him to agree to a contract, a pact; not to mention the menaces and the many other dangers that such a sorcerer would have to face. The case of Dr. Faustus and Mephistopheles is a striking example. I shall have a bit more to say about these two later in this book. No doubt, there have been hundreds of cases like that in the history of man; most of them, however, have remained unknown. A genuine initiate taking all the measures and considering all the applicable analogies for ritual magic will never have to fear such a tragedy. It is therefore necessary for the magician to know well the symbolism of all magical aids and to understand them, in order to get complete control over beings and powers.

The censer serves, as I have said above, as the symbolism of the materialization of a being. The magician is obliged to create the atmosphere necessary for the being he intends to evoke, he must not rely on the being to do that, for it would only create the atmosphere to suit its own desire; otherwise the magician would be in danger of completely coming under the influence of that being.

According to the oldest available mysteries on the subject, the creation of the atmosphere for a desired being of any rank was understood as adjustment to the magical space. Various instructions have been in use up to the present day. We are in possession of old Egyptian papyrus rolls giving instructions on how to bring about the necessary concentration on the magic space, but since their symbols have been misinterpreted they have either dropped out of use or been completely misunderstood.

When preparing the space for the materialization of a being, belonging to the symbolism of the censer, it is necessary that the space first be impregnated. I have already dealt with the impregnation of the space in the physical plane and with its charging for one's own or for somebody else's use in "Initiation into Hermetics", and have pointed out there how important this impregnation, this concentration on the magic space in which the desired being or power is to manifest itself, is when preparing the censer. The quality of the impregnation of the space is dependent on the type of power or being that is to be evoked. Surely,

nobody will charge the space with the principle of earth when, in fact, he wants to work with the element of fire, etc. This would not only be nonsensical, but it would also be in contradiction to the law. If, for instance, the magician works with beings of the elements, he must charge the space where he wants to have the beings, materialized with the beings own elements. Gnomes and other spirits of the earth can only appear in places filled, (i. e. charged), with the elements of the earth, spirits of the water only in places charged with the elements of the water, and spirits of the air and fairies will only be manifested where the mental-astral elements of the air are prevailing; salamanders or fire-spirits in a space charged with the fire element; higher beings and intelligences must have the space filled with light. This light must have the colour of its planetary analogy. Extra-planetary beings can only appear in a place filled with clean white light.

The exact colouring of planetary light is effected by means of imagination. Beings of the Saturn sphere will, for instance, only appear to you, if you create a violet colour, the colour of Saturn. Beings of the Jupiter planet will show themselves, if the colour-vibration is blue. The beings of the Sun appear in a golden colour, those of the Mars planet in a red colour, those of the Venus in a green, those of the Mercury sphere in an orange and those of the Moon in a silvery colour. When working with positive beings the colouring of the individual spheres in shiny light may only be a very slight one. The darker the colour gets, the more difficult it becomes for a good being to be manifested. When operating with negative being the appropriate colour has to be deep and saturated. If one tried to get a positive being to be manifested in an impregnated space with a colour of dark vibration - even if it were its appropriate colour - it could happen that a negative being of the relevant planetary sphere would take on the shape of the invoked positive being, trying to play the part of the desired positive being. It is a rule that the being appears which has the characteristics of the colour created. Lower beings need a darker colour, i. e. a slower vibration, than higher beings, which, in fact, have a cleaner colour und therefore a colour with a higher vibration.

When working in the open air, a certain space has to be designated by help of one's imagination; when operating in a closed room it is essential that the whole room be charged with the appropriate element. Impregnation is either effected by breathing through the lungs or through the pores and making use of one's imaginative powers or by the force of imagination alone. To create the appropriate coloured light or element, the magician has to use his body, which he will first load with the element or coloured light and later empty it into the space via his hands and his magic wand or directly through the pores, thus filling it up and enlivening it - i. e. preparing it - for the being or power to be invoked. This practice of the imaginary transfer of coloured light from the magician's body into the room is used for invoking beings and powers which are to serve the magician's own purpose. However, the same method is applied in case the magician intends to intensify and project from his own body, soul and spirit - i. e. from his microcosm - a quality or powers also belonging to a planetary analogy.

When working with beings which are to serve people other than the magician, impregnation is only be effected by his imagination alone; the space impregnation has then to be effected directly from the universe. The desired power or being will only be able to operate and intensify itself in a space prepared in this way. If the space is sufficiently impregnated, the magician may choose to create a special condensation in the magic triangle and to form, by the help of his imagination, the shape of the being invoked. The power of condensation, or dynamics, of the appropriate element is, in so doing, of paramount importance, for the effective manifestation of the being depends wholly upon it. In order to facilitate this condensation, the magician may also apply a weak incense, the ingredients of which must, however, be appropriate to the planetary sphere from which the being is to be called.

If the magician wants to have a specially strong influence for physical effects, then the appropriate condensed electric or magnetic fluid must be transferred into the shape created for the appearance while burning incense. He may also banish one of

the two fluids, or, if he likes, both fluids - in this case called electro-magnetic fluid - ("Initiation into Hermetics", chapter on "volting") - into a fluid condenser, which, in consequence, will be used by the being for becoming physically effective. If, however, the magician intending to materialize a being does not insist on its appearance in a special form and does not mind if the being appears without any shape, or in a shape chosen by itself, then the surface of the liquid or solid fluid condenser placed within the triangle has to be charged with the appropriate electro-magnetic volt whilst the magician is concentrating on the wish that the being may use this power for effecting the desired results. The reader will find the necessary instructions for creating this voltcharge in the shape of a ball with an electric inside and a magnetic outside in "Initiation into Hermetics" in the chapter dealing with "volting". There, too, all laws, for instance, the one on the duration of an effect, etc., have to be considered. Physical incensing with the necessary ingredients will only facilitate the creation of the electromagnetic fluid. Possibly, the magician will have to use it in the beginning if in need of something to support his concentration on the matter. But it is not essential at all, and a good magician, having all the laws perfectly under his control, can certainly do without it.

The use of narcotic ingredients, as suggested in many books on exorcism will be avoided by a true magician, for such narcotics, apart from their intoxicating effects, do not actually help to invoke the desired being, but merely cause hallucinations or similar projections in the sub-consciousness of the desired being. A genuine magician will, therefore, never risk his health by such or similar experiments.

If the magician intends to have dead people or any other beings living in the Akasha-world or the astral world appear in front of him, or if he wants to use them for certain other purposes, then he has to impregnate the space with the Akasha in the way described above and he has to use the electro-magnetic fluid as a voltcharge or to create one. I shall, however, return to this subject and give a broader description of it in one of the next chapters dealing with necromancy.

The Magic Mirror

The use of magic mirrors for purposes of ritual magic has, up to now, been scarcely recommended in books on magic, since only a very limited number of initiates have been acquainted with the correct application of fluid condensers with regard to mirrors, and these initiates have kept it a great secret.

The magic mirror is a magical aid that is not absolutely necessary, but the magician will always appreciate it as a good support in his work, especially when operating with powers or beings of minor intelligence. In some cases the magic mirror may even replace the magic triangle. A magic mirror provided with a fluid condenser is of great advantage, but if the magician has no such condenser he will be able to do without; that is, an optical magic mirror will suffice.

I have given a full description of the use of the magic mirror in a separate chapter of my first book "Initiation into Hermetics", therefore I shall only say something about the purpose which a magic mirror is to serve in connection with evocations and in what way it may facilitate that work. In ritual magic it may be used for the following purposes.

1. To get into contact with powers and beings and to make them visible. For this purpose, the magic mirror is either placed into the triangle, or what is of even greater advantage, fixed to the upper point of the triangle, on its outside. The charging or impregnation of the mirror with the desired power comes next. Employing your imagination you must concentrate your desire for the thought purpose into the condensed power - volt - before the actual evocation.

2. The magic mirror may, secondly, be used for space impregnation in which case the necessary dynamics will automatically be preserved during the whole period of evocation without the magician needing to pay particular attention to it, thus being able to concentrate fully on the other phases of his ritual, for instance, on the materialization or the clairvoyance. In such a case the mirror is to be placed into a corner of the room, so that its influence will work on the whole space of the relevant magic operation.

3. The mirror may be employed as a magnetic force for attracting the being that is to be evoked. To effect this, the surface of the mirror must be charged with a fluid condenser facing the direction in which it is to operate. The mirror has then to be placed into the centre of the triangle or at the top of its upper point.

4. Furthermore, the magic mirror may be used as an accumulator or condenser - so that much qualitative and quantitative power can be accumulated as to enable the being evoked to bring about the desired effects. It does not matter if, in this case, the being is to be transformed by the help of the condensed power into a visible shape or if some other result or effect is intended. All this actually depends on what the magician wishes or desires to achieve.

5. Moreover, the magic mirror may replace a telephone. For this purpose the fluid condenser must be charged with the Akasha and a timeless and spaceless state has to be created by the force of concentration. The evocation then has to be spoken into the mirror. The magic mirror thus becomes an astral channel of communication. Not only is this the magician's method for calling before him a certain being or power; the being itself is able to talk to the magician out of the mirror. The magician may thus sometimes hear the being's voice not only mentally or astrally, but also physically, as if it were speaking through a loudspeaker. In principle it will, however, be up to the magician to choose the sphere in which the mirror is to operate. A mirror charged for the physical world will make it possible for people not trained in magic to hear the voice of a spirit. Of course, two magicians, equally well-trained, may, if they choose, converse with each other over the greatest distances, - not only astrally and mentally, but also physically - by this mirror method, and they will hear, if they like to do so, every word through their physical ears.

6. There is still another purpose the mirror may serve in ritual magic: for protection against undesired influences. The condensation of light usually brings this about. When charging the mirror the magician has to concentrate on his desire to keep off all undesirable influences. The power of radiation of a mirror charged in such a way must be great enough to prevent any larva, phan-

tom, etc., from coming near the space in which the magician is operating; they must not, under any circumstances whatsoever, penetrate into this space. Also in this case the mirror has to be thus placed that it radiates the whole room or space in which the relevant magic operation is carried through.

In general, the magician will have his mirror serve only one purpose. He will only apply it for that type of problem that seems to him the most difficult one. In ceremonial magic, the magician may, if he likes, use more than one magic mirror as a magic aid, in order to attain his goals and facilitate his work.

The Magic Lamp

The magic lamp, known as the so-called *laterna magica*, is also quite often referred to in many grimoires and in the oldest books dealing with evocations. It represents, in the practice of ritual magic, a very important aid, and the magician will surely want to make use of it in his work. The magic lamp is the symbol of enlightenment, cognition, experience, intuition and the inner light; in short, all symbolic analogies of the light are represented by the magic lamp. Lighting the magic lamp is, from the hermetic point of view, equivalent to lighting the magician's inner light, and having it burn like a flame. Colour, which comprises the quality, vibration and oscillation of the light, is also one of the mysteries of the magic lamp. The quality of a being or of a sphere is expressed by the being's character. The purer and brighter the coloured atmosphere of a being or sphere takes shape and the more it shines and glistens the higher is its intelligence and the purer is its quality. Low or negative beings appear in a dark and cloudy, (that is, an unclean), colour.

To know all this is of greatest importance to the magician practising ritual magic. His enlightenment is symbolically expressed by the lamp. When working with beings, the lamp has to be covered with coloured glass or cellophane paper in such a way that the colour created will find the beings' approval. Thus, when working with beings of the elements for the fire spirits the lamp

will have to have ruby-red glass or accordingly coloured that the lamp radiates a red light. For spirits of the air or the so-called fairies, a darkblue light is necessary. The lamp therefore has to be covered with dark-blue celophane paper or with a piece of silk of that colour, thus creating a blue light. Water-spirits or so-called waternymphs must have a green light. For spirits of the earth a yellow colour which may have a shade of brown will have to be used. The Akasha-colour can be used as a universal light, in which case the lamp must have a violet colour. High spirits or intelligences from the world beyond the planets need a white light. For beings coming from a certain planet the light has to be created in such a way that it is appropriate to the colour of that planet. Beings of Saturn, for example, thus need a light-violet or ultramarine coloured light, beings from Jupiter a blue, from Mars a red, from the Sun a yellow, from Venus a green, from Mercury an opalescent and from the Moon a white light. Only in a very restricted number of cases may operations of ritual magic be carried out under normal artificial light, since physical electricity has a disturbing effect on the astral oscillation which, at the time of the operations, is vibrating in the room or place used for that purpose. Generally, the *laterna magica* or magic lamp is equipped with a candle or oil-flame. An ideal light is procured by a spirit-lamp, a spirit-flame. The spirit (methyl) has to be prepared in a special way: one third camomile blossoms to two thirds of spirit are to be mixed together and to be left drawing in a closed bottle or pot for 8 or 9 days, then the mixture is to be poured through a strainer or otherwise filtered. The spirit prepared in such a way is, at the same time, a useful fluid condenser, which, above that, may be charged with the magician's will in order to get better results. The charged spirit, when set to flame, helps create a favourable atmosphere, which will also contribute to bringing about good results. The spirit-flame may also be charged for clairvoyance or for different operations with the magic mirror, or for other astral magic operations which need no artificial light. If the magician is operating in a closed room, the lamp may be placed in the magic circle or into a corner of the room. It is most advantageous to fix it in a position above the magician's head, so that the room is

evenly illuminated. When lighting the lamp, the magician has to meditate and concentrate on the uniform kindling of the inner light of soul and spirit.

The Magic Wand

The most important aid in ritual magic is, and always will be, the magic wand. Since the days of yore magicians and sorcerers have been pictured with a magic wand. Charlatans and stage illusionists are still making use of it today, trying to throw dust into the eyes of their audience by all sorts of tricks. The person who thinks it suffices to hold a magic wand in his hand in order to fulfil wonders is led astray. I will give here an explanation of the symbolic meaning and the description of the syntheses of the magic wand, seen from the magical point of view theoretically as well as for practical application.

Above all, the magic wand is the symbol of the will, the power and the strength by which the magician maintains his influence on the sphere for which he has made and charged it. A magician will not have just one wand for his practice, but he will make several wands depending on what he intends to do or attain.

The actual purpose of a magic wand is to help the magician project his will into any sphere or plane. He may have a wand 1. to influence any being, no matter if human or animal, 2. to cure people from diseases and to do away with bad, unfavourable influences, 3. to evoke high intelligences and to invoke demons and spirits. To say that the magic wand symbolizes the absolute power of the magician is truly justified. The person having fully comprehended the mystery of the magic wand in its magnitude will never do his operations of ritual magic without this implement. It would lead too far, if I tried to state here all the possibilities of the magic wand. For the intelligent student these hints will suffice and will serve as guiding principles. His knowledge will be enlarged by ample meditation.

The magic wand is a condenser, no matter what material it is

made of or in which way it is manufactured. Charged with the will of the magician, it expresses a certain power. It may be a simple one (the usual type of wand) or a complicated one. All the wands carved out of wood are regarded as simple wands. But only a special kind of wood, suiting the purpose, may be used. Thus, hazelnut or willow are to be used for a wishing-wand. The wishing-wand is a modification of the magic wand. Though a wand made of ash-wood may be used as a magic wand for all magical operations the magician, when carrying out operations of ritual magic, will only charge it for the purpose of curing people. The wand made of elder-wood, proves, on account of its analogy to Saturn, especially efficient when calling up or evoking elemental spirits and demons. In making magic wands willow twigs may also be used for any type, for the willow is a very good fluid condenser. The attentive reader will remember that willows are often struck by lightning because of their high content of water, and their capability of absorbing. He may also remember the old saying referring to thunderstorms: "From the willow flee, look for a beech-tree«. The wood of an oak or an acacia, too, is an excellent material for making a magic wand.

It is, indeed, very easy to make a magic wand of any of the kinds of wood mentioned. Cut a twig, approximately $\frac{3}{8}$ to $\frac{3}{4}$ ins. in diameter and about 12-20 ins. in length, remove its skin and smooth it. Often the cutting of a magic wand has been restricted to special astrological periods, and the magician acquainted with astrology is free to make use of his knowledge when making a wand. But such a procedure is by no means necessary, since the magician knows very well that the stars may have a certain influence, but that they cannot force the wise to do anything, as he actually rules them. Thus anybody may, if he likes, make by himself a magic wand out of one of the materials mentioned above. If the magic wand is to serve ritual purposes, you are recommended to use a new knife when cutting the twig. The knife may later be used for other ritual purposes or other magical operations. It should, in that case, never be employed for any common purpose. If the magician does not expect to use the knife again after having cut and smoothed the twig for the magic

wand, he should bury it in order to prevent it from ever coming into the hands of anyone else.

Another kind of magic wand is the steel magnet which has to be equipped with an insulated grip. Take a round steel rod (the best steel to use is electro-steel, (i. e. magnet steel) approximately 12-20 ins. long with a diameter of 3/8 ins., polish it and have it nickel-plated to prevent it from rusting. After having nickel-plated the rod, the magician may magnetize it by means of an electric coil, similar to the magnetization of a horse-shoe or the magnet of an electrical motor. The greater the power of attraction of the magnet, the better it works. This is the way to get a very strong steel magnet which will not only do its work as such, but which will also serve as an excellent magic wand for many magical and magnetic experiments. First of all one must locate the north and the south pole on the magic electro magnetic rod and mark both poles: the south-pole with a minus and the north-pole with a plus. For the insulation of the rod the middle must be then wound with a silk ribbon as wide as the palm, i. e. about 3-4 ins. A rubber hose of the same length or a wooden handle that has been pierced for this purpose may also be used. Such a wand will enable the magician to cause many magnetic and magical phenomena, of which only a few will be treated here.

If the magician is working with the electromagnetic fluid of the universe, intending to intensify it strongly in the physical world, then he must take hold of the wand in such a manner that his right hand will touch the plus-pole and his left hand the minus-pole, with the ends of the rod touching the middle of his palms. After this the electrical fluid from the universe has to be led via the right side of the rod into the magician's body by means of the imagination. The plus-radiation of the rod (odpole-radiation) will thus be strongly intensified as it has the same oscillation and will make it easier for the magician to store the electrical fluid in his body. The same procedure has to be applied to the magnetic fluid of the south-pole. Vice versa the magician now intensifies the electrical fluid again, which he has previously stored up in his body, this time concentrating it into the plus-end of the rod so strongly that he can make his influence work directly on the

physical world. The same goes for the magnetic fluid which he will be able to store up in his left, that is the negative pole radiation. The middle of the rod, covered with the insulating material, will remain neutral. If the magician, by force of imagination, now concentrates his intention into the condensed electromagnetic fluid of the steel magnet the wand indeed becomes a magic wand. By means of the electromagnetic fluid, which radiates as a brilliant light from the rod, any realization on the physical world will be possible. Initiates usually apply this wand for influencing sick people and for all magnetic phenomena. This magic electromagnetic wand is, by the Law of the Universe, an excellent condenser with the same kind of oscillation as the universe, but in a most subtle way. The person meditating on this will be able to find other methods easily due to the universal laws. The magician will, for instance, be able to either pull the fluid *out* of the universe like an antenna and store it in his body, *or* to transfer it by force of imagination to other people, near him *or* far away. The wand will soon be an indispensable implement for the magician, for the positive and negative powers concentrated in it will help him to create the necessary oscillation in his electromagnetic fluid.

Besides this, there are magic wands charged either with solid liquid, *or* combined condensers. Much could be said about how to make such rods and which methods are to be used, but I will only mention the most appropriate to serve the magician in his work. Take the twig of an elder-bush, 12-20 ins. long and 3/8 to 3/4 ins. in diameter, peel off its skin and smooth it with sand-paper. Then remove its pith so that you get an elder-pipe. Put a cork on the one end of the pipe and seal it with sealing-wax, insert a condenser (a liquid condenser, if you like) from the other side, then also seal this end of the pipe airproof. The rod is now ready for use. You may, if you wish, use a different kind of wood, for instance, the twig of an ash, willow *or* oak tree, *or* of a hazelnut bush. The twig, which has no pith must, however, be pierced through carefully with a fine drill, making a pipe of it. Instead of the liquid condenser a solid condenser may be used, the same kind of condenser described in "Initiation into Hermetics". It is

also possible to use a piece of blotting paper soaked with a liquid condenser instead of a solid condenser, which, after it has dried well, is charged, and then, after having been rolled together, is inserted into the hollow space of the rod. The disadvantage of wood is that it will, as time goes by, moulder or be affected by the fluid condenser, which will cause it to become perforated. It might therefore as well be replaced by a metal-pipe. Those kinds of metals which are good conductors of heat and electricity are best. The best of all, of course, is a copper pipe with a diameter of $\frac{3}{8}$ to $\frac{1}{2}$ inch. In order to avoid any oxidization on the surface of the metal, the pipe can be nickel, chrome, or tin-plated before it is filled with the condenser. One opening must be soldered together at once, the other immediately after having filled up the pipe; thus you get a first class magic wand, applicable for all purposes. Magicians working with the magnetic and the electric fluid in turn will do well to procure for themselves a rod made out of a thin iron or steel pipe, as recommended above, for operations with the magnetic fluid, and a copper-pipe for operations with the electric fluid. A universal wand is manufactured in the same manner, with the exception that a nickel-plated brass pipe must be used, instead of a pipe of copper or iron.

The magician wealthy enough for financial considerations not to matter can use, instead of the fluid condenser, a condenser made of semi-precious stones. He will use for his electric fluid, a copper-rod the inside of which is filled with pulverized amber, an unsurpassed condenser for this kind of fluid. For his operations with the magnetic fluid he will, in this case, have to fill up the steel-pipe with pulverized rock-crystal instead of using a solid condenser. Rock-crystal, again, is a very good fluid condenser for the magnetic fluid. But it is also possible to solder two separate small pipes, thus making a single rod out of them; one half of the tube is, in this case, filled up with pulverized amber, the other with pulverized rock-crystal. Having done this, a single rod, separated in the middle, will contain both kinds of fluid condensers. In a case like this, however, the two halves must be connected by a thin piece of copper - or iron - wire going through the centre of both pipes. The outside of such a rod may be nickel-

plated. This ideal wand then has a unique fluid capacity and will serve any magical operation.

There is still another possibility: a wooden rod may be ornamented with seven rings made of the planetary metals. The rings should be fixed to the rod in quabbalistic order. That is, a golden ring (for the Sun) is placed in the middle of the rod and three metal rings on each side. The following metals may be used for the rings in question:

Lead corresponding to Saturn
Tin corresponding to Jupiter
Iron corresponding to Mars
Gold corresponding to the Sun
Copper corresponding to Venus
Brass corresponding to Mercury
Silver corresponding to the Moon

Apart from this, the rings may have engravings portraying the intelligences of the above-mentioned planets. The use of a wand like this will, in general, be restricted to the conjuration of intelligences of the seven planets. When used for other purposes, it will not prove superior to the other types of wands.

This is all the magician needs to know: from the examples above he will, by himself, be able to proceed to other variations. The shape and the size of the wand plays a minor part. The most important thing about a magic wand is its charging for practical use, a description of which is given below.

The charge of a magic wand is done in much the same way as the charge of a magic mirror provided with a fluid condenser for special purposes. There are many ways of charge for a wand. They all depend on what the magician intends or wants to use it for.

Above all, the magician must always be aware of the fact that the magic wand is a symbol of his will, his strength and his power, and that it is representing a container like a fluid condenser of that power, quality etc. in which he is not only able to transfer, but also to store up that power, according to his wish, to an exceedingly high density. It matters little if such a rod is

nothing but a simple twig, cut and adapted accordingly, or if it is a complicated wand, saturated or filled up with a fluid condenser.

A magic wand may be charged with:

1. the magician's will-power
2. special qualities, faculties, etc.
3. magnetism, biomagnetism, etc.
4. the elements
5. Akasha
6. the help of a light-fluid

Here are some examples for practical use:

With regards to Point 1, charge with will-power:

Take into your hand the wand which you have prepared and concentrate your will on, or rather into, the wand; that is, transfer your whole consciousness into the wand so that you feel you are the wand itself. Your concentration must then be filled with the idea that all your will-power, your strength, is embodied in the wand. This kind of concentration must last for at least five minutes without any interruption. Already at the moment of embodying your will into the wand you have to think that whenever you take the wand into your hand your will-power will be put into action and that everything you want to have happening will happen. When you have transferred your whole will by utmost tension and strongest imagination into the wand, you end the charge of it by wrapping it into a piece of pure silk and putting it in the same place as your other magic implements.

After some time load the wand again in the same manner, and every time you repeat the ceremony you must increase the intensity of your imagination. Never forget that your whole spiritual **will** is embodied in the wand. It is important that you limit the time and if possible, also the space of the power concentrated in the wand; that is, concentrate your willpower into the wand with the idea that as long as it will exist it will represent all your will, all your power, and remain effective. A wand charged in this way will remain effective till you die, or should it be your special wish, even beyond your physical death, that is, it will remain a

magic wand. It may even last for centuries, and its influence may even increase with time, providing you have charged it with the wish that its power should grow from one day to the next. The effectiveness of the wand will first work on the mental sphere, then, after some time and repeated charging, on the astral sphere, and finally even on the physical world. The time required until a wand, first effective on the mental world, becomes effective in the physical world depends on the magician's maturity, training and power of imagination, and also on what he is striving for. The magician who is well acquainted with quabbalah will know that to bring about a realization from the mental sphere into the physical world, usually about 462 repetitions are necessary; by then the influence from the mental sphere takes shape, that is becomes condensed in the physical world. This, however, does not mean that the magician may not be able to bring about the same kind of success earlier than this. As already pointed out, the magic wand's power of realisation depends on the intention and purpose for which it has been made and charged. One could query whether the rod needs to be charged at all, since the magician's will should suffice. The magician, however, will not always be in a position to expand his mental exertion in the manner necessary for the transfer of one's will. There will be situations which will exhaust even the best magician, who then would be incapable of concentrating to his fullest power of expansion. However, a skillfully charged magic wand will also have its effect at moments when the magician is not using his will-power, but is just concentrating his thoughts on the realization of his wish, using his magic wand for this purpose. There is, of course, in this case a slight danger that a blasphemous person may get hold of the magic wand in order to realize his own desires, which, if it happened, would go on the cost of the magician and his rod-voltage. Therefore a magician will always do well not to tell any person, not even his best friend, for which purpose, in which respect, and in which manner he has charged his magic wand.

This way of charging a magic wand with one's will-power will generally serve to influence beings, spirits, human beings and animals which are to act according to the magician's absolute will

and which are to obey the magician's magical power, no matter whether in this physical world or on the mental or astral planes. The influence of the magician is not at all restricted to living entities; it will also work on dead matter if this has been taken into consideration at the time of its being charged.

Regarding Point 2: charge with qualities, faculties and the like:

Under charging the wand with certain universal qualities is understood qualities such as omnipotence or other specific ones which the magician needs for his realizations in the mental, astral or physical planes and which are concentrated into the rod in the same manner as described above. It is possible (similar to the charge with the magician's will) when charging the wand with a certain quality, to impel the quality into the wand not only by embodying one's consciousness into it and by condensing the power, but also by pulling the quality down from the universe by means of one's imagination and concentration of will-power, thereby condensing the quality in the wand, thus charging it. Constant condensing of a certain quality will make the relevant spiritual power if concentrated in the wand a direct physical power. This means that with the wand the magician is in possession of an accumulator equivalent to a battery powerfully charged with electricity. That then one and the same power may be used for good as well as for bad purposes is true, but a magician, having proceeded as far as this in his individual training, will never think of any evil motives or try to put them into action, since he, at all times, is anxious to be regarded as a true and faithful servant by Divine Providence.

Regarding Point 3: charge of the wand with Magnetism, Biomagnetism or Prana:

The same procedure is to be followed as described in the preceding chapter. It is recommended, however, to achieve the storing of power in the wand without transferring one's consciousness into it. This can be effected by mere imagination, by means of the magician's body or directly from the universe. In

this case, too, the magician must not forget to set limits to the power transformed into the wand. He must also, by force of imagination, concentrate on the purpose he wishes the wand to serve. Repeated charge of the wand will make it not only effective in the mental and astral planes, but also in the physical world. The experienced magician need not be told again that the power then dwelling in the wand will radiate to the furthest distances. If he introduces the Akasha-principle between himself and his object, he will be able to bridge time and space, and the power in question will immediately, by using the wand, work on the person concerned with the same kind of influence, intensity and success as it would be if the person were standing right in front of him. Charged with life-force or magnetism, with the right idea of setting limits or conditions (that is, in this case, with the idea that the life-force or magnetism in the wand will be automatically intensified from one day to the other) the wand will easily enable the magician to call into existence any phenomena that can be effected by life-force. With a rod charged in this way, even an unexperienced person could work miracles, providing he knew how to use it. Therefore it is in the magician's own interest to keep well the secret of his magic wand. He may also charge his wand in a manner that it will automatically, without any effort on part of the will-power of the magician, bring to him a piece of life-force from the universe, which will then radiate from the wand. This kind of charging the wand with magnetism - biomagnetism - is preferred for curative operations. A magician working in the medical field may like to make use of this method and heal people far away from him by force of his wand charged in the above mentioned manner. In the hands of a magician, a wand charged in this manner, which can heal people miraculously over the widest distances, is, no doubt, a blessing for the suffering man.

The charge of a magic wand with an electric, magnetic, or electromagnetic fluid is always the same, with the only exception that the transfer of the magician's consciousness may be omitted. If only one wand is to be charged, the procedure is a little more complicated. For the wand to be charged with one fluid only, be it electric or magnetic, that fluid has to be drawn from the

universe with the help of the imagination und must be impelled into the rod, to which end the magician has to concentrate on the wish that whenever he desires something, the fluid inside the rod will realize at once what he wishes, even though it be directed to the furthest possible sphere or the Akasha-principle. If you terminate the accumulation so that the fluid accumulated in the rod will intensify itself automatically from the universe, that it will, in other words, work by itself bioelectrically and biomagnetically, the rod will grow into an enormously strong battery. The magician is recommended to accumulate in his own body, prior to every use, the revelant fluid in order to be strong enough for the work with the accumulated fluid of the wand. If he is not willing to do this, he should at least insulate himself before he starts work by putting on a pair of pure silk-gloves, preferably manufactured by himself. Not before he has thus insulated himself should he take the wand into his hands. Since the magician usually works with both fluids, he should take the wand charged with the electrical fluid into his right hand, and the wand charged with the magnetic fluid into his left. It is always better to charge two rods; one with the electric the other with the magnetic fluid, especially if simple twigs or wooden wands, which are not impregnated with a fluid condenser, are used. This is not absolutely necessary, but it will make work easier. The magician who has a wand filled with a fluid condenser, without the wand being parted in the middle, will find it more advantageous to have the wand filled with only one fluid, as this also will make the work easier for him. If the rod is to be charged electromagnetically, that is if both fluids should be prevalent in the wand, the magician must use a rod which has no hole in its middle. Either end of the rod has to be pierced instead, and each half of it has to be provided with a fluid condenser. The magician must, however, put a mark on either end to remind him where the electrical and where the magnetic fluid is. To give the magician a better view, the half provided for the electrical fluid is usually painted red, the half provided for the magnetic fluid is usually painted blue. The rod must then be charged in such a manner that the largest intensity of the fluids rest at the ends of the rod and that the middle, insulated with silk,

remains neutral. Charging of either half has to be carried out separately, that means that you may draw from the universe first the electric fluid, accumulating it in the one end of the rod until that end is sufficiently loaded, and immediately after that the magnetic fluid, or vice versa. The magician should never try to accumulate the electric fluid several times and then the magnetic fluid several times; for the equilibrium of the fluids inside the wand must be maintained. The magician must therefore accumulate the electrical fluid on one day and the magnetic fluid the next day. When charging the wand again, he has to go about in the other way.

The magician will charge a rod with the electrical or the magnetic, or both fluids, if he wants to make his influence work by the help of these fluids on objects nearby or far away, regardless of their being subject to the Akasha or existent in either the mental, astral or physical world. Special variations of operations, for instance such as volting or treating sick people, or bearing of certain imaginations, will not be dealt with here, for the person having carefully studied up to this point will now be able to work out for himself his individual working methods.

Regarding Point 4: the charge with elements:

This kind of charge can be effected in two different ways:

1. The magician, by help of imagination charges his rod - no matter, whether it be simple or provided with a fluid condenser - with desire that when using it, the elements will have to obey him, regardless of which sphere they may belong to. If the wand has been sufficiently charged with the magician's power over the elements, then the results wanted will be brought about by the beings of the elements. The magician will do well to expand his power to all elements, fire, air, water and earth, so that he will not be forced to restrict his operations to a single element. When evoking, the magician should call to his magic circle the heads of the elements, one after the other, and have them swear to the magic wand that they will give him their absolute obedience at all times. After that the magician may, if he likes, engrave on his

wand the relevant symbols or seals of each individual head of the elements. This, however, is by no means absolutely necessary, for the wand in the hands of the magician represents the magician's absolute will and his power over each being of the elements. The shape of the seals of each head of the elements will become visible to the magician in his magic mirror or by direct transfer with the mental body in the realm of the elements. On top of that, the magician might well, on account of his personal experience and development, construct a symbol of the relevant element and have the head of any element swear to it that he will always be the obedient servant not only of the symbol which the magician has engraved in the wand, but of the whole wand.

2. The other way to charge the wand with elements is as follows: The magician draws the element which he wants to use for his work directly from the universe, that is, its particular Iphere, by force of the imagination, and dynamically accumulates it in the wand. When working with this kind of loaded wand, the results wanted are not caused by the beings of the elements, but directly by the magician himself. The advantage of this way of charging a wand is that it will give the magician a strong feeling of latisfaction, because he is the immediate cause of the magical effect. It is necessary, however, that a separate rod be manufactured for each of the elements and the wands must be stored apart from each other. To prevent the magician from mixing them up, he must be sure that he can easily differentiate between them by their outside appearance. Each wand may, for this purpose, have the colour of the relevant element. At the beginning the results will only occur on the mental plane, but prolonged use and repeated charging will make it work also on the astral plane, and eventually also on the physical world. This kind of wand will enable its owner to influence all manners of spirits, men, animals, even inanimate nature, by the element, similar to the influence of the electromagnetic fluid. Good magicians are able to cause, by the force of such a wand, marvelous natural phenomena, for instance, change of weather, acceleration of the growth of plants, and many other things of that nature.

Regarding Point 5: Charge with the Akasha-principle:

When applying this principle, the charge of the magic wand is possible, but not any kind of accumulation, since the Akasha-principle cannot be intensified. But repeated meditation on the qualities of the Akasha-principle with all its aspects in the magic wand will finally enable the magician to create causes in the Akasha-principle, which will itself realize in the mental and astral planes, and also in the physical plane. Using a rod charged in the manner described, the magician will be able to impel, by force of imagination, a power or quality via the wand into the Akasha, which then, like a volt created by an electromagnetic fluid, will have direct influence on the three-dimensional world from above. Such a wand will be regarded with awe by positive intelligences and will have a frightening effect on negative beings. A wand charged in this fashion is usually preferred by magicians working with negative beings, so-called demons, in order to make them pliant. For further details on this subject see the chapter dealing with necromancy.

Regarding Point 6: Charge with Light-Fluid:

The universal light, from which everything has been created, is to be accumulated in the wand by help of imagination and consideration of the qualities of the light, so that it will shine like a sun (concentrated universal light). A wand charged in this way is usually employed for theurgical purposes, that is for the evocation of higher beings of the light and intelligences, for it is an excellent magnet which will make the relevant light beings pay attention to the magician's will and desire. Besides this, all other measures must be taken, like, for instance, the insulation of the rod with white silk, its secure keeping and so on.

Not only will the magician be able to work, with the help of the wand, in the physical world; he will also be in position to transfer, with his mental or astral hand, or with both, the mental and astral shape of the wand into the relevant plane and will have his influence work in these planes without having to hold the wand in his physical hand. In case of the exteriorisation of his

whole mental body, he can take with him not only the mental shape of his magic wand with all its qualities into the mental plane but also the mental shape of all magic implements and aids, and there he is able to operate as if he were present with his whole physical body to carry out the operations. Never should the magician forget that the wand represents his true will in its completeness, absoluteness and power, which may well be compared with a magical oath, and therefore many magicians have their magic wand symbolize not only their will-power, but also the magical oath, which, from the hermetic point of view, may never and can never be broken. Many magicians carve into their wand the symbols appropriate to their will-power and the charge of the wand. Universal symbols, signs, seals of intelligences, divine names, and the like, may serve this purpose as far as they represent the true will-power of the magician. The details of this particular matter are left entirely to the magician's individuality. The magician will know from these instructions how he has to go about reaching his aim, and it is up to him to provide, if he likes, his wand with a secret name standing for his will-power. It will also be clear to the practising magician that such a name must be kept a secret and must never, under any circumstance, be spoken.

The Magic Sword, Dagger and Trident

There are evocations of negative beings and such not liking being transferred into our physical world. For these beings the magician will use, should the magic wand not suffice, the magic sword, providing he insists on their manifestation. The magic sword has several symbolic meanings, but generally it serves as the symbol of absolute obedience of a being or a power to the magician. It is also the symbol of victory and superiority over any power or being. The sword is analogous to the light, it is an aspect of the fire and of the word. Already the bible says: "In the beginning was the word - light - and the word was with God". He who is somewhat acquainted with symbolism will remember that, as an

example, Archangel Michael, the killer of the dragon, is symbolized with a burning sword; the dragon, in this case, is the symbol of the hostile, the negative principle. Adam and Eve, too, were driven out of paradise by an angel with a burning sword. The symbolic meaning is also in this case quite clear and unequivocal.

The magic sword usually serves as an implement in those cases where the magician wishes to exert a certain compulsory or forceable influence on a power or being, usually quite against its will. It is an indispensable implement for magicians dealing exclusively with demonology and who therefore would never get any positive results unless they were using a magic sword. The true magician will usually get satisfactory results with his magic wand, but in spite of this he will not fail to manufacture for himself an implement such as the magic sword, in order to have it handy in case of emergencies. Such a magic sword means more safety for the magician and will strengthen his authority. But when working, he will only use the sword for operations, especially for evocations, if a being were to oppose him strongly or to refuse to obey him.

Some grimoires call such an instrument as the sword a dagger, yet the magic dagger is nothing else but a diminished sword with the same kind of symbolism. A magic dagger is manufactured the same way as a magic sword.

When evoking demons and lower spirits, the sword or dagger may be replaced by a trident which has to be mounted on a long wooden shaft, similar to a wooden fork. The trident, like the sword or dagger, is a means of coercion. Grimoires, on top of that, recommend ornamenting the trident with engravings of divine names. This is left to the magician's individual taste and depends on the purpose of the evocation and the magician's attitude. The trident is also an enlarged symbol of the magic sword: the three points symbolize our three-dimensional world, and the magician can force the beings to fulfill his desire not only in the mental or astral world, but also in this physical world, or, if the magician likes, in all three planes. Regarding this, the fact that demons usually turn up with a trident and are pictured with a tri-

dent, should be mentioned. This does not mean that they run this trident through the souls in hell, as is sometimes wrongly assumed by foolish people, but that their influence works on all three worlds: the mental, astral and physical.

The points of magic swords, daggers or tridents may also be employed for breaking or killing unevoked and unwanted beings like phantoms, larvae, elementals, elementaries, and the like, which may try to hinder the magician in his work. And yet another way of using these implements must be mentioned here since it is hardly known to anybody: a magic sword or dagger, not so much a trident, may do good service as a magical lightning-conductor.

After having ended his evocations, especially after evocations of higher negative beings, principals of demons and the like, the magician who intends to go to rest but who is uncertain whether these spirits will let him sleep unmolested, may furnish his bed with a magic lightning-conductor. Such a lightning-conductor can be manufactured by winding a copper or iron wire round the legs of the bed, both ends of which have to be connected with the sword or dagger. Then the sword or dagger must be stuck into the floor. The wires form a closed circle around the bed even if it has a square shape. The function of the sword or dagger is to conduct the influence directed towards the magician into the earth. Of course, the wire has to be drawn with the wish in the magician's mind, that it will form a circle and that no being or any unfavourable influence will be able to get inside the bed and that every influence, no matter from which being it may come, will be conducted into the earth. In such a magically sheltered bed provided with a magic lightning-conductor the magician will sleep undisturbed, and he may rest assured that no influence, no matter from which sphere it may come, will never have any effect upon him, or will ever be able to surprise and overwhelm him. If the magician has no sword or dagger handy at the moment, or if he has to use it for other purposes, a new knife which, in this case, must not be used for any other purposes, will fulfill the same function. This magic lightning conductor will also protect the magician against influences of black magic, especially during the

hours of sleep. A well-trained, fully developed magician may be able to do without this implement, for he may draw a magic circle around his bed by force of imagination, mentally or astrally, thereby using his wand, sword or dagger. This will also give him full protection against any unwanted influences.

The way in which a magic sword is manufactured depends on the magician's individuality. Several books instruct the magician to use a sword which has formerly been used for cutting off a man's head. This is obviously suggested to raise, in the heart of the magician, a certain feeling of awe, or a certain stress as soon as he takes hold of the sword. Usually those magicians who make use of such a sword are those who need such superficialities to get into the right state of mind. From the hermetic point of view such or similar pre-conditions are not necessary, providing that all other faculties necessarily exist. A sword made of the best kind of steel (refined steel) will fully serve its purpose. If the magician cannot produce such a sword himself he may have it made by a smith or another metal expert. The length of the sword may vary between two or three feet depending on the magician's height. The handle of the sword may be made of copper, since copper is a very good conductor of fluids.

The shape of the sword does not play an essential role. It need only be sharpened on one side, but, of course, it can also be sharpened on both sides. Its point, however, must be well sharpened. It depends on the individual taste of the magician, if he has the handle ornamented or provided with suitable symbols. So much about the manufacturing of a magic sword.

The charge of the sword is done by transferring upon it, by the help of the imagination, the qualities belonging to it, such as the power over all beings, the absolute victory and the respect due to it as the symbol of combat, life etc. These qualities have to be dynamically intensified in the sword by repeated charging. The magician may also accumulate the light-fluid in the sword in such a way that it will look like the shining sun or like a flaming sword, similar to that one which Archangel Michael holds in his hand in his symbolic pictures.

The main point is the attitude of the magician towards the

magic sword accompanied by an unbreakable belief in his absolute victory in all planes, which will give the sword the necessary force so that every power, every being will fear and respect it under any circumstance. After each use the sword has to be wrapped up in a piece of white or black silk and put away safely like the other magic implements.

The magician may, by practising mental wandering, transfer the spiritual form of the sword into the mental plane and visit the planetary spheres taking his magic sword as well as his magic wand with him. There, according to his wish, he can make use of his magic power with the help of his magic implements. That every being will have to obey him in these spheres is clearly evident by what has been said before. The magician is able, during his magical operations and evocations, to transfer his mental sword with his mental hand into the relevant sphere by force of imagination, and there he can make the being carry out his wishes. Such a force, however, can only be exerted without danger by a magician who has a clean heart and a noble soul. If a sorcerer tried to do the like he would only make the being hate him and would soon become a victim of them and their influence. The history of occult science has given many examples of the tragic fate and even more tragic end of such sorcerers. It would exceed the extension of this book to talk about certain events in detail.

The Crown - Cap, Magus-Band-

Always when carrying out operations of ritual magic, no matter whether evocations, invocations or other operations, the magician should wear something on his head. He may take, for this purpose, a golden crown with magic symbols engraved on it, or he may take a cap or some other headgear with the symbols of the macrocosm and microcosm of the deity with whom the magician is connected or whose shape he is taking on. The symbols must either be drawn with a good colour or embroidered or fastened with silk. Such a symbol of the macrocosm and microcosm, for

instance, is a hexagon in the middle of two circles inside of which is the microcosmic symbol of man, the pentagram. If the magician embroiders his cap himself, or if he has it embroidered by somebody else, he may choose a golden colour for the circles as a symbol of infinity; for the hexagon he may take a silvery colour as the symbol of the created universe, and for the pentagram in the centre a white or violet colour. Instead of using a cap or a turban as a headgear, a silk-band, a so-called magus-band, may suffice. This band may be in white, violet or black and is to be wound round the magician's head. The part running over his forehead should be ornamented with the macro-microcosmic symbol, described previously. The symbol may either be embroidered or drawn on a piece of parchment, thereby using the colour mentioned above. Instead of the symbol of the macrocosm some other symbol representing the magician's connection with the deity may be used. For instance, a cross, which at the same time, symbolizes the Positive and the Negative, and the ends of which symbolize the four elements. A rosecross symbol may also be employed, that is a cross with seven roses in the centre, also symbolizing the four elements, the Positive and the Negative, and on top of that, the seven planets. The magician's choice is not, as can be seen, restricted to a particular symbol. He may express his spiritual development, his destination, his maturity, his cosmic relationship by several symbols, whichever he prefers, and he may wear them on his cap or magus-band.

As already mentioned, the crown, cap or magus-band is a symbol of the dignity of the magician's authority. It is a symbol of the perfection of his spirit, a symbol of his relationship to the microcosm and macrocosm, the tiny and the great world, the highest expression of his magical power, serving him to crown his head. All articles, no matter whether cap, crown or magus-band, must be made of the finest material and must serve no other purposes but operations of ritual magic. As soon as the cap, crown or magus-band is ready and has been tried out, it should be sanctified by meditation and a holy oath, so that the magician will only put it on his head when he is fully absorbed with the idea of his unity with the deity, and he will only make use of the cap for

operations which demand this kind of symbolism. When speaking his oath the magician should put his right hand on the cap and should concentrate, by force of imagination, on the idea that at the moment he puts the cap on his head he is united with his deity, or with the symbol ornamenting his cap. Then he should put his headgear away safely together with his other magical implements.

Whenever the magician is prepared for evocations, after having meditated for this purpose, and puts on his headgear, he will at once be united with the Deity and will have, not only in himself, but in the whole space or at the place where he puts it on, that feeling of a holy temple atmosphere. Therefore the magician will agree that his headgear is also an intrinsic part of his magical implements, and that he must draw his full attention towards it. Sorcerers also use caps which are ornamented with symbols of demons, but only few of them know about their genuine meaning and correct application, not to mention their actual symbolism. A magician, however, who does everything consciously can never decline to be a mere sorcerer and will never do anything he does not understand. Everything he does is done for a special purpose.

The Magical Garment

This is to be treated in the same manner as the cap or magus-band. The magical garment is a long robe made of silk, buttoned from the neck to the toes. The sleeves of the robe end at the wrists. The robe looks like the vestment of a clergyman and symbolizes the absolute purity of all ideas, and the purity of the magician's soul. It is also the symbol of protection. Just as a common garment protects a man's physical body from outside influences, rain, cold etc. so the magical garment of the magician shelters him from outside influences which may attack his body through its astral or mental matrix. As already mentioned several times, silk is the best insulating material against any astral or mental influences. A robe made of silk is therefore an excellent means of in-

sulation and may also be successfully used for other operations not directly connected with ritual magic; for instance, protection of the astral or physical body when projecting the mental or astral body so that no being can take possession of the magician's astral or physical body without his approval. A magic robe may also be successfully used for similar operations for which the insulation of the mental, astral and physical body is necessary. It is, however, up to the magician which possible variations he wants to make use of. Under no circumstances may the magician use a garment for ritual magic or evocations which has been used for common purposes such as, for example, training, or current magical operations. A special robe must be taken for this special kind of magic, and its colour must suit the purpose. Here I should point out that for common mental and astral operations or experiments, the insulating garment may be put on top of any other clothes; for evocations and ritual magic; however, the magical garment is to be worn over the naked body. The magician may, however, in cold weather, put on a shirt or pants made of pure silk und put the robe over them, but the pants or shirt must be of the same colour as the robe. The magician may use house-shoes of the same colour as the robe. The soles of the shoes can be made of leather or rubber.

The colour of the robe corresponds to the work, idea and purpose the magician wishes to carry out. He may choose one of the three universal colours: white, violet or black. Violet is equivalent to the Akasha-colour and may be used for nearly all magical operations. White is chosen for the robe only, when dealing with high and good beings. Black is the appropriate colour for negative powers and beings. The magician is able to carry out almost all ritual operations with these colours. If he can afford the expense, he can have three robes made, one of each colour. A wealthy magician may choose, for his robes, colours analogous to the individual spheres of the planets he works with. Thus he will take for:

- beings of Saturn - dark-violet
- beings of Jupiter - blue
- beings of Mars - purple
- beings of the Sun - yellow, gold or white

beings of Venus - green
beings of Mercury - opalescent, orange
beings of the Moon- silver or white

Of course, only the prosperous magician will be able to afford such expenditure. A magician not so prosperous will get satisfactory results with just one robe in a light-violet colour. His cap or magus-band should be of the same colour.

When the robe is ready, the magician must wash it in running water in order to de-od it, so that no alien influence will remain on the silk. Then he must iron the robe by himself, for no other hands but his should ever come in contact with it. The magician will find these measures quite justified, for, being very particular in this respect, he will already find it disturbing if another person, even if it is someone of his family, of his relations or friends, merely touches one of his magical implements. The robe prepared in the manner described must then be put in front of the magician, who, by help of imagination, must unite himself with his deity and bless the robe, not as his own person, but as the deity evoking itself. He must take an oath, that is swear to the garment that he will only use it for ritual purposes. A dress influenced and impregnated in such a way then has genuine magical power and will offer the magician absolute security. Before the magician prepares his robe for magical purposes he may embroider it, if he likes, with universal symbols similar to his cap. All this, of course, entirely depends on his own will and he may rest assured that he cannot make any mistakes in this respect.

The Magical Belt

The magical belt is part of the magical garment. Put round the waist it keeps the whole robe together. The belt is made of the same material as the robe and cap, but leather may also be used; it must, however, be of the same colour as the garment. Magicians of days gone by preferred belts made of lion skin, which they first made into leather and then into a belt. The skin of a lion was the symbol of power, superiority and dominance. The symbolic

meaning of the belt could really be best compared with the domination over the elements, the magical equilibrium. And the upper and lower part of a man's body, kept together in the middle by the belt, symbolizes the scales. The symbol chosen may either be drawn or carved into the leather or it may be embroidered on a silk belt. The symbolic drawing of the equilibrium of the elements and their domination can be made according to the magician's own ideas. He may, for instance, draw a circle and inside it a pentagram with one point upward, and in the middle of the pentagram again a triangle as the symbol of the domination over the elements of the three planes. In the middle of the triangle a cross with two arms of the same length should be drawn as the symbol of the Plus- and Minus-principles and their equilibrium. Also in this case the magician should go about as he has done with the cap and garment, that is he must sanctify and bless the belt and swear that he will use the belt together with the robe and only for ritual purposes. The belt will be stored away safely, together with the robe, in the same place as the other magical implements.

Further Magical Aids

The magician must deal the same way with any further aids which he may want to use for his ritual purposes as he has with the magical implements already described. There is still quite a number of them, and it would lead us too far if I were to deal with each of them in this book, as magical aids depend on the purpose and aim for which they are made. Thus, for instance, the magician needs a special pen, ink, engraving pencil for writing and engraving, needles for embroidering, embroidery-wool and embroidery-silk, parchment paper, colours, sacrificial blood for certain operations, the so-called holy oil, with which he anoints his implements and himself on certain parts of his body. Salt, incense or other means for incensing; a whip which he uses in much the same way as his magic sword, attributing to it the same symbolism. Apart from that he needs a chain as the symbol of the

relationship of the macrocosm with the microcosm with all its spheres. At the same time the chain is the symbol of the magician's admittance to the great brotherhood of magicians and to the hierarchy of all beings of the macrocosm and microcosm. The chain may be worn round the neck like a piece of jewellery and indicates that the magician is a member of the association of all true and genuine magicians.

For certain magical operations a cup is also used as the symbol of wisdom and life. During certain magical operations the magician gets his holy meal, his eucharist, the holy communion out of this cup. A cup filled with wine is used to charge the wine with the divine power similar to the holy communion of Christians. The charging of the cup is to be carried out in such a way that the magician transforms himself into a deity, then blesses the wine, thus transforming it into the divine blood - wisdom, power, life. During work-breaks the magician drinks this transformed wine and so takes part in the holy sacrament. I have already dealt with this subject in "Initiation into Hermetics" in the chapter on the eucharist.

A bell may also serve as a magical aid for evocations. Such a bell should be made of electro-magicum, that is a prescribed mixture of all the metals of the planets. The magician uses this when he wants to draw the attention of the invisible world to himself. This is done by rhythmic ringing. The rhythm and the number of chimes depends on the number-rhythms of the sphere with which the magician wants to have communication. This oriental method is scarcely used by true magicians. In the east, especially in Tibet, this kind of evocation by bell-ringing, cymbal-beating etc., is often practised.

I have already mentioned that all these implements must be new and never used for any other purpose except the one to which they are dedicated. Each implement must be put away safely after use. If it is no longer needed or if the magician does not intend to use it any more, the implement has to be destroyed or rendered innocuous. If one would use a magical implement for any other purposes, it would become desecrated and magically ineffectual.

All magic implements have to be handled as if they were relics. The more carefully the magician handles his magical implements, the greater will be their magical power and effect.

The Pentacle, Lamen or Seal

The difference between a pentacle and a seal is that the pentacle is a universal symbol of power and must be charged with the qualities of the relevant power by help of the magic wand or imagination; its purpose is to induce awe and obedience in a being, so that it fulfills the magician's will. The shape of the universal symbol depends on the religious attitude of the magician. The same universal symbol of power which the magician has embroidered or engraved in his headgear (crown, cap, magus-band) may be used for instance, a hexagram constructed within two circles in the middle of which rests a pentagram. In the centre of the pentagram is a cross which has arms of the same length. A cross alone may also serve as a universal symbol.

Many magicians make use of the Pentacle Salomonis as a symbol of coercion for all beings. The magician surely will not choose a symbol the construction of which he would not find analogous to the universal laws, for with such a symbol he could not make obvious the authority he needs for his purposes. Only by completely understanding the meaning of his symbol and by being able to take the right attitude towards it will the magician get true magical results. A magician should always think of this. He should only use symbols which are clear to him in meaning and which represent the idea of his power.

A seal, contrary to the pentacle, is the graphic representation of a being, power or sphere which is expressed by its symbolism.

The existing types of seals are:

1. The traditional seals which have either been found by clairvoyance or have been reproduced by spirit beings during astral visits to the various spheres. Beings will only react to this kind of seal if the magician knows how to transfer himself into their sphere of power. Due to a constant increase of the magician's

reservoir of power, caused by frequent use of one and the same seal, he will also increase his influence and be able to make it work on the being in question.

The copying and reproduction of seals, however, has been the source of many errors, and the seals have often been corrupted. Sometimes this has been done deliberately in order to make the magician's work more difficult and his success with this material less probable or even totally impossible. A magician with an open mind for astral operations may, if he likes, check the genuineness of the seal by use of the Akasha-principle, or trance, and by placing his total concentration on the seal. By doing this, he will also be able to correct the seal.

2. There also exist universal seals which not only symbolize the qualities and range of action of beings but also their other characteristics. By applying the laws of analogy one may produce graphic constructions of such seals and charge them with the qualities of the relevant spirits by force of imagination. The being will have to react to such seals without resistance.

3. The magician may also produce seals entirely according to his own ideas, without following any analogous relations. He must, however, have such seals approved by the being concerned. The being's approval of such a seal or sign can be established as follows: the magician wanders with his spirit into the being's own sphere and has the being swear mentally to his seal, its shape, or representation, that it will always react to it.

A lamén is very similar to a universal symbol, but is not a symbol of the microcosm and macrocosm: it represents symbolically the intellectual and psychic authority, the attitude and the maturity of the magician. The lamén is usually sewn to the magician's garment, somewhere on his chest, or it is specially engraved into a suitable piece of metal, or drawn on a piece of parchment and worn like an amulet. It expresses, by its symbolic presentation, the absolute authority of the magician.

The magician will avail himself of a talisman if, during magical operations, he needs protection from unwanted influences, or if he wants to have an outstanding success with his magical operations. The talisman may be the graphic representation of the

qualities and faculties with which it has been loaded. The charging of the talisman has to be effected either by the magician himself or by a being evoked by him. If it is done by a being, the power necessary for the charging will have to come from the beings' own power or reservoir of power. In this case the traditional signs, that is, signs which have been conferred upon the magician by another magician, or that came direct from a being, may also be engraved on the talisman. The magician, however, may also make use of relating signs which he has had approved by the relevant being.

Pentacles, lamens, seals or talismans to be used for ritual purposes may be made of suitable metals analogous to the beings' sphere, to the elements, planets or signs of the zodiac and the seals or signs engraved on them, or they may be engraved on small wax-plates which the magician has made by himself from pure bee's-wax and afterwards charged. Pentacles, seals and talismans may also be made of parchment and the symbols then painted or drawn on them with the corresponding colours in drawing ink.

The old grimoires suggest the use of virgin parchment, i. e. the paper made from the skin of a prematurely born calf. The genuine magician will not need such parchment. A piece of common parchment which, by means of his imagination, he has deodded, i. e. freed from all bad influences, will do him the same kind of service. He may also use, for his seal or pentacle, a piece of blotting paper impregnated with a fluid condenser, but, in this case, he cannot draw the symbol with liquid colours; he must use a soft coloured pencil, otherwise the colours will blot when drawing the seals or signs.

The charge of the seal, pentacle, talisman or lamen is done by running the finger over the drawing, and by the help of one's imagination, impregnating it with the desired characteristic. It is clear that by doing this the magician must be in genuine contact with the Supreme, with the Deity, so that it is actually the Deity, and not the magician, who charges the seal etc. via the magician, or the magician's body. Instead of using his finger the magician may also take his magic wand and by its help charge the seal or talisman. That such a talisman etc. will then have magic power

goes without doubt, for by this procedure it becomes consecrated and the magician will be quite convinced of its magic effect.

The seals of the various beings will be dealt with in detail in the chapter on the hierarchy of the beings and their qualities and effects.

The Book of Magic Formulae

In all works that have so far been written on ritual magic, the Magic Book, the Book of Magic Formulae, i. e. the book that contains the incantations for the beings or spirits to be conjured or evoked has been regarded as the most important part of the magic of evocation, but its contents have so often been misinterpreted that we will do well to try to get a clear picture of it from the hermetic point of view.

It is quite wrong to believe that all that has to be done is to buy a book and write into it the magic charms and incantations of evocation or that it will suffice if these formulae are learned by heart and in consequence the desired being evoked. The grimoires which we have so far been able to examine, no matter whether they were old or modern ones, all contain the same mistake as far as the interpretation of the book of formulae is concerned. True initiates cannot help laughing at these mystifications though feeling sorry for the people who, by such misinterpretation, will get no positive results. Looking at it from one point of view it is correct to write about magic formulae in a mysterious way, and not give away their secrets too easily, in order to avoid profanation. But since this book is only written for readers with high ethical and moral standards and since only mature people will be in a position to follow its instructions successfully and to understand and truly acquire what we have to say about true initiations, I shall talk about this quite openly too.

First of all the book of formulae is not to be understood in a literal sense, for the expression "magic spells" or "magical formulae" used in the grimoires has served as a cloak for certain ideas. In other cases its object has been to take away the

magician's consciousness from its normal state by barbaric words, names and expressions, and thus bring him into a state of ecstasy in which, it is assumed, he is able to influence a being. But generally speaking, the only success that untrained persons will have in this case, is hallucinations, phantoms or delusions, or incomplete, mediumistic results which need not be dealt with here. Usually such mediumistic results are, provided that they are genuine at all, the outcome of the exteriorisation of the person's unconsciousness. Sometimes elementals, and, should the person concerned have a strong capability for emanation, even elementaries might be formed which the genuine magician has already been informed about in "Initiation into Hermetics". These elementaries are falsely regarded as the beings which are the object of evocation, and a person whose astral senses have not yet been sufficiently developed is not able to tell the difference or to control the situation. Therefore readers are warned against trying to practise ritual magic without necessary training. Apart from disappointments, the disturbances in the person's spirit and soul could have most regrettable consequences for the health. A genuine magician who has completed his magical training, may, however, without any danger whatever, safely practise ritual magic. This field of magic is no place for dabbler's experiments but a scheme of operation which facilitates the magical labour for the mature magician with already developed powers.

The book of formulae, sometimes wrongly called the book of spirits, is the genuine magical diary of the magician practising ritual magic, in which he enters, step by step, the procedures of his ritual in order to be able to follow every point conscientiously up to his goal. Some readers might wish to know how mutilated charms, formulae for incantation etc. could ever develop? From the days of yore the secret of magic has been restricted to high castes, potentates, kings and high priests. In order that the real truth, that true ideas and spiritual facts might never be known by the public, many code-words and secret formulae have been introduced, the deciphering of which has been reserved to the mature. The key for these codes was only transferred upon mature persons by word of mouth, and their profanation was

punished with death. This is the reason why this science has remained a secret up to our time and it will continue to remain an occult and mystic science even if it is directly published, as the immature and profane person will regard it all as delusion or fantastic nonsense and, depending on his grade of maturity and psychic receptivity, will always have at hand an individual interpretation or view of this science. The most secret matters will thus never lose their occult tradition and there will always be but a few people who will profit by it. If a person who is not an initiate gets such a book of magic formulae in his hands and does not know the key to it, he will take everything in its literal sense without knowing that the particular words and formulae are nothing but aids for the magician's memory and that it is a schematic layout for the ritual work of a true magician. This makes it clear why sometimes the most senseless words have been used as magic charms to evoke a certain being. But the book of formulae is a proper note-book in which the genuine magician writes the whole procedure of his magic operations from beginning to end. If he is not sure that his book will never fall into the hands of another person, he will have to use, point by point, code-names. I can only give here a few instructions. These will, however, enable the magician to proceed according to his own taste and ideas.

1. Purpose of the operation
2. The being, power, sphere etc. to be evoked
3. The place selected for the magical operation
4. Preparation of all magical implements needed for the operation
5. The actual magical operation
6. Assuming the shape of the deity controlling the being concerned, that is connection with the relevant deity, its attributes, faculties etc.
7. The drawing of the magic circle according to the magician's connection with the deity. If the operations are carried out with a magic circle sewn on a piece of linen, piece of cloth, or the like, it has to be re-drawn
8. Drawing of the magic triangle

9. Putting censer into the correct place, including, if necessary, the way of censering
10. Lighting of the magic lamp, including meditative attitude to cause intuition and enlightenment
11. Charge of the seals, pentacles or lamens of the being desired
12. Charge of the magic mirror, or several magic mirrors, depending on the special purposes they are to serve
13. Putting on of the magical garment and meditative attitude to cause protection, purity etc.
14. Putting on of the magical headgear - crown, cap or magus-band and meditation to bring about the contact with the deity
15. Girding on the magical belt with the right attitude to bring about the magician's power to control all powers, especially the elements
16. Girding on magic sword to magic belt with the meditative attitude of absolute victory; re-charging, with magic wand in the right and concentrating on the idea that the magician's absolute will be realised
17. Entering of the magic circle with the simultaneous feeling of ties and symbolization of the microcosm and macrocosm
18. Concentration on the magic space, that is the complete elimination of the ideas of time and space
19. Repeated contact with one's deity
20. Placing of the magician's whole personality into the relevant mental sphere with all his implements
21. Giving orders to the being or power of that sphere in regard to its evocation and imaginative forming of shape in which the being or power is to appear in the magic triangle or magic mirror
22. Returning with consciousness to the operating room
23. Wanting or ordering a spirit to communicate a message or do a certain job in whatever sphere necessary
24. Conscious dismissing of the being, at the end of operations, to the sphere from which it has been evoked and the finishing of the operation by saying a prayer of thanks

25. Storing up of all magical implements, including the magic circle etc.
26. Entering the total course of operation, the time it needed, its success etc. into the Book of Formulae

The genuine magician has to compute his book of formulae in this or a similar manner and, in consequence, has to proceed by it. If he is acquainted with the knowledge of quabbalah, he may use the names of the relevant deities whenever he is placing his consciousness into a certain sphere. This is however just another of his aids, a support to his memory, and the true magician will be able to do without it. The first operation will presumably always be a little uncertain, but time will teach the magician everything he needs in this respect and he will, sooner or later, become a perfect master in this field of magic. Hard work will bring its reward.

In the Domain of the Spirit Beings

Before describing a true magical operation and evocation I must make the reader acquainted with the spheres of the beings. A genuine magician is not allowed to do anything unless he knows fully what he is doing and unless he has a clear picture of what he intends to achieve. As the magician will have learned from the preceding chapter on the book of formulae, it is extremely important to know the correct handling and analogies of the magical implements, for without this thorough knowledge their analogies and symbolism it would be impossible to get any positive results. Further, the magician would not be able to find the genuine attitude for his meditations and to rise his spirit into the right sphere of consciousness. His magical implements would become an illusion and he would be lowered to the level of a common sorcerer. He could neither make his magical authority work on the beings, nor could he influence them in any way. The genuine magician does everything consciously; he has laid down each procedure systematically in his book of formulae before his operations, and his mind, his consciousness, is connected with his

implements, their faculties, loadings etc. He must be just as well informed about the spheres of the being with which he wants to work. He must be able to pass a clear judgement on the existence and doings of these beings. His own experience will help him a great deal in this respect, for he will have visited, with his mental body, various spheres as suggested in "Initiation into Hermetics". The following discussions are therefore a short summary of the magician's experiences on his visits to the said spheres.

Only the confirmed materialist, who, with his physical senses, does not perceive anything else but the material world and who only believes in what he sees, hears and feels, will doubt that there are other spheres beside this material world. The genuine magician will not give any judgement upon a materialist and will not try to dissuade him from his views. The materialist is in the state of maturity, in this physical world, which corresponds to his personal development. The magician will therefore make no effort to teach a materialist better, for the latter will always end by saying that he has never seen a spirit and therefore only believes in the things he has been able to perceive with his physical faculties, that is to see, hear or feel. The materialist does not deny the matter, he agrees that the material and power in which he lives must exist, but to believe that there exist other, more subtle spheres of material or power goes beyond his horizon. Therefore the magician never tries to influence the belief of another human being, for the non-initiate will always have his individual opinion of higher facts, and will always judge from his own point of view.

Just the same as our physical world exists in three different states: solid, fluid and gaseous, so exist, following the laws of analogy, certain states of aggregation in a more subtle form, which are not accessible to our normal senses, but which are, however, connected with our physical world. These states of aggregation are called, from the hermetic point of view, planes and spheres. In these more subtle spheres the same things happen as in our physical world, and there, too, the Law of the Hermes diagram is valid: that which is above is as that which is below. The same powers are in action there, just the same as on our planet. Here as well as there the same kind of influences work.

Therefore, in every sphere we have the same play of elements, the electric and magnetic fluid, which is maintained and controlled by Divine Providence according to the Akasha-principle. The person relying only on what he perceives with his five physical senses has only one sphere open to perception: the sphere corresponding to his physical senses, and he is not able to proceed beyond it. Everything else must remain inconceivable, incredible and supersensual to him. The genuine magician, who has refined and developed his senses by mental and psychic training, will only consider this physical world as the starting point of his personal development and will never deny the existence of higher spheres because he is able to convince himself of their existence. That these spheres are more subtle and more compact states of aggregation has long become obvious to the true magician by his own personal experience. The magician will always be able to visit with his mental body the sphere corresponding to the state of development of his mental body's senses, and to be active in it. He must always bear this in mind when practising the magic of evocation. Naturally, these more subtle spheres are not subject to our ideas of space and time but go into one another in our terms, so that for instance, in a space which, in our imagination, is always somehow bordered and furnished with limits, many different spheres may be present.

Depending on the grade of subtlety or density, there are innumerable spheres and intermediate spheres. To name them all here would be impossible. I will only mention those which are of importance for the practice of magic. Their graded density is called hierarchy. Before a magician plans to work on these spheres he must have a conception of their hierarchy, and must be well acquainted with the sphere in which he intends to work, first theoretically and later, of course, also practically. But, above all, he must have a thorough command over the physical sphere before he proceeds to the more subtle one next to it. Each of these spheres of hierarchy have their particular influence on our physical world according to the laws of analogy. With regard to the planetary spheres astrologers have discovered a somehow workable synthesis, but unfortunately the astrologers of today

uses this chiefly only for mantic purposes, and it is hardly known that astrology actually only gives a partial explanation of the influences of these spheres, of planets and zodiacal signs. The astrological part of the higher spheres will not be dealt with here, for it does not come within the scope of this book. The true magician, however, will find a much closer relation between the individual spheres, if he deals with astrology, and will notice that astrology shows the true influences of the relevant spheres on our physical world, in their causes and effects.

The grading of the spheres according to their grade of density and their qualities is called, in Quabbalah, the quabbalistic Tree of Life. The analogies and their practical application from the quabbalistic point of view will be dealt with by me in detail in my forthcoming book: "The Key to the True Quabbalah". This book is to rouse the readers interests in the spheres of the quabbalistic Tree of Life as far as they may serve magic purposes, that is as far as their beings are concerned. The spheres in their correct order are:

1. The physical world as the starting point for the work of the magician, in which every human being, no matter whether initiated into hermetics or not, lives and moves with his senses, his spirit, his soul and his body.

2. The next higher sphere existing above the physical world is the earth zone, the zone girdling the earth. This zone has various grades of density, so-called sub-zones into which man proceeds after having put off his earthly shape. This is the so-called astral world; in its lower grades of density dwell the average persons in their astral bodies after their physical death, in its higher spheres are also initiates, depending on their state of maturity. The more mature, more developed, more ethical a magician is, the more subtle is the zone layer in which he comes after his death. His place in the astral world will depend on how far he advanced during his life in this physical world. There is no heaven or hell in the astral world; these are merely the outcome of silly religious opinions and the object of the teachings of some religions which, due to their ignorance, separate life in the astral world into life in heaven or hell. If one regards the lower, rougher spheres of the

astral world as being the hell, the brighter, higher spheres as the heaven, part of these religious beliefs could be true. The magician who knows how to interpret such symbols and ideas will find his own explanation for the expressions "hell", "heaven" and "purgatory" .

It would go too far to tell the reader all about life in the astral world. Many books could be written on this subject. I will, nevertheless, give a few hints of interest to the magician. The magician will have experienced during his mental and astral wanderings, when his mental and astral body was split off, that in the astral sphere the ideas of time and space do not exist for him, so that in one single moment he is able to travel any distance and on his way there are no material hindrances which he would not be able to penetrate with his mental and astral body. Every human being will have the same experience after his physical death. The initiate, however, has the advantage of getting acquainted with this fact during his lifetime, and that already in this material world he is liberated of one sorrow: the fear of death. He knows well in which astral sphere he will live after his death, and for him the putting away of his physical body is only a transition from the physical world into a more subtle one, similar to changing his place of residence.

The magician will experience yet another thing here on earth: all interests that are normal with an average, that is an undeveloped, non-initiated person in this physical world, will cease in the astral plane. Therefore it is not at all surprising that a genuine magician, who is equally familiar with the conditions here and there, that is in the physical and the astral world, loses his interests in this physical world, as far as he does not regard it as the means for his personal development. He will already learn here on earth that fame, honour, riches and all other earthly advantages cannot be taken from here to the astral world and are therefore useless. A true magician will therefore never cry for mortal things. His interest will constantly be directed to using the time which he has at his disposal in this physical sphere to the best of his abilities for his personal development.

It is therefore quite clear that all bonds like love, fidelity etc.

which might keep a human being in this physical world come to nothing there. People who have loved each other here, but have not kept the same pace in their psychic and mental development cannot, after dying, live in the same sphere and they will no longer feel the same affection for each other as they have done here. If, for instance, a man and a woman are equally developed they can move in the same sphere of the astral world after their death and will be connected by an inner band of sympathy to each other, but, in spite of this, they will not experience the same kind of love as they did in the physical world. In the astral world there exists nothing like the instinct for self-preservation, the instinct for carnal, sexual love and sexual lust. In the higher spheres a different feeling of affection than on earth connects two equally developed beings by a subtle band of vibration. In our physical world the sympathy or attraction of two beings is usually caused by external stimulation and maintained by the same factors. Naturally, this is not so in the astral world. The idea of beauty in the astral world, too, is quite different from the idea of beauty in this physical world. Since a deceased person is no longer subject to time and space when entering the astral sphere and thus in that world loses the means to measure its degree of perfection, it longs to return to the earth. The human being not only longs to return because he must equalize, by force of the Law of Karma of cause and effect, the errors he made during his lifetime but he also longs to come back to have another chance of development in the physical world and to gather further experiences, in his spirit, for the higher spheres of the astral world.

Every human being, after having died, will realise yet another fact in the astral world: having only a low degree of development, he will not be able to communicate with beings who, during their lifetime, have reached a higher degree of development, because these beings will stay in a higher, more subtle sphere of the astral world, and he himself will not be able to travel to their sphere of light. Even if he were able to move to those higher spheres he would not be able to stand the elevated vibration there and would drop back, that is he would soon find himself transferred to that astral sphere in which he belongs on account of his degree of

development. A person with a high degree of perfection, however, is able to place himself into a lower sphere by accommodating the vibration of that sphere in his spirit.

If, therefore, a spirit with a low degree of development wants to get into contact with a spirit of a higher degree of development, the former must ask the latter, by force of imagination, to come to his sphere. Whether the higher developed being will fulfill the wish of the lower being, always depends on the purpose for which the lower being calls the higher one. This clearly shows that a lower being is not capable of moving to the higher spheres of the astral world. The contrary, however, is quite possible. A magician with a good degree of development is able to place himself into any sphere, for he is capable of accommodating and creating every kind of vibration and any form of every sphere he wants to get into touch with. Many a reader will here remember the words of the Bible and perceive its meaning: "And the light shineth in darkness; and the darkness comprehended it not".

The experienced magician knows that the physical body is sustained by food (that is: condensed elements) and that the breath connects the astral with the physical body by the so-called astral band. Therefore he is also aware of the fact that as soon as, at the moment of dying, a person's breath stops, the separation of the astral and mental body from the physical body takes place. He will also find it quite logical that whenever, due to his magical training, he consciously separates not only the mental but also the astral body from his physical body, he will be put into a state of ecstasy or apparent death during which his breath has also stopped, with the only difference that his physical body, during this state of ecstasy, is not subject to decay, and a connection is still maintained with the mental and astral body. Since the magician can have power over life and death, if approved by Divine Providence, he is able to restore this connecting link in order to make a dead person live again, similar to the saints, who, as we know from history, have been able to do the same. I have already dealt with this matter in detail in "Initiation into Hermetics".

If the magician has experienced his physical death, there is no reason why he should return to the physical world, and he is not desirous of restoring the band between the material and astral worlds. Of course, there are also magicians and sorcerers of lower degree, who consciously try, from the astral world, to build again the link between their astral and their physical bodies. But because they lack the necessary perfection enabling them to condense the light sufficiently, their success must remain a partial one. Usually such beings, clinging to their physical shape, try to evade the pre-conditions for such a realisation and vampirise the electro-magnetic fluid (vital energy) from living bodies in order to accumulate it in their abandoned physical bodies, assuming that in the course of time they will be able to revive them. The physical body laid aside by such a being in the manner indicated may be saved from decay for centuries. History gives us many examples of the conservation of deceased persons, and science cannot yet give any satisfactory explanation for this. Such vampires are, from the hermetic point of view, to be pitied, and the religious belief of those days did well in destroying such bodies which did not decay. Usually only by this destruction, such a body was usually pierced with a wooden spear or its head cut off and the body itself burned, was the spirit of such a body freed from its bondage. The sagas of the werewolves, too, can be explained from the hermetic point of view. The procedure was the same, only that at the moment of vampirizing, the astral body took on the shape of an animal in order to evade recognition by the possibly sensitive person who was vampirized.

In summing up: in the physical world the physical and the astral bodies are kept together by food and breath and all the three parts - body, soul and spirit - are strengthened from the higher spheres by more subtle material elements during the sleep. In the astral world, on the other hand, the astral body is enlivened by the impressions it gets by material vibrations in the astral sphere. If a human being is returning from the astral world into the physical world, then the band between the astral and the mental bodies rends so that the being dies there to be reborn in our physical world. The act of dying there is similar to physical death;

the astral body is no longer fed by the mental body with impressions from the astral world.

The process of decay of an astral body takes much longer than that of a physical body, and an astral body may go on to exist for many years, according to our chronology, without being maintained by the respective spirit. Other beings, usually demons, like to take possession of such corpses in order to play tricks with them. During numerous spiritistic sessions the astral bodies of dead people have appeared which were abandoned by the spirits of those dead people a long time ago and have since been controlled and used by a demon. Only a well trained clairvoyant who is able to distinguish an astral body from a mental body by the help of his well developed mental senses can discover the truth. Such demons like to fool people, play tricks on them and make all kinds of mischief. All imps and spooks, phantoms, hobgoblins, and the like, proceed in the same manner.

I have already discussed this matter thoroughly in "Initiation into Hermetics". Normally, an astral body slowly dissolves to its elements, the so-called astral corpse is sucked up by the elements, becomes more and more transparent, similar to a sieve, until it finally totally decays into the material of the individual elements.

Besides man, who after his death betakes himself to the astral plane, many other beings dwell in the earth-zone. Apart from those already mentioned, for instance elementals, larvae, phantoms, goblins, there also exist, in that zone, the beings of the elements. I shall deal more with these individual beings of the elements and their heads in the chapter dealing with hierarchies. Each spirit which wants to declare itself in one way or another must pass through the astral world, regardless from which sphere it comes, even if it should live in the highest spheres. For the zone lirdling the earth is the first zone beyond the physical world. In quabbalah, this zone is also called Malkuth; that means Kingdom. I shall have more to say about this in "The Key to the True Quabbalah" .

In the astral world of the zone girdling the earth the same powers exist and are at work as in the physical world; they are, however, more subtle. Also there dominates the element of the

fire with its salamanders or spirits of fire, the element of water with its water-spirits and undines, the element of the air with its fairies and sylphs or spirits of the air, and the element of the earth with its gnomes or spirits of the earth. All the beings in the astral sphere of the earth-zone move about in their respective elements just as the fish in the waters of the earth moves about correspondingly in its element. Each element has positive and negative beings so that we may talk of good as well as of evil salamanders. The same is true of the beings of the other elements. In reality, however, there exists neither good nor evil, for Divine Providence created nothing bad or inharmonious, it is only a human comprehension to assume this. From the hermetic point of view the one kind of beings have good the other bad influences, thus have its good and bad effects respectively. These beings are, in the astral world, the tools for the things that happen in our physical world. They are the cause of all effects in the astral body of each being, no matter whether initiate or non-initiate.

The actions and doings of the element of air and the element of fire in the astral sphere cause the astral-electric fluid; the actions and doings of the water-element and the element of the earth cause the astral-magnetic fluid. The beings use the fluids in order to create the effects, or, better said, the causes in our physical world. The Akasha-principle of the astral sphere keeps all the elements of the astral sphere in harmonious equilibrium. If a being of the astral sphere wants to influence our physical world, no matter whether it be a spirit of the elements or a human being, it must be capable of condensing both fluids, the electric as well as the magnetic, in such a manner that they are realized in the physical world. A well-trained magician who has a good command of the elements and fluids is able to carry out this act of condensing quite by himself, by the help of the imagination. When taking no active part in the work himself, he may have the condensation carried out by a medium from whom in this case, the spirits will extract, like vampires, the electric and magnetic fluid necessary to bring about the desired effect.

As is well known, the difference between a being of the elements and a human being lies in the fact that a being of the

elements consists of only one element, whereas a human being is composed of all four elements, plus a fifth one: the Akasha-principle. An elemental being can only work with the element and the fluid to which it appertains; a human being, however, may become acquainted with all powers and may learn to control them. But in both cases, whether being of elements or human being, Divine Providence or the Akasha-principle is the determining factor. However, a human being is capable of incarnation, a being of the elements is not able to do this by itself. The astral body of a being of the elements breaks up into its element; a human astral body dissolves into the four elements. Another difference is the fact that with the moment of death an elemental being ceases to exist, for its spirit is mortal; man, who is something like a small macrocosm, possesses, since he has been created in God's image, an immortal individual spirit. Although it is possible to make, out of a being composed of only one element, a four-element-being by special magical operations and to give it an immortal spirit, a true magician will do this very seldom, and never without special reasons which must be valid enough to be justified before Divine Providence.

The Akasha-principle of the astral sphere determines also the re-incarnation into the physical world of a human being living in the astral world. The astral material of light, usually called astral light, is the most divine emanation in the astral world. To initiates who see the divine principle of the astral world this light-principle appears as bright as the light of the burning sun or as the sun itself, provided they were in the physical world able to behold Divine Providence in the Light without having their deity transformed into a particular shape. The individual religion of a person has its due place in the astral world inasmuch as he has attributed a certain shape and name to his deity according to his religious views in the physical world. Atheists feel no necessity for a God even in the astral world and are therefore not able to form an idea of the deity there. Nevertheless, they long for something higher, much like a thirsty man longs for water. People who have believed in several religions or deities during their existence on earth will find chaotic conditions. They will have a

difficult time there, if they are not able to make *up* their minds to follow a certain form. However, during their course of development in the astral world their conception of God will be clarified so that finally they will believe in the deity which was really best for them. This conception of God then usually determines the place of their re-incarnation.

A magician having explored during his lifetime, the astral sphere of the zone girdling the earth will know from his own experience, how the powers and beings of the astral sphere operate and what they do, but he may also learn it from those beings with which he is working magically.

Just the same as the not yet fully developed magician in the physical world uses a spiritual guide for his training and likes to be taught by him, either by passive communication or automatic writing etc., a not yet perfect human being too will find his guides in the astral world. These guides will teach him from time to time and assist him whenever necessary. Highly developed spiritual beings of the zone girdling the earth condense themselves in their appropriate astral sphere and thus become the guides of individuals, or of groups of individuals, and initiate the astral beings of lower perfection into the higher laws. Such guides must never be compelled to do their work in the astral world; they are commissioned by Divine Providence to offer assistance to any astral being, depending on its maturity and state of perfection. In the astral world, the guide, one may also call him genius loci, not only teaches his protege the laws, but assists him in his whole development. It sometimes happens that an astral man wants to do something at his own accord, but is warned at the critical moment by his guide or genius not to do anything arbitrarily. The genius will intervene especially in those cases where an astral human being with a low degree of development is about to do something contrary to the laws of Divine Providence. The guide informs his protege about the laws of the physical world and prepares him for his rebirth. This clearly shows how necessary it is that the magical development of a human being during his time in the physical world leads him towards perfection in order to be prepared for life in a higher sphere.

All blows of fate that are apt to purify a man's spirit in the physical world and that will help him to get the kind of experience necessary for his spiritual development are already prepared and determined by Divine Providence in the astral world for each individual according to his maturity and degree of development. The human being knows before his embodiment about the matter of teaching in the physical world and not only agrees to it, but even longs to get through it. At the moment of his rebirth he loses his knowledge about everything that Divine Providence has planned for him. If an individual living in this world could know in advance everything he has to go through, he would no longer have a free will in the physical world. Such an individual would be equivalent to a mere robot in all his doings or an automaton, and the task which he would have to complete in this world would become impracticable. Only an initiate of higher degree, being master over Karma, that is over cause and effect, and feeling equally familiar with the physical as well as the astral world is mature enough to know everything in advance without having to fear any disadvantageous influences on his free will.

Beings incarnate themselves from the astral world into the physical sphere of our planet, bordered by time and space, in order to work on their development, since the material laws of this plane put far more hindrances in front of every individual than is the case in the astral sphere. The impediments of the physical world strengthen the spirit and enable it to grow more rapidly in its development than it would be possible in the astral world. Therefore the human beings of the astral world are urged to achieve re-incarnation in this world as soon as possible, and are ready to accept even the toughest conditions in order to be able to continue their spiritual development.

Every man can reach perfection, for the evolution of the whole of mankind leads towards it. The spiritual guide designated to each individual by Divine Providence for his initiation into the astral world leads and controls the spiritual development of his protege and in many cases carries on with his commission after his protege has re-incarnated in the physical world. The magician

should therefore try at the very beginning of his development to get into contact with his genius. How this is achieved has already been told in "Initiation into Hermetics". It sometimes happens that people who have already reached a high degree of perfection here on earth are able to continue their spiritual development in the astral world up to perfection, but these are selected by Divine Providence to fulfill one or more missions on earth. Such spiritual leaders are then magicians or initiates by birth who at a certain phase of the physical development of their human bodies, usually shortly after the period of puberty, become suddenly aware of their state, their degree of spiritual development, and just need a little more to be mature enough for their divine mission. Such missions need not always be of a magical or spiritual nature, they may also have to do with other aspects of this world. This explains the birth of human genii and inventors in all fields of material knowledge. The magician knows that all this is planned and controlled by Divine Providence, that is on the principles of Akasha in the astral world, and that nothing can take place which, from the magician's point of view, could not be explained by the universal laws.

This has been a rough sketch of the most important aspects of the astral sphere of the so-called earth-zone or zone girdling the earth, which is the zone next to our physical world. The earth-zone is, according to human thinking, not the most condensed form of sphere in spite of its being placed above us, since in it there exist the most various intensities of light, or vibration, in accordance with the degree of maturity of each individual human being. This earth-zone is by no means bordered in any way; it stretches out over the cosmos, not only over the ball of the earth. The laws ruling this zone have nothing to do with the idea of space, however, as they go for the whole microcosm and macrocosm and their analogous connection. This is the reason why man can only reach his perfection, his ultimate magical maturity, and his genuine connection with the deity, in this zone girdling the earth. This clearly shows that, from the point of view of magic, the earth-zone is the lowest sphere, but at the same time also the sphere with the highest emanation of the Divine Princi-

ple. I shall show further that there exist further spheres belonging to this hierarchy which the magician is able to contact, but he is able to live in the earth-zone also as a being of perfection, as the true image of God. In this zone girdling the earth the whole creation from the highest perfection of the deity down to the lowest and roughest form is manifested. A human being may get into contact with all kinds of spheres which lie above the earth-zone, but he cannot become their constant inhabitant, because the earth-zone is the reflecting mirror of the whole creation. It is the manifested world of all degrees of condensation. The old Quabbalists knew this truth and therefore called the earth-zone "Malkuth", which does not mean earth ball, but Kingdom, by which expression creation from its highest to its lowest manifestation is meant. According to the Tree of Life of the Quabbalah it contains the quabbalistic number ten, which stands for the beginning of evolution. To the person acquainted with Quabbalah this number ten is the reflection of number one in its most subtle form, that is, God, for the number ten may be reduced to a one by deleting the zero. The intuitive magician at once sees the true relations between creation and his individual body and realizes that it is not without reason that he has ten fingers and ten toes. The reader will, however, read more about this in the third book of this trilogy "The Key to the True Quabbalah".

The intuitive magician will also perceive a certain relation between the earth-zone and the Muladhara Chakra but I will leave it to him to meditate in this respect.

3. Next to the zone girdling the earth comes the zone of the Moon, with which the magician must become acquainted immediately after the earth-zone.

4. Beyond the Moon-zone lies the zone of Mercury and beyond that zone follows

5. the zone of Venus. If the magician has become sufficiently acquainted with these zones he will have to learn

6. about the zone of the Sun and later

7. about the zone of Mars, then follows

8. the zone of Jupiter, and at last

9. the zone of Saturn.

Many other zones lie beyond the last named, but it will be enough for the magician to get to know the zones corresponding to the planets, and be able to control them well.

The analogies and the hierarchy of each zone are dealt with in the next chapter. Each sphere lying above the zone girdling the earth, between the Moon and Saturn, has a threefold effect: firstly on the mental, secondly on the astral and thirdly on the physical world. Depending on the question in which sphere of the earth-zone a certain effect should be caused, the creation of the cause for such an effect must be considered in that zone. Since the zones mentioned above have certain individual influences on our earth-zone the magician operating with beings of such zones must have a clear picture of the analogy of the laws of each zone regarding his own microcosm and the microcosm of any other human being. Each analogy of the zones to the micro- and macrocosm must be quite clear to him and he must know how to create the cause corresponding to the analogies with the help of the beings. In the magician's conception each zone will not be a limited plane beyond the earth-zone, but all zones run into one another in the microcosm as well as in the macrocosm. The zones bear astrological names, but do not have directly to do with the constructions of the stars of the universe, although there exists some relation between the stars and their constellations, enabling the astrologers to draw their conclusions for mantic purposes or to find out unfavourable influences. I have already given some hints about the synthesis of astrology.

Each zone is inhabited in just the same way as the earth-zone already known to us. The beings of the zones have their special commissions and are subject to the laws of their zone, as far as causes and effects are concerned. In our opinion there exist millions of beings in each zone. It is impossible to grade these beings categorically. Each of these beings has reached a certain degree in its spiritual development, a certain degree of maturity, and a commission has been transferred upon it according to this degree.

A person without any magical development and without the necessary maturity is not able to proceed beyond this material

world in order to get into contact with astral beings, not to mention getting into contact with the beings of superior spheres. There are only a few people in our physical world, who, with their spirit, are able to penetrate the borders of human existence and to proceed to other zones. People who are able to do this consciously are called initiates from the point of view of hermetics. An initiate is a selected person who, after many years of spiritual development, reaches the degree of maturity necessary for his commissions. A true initiate is not a philosopher who has reached maturity by mere theoretical knowledge; he is a person who, after constant strenuous training, has worked himself out of the crowd of average persons and has gained his knowledge by practice. Here the saying may well be applied: many are called, but few are chosen. However, nobody need fear any imposed limitations, and a diligent pupil of magic can reach perfection and become an adept after conscientious training. Each human being on this earth can reach the highest degree of perfection.

As said above, only a few people will spiritually traverse the common sphere of the zone girdling the earth to visit the sphere next to it. These people are the leading heads in magic; they are the initiators and teachers with the holy commission and duty to help the individuals below them on their spiritual way. The same is true, by universal laws, within the seven zones lying beyond the earth-zone. There also exist few selected individuals among millions of others living in those zones who, in their development, have reached the necessary degree of perfection to be the leading rulers or initiates there. Also the heads of the other zones have their rank, dignity and title, just as the initiates in the zone girdling the earth are honoured by the post of dignity corresponding to their degree of maturity and their knowledge and take the rank of barons, earls, knights, dukes, etc.

The magician will realize that these names for ranks and titles symbolise the degree of maturity of a being and certainly will not regard them as earthly ranks. Therefore, only the leaders, the initiates of the individual zones, are able to influence, with their causes and effects, our spheres, no matter whether mental, astral or physical. The way in which each individual being may in-

fluence our world will be dealt with analogously step by step in a further chapter on the hierarchy of the beings. Just the same as, in our opinion, there exist in the earth-zone positive and negative, that is good and evil beings, so is the situation the same in all other zones. The good or positive powers and beings are generally called angels or archangels, the negative ones demons or archdemons. The same kind of hierarchy is to be found with the negative beings: there are common demons, barons, counts, etc. The average person will have a conception of these beings corresponding to his power of understanding. In his imagination angels and archangels will have wings, demons and archdemons will have horns. But the person well acquainted with the symbolism will be able to interpret this conception according to true hermetics. A magician knows that an angel has no wings in the literal sense of the word and will see the analogy in these wings: the wings are an analogy to the birds who move about freely in the air above us. The wings are the symbol of what is superior to us, the symbol of agility, liberty, freedom and at the same time the principle of floating above us in the air, the element which is lightest and penetrates everything. The negative beings or demons are usually symbolized by animals with horns and tails, or by creatures that are half human and half animal. Their symbolism, on the contrary, stands for the opposite of what is good: the inferior, incomplete, defective, etc. The question of whether these beings, positive or negative, in their own spheres actually have the shapes attributed to them by men, and meet each other in these shapes, may be left undecided to the non-initiate. The magician who is capable of visiting these zones by mental and astral travelling and who is able to influence himself with the vibration of these zones so that for the time of his stay he is like an inhabitant of the respective sphere, will have found out that this is not so. Without losing his individuality, he will find quite different shapes there, which cannot be expressed by words. He will not find personified beings and their leaders there, but powers and vibrations that are analogous to the names and qualities. If he tried to concretise, from his individual point of view, one of these powers, or give it a shape according to his

power of understanding, that power would appear in to him in a shape equivalent to his power of symbolic comprehension, no matter whether positive power, alias angel, or negative power, alias demon. A magician working with beings will make the beings perform the causes in that zone in which he exercises his influence. The work of a quabbalist is different. The latter places himself, with his spirit, into the zone in which a certain cause and effect is intended. Though he, too, masters the laws of the zone, he does not need the interposition of the beings for his purposes, but does everything by himself with the help of the quabbalistic word. There will be more about in my next work "The Key to the True Quabbalah".

The principles of the quabbalist's work are quite different. The magician, however, in his present state of development, cannot, for the time being, do otherwise than go on making use of beings up to the point where he has reached a higher degree of development. Each quabbalist must first have become a magician, in order to be able to work differently and more advantageous by later.

If a magician calls a being whose shape he does not know into the earth-zone or into our physical world from another zone, then such a being, provided it wants to take on a visible shape at all, must take on the shape appropriate to its qualities in order to get into contact with the magician. A common demon, however, is not able to do this, for a demon lacking the necessary maturity is not capable of condensing itself from out of its sphere into the earth-zone or our physical world. Therefore most books on magic conjurations do not even mention simple demons, but talk only of demons with a certain rank and title. But even these are never dealt with in detail.

In this connection, one may raise the question of whether a being living in another zone would be able to call an initiate, a person of spiritual rank, into its zone. Such a question has to be denied from the hermetic point of view, for a human being, and especially an initiate, is a God-like creature symbolising in miniature, the macrocosm and representing the complete authority in the microcosm and macrocosm. A magician can therefore

never be forced to do anything by any being, whatever degree of perfection it might have, with only one exception: Divine Providence. All heads, no matter of what rank or from which zone they come, and no matter whether good or evil, are only partial aspects of the macrocosm, of God. Without permission of Divine Providence no being is able to urge its will on the perfect magician who has reached the connection with God. This again makes obvious to the magician the true value of man, especially of the man connected with God, and his significance within creation.

If a being of another zone wishes to enter the earth-zone or our physical world because Divine Providence has ordered it to do so or because it is its personal desire, no matter whether in a mental, astral or physical way, then such a being or head, irrelevant of its rank, must take on the shape appropriate to the qualities of the sphere from which it comes. An angel, for instance, who has love as its main quality, will appear as a perfect beauty; a being whose qualities are severity and strictness will have to appear in the shape appropriate to these qualities. It is exactly the same with beings of negative qualities: depending on the negative qualities they represent, they will have to take on, when appearing in the earth-zone or on our physical earth, the shapes which symbolize these qualities. The appearing shapes of these beings, no matter whether good or evil or from whatever zone they come, will enable the magician who is well acquainted with symbolism to tell their qualities. The qualities of a being, its appearance and symbolic representation, is fully appropriate to its name, and according to the Law of Analogy, so that even a being of the highest rank is not able to give itself a name unsuitable to its qualities. The magician, especially if acquainted with quabbalah, is capable of thoroughly checking the analogies according to the law of analogy and of determining whether the assertion of a being is true or not. No being, not even the worst and most deceitful type, will ever dare to tell the genuine magician a name which it does not really possess, and it will never dare to appear in a shape other than the one corresponding to its qualities. The genuine magician, however, is naturally free to order the being who has appeared in its true shape to change its shape into one desired by

him. He will always be obeyed by the being concerned, for the genuine magician, as repeatedly stated before, is a perfect authority, is a God-man.

Each being, whether good or evil, whether angel or archangel, demon or archdemon, from whatever zone it may come, has certain restrictions in its qualities, caused and controlled by Divine Providence, and depends on these qualities in its zone. A magician will therefore do well in asking beings to fulfill only tasks which they are able to fulfill due to their qualities and which lie within the range of their zone. The magician must then know well all qualities, faculties, causes and effects, powers and influences of each individual zone, and have them under his control in order to avoid making the mistake of asking a being to do something outside of the range of its zone. If the magician does not take this into consideration and if, in consequence, he asks a being for something not lying in its power, then the best such a being can do is to place itself in another zone and there to cause another being to fulfill the magician's will and desire. The actual effect is, in this case, not brought about by the being evoked by the magician, but by another being. The absolute will of the magician is thus not directly expressed, as the effect takes place without his knowledge. I shall give some more details on the various shapes in which beings normally appear etc. in the chapter on hierarchy.

The magician might also be interested to learn how a being of another zone is able to bring about the desired effect in our physical world, be it mentally, astrally or physically. Since the will and desire of the magician is analogous to the qualities of the zones which he is dealing with, the commissioned being prepares the causes necessary for the effect in the world of causes of its own zone with the help of the electric and magnetic fluid, similar to the procedure of volting, as described in "Initiation into Hermetics", or directly by word-power (cosmic language) and leads it through the world of causes of the relevant zone into the world of causes of the earth-zone, condensed by imagination, and from here, depending on the kind of effect it should cause, into the mental, astral or physical sphere. This is the actual procedure

in respect of the beings capable of making their influence work from their zone into our sphere. A spirit being, however, is not able to do anything on its own accord or by its own will to influence our sphere. Only the strict order of a magician given with his absolute authority enables a being to influence our sphere effectively from its zone; by doing so the being cannot be made responsible for anything; every responsibility lies with the magician. To make it yet clearer: the work done by a being is the same kind of work which a servant does for his master.

Of course, a true magician will never dare ask a being, especially a negative being, to do things causing negative effects, for although he has become the master of life and death, the master of the laws, Divine Providence still controls him, and he would have to atone immensely for evil deeds which he could not account for.

One might now ask why a magician uses an elemental, elementary, astral or physical being mentally, astrally or physically, for his operations in our world or sphere, or in another sphere, and why he does not prefer to work with the power he has himself acquired and so to cause the desired magical effect. He is, in fact, able to cause certain effects when operating in the mental sphere by elementals or volts, that is by electromagnetic fluids, and he is also able to generate a certain physical power by various operations with elementaries and to bring about in this way some physical effect. The difference in the procedure lies in the fact that the powers, beings, elementals, elementaries etc. generated by him cannot operate independently, since they possess no intellect; the beings of any other zone, however, are, because they are intelligent creatures, able to carry out jobs for which a certain degree of intelligence is necessary. In those cases where a magician can do without any such being in obtaining his goal, he will naturally desist from employing a being from another zone to fulfill his purposes. He will, above all, evoke beings in case 1. he wants to demonstrate his authority over the beings and 2. in order to get full information on the zones from which the beings come.

Every experienced magician who leaves the physical world

either with his mental or with his astral body to visit the various spheres of the earth-zone, or even to visit other zones, will realize that the beings of all zones, irrespective of their qualities and faculties, speak a universal language, called "metaphorical-language", i. e. the language of imagination. This is the reason why all beings can make themselves understood by another. Any average person may moreover experience this the moment he leaves his physical body, for he is then able to converse with any person amongst the dead, no matter to which nation he may have belonged before. If a magician wishes to say something in a sphere lying outside our physical world, that is if he wants to form ideas there, he will also do that by way of mouth, but no sounds will come out of his mouth; in place of sound vibrations pictures manifest themselves which then can be perceived by any being.

If, however, a spirit being is embodied in our physical world, that is if it has left its zone to get adequately condensed in order to be visible and audible, then this metaphorical language is at once translated into the language the magician knows. This means that should a magician call, by condensation, from the earth-zone into the physical world, a person who before his death was of Chinese, Indian or any other nationality, he will find that such a spirit has a perfect command of the language the magician himself speaks. A religious person will remember that the apostles and disciples of Christ who, after the death of the Saviour, were filled with the Holy Ghost, were able to speak in all the languages of the earth. This expression of the Holy Bible "filled with the Holy Ghost" clearly means that the apostles, the disciples of Christ, were, by the enlightenment of the Holy Ghost, at that moment in the astral world and therefore able to translate the metaphorical language into any other desired language. This is no miracle, for it lies in the faculties of every being. Every person who has some idea about hermetics will know that the metaphorical language is the language of the universe, and that the ancient peoples made abundant use of this metaphorical or cosmic language. The hieroglyphs of the old Egyptians are a striking example for this fact. That the words expressed by the

metaphorical language had a strong magic effect, cannot be doubted. And it is not without purpose that the people of the Orient and others made so much use of the metaphorical language, for within the borders of their countries stood the cradle of all hermetic sciences.

Advantages and Disadvantages of Evocational Magic

Most people who get hold of a book on evocational magic are misled, by various methods, to put at once into practice the recommended procedure without having reached the necessary degree of magic development. They think that the few incomplete preparations recommended in the instructions will suffice. The motives that lead to this kind of precipitate operation usually have various causes. With one person it might be mere curiosity, which makes him wonder whether other spheres really do exist. Another person might be desirous of seeing spirits, beings and demons, and yet another person might hope to put himself into certain advantages by magical operations. A fourth person perhaps wants to evoke beings to acquire from them certain powers and faculties, to become famous and honoured, etc. Some people possibly intend to get certain information from certain beings or to do harm to persons they do not like. Innumerable motives which lead the inconsiderate to practise magical evocation could be mentioned here. This chapter has been written especially for these people for they should take to their hearts these warning: Ignorance by no means prevents people from danger and misfortune as a result of magical operations should they be carried out without sufficient training and personal development.

If someone without proper magical development and preparation dares to approach the practice of evocation, he can be sure of either getting no results at all, which will probably cause him to give up the whole matter, or he gets only incomplete results,

which can make him a complete unbeliever. Embittered by this, he will say that everything is delusion without having tried to find the causes of his lack of success within his own person, and without becoming aware of the need to go deeper into the knowledge of magical science if he wants to have success.

It is quite the contrary with people who, either during their present incarnation or during a previous incarnation, have reached at least some degree of spiritual perfection and who have a certain power of imagination. They will not be able to get perfect, but perhaps partial results. These people are rightly called sorcerers or necromancers from the hermetic point of view. And it is usually these people who fall into the hands of invisible powers, as we can see from history. The most striking and best known example is the tragedy of Doctor Faustus, popularised by Goethe. I must desist here from describing the personality of Doctor Faustus, but every magician will be able to explain what happened in this case.

Every genuine magician works with the beings consciously, he is for them a person of certain authority, power and force, owing to his magical development and maturity, his attitude towards the spirit beings is quite different from the attitude of a sorcerer. A magician's influence on a being, too, is quite different, and the dangers to which a magician might be exposed are so small that they need scarcely be mentioned. The magician is subject to only a few temptations by the beings, but since he has achieved the magical equilibrium, nothing can lead him off his way, not even the most tempting projects. The beings acknowledge his authority and regard him as their master, as the image of creation, the **image** of God, and are quite willing to serve him without ever daring to ask for any rewards for their services. It is different with a necromancer or sorcerer, however, because of his inability to create the necessary authoritative power towards the beings. He **is** always in danger of losing his equilibrium at the cost of his individuality and magical development.

If a necromancer or sorcerer has a relatively high power of imagination and is able partially to raise up his consciousness, it may happen that, by using magic though barbarous names, he suc-

ceeds in having one of his evocations translated into the language of the being and the being he is evoking hears his voice. The next question to arise is whether the being reacts to the evocation and intends to do what the sorcerer wants him to do. For the being at once realizes whether the sorcerer is mature enough and developed enough to be able to exercise coercion or whether it can go easily in opposition. If a positive, good being is involved, it will pity the sorcerer. If the sorcerer has evoked an indifferent and less active being and if the sorcerer's desire, if it were realised, would not harm him, it might, now and then, give a token of sympathy and do what the sorcerer wants done. But if the sorcerer desires anything that might harm him or any other person without being able to take the full responsibility for this, then the being will not react to the sorcerer's evocation. All means of coercion mentioned in various books for the sorcerer's use in order to have the beings to work for him are ineffectual and but mere phrases with only a slight or no effect at all on astral beings. Negative beings, on the other hand, prefer to react to negative and evil intentions and try to help the sorcerer in their realization. But a head of demons also knows quite well that he need not do what the sorcerer wants, if the sorcerer desires something which would debit him too much karmically or which he could not take responsibility for from the karmic point of view. In such a case not even a demon would dare to fulfill the sorcerer's wish, for this being, even though it be a negative one, depends on Divine Providence. It cannot, on its own accord, create vibrations which would cause a chaotic state in the harmony of a sphere. Therefore it is necessary to point out again and again that a certain degree of magical development and perfection is absolutely necessary for the evocation of the beings of any sphere and in order to be able to place one's consciousness into the relevant sphere or zone and to translate one's thoughts into the metaphorical language or cosmic language so that a being understands them.

With these points in mind the magician will realize the true value of the book of charms which he has started for his personal use, and that the book actually is a language book of the cosmic

language in which he will enter all the procedures of his art of magical evocation translated into symbolic picture-language. A necromancer or sorcerer working according to the worst rituals and carrying out the most barbarous invocations and evocations is by no means able to practise invocations in a systematic order, that is, to start a conversation with the being concerned, not to mention the authority he should be able to represent, for he is lacking the necessary magical maturity and perfection. A necromancer might, at the most, put himself into an ecstatic state during his operations, which is not more than a cry into the zone in question, even if his citations are most terrifying and appear to him very promising.

In most cases the sorcerer, during his state of ecstasy, is a victim of the most misleading hallucinations. In the most favourable case such an incomplete invocation of a sorcerer might, quite unconscious to him, result in the creation of an elemental or an elementary, owing to the ecstatic stress of the sorcerer's nerves, depending on the amount of nerve-power he projects from his magic circle into the magic triangle. Such an elementary might then unconsciously take the shape of the evoked being; the sorcerer, being unable to tell the difference, would regard the elementary as the being evoked by him. Such an elementary is then able to awaken certain desires in its creator and provide their satisfaction. I have already said enough about this in my first book: "Initiation into Hermetics".

In this connection I must point out that the magician must have a clear idea of what a contract is, how such a contract is made, what are its disadvantages, etc. I shall now give further details on this point.

Should a sorcerer or necromancer succeed in actually calling the head of a certain sphere into the physical world by the ecstatic elevation of his spirit, such a head, if it is a negative one, will always try to get under his influence not only the soul but also the spirit of the sorcerer in order to make him fully dependent. The sorcerer usually realizes during his second or third operation that he is no longer able to get himself into the same state of ecstasy which previously helped him to have a certain influence

on the concerned sphere. This is reason enough for a feeling of uneasiness within him, which usually causes him literally to seize hold of the being appearing to him in order to have his desires realized. The head now appearing to the sorcerer would not at all react to him if he were not sure that the sorcerer's soul and spirit were mature enough for him, and that therefore it pays to try to get both. The head sees the many karmic developments which the sorcerer may have undergone already and during which he has reached a certain degree of intelligence and maturity, and he is therefore certain that the sorcerer will render him good service after his death. The being knows about all this already in its own sphere, while watching the sorcerer carrying out his operations. If it seems advantageous enough, a head, usually a negative one, will appear to the sorcerer, and will try to get the sorcerer for itself at any cost. Depending on the character of the sorcerer, the being will apply the most variable methods, knowing well the most vulnerable points where it can hit the sorcerer. If, for instance, the sorcerer is anyhow fearful, the being will try to frighten him in order to make him obey. If, however, the sorcerer is somehow aware of his spiritual and psychic faculties, the being will try to win him with all kinds of promises, for instance with the promise that it will do anything, etc. But at the same time it will point out that such a thing is not possible without a mutual agreement and will point out the advantages of such a contract. It is then up to the sorcerer to resist the temptations of the being and to oppose it. A fight within the sorcerer's own conscience will start and will develop into a terrible one, for the conscience of a man is the most subtle form of the Divine Providence. If, however, the sorcerer is not willing to listen to the divine warnings, that is to follow his conscience, but suppresses it in spite of its repeated appearance, then he becomes a victim of the being by making an agreement or a contract with it.

This theme will certainly interest everybody. Therefore I will examine it more closely from the hermetic angle. Why does a spirit being want to get possession of the soul and spirit of a sorcerer? There are several reasons for this. Firstly, no being, least of all a negative one, will ever do anything for the sorcerer

without the hope of getting a relevant reward. The sorcerer is forced by contract to leave the earth-zone after he has cast away his physical body. He is indeed taken away by the devil, as legends state, and must travel to the sphere of that being with which he has made the contract in order to serve there as its servant.

The head, with whom the contract has been made, usually employs a deceased sorcerer as a messenger to the astral, mental or physical sphere of the earth-zone where he has to carry out commissions for his master, corresponding to the negative sphere of that being. Such a head likes to get into connection with a sorcerer because the latter has been created as the image of God and therefore has four poles and consequently many more possibilities than the being itself. In most cases the head's servant, in this case a human being, is made into a *spiritus familiaris* or *factotum* and put at the disposal of other similar sorcerers. In the function of a *spiritus familiaris* the sorcerer then is given all the power the head itself possesses, since from that moment he is deputizing for the being. The transfer of power upon the sorcerer is effected either by an Ankhur from the head or the principal of demons or by influencing him with zone power so that he can either bring about the ordered effects by himself and secure the results wanted, or he is supplied with other servants to help him carry out his commissions. But whether such servants are true inhabitants of the zone and, as such, mere subordinates of their masters, or whether they really are victims as described above, is difficult to determine, for such beings are not allowed to tell anybody anything about themselves. It is also possible that unwanted phases in the memory or consciousness of such spirits have been deleted, either by a magic spell or other practices. And so the sorcerer, in spite of the qualities he has on account of his four-pole nature, becomes dependent on the head's sphere, that is on his master's sphere, and that prevents him from freeing himself of the ties with his head and from living his own life. He becomes a will-less instrument of the head and must do everything the latter wants.

After having sealed the contract or pact the sorcerer cannot do

any work for weeks or months. During this time he is taught by his head various practices and is initiated into the use of his powers. The sealing of such a pact is actually not much different from what is stated in the grimoires or magic books. There is, however, a little difference hardly known to anybody: the pact itself is not compiled by the spirit being, but is, in fact, drawn up and written by the sorcerer himself, like the book of charms. The text of the pact is written down in ordinary ink. Special ink, however, may be used for this purpose, depending on the rituals applied, but this is not so important. The contract clearly states what services have to be rendered by the being which wishes it will fulfill, which possibilities are given the sorcerer with this pact, including other conditions which must be fulfilled by the being on behalf of the sorcerer. On another page of the contract the duties are laid down which, on the one hand, the sorcerer must carry out for the being and which, on the other hand, the being orders itself to carry out. It further states in which manner the head can be called and whether it has to appear visibly or invisibly; how servants, put at the sorcerer's disposal, have to be treated, etc. The most important point is the period for which the contract is valid and that after the expiration date of the contract the sorcerer is obliged to travel to the sphere of the demon. Also the way in which the sorcerer will die in the physical world and how he will move over into the sphere of the head is fixed by contract. All points and conditioned are agreed to by both parties, and the being usually signs the contract by its own seal, using the sorcerer's hand as a medium, and the mutual agreement is countersigned. It is also quite possible that the being asks for, or insists on, the sorcerer's signing the contract with his own blood. But contracts have been made, and are still being made, without such a condition. Usually the contract is written in duplicate; one copy remains in the sorcerer's hands, the other is for the being. It is stated in the books that the being takes both copies, but this is done rarely and only happens with a certain category of beings. Usually the second copy is folded together by the sorcerer, and burned. This burning of the contract actually means that the ideas and points of the contract are transmitted to the relevant zone.

In this, or in a similar manner, with which there may be little differences which are not essential at all, pacts are sealed, especially pacts with negative beings. Such a pact can neither be broken by the sorcerer nor by the being and must be adhered to unconditionally. It often happens that the victim does not even know that he has made such a horrible contract and comes to the respective sphere without knowing that he has to pay off the duties the being has rendered him on earth. If, however, bad conscience starts working on the mind of a sorcerer before the contract expires, and if, in consequence, the sorcerer tries to free himself by any means, then the being will try anything to harm the sorcerer and to destroy him. Many witchcraft trials of the past are the unmistakable proof of this and sorcerers who felt sorry for their sealing of such contracts and who therefore tried out all means and ways to free themselves have had to atone heavily for their breach of contract at the instigation of the beings concerned. Many sorcerers of ancient times were not able to evade the funeral pyre only because the idea and divine spark won inside them and made them prefer death instead of remaining in contact with a demon till the expiration of the contract. But sorcerers who strictly adhered to the points of the contract and fulfilled every duty till the period expired always remained under the protection of the dark powers and no power in the world could ever harm them. Those who did not adhere to the contract and regretted their mistake were severely persecuted by the beings, for the latter always found means and ways to harm their former proteges.

The kind of contracts described above may be regarded as the usual type, for the sorcerer tries to get into contact with a being by means of the magic of evocation and to maintain this connection with the being either directly or by the *spiritus familiaris* serving the being.

The reader may now ask whether such a sorcerer is condemned to be the servant of a being or head forever. Answering such a question presents no difficulty to a magician who is equally acquainted with all spheres. As soon as the sorcerer has re-paid the head in full measure for its duties on earth - this can take, in our

chronology, many hundreds of years, since time and space are absent in the spheres - the sorcerer's conscience will start working on him more and more and his four-pole nature feels himself little by little free from the bondage. When the sorcerer has paid back every penny of his debt, he can again do what he likes. But if, at that point, he still stifles his conscience, unwilling to follow it, he will remain in the sphere of his head and will, eventually, lose his four-polarity and identify himself with the plane in which he lives by taking on the vibration of that plane forever. By this way he will condemn himself. The sorcerer then ceases to be a human being, the image of God, and becomes a being of that sphere, that is, he sinks down to a demon. This certainly is the most regrettable state a human being can get into and may be called damnation from the religious point of view, or as true sin against the Holy Ghost.

This would be the complete procedure for the sealing of a contract between a sorcerer and a being of another zone. Should the sorcerer follow the voice of his conscience he will be able to leave the zone of the head and find a new home in the earth-zone. Here he can again live as a four-pole being and renew his spiritual development. If, in this case, it is necessary for him to return into our physical world, this rebirth will be granted him without any difficulties for in the physical world it is far easier to become purified and to work on one's magical development like other beings. A reincarnated sorcerer is then able to acquire, in our world, great magic power, since he has experience in working with negative powers. Such re-born sorcerers are the born magicians, for they possess inborn magical faculties and do not need to accumulate much knowledge or to undergo a special training in magic. It cannot be denied, however that it could again happen that such a person is overcome by the temptation to misuse these powers and that the same head of spirits may approach him anew, possibly under a different mask, to regain his previous victim with the same intention of taking him again to his sphere after his physical death. Such a sorcerer, however, has a much freer will on this earth and can therefore resist such temptations much better. His conscience, too, works much better and will warn him more

forcefully than does the conscience of a human being with no such personal career. Thus it seldom happens that a sorcerer falls in a second time. Usually he is so purified by his experience that he walks along the true path of magic and is less inclined to take up contacts with demons or negative spirits.

This statement of true facts may be a warning to all truth seeking people not to follow the path of sorcery, for one can see from what has been said above that such a step is a great regression in the spiritual evolution and development of a human being. That all I have said is no fantastically made up story but a sad, true fact that can be checked by any true magician. Are-incarnated sorcerer proceeding along the right path of initiation is exposed to a far greater number of temptations than an average human being who is starting his spiritual development from the beginning. The planes which formerly bound him try time after time in the most refined manner to get their previous victim again under their control.

In this work I do not intend to name anybody from ancient or modern times who has sealed contracts with beings, but besides the cases generally known to the public, like Doctor Faustus and Urban-Grandier, there are numerous others of whom the public has never heard.

There is yet another way to seal contracts, known to only a few initiates. This should be a warning to all those who try to get into contact with various kinds of beings. This pact is not handled directly, but by the help of a human body already existing. Which of the two ways to seal contracts is the more advantageous depends on the view of the individual magician. The less known way may be preferred by deceased people as well as by other beings of the earth-zone, even by beings of higher zones.

The getting into contact through a human being requires the human being's control of the elements, the light- and the Akasha-principle and a higher intelligence and magical maturity on the side of the spirit being which wants to get into contact with, and make a contract with the human being. From the hermetic point of view such a contract is quite possible and is practised by a number of sorcerers without their differing from the average peo-

ple by anything strange or unnatural. Only the well trained clairvoyant and the eyes of a genuine magician are able to distinguish such a pact. The sorcerer is usually invited to such a contract by a being and he is not seldom offered such a pact by beings of the elements, which live next to the earth.

If all conditions are fulfilled the making of such a contract presents no difficulty. The method rests on the following procedure: The being looks for a physical body anywhere in the material world at the moment of its dying. A healthy body is preferred in this case, a body which dies of little cause such as for instance during an accident. Also bodies dying from the consequences of an inflammation of the lungs, of encephalitis, heart failure etc. may serve this purpose. On the other hand, bodies are not welcome which have been destroyed by tuberculosis or other infectious diseases of vital organs and in which the destruction of such organs have been the cause for the person's physical death. The restoration of the harmony in a body destroyed by such diseases would take much effort. At the moment the linking thread between body, soul and spirit rends and the life-matrix is interrupted, the being gets hold of the human body and is able to build up a new thread between itself and the human body by doing what I have already described in "Initiation into Hermetics", that is by employing the light fluid. It is quite clear that the being - before uniting itself with the physical body - must form its astral body according to the shape and size of the human body concerned, using for this purpose the matter of the elements, in order to get into a harmonious unity of the two lifethreads: the mental and astral matrix.

The being who has taken possession of a human body in the described way becomes itself a human being in a borrowed body. The relatives and onlookers form the opinion that the dying person after having been in agony has come to life again as if by miracle and finally recovered from the disease. This is how the relatives and those persons, who are not able to observe by clairvoyance the leaving of the astral body from the physical body, look on the event. Since the being possesses a miraculous degree of adaptability and maintains all faculties and powers of the astral

world and since it knows everything, it continues playing the role of the person who actually died, but it will try to disappear from the surroundings of the relatives of the deceased person and to get into contact with the sorcerer without attracting attention. The being keeps all its abilities of its former sphere in the new body and puts itself at the disposal of the sorcerer. With the exception of a true magician nobody will ever find out the true facts and nobody will find anything suspicious in two friends or a boy friend and girl friend meeting each other, and the people around the two will never find out about the true relations of the two. The services which the being may render the sorcerer during his physical existence are exactly the same as if the sorcerer had got into contact with another being of that sphere. If the sorcerer wants to have his influence work on the astral or mental world via this being, then the latter puts itself into a state of trance and so can fulfill the sorcerer's wishes.

The question of carnal contact is usually discussed at the moment of the first citation or meeting with the sorcerer and the sorcerer is well informed about the whole procedure. That the sorcerer must never say a word to anybody about the matter is only too clear, for otherwise he would have to pay with his life for his communicativeness.

Sorcerers have often instigated mermaids to get hold of the bodies of beautiful girls of this world in the above mentioned manner in order to get into carnal contact with these undines, and have even married such beings. There was then no difference between a normal female and an incarnated undine, for the latter, in its carnal body, was subject to the same laws as all other human beings. It kept, however, the faculties and powers of the waterelement and made use of them in its human incarnation. The incarnated undine could also have children. But the most tragic fact about the matter was that she wanted the sorcerer to be absolutely loyal since she maintained a contact between her own physical body and the sorcerer's physical body. If the sorcerer wanted to have sexual intercourse with another woman he was in danger of having to atone for this with his life. In such a case the undine was also no longer able to remain in the physical world and was not

able to get into further contacts. Soon after the death of the sorcerer who had become her lover or husband she also died. After her death such a undine does not travel to the earth-zone like any other human being, but has to return to the water element and again lives there as undine.

If a magician with a high degree of perfection and relationship to God would bring about such a procedure he would by his creative power, be able to build up, with the undine, the same kind of harmony of the elements as it possesses any human being. He would be able to create a new human being whose spirit would be as immortal as the spirit of any other human creature. However, a true magician will never undertake such operations without having sufficient reasons. I only mention this here because I want to show that such a thing lies within the faculties of a magician. The non-initiate may believe this to be an incredible fairy tale, but, from the hermetic point of view, such things are quite possible and can easily be realized. The true magician will not have any doubts of these possibilities.

Apart from spiritism there is another kind of evocation of spirits called necromancy. The difference between a sorcerer and a necromancer is the following: the sorcerer usually tries to get into contact with higher beings of the earth-zone, with the heads of the elements or with the heads of other zones; the necromancer, on the other hand, merely practices the evocation of deceased persons. The method of necromancy is quite simple and a magician who has not yet reached perfection is able to apply this method with more success than a sorcerer practicing evocations. A necromancer faces the same kind of dangers as the sorcerer since a deceased human being may also take full possession of the necromancer and make him completely dependent. If a necromancer becomes so dependent on an astral being that he cannot do anything without the advice and help of the being, then we may also talk of a sort of pact in this case, though this kind of contract may not have the same tragical consequences as the pacts dealt with before.

The magician is able to call any being from the astral world without any danger, without becoming dependent on it and

without becoming a victim of necromancy. A necromancer is a person with a low degree of spiritual and magical development, whose main object is to get into contact with astral beings of the earth-zone, preferably with dead people. The necromancer will in most cases try to make use of a being from the astral sphere, that is he will either require of such a being certain magical duties in the physical, astral or mental plane or merely try to satisfy his curiosity. For this purpose the necromancer will choose a human being after his physical death who during his life on earth busied himself with any of the secret sciences and who possibly has reached a certain degree of perfection in this. If such a person happens to be a true magician who has followed the true path of initiation and has learned all its laws here on earth, having thus acquired a certain degree of perfection, who noble-minded strove for positive aims and controlled the negative powers, he will, if he thinks it beneficial, appear to the necromancer and point out to him the advantages or disadvantages of his projects and intentions. A true magician will, however, never keep up a constant connection with a necromancer, nor will he try to influence the necromancer in such a manner that he becomes dependent on him. He will always be prepared to warn the necromancer and will give him permission to call him in case of emergency. Furthermore, he will give good advice to the necromancer and initiate him into the laws of the astral sphere, but he will never be prepared to serve the necromancer, or to do whatever he wants, or to fulfill his material desires. Only bad magicians with little experience and an affection for negative powers or mere sorcery will try to maintain a contact with a necromancer or assist him in realizing his desires and to satisfying his curiosity. If the necromancer gets into the sphere and under the control of such a being, he will acquire the same kind of vibration as that being has in the earth-zone and thus becomes a fellow-sufferer. The astral being will then prevent the necromancer from making any progress in his spiritual and magical development and will see that he is never enlightened or blessed with personal advance. The being will then be full of malicious pleasure because it has succeeded in being troublesome to a human being on earth. It

remembers the days of its own life on earth, its difficulties and troubles there, the temptations it could not resist, the powers it misused and the lack of chances for its true initiation, and it will also try to hinder the necromancer in his development. The danger that arises for the necromancer in such a case need not be analysed. I will, however, mention the fact that the necromancer may easily be vampirised by such a being and that the being will try to realize in the astral world its own egocentric plans by help of the vampirised powers of the necromancer.

Therefore every scholar is warned not to take up any such contacts and not to make himself dependent on any being. The manner in which a necromancer calls a being from the astral plane rests on two methods. One method is spiritistic: the being is asked to reveal itself by help of mediums; that is by mediumistic writing or by mediums put into a state of trance. This method requires great perseverance until the being is able to take up a direct contact and to appear to the necromancer. The other method is that of evocation: the necromancer takes up contact with the being by help of a picture of the spirit's previous incarnation or by enlivening such a picture until finally the being steps out of it like an elementary, taking on its previous shape. A necromancer does not usually succeed at once, but if he goes on with his work persistently he might, depending on his maturity, development, will-power and imagination, force the being to appear to him visibly.

A necromancer can hardly differentiate whether, in such a case, his power of imagination plays the main role, or if he has created an elementary, or if the visible connection with the being has in fact taken place. But a narrow-minded necromancer does not care who has brought about the connection or what has actually caused the desired effect, if it has been his power of imagination (phantasy), or if repeated stressing of his nerves has created an elementary or if the being evoked really has appeared from the astral world.

Should the necromancer have a predeliction for negative powers, his evocation and his endeavours to cause a projection in the astral world will possibly be readily answered by a so-called black-magician who will himself try to get into contact with such

a necromancer. All of the necromancer's appetite for instructions, practices, satisfying of his curiosity, fulfillment of his desires, will then be quenched by that being. The necromancer is responsible for all that happens and he will thus charge his Karma to his account, especially if he wants to see desires realized which he can in no way justify. That the end of such a necromancer cannot be other than tragic need not be stressed. Necromancers usually die an unnatural death or suddenly of an incurable disease.

I should also mention the fact that there is also possible a passive relationship with beings of the astral plane and with beings of higher zones. This passive intercourse, however, is not so effective and does not give such great magical results as the practice of evocation. Also in this case an unexpected pact could be the final outcome, and the person taking up the connection by this passive intercourse is sometimes even worse off than the sorcerer or necromancer, since he has no control at all over the being with which he has taken up connection, or over the effects caused by it.

There are two principle kinds of this passive intercourse: the first is a spiritistic one: the spiritist himself is the medium for the contact and intercourse with the being, either by medial clairvoyance, clairaudience, automatic writing etc; the second possibility for passive intercourse is that a hypnotist or a mesmerist takes up the connection with the being by means of a somnambulant medium and maintains the contact continuously, for satisfaction of his curiosity or for certain tasks in the mental, astral or physical worlds. If the hypnotist or spiritist has not undergone any magic training and if, therefore, has not the necessary degree of magical development and maturity, the health of the medium is endangered in both cases. Many mediums and spiritists who have been in constant connection with a single being and have often made use of it, so that they finally became dependent on that being - which actually results in an indirect pact - have had to pay for it with severe diseases of the mental, astral and physical body. Many a lunatic asylum could bear witness for such deplorable cases.

All I have said above especially applies to the work of sorcerers

and necromancers with negative powers and the dangers involved. In this connection I should like to point out that the genuine magician, who having come along the path of true development tries to get into contact with positive beings irrespective of their rank or zone, should not become dependent even on good beings or intelligences. He may if he likes, get into touch with a good being any time he wishes, but he should not join any being even if he is especially attracted by it, for if he does, a pact could also be the result, similar to such with negative beings, though the dangers for a genuine magician operating with positive beings could never be so great nor so tragic.

There also exist methods and instructions for the making of contracts with genii of any zone, who, due to such a contract, may advise and assist the magician in any respect. Of course a genuine magician will, during the course of his development, try to get into touch with good beings, since this is no doubt necessary, but he must not make himself dependent on any single being, no matter whether angel or superior intelligence. By becoming dependent on a good being a magician would take up, like a sorcerer, the vibration of the sphere from which the good being has come and, by and by, would influence himself so strongly with this vibration that finally he would take on the complete nature of that being. Such a being, however, will of course not be interested in a written contract.

There are also methods for the conclusion of the same kind of written contract or pact between a magician and a superior positive intelligence. This contract concluding, the magician can be sure that the being will protect him in any respect; that it will help him, warn him and do every kind of good service for him; but after the death of the magician the being will automatically draw him to its own sphere. In that zone the magician will not have to serve the guardian angel by force, but freely. Since such a magician is in constant connection with good beings he will become part of that plane and will lose any interest in climbing any higher or in travelling to another zone. He will be content with his life and his evolutionary rise is temporarily interrupted.

If a magician is sent by Divine Providence to the earth-zone or

into our physical world to fulfill a certain task as a human being, he starts longing for a sphere set above him. Should a magician, after having been allied to a genius in a certain zone, be incarnated in our physical world, then such a former alliance becomes obvious by the magician's special ability either in the field of hermetic science or in any other cultural field such as art, literature etc. This shows that the procedure is the same, no matter whether it is a positive or negative one, and a genuine magician will never be hindered in his development by any pact with a genius or an angel, but will advance in his development unimpeded. By an equal affection for all beings the magician will always remain conscious of his desire to become a perfect human being, created as the true image of God, and true divinity will be reflected in him. He is not influenced by any sphere, therefore he can reach true perfection, providing that no one element is prevailing within him and that he has been able to develop within himself the absolute equilibrium of all forces and powers and to maintain the standard of this development in future.

The higher spheres are the place where it is decided whether a magician is willing to reach the highest perfection possible or likes to become a saint. A magician desirous of the highest degree of perfection may become the greatest and highest lord of creation, for he fully symbolises the true and complete image of God in all his aspects. A saint, however, remains under one aspect only and reaches perfection therein. He becomes a part of that aspect, and finally, when he has reached perfection in this aspect, he loses his individuality. The highest degree of perfection that man is ever able to reach is that of becoming a true sovereign, a true magician, thus actually representing a true and complete image of God, whereby he never loses or is forced to give up his individuality.

By the knowledge of the hierarchy of the beings, of their zones, their causes and effects, the true magician is able to rule over any being of creation, no matter whether good or evil, as this is actually his true commission. Ruling over the spirit beings does not necessarily mean ruling by force, for the beings, good or evil, will always be prepared to serve the magician, to complete his will and

to fulfill any of his desires without asking for anything in return. The heads of zones also like to serve a magician, and if the magician desires it they will even put at his disposal the beings serving them, and will provide him with the necessary ankhur without ever daring to ask the magician to conclude a contract with the relevant zone. The genuine magician is free to put under his will as many serving genii as he likes, from any sphere he likes; they will all have to serve him as their highest master, or their sovereign. The genuine magician with a noble character will make no difference between a positive or a negative being, for Divine Providence has not created anything unclean. He is quite aware of the fact that demons are as necessary as angels, for without these contradictions a differentiating hierarchy would not be possible. His respect for a being, whether positive or negative, will depend on the being's rank. He himself will take the golden path of the middle way, *the path of true perfection*.

The Spiritus Familiaris or Serving Spirits

Most grimoires and other books dealing with the magic of evocation often talk of serving spirits, the so-called spiritus familiaris. According to these books serving spirits are put at the magician's personal disposal by high beings, especially by the principals of demQns with the idea that the magician need not bother personally with the principals of demons, that is their masters, on each occasion and for every trivial matter. The books further state that such serving spirits usually are delivered to the magician, or, as is more likely, to the sorcerer by that head or principal of demons with whom he has concluded a contract. By means of an ankhur the serving spirit is provided by its head with the same kind of force, power and faculties etc. that the head possesses. The magician does not care by whom the effect he wants is caused; whether it is by the head himself or by any of the spirits serving him. One thing, however, is important: the Karmic responsibility always lies with the magician, or with the sorcerer. As already mentioned in the chapter dealing with the various kinds of con-

tracts, the magician must, after the contract has expired in the physical world, follow the principal of demons into his sphere and there pay back in full measure for the work done by it. This repayment, of course, is not a material repayment, but a spiritual one.

From the hermetic point of view, the serving spirit must not be taken for the so-called family spirits of the primitive peoples of antiquity. These family spirits were, in most cases, the deceased of a tribe, its ancestors and pre-ancestors, heroes etc. with whom a type of necromancy was practised similar to a more primitive kind of fetish-worship by keeping up a permanent contact with these deceased. This kind of necromancy may be compared with the spiritism of our own days. Since every initiate knows about the practices, cult operation etc. necessary for getting into contact with an ancestor, with a family spirit, I will desist from writing again about this matter. Not only had each family their family or house ghost; there were also numerous tribes having their own genius, as is known from history. The true magician is able to tell the difference, from the hermetic standpoint, between an actual *spiritus familiaris* and a family or ancestral spirit.

The attitude a genuine magician takes towards getting into contact with a head, i. e. a higher being, a higher intelligence, is quite different to that of a sorcerer or black-magician. The latter wants to get beings under his power without any special effort and without the appropriate preparatory operations and magical development, in order to make these beings serve him and help him to realize all his desires. Unfortunately, a sorcerer is likely to forget that by doing so he is debiting his Karma and that he is doing this at the costs of his evolution, and above all, to the costs of his magical development. Beings serving a sorcerer never work without reward. From the material point of view such services may only be regarded as loans. Actually, the sorcerer becomes the slave of the relevant being, for after their contract has expired, the sorcerer must, as already pointed 'out before, pay back everything. The beings are fully aware of this fact, and their devotion towards the magician, which is to ensure him that they are always willing to serve him and to fulfill any of his desires, often

delude a sorcerer to the erroneous opinion that he has become master over the beings. His desires, his claims towards these beings increase during the course of the alliance, and the sorcerer eventually develops into a glutton. Only shortly before the expiration date of the contract, the sorcerer realizes what he has done and what Karmic responsibilities he has taken upon his shoulders. But at that point it is usually too late, and all advice and instructions to shake off the bondages of such a contract are, from the hermetic point of view, useless and impracticable, and in the eyes of a true magician – sheer ridiculous. Negative effects that have once been set at work, no matter in which way, must, due to the law of cause and effect, have their due clear off and adjustment.

One might oppose that Divine Providence, in its aspects of love and charity, could, in some cases, make an exception. However, the genuine magician knows that causes are always followed up by the relevant effects, otherwise the Law of Karma, the law of retaliation, the rule of law of the whole universe, would be untrue, that is illusory. That this is not so, but that, on the contrary, everything takes place due to the most genuine laws with a most admirable precision need not be stressed here. Divine love and charity with all their other aspects such as benevolence etc. work up to the point where man realizes that he himself is the cause of the sorrows that have overcome him, and this knowledge enables him to carry his burden more easily. From the correct universal point of view Providence, in its aspects of love, benevolence etc., cannot further intervene. Every experienced magician, knowing the universal laws, finds this in order. Every genuine magician should therefore take heed not to conclude a contract which would entirely halt his personal magical development and evolution. A true initiate will not even be tempted to conclude contacts with high and good heads, no matter how great the advantages might be. To bind oneself to spirit beings and their spheres means losing the freedom of one's own thoughts and doings.

Why then, one might ask, is it necessary to deal with the magic of evocation; is it not better to work for one's personal development and to leave the beings where they are? The answer to this

question is that the genuine magician may, if he likes, get into contact with any beings, positive ones or negative ones, and that he should even regard it as his duty to practise the true magic of evocation, but he must never be tempted to bind himself to any being. He can use his connections to enlarge his knowledge about the various spheres, to learn about the laws of such spheres, and to demonstrate his magical authority to those beings with which he operates during his evocations. No doubt, such beings will not only be prepared to give him any information he wants, but they will be quite pleased to serve him, for to them the genuine magician is their master, is the true initiate to whom they owe obedience and loyalty. They would not even dare to approach a genuine magician, who has been truly initiated into magic and has therefore reached perfection in it, with a contract in mind. The magician may, if he thinks it necessary, employ serving spirits from one sphere or the other, but he knows quite well that he does not owe them anything, for anything that a being might be doing for him he can do out of his own powers as the result of his systematic magical development. The magician may employ beings firstly to help his fellow men, not himself, and secondly to use the valuable time saved for his own development. This is the right attitude to take and it cannot be compared with the attitude of a sorcerer, as one can easily see. The magician need not practise the magic of evocation all the time, but he must be able to carry out successfully such practices whenever it should be necessary. Exact knowledge of the true magic of evocation will increase his wisdom, will increase his power over beings of the universe, and, in this manner, strengthen his magic authority. A true magician must therefore be perfect in every respect. During his magical evocations he will pay attention to the exact hierarchy of the beings and will:

1. get into contact with the heads of the elements and their beings; if necessary, also with their serving spirits, their subjects
2. have regard to the earth-zone with all its heads and subjects
3. change over to the beings of the Moon according to the hierarchy

4. have regard to the heads of the zone of Mercury
5. then he will pay his attention to the Venus-zone
6. the Sun-zone
7. the Mars-zone
8. the Jupiter-zone
9. the zone of Saturn.

Magical Evocation

If the magician takes into his hands a book on evocation, or if he has, in his library, several books dealing with this subject, he will find a certain connection between all the instructions, and if he takes them all together he will be informed how to call a being and which formulae have to be used for that purpose etc. In none of the books, however, will he find the actual pre-conditions for a successful evocation. Therefore it is not at all surprising that nearly all attempts go wrong. From the hermetic point of view any contact with a spirit being of a certain sphere may be regarded as a sort of evocation, irrespective of the fact whether spiritistic methods, methods of necromancy or any other methods are applied for establishing such a contact. The question of whether the desired being actually appears on account of the various methods applied remains unanswered, for only the person who tries them could give a true statement about it. If sometimes such an attempt made according to the methods laid down in those books leads to a success, it is still undecided, whether the results have come out because of the method, for other practices could also have played a decisive part. For instance, in the case of spiritistic evocations, success can be brought about by some quite different factors, even if a great amount of evidences is available indicating that the success is the result of the method of evocation suggested. The subconsciousness of the oral medium may be the cause for the spiritistic success, if it is a success at all. Furthermore, the subconscious creation of phantoms, elementals, elementaries, which the operator's increased attention and power of imagination might have created during the evocation, can in such a case, not

be attributed to the being but to the operator's own individuality. This fact is hardly ever acknowledged by the person concerned.

I shall give - from the hermetic point of view - a full description of everything absolutely necessary for a successful evocation, i. e. the actual magical connection with beings of any sphere. Above all, the magician or the person intending to busy himself with magical evocation should know that without the development of one's astral senses, especially those of clairvoyance and clairaudience, a successful evocation cannot be thought of. It would be the same as if a blind man wanted to follow an unknown street without a guide. Clairvoyance and clairaudience is the first condition for consciously getting into contact with a being by the help of active magic. If the magician does not care for this condition, or if a person dares to try an evocation without having his astral senses trained accordingly, he can be sure that he will, like all other operators, be disappointed and have no success at all. At the same time he is in danger of being degraded to a necromancer or sorcerer if, during an exalted state, he should have any partial success of whatever sort, regardless of the fact that his plans and intentions rest on good motives.

The magician must, under all conditions, be able to make use of his astral senses during his operation, because then he is able to control exactly the whole procedure and is not in danger of being deceived or of working without success. A magician whose astral senses are well developed knows at once whether the being involved is merely a creation of imagination or whether it is the being he wanted to appear from a certain sphere. An evocation, from the hermetic point of view, is therefore the conscious getting into contact with a certain being, not effected by passive intercourse - as described in "Initiation into Hermetics" in the chapter dealing with the conscious passive connection with beings - the magician being used as a medium, but outside of his body.

The being or power of any sphere which is to be evoked outside the body of the magician, may either be called into the magic triangle, or the magic mirror, or onto a material impregnated with a fluid condenser to be condensed there. At the beginning

the magician will not be able to do without the magic implements. Later, as soon as he has enough experience and as soon as he has a certain sphere under his complete control, i. e. as soon as the beings of that sphere are fully under his power, pay him obedience and loyalty and, by that, acknowledge his magical authority, he can do without magical aids. The experienced magician then is in the position to call any being of the sphere he has under his power and to work with it, without using magical aids. He can call a being to any place at any time, how and when he wishes to do so, without the aid of the circle or triangle and without any special preparations. A beginner, on the other hand, must necessarily use magic aids, for they are a support for his consciousness and are therefore necessary for a successful evocation. If the magician has complete control over a sphere without having to use any magical weapons, he advances to the next higher sphere and again makes use of his magical aids until he also controls that sphere completely. The magician must always bear three principles in mind when he wants to bring about a successful evocation:

1. If he intends to call a spirit being of a certain sphere into his sphere, no matter whether he calls it into the triangle, the mirror, or into a fluid condenser, he must bear in mind that the being is only able to move about in an atmosphere appropriate to its own sphere. He therefore must artificially create the spheric atmosphere by accumulating the light, the material of the sphere, either into the triangle, or preferably into the whole room in which he is working. If working with a magic mirror it has to be impregnated or condensed respectively with the according light material of the sphere. When operating in the open air, the impregnation must be kept within such limits that the beings or powers that are to manifest themselves have sufficient room to move about. The accumulated or impregnated light must have a colour which is in accordance with the colour-law of the individual planet. I have already given the reader and student a detailed information on this question of impregnating or accumulating light in space in "Initiation into Hermetics" in the chapter dealing with space-impregnation. If, for instance, a being

of the Moon-sphere is evoked outside oneself, the light, or rather the material to be accumulated, must be of a silvery white colour; in the case of a being of Mercury the light-material must be opalescent; beings from Venus must have a green, beings from the Sun a golden yellow, from Mars a red, from Jupiter a blue, from Saturn a violet light, etc.

If, for instance, the magician calls a being of the earth-element, he must get the element of the earth into the magic triangle or the magic mirror by the help of his imagination. If he wants to call to him a being from the Moon, he must create the vibration of the Moon sphere. No being is able to dwell in a sphere not appropriate to it. If, in case of citation, this principle is not adhered to, a being might be forced to come to our physical sphere, but it would, in such a case, have to create, by itself, the necessary spheric vibration. The magician would, in this case, lose his control over the being, and his authority, too, would suffer from such a failure, for the being would consider the magician as not perfect and would therefore not pay him respect and would refuse to obey him. Strictly adhering to and acting according to this principle is most important when evocations are carried out, and this must never be forgotten by a true magician.

2. The magician must be able to place himself, with his consciousness, during the evocation, into the sphere of the being cited, so that the being will behold him. This transplanting of one's spirit is done under the laws of the Akasha-principle, i. e. by the magician's putting himself into a state of trance in which he does not know any time or space, and it is in this state that he cites, according to his will, and due to his authority etc. the being concerned. Without these faculties the magician is not able to make a being appear.

3. The magician must call forth, by means of his magical authority, the being's awe and obedience, for otherwise no being - no matter whether positive or negative - would respect him.

The magical authority or influence of the magician does not work on a being due to the magician's personality, but because he has influenced or bound himself with an intelligence superior to the being or appears as a deity in the aspect authoritative to the

being. It is thus not the magician who makes his influence work on the being, but the authority of the superior being or of the highest possible intelligence; of the evoking deity itself. When practising evocation, the magician will first influence or ally himself with the superior intelligence. He will only take on the shape of the highest quality for his self-assertion as an authority and show it in obstinate cases in which the being should try to oppose anyhow. If the magician were to try to influence the being evoked by his own personality only, the being could refuse to obey him, or could, for the worse, deceive him in a most shocking manner. If, however, the being is actually receiving his orders from a superior intelligence, or even God in any aspect, not from the magician himself, then the being must, under any circumstance, obey the order. The magician has already learned from "Initiation into Hermetics", the identification with an intelligence or with a divine aspect where I wrote about the community with the individual god.

One can see from what has been said above that these three principles have never been mentioned in any instructions, because no author has ever had personal experience in the magic of evocation. They have therefore derived their teaching methods from other written sources which, in fact, were also incomplete. Without adhering strictly to the three basic principles no successful evocation is possible!

Before a magician starts with the evocation of beings he must have the whole procedure precisely entered into the book of formulae and should, if possible, know it by heart, so that he is not delayed during his operations by any looking up. It is possible that difficulties will arise at the beginning of the magician's practice, but soon the repeated evocation of beings will increase his self-confidence. Besides that, he will realize that an evocation is not just the calling of a being, but a regular ritual, composed of a whole number of magical operations. The magician must make sure that no hiatus exists in this rite, for each hiatus would be a disturbance not only to the magician, but also to the being evoked. A faultless operation is that which the grimoires call the complete circle. This expression does not refer to the circle that is

drawn by the magician for his protection, and as a symbol of the microcosm and macrocosm, which is of the relationship to God, but it refers to the total coherent magical operation. The purpose of the evocation, too, must be laid down in writing before its beginning, for during the evocation no additional questions may be raised.

As one can guess from the whole procedure of preparation, a cautiously prepared and precisely completed magical evocation requires much time. If, by repeated intercourse with one and the same being, the magician has established a good connection, so that the being pays him absolute obedience and thereby completely acknowledges his magical authority, the magician may, to save time, arrange a different way to contact the being either by an abbreviated individual rite, or even just a word for the evocation of the being and by getting the being's approval for this, or he may cause the being to choose an abridged method to which the being itself and its servants are bound to react at any time. This abridged method, too, has to be written into the book of formulae conscientiously, so that during its practical application no mistakes occur. This is especially important should the magician have entered into a number of connections with beings. If the simplified method is offered by a being who, at the same time requests the magician not to write down the procedure, but just to remember it well, the magician must respect such a request. Even if the magician is allowed to make some provisional notes on this abridged procedure, these notes, like the whole book of formulae, must never get into the hands of other people, not even into the hands of a genuine magician, the only exception being those cases where the being, the originator of the simplified procedure, agrees to the magician's handing the procedure over to somebody else, or even asks for this. Otherwise the magician should never dare to evade a prohibition or even break it, unless he does not mind his authority being shaken. What this would mean for a magician need not be further discussed here.

A being first appears to a magician in the same manner as it is accustomed to move about in its own native zone. If the magician is not pleased with the way in which the being appears, he may,

by means of his magical authority, cause the being to appear in the shape he approves of. There are no restrictions in this respect, and it is up to the magician to decide which shape the being evoked should, by help of his imagination, take on. The sex, too, is in this case of no consequence. The magician will, however, do well not to insist, for instance, in a being's appearing in a male shape, if in its relevant sphere it has been a female creature, although the being would have to do even this, should the magician insist upon it. Therefore, beginners in magic operations are recommended to let a being appear in the shape familiar to its own zone.

The magician converses with a being in his own familiar language. Since he is, in any case, in an elevated state, in the state of trance, his language automatically changes into the spiritual language, into the so-called metaphorical language and is so understood by the being. The being, too, who normally uses its own language, will converse in this spiritual language, which again will be translated automatically into the language with which the magician is familiar. Due to this fact the magician will at first have the feeling that the answers by the being come from his own subconscious much in the same manner as a person's inner voice is heard. By and by the magician will get used to this and will finally realise that the being is actually speaking outside him, and after repeated work in this field it will appear to him to be the same as if he were talking to one of his fellow-men.

The unwanted accompanying factors mentioned in the grimoires, for instance the vandalism of beings, creakings, thunderstorms, flashes of lightning and other disturbances which are said to usually accompany evocations are totally unknown to the genuine magician and may only occur with necromancers and sorcerers who have undergone no magical training, or with people who have left the necessary preparatory operations unobserved or who have made only little preparation for a true evocation. A genuine magician will not experience any unwanted accompanying phenomena, and his evocations will run as smoothly as if he were carrying out any other physical, astral or spiritual actions. In the beginning a magician will do well not to ask a being too many questions, but to address it with only a few concrete

questions. They should refer to the sphere from which the being has come. No questions should be asked that would infringe upon the dignity of the being. At a later date a being, an intelligence, a head or the servants set at the magician's disposal, may be asked to play an active part; they need not be used for the conveyance of knowledge only. The beings, in general, like to serve a genuine magician and help him in an unselfish manner as much as lies in their power. A magician certainly will never be so silly as to ask a spirit being to bring him treasures or to do for him heavy physical work, since the effect of the being's display of power in our physical world depends on the fuel (i. e. the material used for its materialisation) that the magician puts at its disposal.

At first the beings will only be able to do mental work. Later, when the magician has enough experience, they will do astral and after some time also physical work for him, though the magician is recommended not to burden a spirit being with physical jobs, for it would have to carry out such duties in exactly the same manner as the magician with his acquired magic faculties. The beings make use of the same powers that are used by the magician for his personal operations. This means that to do physical work they need the fluids of elements, i. e. the electrical or magnetic fluid, and take into account the Akasha-principle, just as the magician himself. The beings usually draw the matter or substance and the power out of the atmosphere of the magician. Therefore a magician should always bear in mind that every evocation is done at his own cost. This is reason enough for the magician not to carry out an evocation for the mere satisfaction of other people's curiosity, and he will, as already mentioned, practise an evocation first of all to help his fellow-men, or to increase his power over beings and elements and so acquire more personal experience.

For the actual evocation of beings no spells or similar nonsense is necessary. Since, during the whole time of the evocation, the magician is in an elevated state, in a true relationship with God, he places himself with his consciousness into the sphere of the chosen being and, after having called out its name, asks the being to appear to him. The being hears the magician, at once reacts to his call, and quite willingly comes near him. A true magician will

never be obliged to threaten a being or do anything of that sort in order to make the being obedient to his will. This may only happen with stubborn demons to whom the magician demonstrates the power of his relationship to God. In the case of a true relationship to God, hardly any being, no matter what rank it may have, will ever dare to place itself in opposition to the divinity, for the divinity is the power by which the being was created, and therefore it must be respected.

Since, for the magician, the saying is true that the stars influence, but do not force, it is left to the magician to fix the time for the evocation according to astrological rules, provided that he has a fundamental knowledge of astrology and is therefore able to fix the favourable planetary moments in respect of the relevant beings.

All the various ways of evocation described in grimoires are not for magicians but for sorcerers. Therefore, for a true magician, the instructions given in a grimoire are useless, and consequently the magician will put them aside. He knows the true path of initiation, he knows, too, how an evocation is to be carried out, and he is therefore convinced that he will fully succeed in his operations.

After the end of the evocation it is the magician's duty to send the spirit being back to its sphere, i. e. to discharge it. He accompanies it with his consciousness and, in doing so, he has an inner feeling of satisfaction and certainty that the being will return to the sphere from which it has been called and from which it has come. All the implements used for the evocation are returned by the magician to their depository and all accumulated powers are again discharged by his will and imagination. And this is the end of the evocation.

The Practice of Magical Evocation

The magician will certainly find it useful if an example of a genuine evocation is given here, for in no book written up to now will he find such an exact description of an evocation in accor-

dance with the universal laws. As far as the general set-up is concerned, it is left to the magician to make any small changes or additions here and there and to adapt it to individual situations and circumstances under which he intends to carry out the evocation. The best thing, of course, is, if he has available for this high purpose a special room which will only be entered by him alone. In such a case he should not even ask another person to do the necessary cleaning. A room like that will, in the truest sense of the word, serve as a temple. If the magician is in such a lucky situation, he is able to have regard to all laws of analogy, and he can furnish and adapt the room in the same way as the old magicians had their temples established, which had an altar in the east. The magician may, in accordance with the degree of his maturity and his religious belief, place on the altar a symbol of his deity, or he may set up in the middle of the altar a magic mirror, like the old initiates and magi did, and place on either side of it a candlestick with seven arms and a censer between them. Formerly temples were usually embellished by four columns ornamented with various symbolic figures, each column representing one of the elements. The walls were decorated with pictures symbolising various deities of the four elements. In the days of yore only such initiates as were members of the highest social circles could afford such temples. Unfortunately there will be only few people also today so wealthy that they can afford such a splendidly equipped magical workshop.

This information refers only to the essentials, and every magician, whether poor or wealthy, should therefore be able to practise magical evocation, even should he have no special room at his disposal. The magician is not bound to any special place, and he may carry out the citation in a bed-room as well as in a kitchen; even an attic or a suitable place in a cellar may serve the purpose and enable the magician to carry out a faultless evocation. If the magician has none of the above mentioned possibilities, then all he needs to do is to betake himself to a lonely place somewhere in the open air where he is sure that he is not being watched by anybody and, consequently, can work without being disturbed. Of course, conditions like this cannot be taken into consideration

in detail in the description, and every magician should know best how and where he may carry out his operations. Since it is easy to understand, I have chosen as the example of an evocation the Venus-intelligence called HAGIEL. The magician will, of course, proceed in the same manner in respect of any other spirit being or intelligence; however, he will always have to take into consideration the laws of analogy effective in each individual sphere in respect of the accumulation of coloured light.

Before the magician begins the actual evocation he must know in advance exactly, apart from having worked out a precise plan, from which plane or sphere he intends to call a being, *or* intelligence, and what he intends to ask from it. In part two of this book, dealing with the hierarchy of beings, the magician will find a number of good, (i. e. positive) beings of various individual spheres, a large selection, enabling him to choose the being, according to his wish, which will help him to realize his plans. It must be understood, however, that this book by no means gives the reader complete information on all beings and intelligences, for there are thousands of them in each plane and sphere. But the intelligences mentioned will be, in general, sufficient for practical work.

Let us assume that the magician has decided to evoke the Venus-intelligence named Hagiel and that he intends to ask this intelligence for luck and success in his operations in which he has to rely on the friendship and sympathy of a certain person; for the Venus-intelligence will serve this purpose well, since it is endowed with all such faculties as friendship, love, luck and success. Before starting the evocation the magician takes a bath or at least cleans his whole body, for one should not evoke a being in an unclean state, especially if a high and good intelligence is to be evoked. An evocation not only requires a clean spirit and a clean soul, it also requires a clean body. If it is not possible to bathe or to wash the whole body, the magician must at least carefully wash his hands. Everybody is able to do this, and therefore it must never be forgotten. When washing the magician has to concentrate on the idea that all unfavourable physical and psychic influences run off with the water. Prepared in this manner, the

magician takes his magical implements, one after the other, from their depository and puts them on a clean, preferably new, piece of cloth which has been kept in the depository especially for this purpose and which is to protect the implements from dust. Let us assume that the evocation of Hagiël is carried out in a normal living-room. See that during the whole evocation you are not disturbed by anything, and, in order to evade any glances of curiosity, cover the windows carefully with a curtain. Then go and change your clothes, i. e. put on your magic garments: first your silk stockings - in cold weather your silk underwear - and houseshoes. The evocation already starts with the act of dressing; for you must concentrate on the thoughts which are to do with the evocation only. So bear in mind that by putting on the clothes you are insulated against all unfavourable influences that may come from the universe or the invisible world. When dressing, you must be entirely sure that your body is not being influenced by any being, whether good or evil. Then, after having dressed, this meditative attitude of being completely insulated and protected must be maintained. Then put round your waist your magic belt and be completely taken up by the thought that you are the sovereign over all elements, the master of all powers. Finally you put round your head your magus-band or put on the magic headgear with a feeling of true relationship to God, and that not you as a magician, but that God is actually carrying through the whole operation. You must unite yourself with the divine principle inside you in such a way that you have the feeling that you are the deity itself. Having done all this, you are able to go a further step in your operation. You light the magic lamp, which, in our case, must fill the room with a lightgreen light. Set the magic lamp in a place round which you will be able to draw the magic circle or hang it up in the centre of the room. This does not mean that the lamp must be exactly in the centre of the room though it would have the advantage that the whole room gets an equal light. Your next task will be the setting up and impregnation of the magic mirror, if you like, of two magic mirrors. In this example instructions are given for the use of two mirrors. One mirror is to bring about the materialization of Hagiël in the physical

world, the other is to keep off unwanted influences. Being conscious of the fact that not you, but the deity is carrying out the procedure, you create, by the help of the imagination, a great sea of light in a wonderful emerald colour, which, also by imagination, you accumulate from the whole universe into the mirror in a manner that the whole surface of the mirror is taken up by this colour. The power of illumination of the condensed green light must be so strong as to illuminate completely the room in which you work. At that moment you must have the imaginative impression that this accumulated light is actually a power matrix, a fluid, which can almost be seen by the physical eye. In any case you must have the permanent impression that you are moving about in the room in an oscillation of green light. This is the way to prepare, magically, the room for the being to be evoked, and in a room like this there will be no more obstacles for the being and it will feel the atmosphere of its own sphere. Already at the moment you accumulate the light you concentrate on the idea that the purpose of this accumulation is to condense the evoked spirit being in a manner that you can see it with your physical eyes and hear it with your physical ears. The stronger your imagination, belief, will and conviction, the better condensed and truer Hagiël will appear to you. When impregnating the room, do not forget to include that you wish the accumulated planetary light-power to remain in the mirror and in the room until you dissolve it again by force of your imagination.

Similar examples are given in "Initiation into Hermetics" in the chapter dealing with room-impregnation and here you find the evidence that all the exercises and magic operations of that first work have their special purpose. You will also see that when carrying out further magical operations you will not be able to do without any of these practices. If you have not actively gone through the exercises of the first book you are unable to get into conscious contact with any spirit being outside you, or of materialising such a being.

Now you start impregnating the other mirror by charging it with the Akasha-principle. Project, by force of imagination, into the surface of the mirror, which previously has been covered with

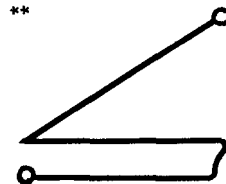
a fluid condenser, the desire that not any disturbing being, not any unwanted power or the like will penetrate into your workroom, into your evocational operating-room. This has been the second step of your evocation. The room in which you work is now appropriately impregnated. However, you have yet another possibility: you can impregnate the mirror that you intend to use for keeping off unwanted influences with the wish that the being you want to evoke must appear in it. This impregnation, of course, must have accumulated light in the relevant planetary colour. In our case it must be green.

Now take a piece of blotting paper and cut into the shape of a heptagon. * In its middle draw with green ink, or what is even better, with a green coloured pencil, the seal of Hagiël. (See picture below**). Symbolically redraw the seal with your magic wand or with the finger, concentrating into the seal Hagiël's qualities, which are luck, love, friendship etc. Before the operation you can let the blotting paper soak in a fluid condenser and get dry again. Moreover you must concentrate on the idea that this intelligence is allied to the sign and will react to it at any time and be always willing to perform that which you, the magician, want it to perform. You must be aware of the fact that it is not you who draws the afore-mentioned sign, but God, and that therefore the intelligence will render absolute obedience to God. With this meditative attitude in mind, a failure is quite impossible. Your

* With regard to the various spheres the blotting paper must have the following shapes:

for the sphere of Saturn	a triangle
of Jupiter	a quadrangle
of Mars	a pentagon
of the Sun	a hexagon
of Venus	a heptagon
of Mercury	an octagon
of the Moon	a nonagon

As far as the earth.zone or any other zones are concerned the round shape of the seal is to be maintained.



seal is now ready and you can start preparing the circle and the triangle. If you have a circle sewn into a piece of cloth or painted on a piece of paper you put it on the floor beside the triangle and once more run over its lines with the magic wand or with your right hand, or with one finger of your right hand, meditating on the idea that they represent the eternity, the microcosm and macrocosm, that they are symbolizing the whole universe in its great and in its small aspect. The circle, in the middle of which you must stand when calling the intelligence, is for you the small and the great world. Your meditative attitude must be so strong that no other idea can exist in your mind at that moment.

You follow the same procedure when re-drawing the triangle, which represents the three dimensional world, i. e. the mental, astral and physical world. In order that the intelligence you intend to evoke should appear not only in its mental, but also in its astral and physical shape, you must include this wish when you concentrate on your meditative attitude towards the triangle. Your imagination at the moment of drawing (i. e. re-drawing) the magic triangle is as important and essential as the drawing (i. e. re-drawing) of the magic circle. The magician determines the shape and the range of effectivity of the intelligence that is to appear. If he omits this, Hagiël will only appear to him in her mental shape and will consequently, only be present in the magician's mind. The manifestation of Hagiël would not succeed: not as far as her appearance and, naturally, also not as far as her influencing power is concerned. If these preparations are finished, too, you put the triangle in front of the circle and place the seal prepared in the middle of the triangle. Some magicians intensify the three-dimensional effect of the being to be evoked by placing into each corner of the triangle a small spirit lamp and by lighting it. The fuel he uses must be an extract of spirit and camomile, i. e. a fluid condenser in which the magician has already accumulated, by the help of imagination, the three-dimensional world. When the spirit lamps, which are provided with small wicks, are burning, much like the spirit lamps of laboratories, the power of imagination concentrated in the fuel slowly expands in the room as the fuel slowly evaporates. By this, the materialization of the evoked

being is supported. However, the setting up of spirit lamps is not absolutely necessary, but it is a good aid, especially for beginners, for a beginner in evocational practice needs many more supports than a magician with experience in this kind of work. Beginners may place such lamps, in regular intervals, not only in the triangle but also along the line inside the circle. The number of lamps to be placed inside the circle depends on the analogous number of the relevant planet. In our case an intelligence is involved which belongs to the sphere of Venus to which the number seven appertains. For your information the relevant numbers are given below which belong to the planets: if necessary, use

for the Earth-zone	10 lamps
for zone of the Moon	9 lamps
of Mercury	8 lamps
of Venus	7 lamps
of the Sun	6 lamps
of Mars	5 lamps
of Jupiter	4 lamps
of Saturn	3 lamps

The magician may also symbolise the elements in the circle, in which case he only needs 4 lamps. He himself stands in the middle of the circle as the fifth element, as the representative of the Akasha-principle. When setting up the lamps, the magician takes into consideration the four cardinal points and places a lamp in the East, West, South and North side of the circle. It is entirely left to the magician either to express by the lamps the planetary number or to symbolise the elements.

Of course, it is also possible for him to draw three circles. In the middle circle he puts four lamps, as the symbol of the elements, into the external circles he places the number of lamps analogous to the symbolic number of the planet from which the being is to be called. Naturally, the setting up of lamps will complicate the preparations for the evocation but the person able to provide himself with such lamps should not desist from using this aid, for the more aids to support his consciousness he has at the beginning, the better will he succeed.

The censer now comes into the picture. The magician either places it between the circle and the triangle or directly into the triangle. The censer is either filled with burning charcoal, or has a wick and over this a little copper plate fixed. This plate is heated by the flame. The powder in the censer must in all cases correspond to the being's sphere and is to be placed on the plate. Since, in our case, we are dealing with an intelligence from Venus, ground Cinnamon-bark will suffice as incense. Only a small quantity should be used so that the room just faintly smells of cinnamon. cinnamon-tincture can also be used, and a few drops of this substance must then be poured on the copper-plate. You will get this liquid substance from any chemist, though, you may also prepare it yourself, if you wish. Just mix normal cinnamon with two thirds of spirit of wine and let it stand and draw for eight days. After this period filter it and the cinnamon tincture is ready for use. If, during magical operations, you do not intend to work with a censer, put a few drops of cinnamon tincture on a piece of blotting paper. In either case the smell of cinnamon will create a temple-atmosphere agreeable to the intelligence of Hagiël, and this atmosphere will also help with the materialization of the intelligence in our physical world. The censering of the room, however, is not at all so important as some books would have it. It is just another aid.

Surplus censering of the room usually has the disadvantage of making the magician to cough, which is neither desirable nor agreeable. Pernicious poisoning drugs and mixtures of narcotic substances will never be used by a true magician. If the magician is dealing with a being not belonging to any of the seven planetary spheres and is not sure about the exact analogy in respect of the incense he may use a universal fluid condenser when he censes his room. This rule is mainly applicable for beings coming from the earth-zone. The fluid condenser has to be appropriately impregnated, i. e. the accumulation of the light fuel has to be carried out at the same time as the magician is concentrating on the wish for success.

Below you will find a list of the incenses to be applied for the various spheres. It must, however, be pointed out that incense can

only serve as an aid for the materialization at the beginning. It is by no means absolutely necessary.

1. *Zone Girdling the Earth:*

Sage powder and elder-pith, in equal parts;

2. *Moon-sphere:*

aloe-powder as the only drug to be used, or intensified in the form of a mixture in equal parts of aloe, white poppy, storax, benzoe and pulveris camphoris (of the latter, however, only a very small pinch!);

3. *Mercury-sphere:*

use mastic as the only incense, or, as an intensifying mixture, equal parts of mastic, incense, carnation blossoms, aniseed, juniper wood, camomile blossoms and valerian roots; everything in pulverized state;

4. *Venus-sphere:*

take pulverized cinnamon as the only incense, or pulverized cinnamon flowers (flores kassia);
in intensified form: cinnamon, rose blossoms, coriander seed, quindell blossoms (not lavender, but flores Serpilli), lily blossoms; all in equal quantities and pulverized state;

5; *Sun-sphere:*

as an isolated incense use sandalwood-powder; as an intensified substance use a mixture of the following drugs: sandalwood-powder, myrrh, aloewood-powder, incense, saffron, carnation blossoms, laurel leaves (all in equal quantities);

6. *Mars-sphere:*

as an isolated incense pulverized seeds of onions may be used; as an intensified substance use the following mixture: seeds of onions, leaves of stinging nettles, grains of mustard seed, hemp seeds, rue-leaves and peppermint-leaves; all in equal quantities and in pulverized form;

7. *Jupiter-sphere:*

use as an isolated incense pulverized saffron and as an intensified incense take a mixture of saffron, linseed, roots of the violet, peony blossoms, betony leaves and birch leaves; an equal quantity of each in pulverized state;

8. *Saturn-sphere:*

as an isolated incense use pulverised black poppy seed; as an intensified incense take a mixture of the following in pulverized state and in equal quantities: black poppy seeds, willow leaves, rue leaves, fern, cumin, fennel seeds.

For all other spheres a substance in form of a universal mixture will suffice: church incense, myrrh, storax, benzoe and aloe (pulverized and in equal quantities).

For each act of censering only the point of a knife should be used either with the uniform drug or the mixture for each evocation. It is not necessary to fill the room with dense smoke; it quite suffices just to have the smell of the relevant drugs.

Having done this, another preparatory step of the evocation has been completed, and you can now start with the actual evocation. Since we are dealing, in the assumed case, with Hagiël, that is, with a positive planetary intelligence, you may fasten your magic sword to your magic belt, on the left side of your body. If you have among your magical implements a dagger, you also put this implement under your belt, for a good being - no matter from which sphere it may come - will hardly ever require the use of a sword or a dagger. If, however, you were dealing with a demonic being, you would have to hold the dagger or sword in your right hand as the symbol of victory; your magic wand would, in such a case, have to be in your left. By putting the sword to your belt you express the idea that the being concerned will not have to be forced by any means to do your will. With regard to stubborn beings the magician will not be able to do without the sword or dagger. Negative beings are ordered by the magician, with the help of the flaming sword as the symbol of victory, to render him absolute obedience and to do whatever he wants. There exists not one demonic being which the magician would not be able to make obedient to his will. All he needs to do is to hold the point of his sword in the direction of the place where he wants the being to appear and the negative being will immediately do what the magician orders it to do. Since every being has a drive of self-preservation, all demons are afraid of the magic sword or dagger,

for in true relationship with God a magic sword or dagger would, to speak symbolically, tear a demon to pieces.

Take your magic wand into your right hand, step into the centre of the circle and concentrate on the idea that you are the centre, that you are God, the sovereign of all spheres and that you are with your all-consciousness at the same moment in the Venus-sphere. As a divine principle you call in your mind the intelligence Hagiel as if you would call its name, in your mind, throughout the whole sphere of the Venus. You must be convinced that your calling the name is heard everywhere in the Venus-sphere and that Hagiel, acknowledging you as her God, also hears you. Remain in this state of stress for a few moments, for your spirit will then conceive that Hagiel is answering you in your mind. Since you are in the Venus-sphere with your all-consciousness you will first register Hagiel's voice as if it were coming from the inmost depth of your own spirit. As soon as you hear the voice of Hagiel and as soon as you are sure that you see the spirit being, you return to your soul, keeping up your consciousness of being God himself, and you will find yourself reunited with your soul within your physical body. Now call for Hagiel again, this time actually whispering, and repeat the name a few times in the same manner. You will at once realize that Hagiel is already in your astral atmosphere, that she is already present in your room. If your operations have been successfully carried on up to this moment where Hagiel has come to your place of working, above the seal, then call in an undertone, or even aloud, that Hagiel should appear to you physically. At the moment of transition from the astral to the physical world never forget to convince yourself of the three forms of existence of your personality, so that you feel yourself allied to the astral body as a spirit and that you are with both these bodies at the same time in your physical body. This act of self-control is to help the being to follow the course of your thoughts and to betake itself from its own sphere into the sphere which you have prepared for it in your room. This means that the being appears in its mental and astral shape and that, depending on your power to materialize, it also assumes a physically condensed body.

You can now see and hear Hagiël in your magic triangle, or, if you have appropriately prepared your magic mirror for the appearance of this intelligence, Hagiël will appear in the mirror in accordance with her symbolic lay-out of the qualities of the Venus-sphere so that you are able to contact Hagiël consciously. Hagiël will appear in the shape of a queen with a most beautiful face, clear eyes and a well-shaped body. She is dressed in a green dress embroidered with gold and her head is ornamented with a royal crown. Her voice is so delightful that it cannot be described and everybody would regard Hagiël as the incarnation of beauty. Now it is up to you to tell this intelligence what you desire. If you intend to contact Hagiël repeatedly then do not forget to make arrangements at this first meeting in which simple manner you may in future call this high and beautiful spirit being. If you are interested you can also win Hagiël's servants for you. These are usually represented to the magician in their female shape. The servants of the Venus-queen are also very beautiful, as the magician may see himself.

Evocations like these will bring you the most diverse experiences. To give you details on them in this connection is quite impossible. It is, however, left to the magician's own will to gain as much experience as he wants. I can only give here a few hints from my own experience as to how he has to go about, as a genuine magician, the evocation of beings.

If you have reached an agreement with Hagiël on everything and if Hagiël has promised to fulfil your wishes, you can be sure that she will really keep her promise. All that now remains for you to do is to send this intelligence off again. You offer your thanks quite individually, for instance, by expressing your pleasure in the fact that Hagiël wholly acknowledges you as a genuine magician and is obedient to you, and then you ask the intelligence to return to her own sphere. With your all-consciousness you place yourself into the Venus sphere and concentrate by means of the imagination that Hagiël is returning from the partial sphere of your room to her domicil. After having done this meditative step you return as a magician from your all-consciousness to your normal consciousness, thereby bringing

the evocation to an end. Staying in the room in which you have carried out the evocation you will find yourself, for a while after Hagiël's departure, in a state of happiness, a feeling of bliss will pervade you, and, as if dominated by true happiness, you will find yourself in a state of exaltation. If you please, you may remain in the room within the magic circle for some time and reconstruct the whole experience with Hagiël once more in your mind so that you will remember well every part of it when you completely finish your evocation. By help of imagination you dissolve the accumulated light into the universe, take the sign out of the triangle and put it away in safe keeping. You can leave the circle without any danger, put out the lamps, etc. All magical instruments and aids are returned to their repository. If Hagiël has informed you of any special knowledge which you should not put down in writing, but merely keep well in your head, the knowledge being intended for you alone, then you must comply with such a wish. Otherwise you enter the procedure of the whole evocation into your diary to enable you to keep a good control over your workings and to have a reference book for them. You can follow the same procedure as with Hagiël in respect of any other being from any other sphere. By and by you will also become a perfect master in this respect and your personal experience will grow immensely.

The description of the practice of a magical evocation is herewith completed.

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Part II

HIERARCHY

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Hierarchy

In this part of the book a description will be given only of those beings which I contacted personally a long time ago either by evocations or by mental wandering to the various planes and spheres, for to describe all the beings of the entire hierarchy is something quite impossible. However, this does not mean that the magician is strictly bound to the hierarchic order given below and that he should only get into contact with the beings mentioned here. If he uses other sources giving information on certain beings he should be able to gain control over such beings, too, and have his eventual wishes fulfilled. The magic literature has a lot of books dealing with different beings, their seals etc., and the magician is free to use these too.

I deliberately desist from writing about demons of any rank and sphere in order to prevent, from the beginning, any negative application. Nevertheless, due to his development up to now and due to the exact instructions here given, the magician will be able to evoke demons also and to get them under his control. Apart from that, many a work of magical literature, be it an ancient or a modern one, will offer him further information on demons of various spheres, of their faculties, seals, etc. The magician will be able to place any being, positive or negative, into its correct order of the relevant zone or sphere according to the hierarchy laid out here. The beings mentioned here are known only to a few initiates who have had connections with them, therefore the magician may, if he likes, use this hierarchy for his work. If he gets into contact with any being during his mental or astral wandering he is able to name at once the sphere from which this being comes. In cases like these the esoteric synthesis of astrology as well as the quabbalah with its analogies will serve him well. A person knowing much about quabbalah will give at once the right name to a being judging from its qualities, colour etc. without being deluded by the possibility that the being might, at that moment, be given another name than its usual one. The magician knows that the name is actually the mirror of the being's true fundamental qualities.

Each seal, which actually represents the being's fundamental qualities is used in the magic of evocation to call the relevant being, by the help of its sigil, into the triangle in front of the circle. After the operation the seal may be destroyed. In this case, if the seal was drawn on a piece of blotting paper soaked with a fluid condenser with the corresponding planetary colour, the seal is destroyed in its elements in a manner which depends on the element to which it has reference. Thus seals of beings of the fire and air-principle are to be burnt, seals of beings of the water principle must be torn to pieces and thrown into flowing water, seals of beings of the earth principle must be buried.

Furthermore, beings may be called by talismans. In such a case the relevant signs are to be engraved on apt metal plates and should be placed in the triangle before the circle at the time of the first evocation or contact. The being evoked must then acknowledge this seal and get into contact with it, that is with its relevant sphere, by itself. Such a seal need naturally not be destroyed, but can be put away with the being's consent. If the magician wants to contact the being in order to see it in his magic mirror, or if he wants to have it fulfil a certain wish, he needs only to take the seal into his hand. All details, of course, depend upon a mutual agreement with the being. Years ago I used to take a seal with a certain being's character engraved on it in one hand, and with it draw the sigil in the air in a magical (i. e. three dimensional) manner. By doing this the sign was transposed directly into the Akasha-principle. At once I was in contact with the being, as I wished it. This, of course, may only serve as an example, for a magician who wants to contact a certain being may make his individual arrangements.

Should a magician want to keep up a constant connection with a certain sphere or being he needs only to carry the seal with him all the time, either as an amulet, a ring, or anything similar. However, it is not wise to wear an amulet for a long time with the sign of a being, for the magician would become too dependent on the being and could lose his equilibrium and magical authority. A well trained magician is able to manufacture, at any time, his own seal, after having got the being under his control, and to

engrave on it the character of that being in the form of the relevant sign, and he can then charge the seal himself, in the magical way, with the being's qualities, without having to contact the being for this purpose, i. e. without any preceding evocation. The charging of the seal has to be carried out in the way indicated in "Initiation into Hermetics" in the chapter dealing with the charging of talismans. But it is important to know that the magician can only practise this if he is master over the being in question. If he carries out this practice though he has not full control over the being, he puts himself into immediate connection with the being's character and sphere regardless of his wishing to do so or not. The magical charging of seals in talisman shape may therefore not be carried out, unless the magician has already become absolute master of the being or intelligence by magical evocation.

Now I am going to introduce the hierarchy of spirit beings, one after the other, and will name some beings and intelligences of every sphere. This may serve as a guide. As already mentioned, each sphere - according to our measurements - is inhabited by millions of beings, all of which have different ranks due to their different qualities and each are given certain ranges of influencing power. I have set under individual chapters the beings and intelligences with which I have maintained personal contact. Apart from these, I have also dealt with many others of the most diverse spheres, but the ones mentioned below may serve the magician well as guiding principles for magical evocations, for it must eventually be left to him to compile his own hierarchy of beings he gets into contact with by transposing his consciousness into one sphere or the other.

1. Beings of the four elements

Fig. 1: *Pyrhum*. In the kingdom of the elements *Pyrhum* is a powerful spirit of fire in the rank of a king or sovereign. A great number of fire-spirits are subject to his power and are constantly at his disposal. He will reveal special methods to the magician

who rules him; methods by which the magician may have striking successes with the help of the fire-element. Pyrhum may also put spirits of the elements at the magician's disposal who, being in possession of the same powers as he himself, are able to bring about the same effects as he himself would do. From Pyrhum one can learn about everything that may be achieved magically by the pure element of fire. Also in cases where influences through the fire-element are involved, Pyrhum can bring about the desired effect. Every magician getting into personal contact with this fire-spirit will be able to convince himself of his versatility. The sign of his seal must be drawn in red colour on a piece of blotting paper at the time of his first evocation. One may also use a small iron-plate instead of the blotting paper, and engrave the sign of seal on it. A talisman produced in this manner must, however, always have the shape of a pentagon. The latter statement goes for all signs of seals for beings of the fire-principle.

Fig. 2: *Aphtiph* - is also a spirit of the fire having the same rank as Pyrhum. He therefore is able to bring about the same effects as Pyrhum. The only difference between the two lies in the fact that *Aphtiph* is not so active as Pyrhum and therefore is easier to control. He has a greater affection for human beings and can give the magician various magical information on the fire-element; for instance, how, by help of the fire-element and various effective rites excellent effects can be obtained and the like. *Aphtiph* will initiate the magician, should he wish it, thoroughly into the magic of the fire-element, using special methods for this purpose. He is also quite willing to offer the magician the services of the beings subject to his authority, and confers the same powers that he himself possesses to them. The sign of his seal must also be drawn in red colour for the first evocation.

Fig. 3: *Orudu* - is a much dreaded spirit of high rank in the realm of fire. Employing his subjects he causes outbreaks of volcanos either directly or indirectly, and he instigates all matters that are connected with fierce and great fires. The latter may not only be caused by him, but can also be controlled and stilled by him. The magician with *Orudu* under his control and as his friend can achieve great things with the help of the fire-element.

Orudu, too, like the other two spirits of the fire, may provide the magician with subordinated fire-spirits, and many a magician has been able to achieve many magical arts with the help of the fire-element and assisted by the beings Orudu placed at his disposal. The sign of Orudu's seal has to be drawn in yellow colour for his first evocation.

Fig. 4: *Itumo* - sign to be drawn in yellow colour - is also a male being of the fire, who likes to be, and to move about, near the surface of our earth and who has a special capability of causing heavy thunderstorms, preferably cloudburst, by means of his subjects. Controlled by a magician, he instructs him how to cause various types of thunderstorms with his servants and how to stop them. Everything that may happen in a thunderstorm is effected by *Itumo*. By his assistance and by the help of his servants I have often successfully influenced thunderstorms.

Fig. 5: *Coroman* - sign to be drawn in red colour - has the rank of a potential head with legions of beings fulfilling various tasks in the fire-element. *Coroman* controls the fire-element in the three kingdoms; the kingdoms of men, animals and plants, and may have effects through them. He can offer reliable subjects who are able to help the magician by the force of the fire-element in any respect, regardless whether he operates ritually with the subordinated spirits or whether he has his influence work by the magic of sympathy. *Coroman* can introduce the magician to a great number of practices; especially the curing of sick people who may be treated with the fire-element.

Fig. 6: *Tapheth* - sign to be drawn in red colour - is, like the above mentioned being, also a friend of men. He is able to assist the magician in a number of alchemical operations and to protect him by his element, i. e. the element of fire. He, too, makes the magician succeed in various magical operations with the fire-element and teaches him to recognize the various states in alchemical operations and to know and control the individual procedures. *Tapheth*, too, puts at the magician's disposal good subordinated beings who can help him in many ways to work successfully with the element of fire.

Fig. 7: *Oriman* - sign to be drawn in blue colour - is a power-

ful fire-spirit who, too, can help the magician with many magical practices for which the use of the fire-element is essential. His fundamental qualities of pyrotechnics enable him to make the magician acquainted with the art of pyrotechnics which may later also be practised, ritually by the magician himself or by Oriman's subordinate beings now put at his disposal. Oriman and his subordinates like to control the work done in gorges and like to be about places where manual or mechanical work is done by the help of fire. The magician receives the most interesting information from Oriman and his subordinated beings on everything that has to do with pyrotechnics.

Fig. 8: *Amtophul* - sign to be drawn in blue colour - is by no means lower in rank and power than the beings of the fire-element already mentioned. This fire-spirit shows the magician how he can be effective in the kingdom of the fire-element. He instructs him how to assert his magical authority there so that he has complete control over any being of the fire-element. *Amtophul* therefore is an excellent initiator into the so-called magic of the fire. The magician is taught by him how to defend himself against the element of the fire in order to become unassailable by fire, that is, invulnerable up to a certain degree. The magician is then afterwards able to take burning coals into his hands without suffering any harm. But also many other magic arts which can be realized by the fire-element are freely revealed to the magician by *Amtophul*. Nevertheless, *Amtophul* is, even if completely controlled, rather a dangerous fire-spirit.

Many such fire-spirits of the same rank with whom I formerly had communication could be mentioned here. However, the above eight examples will be sufficient for the magician.

As far as the beings of the *airy-element* are concerned, also eight names of heads, together with the signs of their seals, will be given here. They are:

Fig. 25: *Parahim*, Fig. 26: *Apilki* Fig. 27: *Erkeya*, Fig. 28: *Dalep*, Fig. 29: *Capisi*, Fig. 30: *Drisophi*, Fig. 31: *Glisi* Fig. 32: *Cargoste*.

However, I desist from giving any closer description of these intelligences for the simple reason that beings of the air are, apart

from being very shy, not at all pleased with men. It takes much effort to force them down and only a genuine magician will succeed in getting them entirely under his control. The things that the airy beings taught me were later also communicated by any head of the zone girdling the earth. The reader will be given more information on this zone and its beings in the second chapter of the hierarchy. Each magician is able to find the evidence for these statements by his own practical experience.

Next are eight beings of the *water-element*.

Fig. 9: *Amasol* - red colour to be used for the first evocation - is commissioned to cause storms on the sea either by himself or by his subjects or to calm them depending on what Divine Providence has ordered him to do. Amasol informs the magician how to get under his control - from the magical as well as the quabbalistic point of view - the magnetic power of the water. He places at the magician's disposal also excellent subordinated beings who help to realize his wishes by the watery element.

Fig. 10: *Ardiphne* - colour of sign also red - is a good initiator and teaches the magician how he should, by force of the water-element, work his influence by ritual magic on man and animal in the right manner. If the influenced object gets somehow into contact with the water-element, for instance by rain, washing, drinking of beverages etc. then Ardiphne or his servants will help to speed up the influence and, in consequence, to realize the magician's desires.

Fig. 11: *Isaphil* - colour of sign: silvery white - is a very beautiful ruler in the kingdom of the water-element. To describe her beauty by words would give much difficulty even to a talented poet. Isaphil has many servants known as water fairies or nymphs. Isaphil knows many magic secrets in relation with operations with the element of water and can give the magician much information and reveal to him many practices. However, a magician has to be very careful with Isaphil, just the same as he has to take heed in respect to the following sovereign mistress called Amue, that he does not lose his head when working with them. Both are experts in binding men by their beauty and taking

possession of them. If the genuine magician wants it, Isaphil will be pleased to place the beings subordinated to her at his disposal.

Fig. 12: *Amue* - colour of sign also silvery white -. This female ruler also possesses a great number of watery beings subordinated to her. If the magician intends to keep up a connection with *Amue* he will be instructed by her how to get fish and other water animals under his power. So, if the magician busies himself, in this material world, with fishing or rearing fish or the like he will get from *Amue* useful advice and instructions which will enable him to control completely everything that swims or creeps in the water. Also *Amue* will place at the magician's disposal subordinate beings who will contribute to the realization of his wishes.

Fig. 13: *Aposto* - colour of sign: red - is again a male being in the kingdom of the water-element and rules over all brooks and rivers, small and large. He informs the magician about what is at the bottom of brooks and rivers and at which place under water he can find jewels and semi-jewels. *Aposto* is completely acquainted with the magic of the water-principle. If the magician asks for subordinates, *Aposto* will be pleased to let him have them. Such subordinates have often saved people, swimming or doing other water-sports, from drowning. Besides this, the magician may learn from these beings where to find the bodies of drowned people.

Fig. 14: *Ermot* - colour of sign also red - has almost the same qualities as *Aposto*, fig. 13. *Ermot* introduces the magician into the magic of the water-element and furthermore teaches him how to manufacture from this element magic volts for certain purposes. *Ermot* will gladly place his servants at the magician's disposal. His fundamental qualities are to make human beings love each other by help of the water-elements. With women *Ermot* is, in this respect, especially influential.

Fig. 15: *Osipeh* - colour of sign: blue - is a most beautiful female water-being and not only a complete ruler over this element, but also of the magic of the water. She likes very much to introduce the magician into the rhythm of the water-element by the magic of sounds. She is an excellent singer and dancer as are

also her subordinate beings experts in these arts, and they perform the nicest dances and accompany them with lovely songs. If the magician resists the tempting invitations of this female ruler and gets her under his power, she will place at his disposal several beings subordinate to her. I know from my own experience that she likes to serve quite by herself the magician who rules her.

Fig. 16: *Istiphul* - sign of colour also blue - is mentioned here as the last example of a water-being. She, too, has a female shape. Apart from being able to make the magician better acquainted with the magic of water, she can, if he so wishes, make him see pictures of the past, present or future on the surface of waters or other liquids. She is mistress in the task of bringing about various transformations which can be caused by the element of the water. Amongst other things, she teaches the magician, should he wish it, how he can cause love in friends or enemies, either by magical practice alone or by the assistance of her beings. Many a magician has already been ruined by *Istiphul* when she succeeded in binding him by her great art in erotic love and by her beauty. By getting into touch with *Istiphul* magicians usually lost their interests in any further, more essential connections; therefore every magician should always remember that he should rule and never succumb to any being, no matter of whatever rank or from whatever sphere.

The above described beings are, of course, not the only ones in the water element, and the magician may, if he likes, get into touch with further beings of equal rank. Here are now a few beings of the fourth element, the element of the earth:

Fig. 17: *Mentifil*- colour of sign for the first evocation must be black - is a mighty king of gnomes in the kingdom under the earth. He is equipped with many powers and qualities. This ruler can inform the magician about all medicinal herbs and make him acquainted with the preparation and effect of herbs and medicines against all types of diseases from which man or animal may suffer. Apart from this, *Mentifil* is a master in alchemical work and reveals to the magician how the prima materia can be transformed into the philosopher's stone, i. e. how the lapis

philosophorum is won. He has a great number of gnomes as subjects who help him with his work and doings in the kingdom of the earth. The magician who has control over this spirit of the earth has also a good friend and may learn much from this powerful ruler of the element of the Earth and enrich his knowledge with many a secret.

Fig. 18: *Ordaphe* - colour of his sign: black - is also a mighty king of gnomes. He influences greatly all metals that are to be found under the surface of the earth. If the magician so wishes, Ordaphe will lead him through his kingdom and show him all treasures that are under the earth in the form of ore. He, too, has a great number of gnomes subordinated to him who do the work designated to them under the surface of the earth. Some of them guard the ores, others work on their refinement and maintenance. Ordaphe likes to place gnomes at the disposal of the magician, which will at any time assist him in his operations with the earthly element. However, the magician must be careful not to request anything coarsely materialistic from him and he must never use these spirit-servants for avaricious purposes. He would, in that case, always be in danger of having immense difficulties in getting out of the range and power of this king of gnomes.

Fig. 19: *Orova* - colour of sign also black - is the next mighty ruler in the kingdom of gnomes. Apart from the usual range of powers pertaining to a spirit of the earth Orova has been specially ordered to guard all stones and precious stones to be found in the earth. He is able to change pebbles into precious stones and he can teach the magician how to load stones with the element of the earth or by any other methods for special purposes. The occult meaning of all precious stones is well known to Orova, and the magician can find out about this especially for producing talismans, lucky stones etc. Should the magician request it, this powerful ruler over gnomes can place at his disposal many subjects of his kingdom. But the magician must take heed not to succumb to the brilliant appearance of Orova. He should not mind being taught certain things by beings like this, but he should never ask for anything material of them, for they like to see magicians take presents in order to make them dependent.

Fig. 20: *Idurah* - colour of sign also black - is another powerful ruler over gnomes who is commissioned with crystallisation in the earth principle. His biggest range of power lies under the earth where there are crystal products like salts, for instance. From *Idurah* the magician will find out where to look for stone salt or other compounds and will be taught by this king of gnomes how salts in general develop, is informed about their chemical and hermetic analogies, and will learn, at the same time, the occult use of various kinds of salt for magical purposes by the element of the earth. *Idurah* knows many secret methods such as how various salts are derived from plants and minerals and is quite willing to inform the magician about this. He also introduces him to their practical use for medical, alchemical purposes etc. A magician may learn a great deal of things from *Idurah* that mere book learning could never give him.

Fig. 21: *Musar* - colour of sign: brown - is also one of the powerful kings of gnomes and a specialist in the magic of the earth. He informs the magician about the electro-magnetic drifts inside the earth, how to control them practically and how to make use of them. Furthermore *Musar* will introduce the magician to the magic of nature, which he is able to practise by the plus and the minus of the earth, i. e. by the electric and magnetic fluids. He also learns from this king of gnomes how these two radiations, which by chemical disintegration influence the life on and under the earth, originate from the hermetic point of view. In the kingdom of the element of the earth *Musar* is one of the most respected beings. He may be called a genuine magician of the earth.

Fig. 22: *Necas* - colour of the sign: brown -, also one of the rulers of gnomes, will explain to the magician the hermetic procedure of vegetation and its occult meaning. From *Necas* the magician can find out how trees, vegetables and all other plants are being nourished by the drifts and powers under the earth. He will be informed by him how to accelerate and control the life of vegetation by the magic of the elements.

Fig. 23: *Erami* - colour of sign: black - is regarded as a powerful gnome-magician. If requested, he will teach the magician who

controls him all about the magic of sympathy and make him acquainted with the preparation of the earth-mirror and the various fluid condensers. Besides this, he will initiate him into the practical application of the earth-element. The magician will also learn from Erami how to protect himself against various dangers by the help of the earth-element. Erami may reveal a great number of secrets regarding the magic of the kingdom of the elements, and he will be pleased to let his servants work for the magIclan.

Fig. 24: *Andimo* - colour of sign: black -like Erami, has an affection for human beings. He is well informed about everything that takes place in caves, grottos, subterranean waters, coal mines etc. His special commission is to give shelter and assistance to all those people that are under the earth and have to work there. He is a great friend of all miners. A magician who is in his favour will always be protected by Andimo, no matter wherever under the earth he may be. Since he is well acquainted with alchemy he may also assist, theoretically and practically, the magician in this respect. My own experience makes me point out to every magician that Andimo may easily tempt him to project physically, either directly by himself or by the help of one of his subjects, a burning stone, the so-called "living sulphur". If, in such a case, the magician, during the projection of the stone, takes the stone into his hand, he will get badly burned by it. Andimo likes to place such stones before the magician's feet or before the magic circle. You must leave this stone untouched and order Andimo to take it away again. If the magician touches the burning sulphur transmuted by Andimo from the principle of the earth, (i.e. prepared by methods of alchemy), with the sign of Andimo's seal, which he earlier drew on a second piece of parchment and had magically prepared, the parchment with the sign of the seal will catch fire and the sulphur stone at once turn into the true alchemical projection powder of a red colour, the so-called "red lion". This powder then is quite safe and may be gathered up with a glass spoon and stored away in a well shut-up glass. This kind of projection powder usually has a projection capacity of 1 : 10.000 and is the philosopher's stone in its purest form. However,

the magician may then be tempted to use this powder for making gold or prolonging his own life. If the magician is misled by such temptations he would conclude, by such alchemical operations, a formal pact with the said being. The magician is therefore warned in advance not to do such a rashness and never to practise alchemy in such a manner. Not even in case he assumes that he is mature and experienced enough in everything that has to do with the science of magic, for he might, nevertheless, be misled to take an ill-considered step. When dealing personally with Andimo I had the opportunity of convincing myself of these facts, but I ordered Andimo to take the powder back to his own kingdom. At that moment it disappeared at once, with a hissing sound.

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The eight beings of the earth element mentioned above may be enough for the magician, for he is able to gather individual experience by his own practical work. However, I must point out again to every magician that he must not be the first to start the conversation with a being that is being evoked for the first time. Furthermore, it must be mentioned here that every being appears in a different way. I have desisted from describing each being's colour, height, shape and way of speaking, for it would be of little value to the practising magician. It could even happen that due to a full description the magician, at the moment of evocation, could be deluded by his power of imagination, and, in consequence, would create an elemental instead of evoking the actual being. Such an elemental would then take on the shape of the being. In order to prevent this no details have been given here about the outer appearance of any being. The genuinely prepared magician will never be misled by hallucinations and will not create phantoms or anything of that sort. If he has done the necessary magical preparations well, he will always get the true being under his control and will see it, hear it, and feel it.

2. Some original Intelligences of the Zone girdling the Earth

As soon as the magician practising ritual magic has become true master of the beings of the elements he may take a further step in

his magical development and start dealing with the next sphere, with the zone girdling the earth, (i. e. the mental-astral sphere of our planet). Many beings abide in this earth-zone or zone girdling the earth, with whom the magician can get in touch in order to increase his knowledge and to strengthen his power. Out of this sphere I again name in the following those beings with whom I have been in connection a long time ago. The magician can of course establish a connection with other beings of this sphere by mental and astral wandering too.

Fig. 1: *Aschmunadai* - is a powerful initiate in the zone girdling the earth. He has the rank of an absolute monarch. His universal seal, as shown in picture 1, is very complicated, but is a graphical representation of all the fundamental qualities with which this high intelligence is equipped with regard to the zone girdling the earth and also with regard to our physical world. For the first evocation this seal has to be drawn in blue, red, green and yellow colours and has to be placed into the triangle outside the magic circle in front of the magician. As soon as he has been able to contact *Aschmunadai* he will get from him an abbreviated sign (see Fig. 2/8) by the help of which the magician will be able to call the intelligence. This simplified sign of *Aschmunadai's* seal must not be used unless approved by *Aschmunadai*.

Aschmunadai can make the magician acquainted with all laws governing the mental and astral sphere of the zone girdling the earth and enable him to apply these laws. With *Aschmunadai's* help the magician can get under his control the total zone girdling the earth and gain plenty of knowledge. Since *Aschmunadai* is in possession of a great number of servants, he can place at the magician's disposal, if asked by him, servants who will assist him either in the zone girdling the earth or in our physical world and do everything he wants.

Fig. 2: *Aladiah* - and

Fig. 3: *Kolorom* - are *Aschmunadai's* representatives and his first subjects. The signs for their seals have to be drawn in black colour for their first evocation. *Aladiah* has an excellent control over the elements of the zone girdling the earth. To make this evident I should like to point out Fig. 4, i. e. *Gibora*, and to say that

during my former contact with Aladiah I was given by him both, name and seal, to control gales and thunderstorms. When pronouncing the name of Gibora and drawing the sign into the air with the magic hand Aladiah will enable the magician to calm at once all gales, thunderstorms and heavy winds. Of course, this sign does not become magically effective unless the contact has been taken up with Aschmunadai and his two representatives.

Fig. 5: *Siilla* - (colour of the sign: green) is another head of the zone girdling the earth and can explain to the magician all symbols, i. e. he teaches the magician to understand perfectly the symbolic language of forms. If the magician has a good command of the symbolic language of solid forms, he knows, also, the analogous connection of each form with the universal laws and therefore also with the Akasha-principle.

Fig. 6: *Lilitha* - (Colour of sign: red) is a female original intelligence of the zone girdling the earth, like Aschmunadai, knows all magic practices in respect of that sphere as well as in respect of our planet.

Fig. 7: *Asamarc* - (colour of the sign: red and blue), being an original intelligence of the zone girdling the earth, controls the true legality, i. e. the laws of analogy of the zone girdling the earth and of the physical world and he can teach the magician about this. Being a high intelligence, he can make the magician acquainted with the highest knowledge of the zone girdling the earth and at the same time teach him how to make practical use of this knowledge.

Fig. 9: *Emuel* (colours of his sign: red, blue, black) can explain to the magician the synthesis of the Positive and Negative in respect of propagation, i. e. reveal to him the original secret of life.

Fig. 10: *Ubiveh* - (colours of sign: red and blue) informs the magician about how the influences of the Moon sphere work on the zone girdling the earth and on our physical world, mentally, astrally and physically.

Fig. 11: *Asael*- (colours of sign: red, blue and green) introduces the magician to the electric and magnetic oscillations of the zone girdling the earth and helps him understand and control the influences of these oscillations on our physical world. This in-

telligence also makes the magician acquainted with the true electric and magnetic fluids in the mental and physical world and teaches him how to apply them correctly. Asael is an expert in producing electromagnetic volts for certain purposes and may give the magician the respective instructions.

Fig. 12: *Gojel* - (colours of sign: red, black and green) is a specialist in the chemical composition of all things created. The magician may learn much from this intelligence about the various chemical compounds, powers and so on and the practical application for the magical knowledge.

Fig. 13: *Armiel*- (colours of sign: red, blue and black) knows about all alchemical processes. He can teach the magician the secrets of the transmutations of metals, that is he can, for instance, inform him how the philosopher's stone is to be made in a dry process and what preparations are necessary for this.

Fig. 14: *Amuthim* - (colours of sign: red, blue and green) teaches the magician how to transform any shape magically into another shape, that is, he can reveal to the magician the secrets of de-materialization and materialization of objects.

Fig. 15: *Coel* - (colours of sign: red and blue) acquaints the magician with the law of analogies of the animal kingdom and teaches him how to magically influence animals by force of the laws of analogies.

Fig. 16: - (colours of sign: red, blue and green) shows the magician the symbolic representation of the electric and magnetic influence in respect of its effect on the zone girdling the earth. Any being of the zone girdling the earth can make the magician acquainted with this symbolism of the influences on the three-dimensional world. However, if the magician meditates deeply enough on this sign he will by himself find the explanation for the symbolic analogies.

Fig. 17: *Aeoiu* - (colours of sign: red, blue and green) teaches the magician who has placed himself into the zone girdling the earth to draw the powers of electric and magnetic tides in a three-dimensional manner from other spheres into the zone girdling the earth and from there into the physical world. This intelligence knows how to charge any object in a three-dimensional

manner with the said powers and teaches the magician how to do it.

Fig. 18: *Juoeca* - (colours of sign: red, blue, green and violet) shows the magician how to penetrate the consciousness and sub-consciousness of any being and how to get control over it.

Fig. 19: *Nahum* - (colours of sign: red, blue and violet) reveals to the magician a special magical practice by which he can put to sleep any being, man or animal, of both sexes. He is an excellent expert of hypnosis. The magician is taught by him or his servants how to cause dreams or visions with any male at will.

Fig. 20: *Immicat* - (colours of sign: red and green) is, contrary to Nahum, who is regarded as the master over the world of dream, a female intelligence of the zone girdling the earth. She informs the magician of the method of putting a human being into a refreshingly dreamless sleep at his, the magician's will. He may also employ Immicat herself or one of her servants in order to bring about the above effect in respect of any type of human being. Immicat is the mistress and ruler of sleep. She can inform the magician about everything that is connected or has to do with sleep. In the case of narcosis or deep unconsciousness the intelligence will offer the magician protection so that he can be sure that he will awake out of such or similar states without any risks.

Fig. 21: *Osrail* - (colours of sign: red and violet) is a very powerful and frightful intelligence of the zone girdling the earth and is regarded as the death-angel of that zone. Everything connected with death in the zone girdling the earth as well as in the physical world, is influenced by this intelligence. It is not wise to evoke this intelligence. Only a highly experienced magician should dare to do it. If he succeeds in getting Osrail under his power, then the magician has complete control over the life and death of any human being. However, in order not to put a heavy moral burden on himself in the cosmic and karmic sense, the magician will never make use of this faculty. If anyone would misuse the sign of Osrail, this intelligence could become his destiny. Therefore the magician must be very careful with this being. I have only included Fig. 21 in the list in order to inform the magician about Osrail and as a warning.

Fig. 22: *Ados* - (colours of sign: red, blue, green, violet and black) is the guard of many magical treasures. He teaches the magician true magic with the aid of the element of the earth. He also shows him how to make practical use of electro-magnetic currents in the physical world in a magical manner.

Fig. 23: *Sata-Pessajah* - (colours of sign: red, violet and yellow) lets the magician know how the Akasha-principle is manifested in all beings of the zone girdling the earth and how one can place oneself from this sphere into the Akasha-principle, i. e. the so-called principle of causes. *Sata-Pessajah* is a very powerful intelligence and reveals to the magician many possibilities and instructions for his protection, by means of the Akasha-principle, against all dangers that might arise when he places himself, with his mental and astral body, into the zone girdling the earth. At the same time *Sata-Pessajah* initiates the magician into another secret: how to make his mental and astral body invisible in the zone girdling the earth so that he cannot be seen by any being regardless of the sphere from where it might come. Many more secrets can be revealed to the magician by this intelligence.

Fig. 24: *Laosa* - (colours of sign: red, blue and green) is again a female intelligence of the zone girdling the earth. She teaches the magician how to move about freely and without any danger in the various sub-divisions of the degrees of density. She also initiates the magician into a special magical practice by which he can leave, any time he likes, his physical body with his mental and astral body in order to betake himself to the zone girdling the earth. *Laosa* is an excellent initiator into the magical practices of mental and astral wandering.

3. The 360 Heads of the Zone girdling the Earth

These heads, which I will now describe in detail, hold in constant harmony, in the zone girdling the earth, all actions and conditions. Each head is a high intelligence with all the faculties that any being of this sphere may possess. So, for instance, a magician can be informed by any of these heads about the past, the present

and the future of our physical world, and each head, by force of the Akasha-principle, can affect our earth. Apart from this each head has specific qualities, i. e. is endowed with certain special assignments. The magician need not get into touch with all of the heads of the zone girdling the earth and at the occasion of an evocation need only choose a certain intelligence which seems the right one to fulfill his plans. When evoking beings from the zone girdling the earth the magician may somewhat simplify his operations by using quabbalistic astrology for the first evocation. Starting from sunrise, every four minutes another head is the ruler. The first four minutes after sunrise are reserved for the head who has the greatest influence on our earth. For the following four minutes another being takes over the rule, then for the subsequent four minutes follows the third ruler, then the fourth etc. During the four minutes of his reign, a head can most easily be evoked, for at that time he is in close contact with our physical world. An experienced magician, of course, need not bother about the quabbalistic hour of evocation, for he is able to evoke any being from any zone at any time.

The description of the different shapes in which these intelligences appear is also neglected here. In the cause of his practice every being cited will appear to the genuine magician in the shape appropriate to its personal character. The order of the seals are dependent on the zodiac and their division into grades and the influences of the elements. I shall only mention a few characteristics of the various intelligences, for, as mentioned before, each being and intelligence of any sphere is equipped with the usual magical faculties. Furthermore, the magician always has the possibility of asking an intelligence about how it may be able to help him. If an intelligence cannot fulfill the magician's wish because its range of influence is a different one, it will name that intelligence which is capable of fulfilling the magician's desires.

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Here are 30 heads who come under the *Zodiacal Sign of Aries* and whose seals are to be drawn in red colour.

Fig. 25: *Morech* (1° Aries) - This intelligence is very active and

impulsive. It is distinguished by an extremely strong wit. It is very learned and cannot only supply the magician with facts of general knowledge, but it can, above all, make him acquainted with excellent methods to influence his memory in a favourable manner and to increase his power of intuition. Apart from this, Morech may help the magician with inventions of any kind in a decisive manner. He is a ruler of the fire-element, with the help of which he can bring about marvellous effects. Morech can inform the magician about any questions which are connected with electricity, no matter whether they have to do with electrotechnics or with electrophysics, or whether astral or mental electricity, the so-called electric fluid is meant.

Fig. 26: *Malacha* (2° *Aries*) - has the same qualities as Morech and brings about the same effects. On top of that it teaches the magician how to move about in the kingdom of the Salamanders and how he can operate with the powers of fire on different planes. Furthermore, the magician may learn from Malacha in which way certain states of trance can be brought about with the help of the fire-element. If the magician wishes it, Malacha can charge for him elemental volts for special purposes and transfer them into the Akasha-principle of the zone girdling the earth, which, in consequence, have their effects on the physical world. Should the magician ask for it, Malacha will be pleased to place at his disposal suitable familiar spirits with high magical activity and magical faculties. Malacha can give good advice in respect of Alchemy, i. e. he can procure the prima materia for the preparation of the Great Elixir in a dry process. Many other things will be revealed to the magician by Malacha, if the former is able to get into contact with him.

Fig. 27: *Ecdulon* (3° *Aries*) - can initiate the magician into the magic of love. If desired by the magician he can change hostility into friendship and secures for the magician the favour of very important persons. This intelligence is able to charge magic mirrors for special purposes, for instance to make the kingdom of Salamanders visible in the mirror, and the like. Since this head is well acquainted with all magical rites, he is able to offer the magician various special hints with regard to the magic of evocation.

Fig. 28: *Lurchi* (4° *Aries*) - can be most useful to the magician in all love matters. He can also protect and strengthen the magician's existence and if it is necessary, Lurchi helps the magician become rich by showing him means and ways to reach this end or by the direct help of his servants.

Fig. 29: *Aspadit* (5° *Aries*) - is a very fine intelligence and secures the magician's luck in games, competitions, bets and so on. Dexterity in one's profession, in art, etc. can also be achieved by the help of Aspadit.

Fig. 30: *Nascela* (6° *Aries*) - This intelligence will help the magician to become a talented writer or it will make him acquainted with the methods by which he may quickly and easily develop this talent within him. This intelligence may also help him greatly with literature and art.

Fig. 31: *Opologon* (7° *Aries*) - This head is a custodian of magical secrets and may reveal to the magician many practices, rites, and so on, for his personal use. Apart from that he informs the magician in what easy manner he can get into contact with beings of the Moon-sphere. If the contact with Apologon has once been established, then one is able to roam the moon-sphere by his personal assistance or by the help of his subordinates and get into touch, in a special manner, with the beings of the moon-sphere. Apologon teaches the magician how he can practice mental magic in the moon-sphere and have direct effects on the moon-sphere or by the beings of that sphere on our physical world.

Fig. 32: *Ramara* (8° *Aries*) - is an excellent master of magic and shows the magician how to achieve special magical faculties by suitable methods, prevailingly ritual and magical formulae, and how to apply these.

Fig. 33: *Anamil* (9° *Aries*) - This intelligence has special control over electro-magnetic fluids. It teaches the magician how to load electro-magnetic volts for special purposes, and if the magician demands it, it will by itself create such volts, transfer them into the Akasha-principle and have their effects work on either the mental, astral or physical sphere. There exists no problem in the zone girdling the earth which could not be solved by Anamil.

The magician can ask this intelligence any question and he will have it answered instantly by way of inspiration.

Fig. 34: *Tabori* (10° *Aries*) - This intelligence allows the magician to glimpse into the deep secrets of the water-element, and in its analogies. It draws his attention to each of the magic practices and methods and shows him also, by the magnetic fluid of the water, how he can bring about various effects on himself as well as on other persons. If the magician wants it, then *Tabori* causes the effects by himself or by subordinates. *Tabori* will also give the magician special instructions, for instance, how he can, without much effort, get into contact with beings of the water-element and how he can safely deal with them. Following *Tabori*'s orders, the most beautiful undines are at the magician's disposal. From this intelligence the magician may also learn how to calm spirits of the storms, how to stop thunderstorms and how to tranquilize a rough sea.

Fig. 35: *Igigi* (11° *Aries*) - This head teaches the magician how to get power over men and animals. At the same time he shows him how to dynamise magic formulae so that they have a specially strong effect.

Fig. 36: *Bialode* (12° *Aries*) - The magician will learn from this intelligence how he can procure magical authority. He is taught how to use the powers of the earth zone at will, furthermore the method of changing base metals into pure metals. The magician with a specially strong disposition to magic may get this intelligence so far as to bring about the transmutation of the metals by itself. *Bialode* also introduces the magician to the magic of the sun, that is the magician is taught how to make conscious use of the powers of the sun in the mental, astral and physical plane on a magical basis and also how to protect himself against negative influences of the sun-sphere during his mental wanderings there.

Fig. 37: *Opilon* (13° *Aries*) - is capable of assisting the magician in all operations either personally or by his servants. He can furthermore instruct the magician in any field of science of the physical plane; that is, he can grant him knowledge.

Fig. 38: *Jrachro* (14° *Aries*) - This intelligence also can by himself or by his subordinates help the magician with all his

operations on the physical plane. Moreover it can make him eloquent and sharp witted and at the same time teaches him how, by means of the Akasha-principle, he can rouse this faculty within himself as well as with others.

Fig. 39: *Golog* (15° *Aries*) This head is well acquainted with any field of science in our physical world, and there exists no problem which he would not be able to solve. Golog is regarded as a great philosopher and exposes the synthesis of philosophy to the magician by intuition and inspiration.

Fig. 40: *Argilo* (16° *Aries*) - This head assists the magician, theoretically and practically, in all questions of love and friendship in the mental, astral and physical plane. The magician may have all his demands in this respect fulfilled by this head.

Fig. 41: *Barnel* (17° *Aries*) - Like Argilo, this intelligence is well acquainted with the art of love and is an expert in excellent practices which make one win the favour of friends and enemies of both sexes. Barnal gives the magician special instructions and makes him acquainted with special methods in respect to the magic of sympathy. This head not only places at the magician's disposal good beings from his own region, but also enables him to get into touch with particular beings of the air which otherwise are very shy of the earth and therefore hard to contact. Barnal is also an expert in music, and if the magician desires it, he inspires him with musical compositions, provided the magician is basically interested in music.

Fig. 42: *Sernpolo* (18° *Aries*) - Assisted by this intelligence the magician can quickly develop his talent for languages. Sernpolo also helps the magician improve his position in life and gives him methodical instructions how to make practical use of the magnetic powers within his range of effectiveness.

Fig. 43: *Hyris* (19° *Aries*) - is an expert in the magic of water with regard to the elements, to the magnetic fluid, and to bring about effects with these powers. Hyris can reveal to the magician many possible influences by the element of water on our physical world and, apart from this, let him know special secrets and give him special instructions regarding the realm of the undines.

Fig. 44: *Hahadu* (20° *Aries*) - is not only well acquainted with

the magic of water, but he can also, due to his special faculties, give the magician various instructions in respect of the preparation of liquid fluid condensers, especially for their charging with magnetic fluids. Hahadu is very much liked in the kingdom of the undines, that is the element of water, and should the magician ask for it, this head of the region of the water-element can send him as many male and female servants as he may need for the realization of his wishes.

Fig. 45: *Oromonas* (21° Aries) - makes the magician acquainted with various laws, powers and effects of the zone girdling the earth. It is from Oromonas that the magician learns how to set the various powers in motion with the help of various methods and instructions. Oromonas is a very generous intelligence, very friendly with human beings and at any time willing to realize the wishes of the magician as far as it lies in his powers.

Fig. 46: *Bekaro* (22° Aries) - By this intelligence the magician is endowed with the knowledge and wisdom of the zone girdling the earth, which only a few beings of that sphere are able to do. Bekaro has a specially high interest for justice and harmony and therefore is also able to assist the magician in the physical world in cases where justice is involved, either in legal matters or in other situations of life. Spirits of the storms and salamanders are very much afraid of him, since he is capable of revealing to the magician formulae by the application of which strong electrical and elemental effects can be brought about in the fire region of the zone girdling the earth, which the most stubborn salamander spirit instantly makes submissive. If Bekaro places any being of the salamander kingdom at the magician's disposal, such a spirit - being of high intelligence, understanding and cleverness, will render the magician loyal service.

Fig. 47: *Belifares* (23° Aries) - This head, like the two foregoing ones, is superior to the others in wisdom, cleverness and sagacity and he teaches the magician to apply the laws of the zone girdling the earth, by the Akasha-principle, to realize them in the physical world. Belifares is always willing to help the magician in any respect.

Fig. 48: *Nadele* (24° Aries) - is especially well acquainted with

medical magnetism and reveals to the magician methods by which the most severe diseases can be cured by magic or by any other means. Nadele is not only a physician for the physical body of man, but can also teach the magician how he can help himself or any other person in any respect and in any situation of his life, by the help of the Akasha-principle. This head is very much loved in the kingdom of gnomes and if a magician gets into contact with this kingdom by Nadele's assistance, even kings of gnomes place themselves at the magician's disposal.

Fig. 49: *Yromus* (25° *Aries*) - too, is an expert in magical science, in particular a master of alchemy and spagiric. From Yromus the magician learns how to prepare various herbs and roots in a spagiric and alchemical manner, and how to make these especially dynamic by the application of an electromagnetic fluid and by a special kind of volting. If the magician so wishes he will get instructions from Yromus how, by the Akasha-principle, to change causes within himself or within other people so that they have a less unfavourable influence on the mental, astral and sometimes even physical plane. Besides this, Yromus teaches the magician how to change a person's fate and to carry out magical operations without their being impregnated into the Akasha-principle to cause contra-effects. Yromus, too, is beloved in the kingdom of gnomes, and all gnomes, especially those of the upper class, meet this head with the highest respect.

Fig. 50: *Hadcu* (26° *Aries*) - is a master of mental and astral magic and teaches the magician how to make practical use, in the mental, astral and physical worlds, of extra-planetary powers for various purposes.

Fig. 51: *Balachman* (27° *Aries*) - is an excellent initiator into synthetic astrology and reveals to the magician the most remote secrets of astrology. By this initiator the magician learns about the astrological influences on the mental and astral worlds, furthermore the opposite oscillations and vibrations of the various spheres with regard to the mental, astral and physical plane. The knowledge of the cosmic effects, on the mineral, the plant, and the animal kingdoms is also taught to the magician by this head, either directly or by intuition and inspiration.

Fig. 52: *Jugula* (28° *Aries*) - introduces the magician into the art of talismanology. From this head the magician learns to solve the most complicated symbols from the synthetic side. Apart from this, *Jugula* teaches the magician how to express truly by the appropriate symbol, each power and each being of the zone girdling the earth together with its qualities, or how to shape it into the correct graphic representation. At the same time he initiates the magician into the secret of making such symbols magically effective by various methods.

Fig. 53: *Secabmi* (29° *Aries*) - brings about various effects on the mental, astral, and physical plane by help of the magnetic fluid. This head is a master of the art of producing scents and can instruct the magician how to prepare, in the spagiric manner, not only medicines, but also scents from various plants.

Fig. 54: *Calacha* (30° *Aries*) - is the last head of this zodiacal sign. He teaches the magician how to treat various diseases with the element of water. *Calacha* is a master in hydrotherapy and is always prepared to assist the magician, theoretically and practically, in this field. Magicians dealing with natur opathy will find an excellent initiator in *Calacha*, who can reveal to them many secrets by intuition and inspiration, secrets which have remained unrevealed up to this date.

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Here is the description of another 30 heads of the zone girdling the earth. They come under the *zodiacal sign of Taurus*. Their signs and seals have to be drawn in green colour.

Fig. 55: *Serap* (1° *Taurus*) - is the first head of this sign. He informs the magician about the magic of sympathy which can be realized by the element of fire. As I have learned from personal experience with this head, he will introduce the magician to practices which are usually connected with the application of fluid condensers, which after having been transferred on blotting paper must be burnt. He likes to give the magician methodical instructions how to proceed with various magical practices for the making of friends, for the arousing of sensations of love, improving

the power of propagation, etc. The magician may learn a lot from this head in this respect.

Fig. 56: *Molabeda* (2° *Taurus*)- If the magician wants to get into contact with this head, he will be taught by him how, by application of the electric fluid, in connection with the element of fire, various phenomena in nature, which are equivalent to miracles, can be caused. Molabeda is a loyal guardian of the deep secret mysteries of sexual life which he will only reveal to the mature and ethically highly developed magician.

Fig. 57: *Manmes* (3° *Taurus*) - is an expert of the magical knowledge of plants. From this head the magician learns to recognize the various plants from the hermetic point of view, and is introduced by him into the art of bringing about various effects by applying plants in a magical manner. Manmes draws the magician's attention to various plants which can be used as incense material and which can serve the magician well as an aid for various operations.

Fig. 58: *Faluna* (4° *Taurus*) - This intelligence is a very great friend of human beings, and helps the magician, should he want it, to wealth. It gives him various instructions how to make from plants certain substances which are able to preserve his body, or even to make it younger and more resistant against inharmonious influences - diseases and the like. Faluna is an excellent instructor for the production of spagiric substances which can be gained from certain plants.

Fig. 59: *Nasi* (5° *Taurus*)- can give the magician good advice, either by himself or by his subordinates, on how he can make his life agreeable and full of pleasure by various improvements. Nasi tells the magician how to increase his income, and helps the magician to improve his position in life either by himself or by his servants. He is regarded as a perfect master of the making of pleasure and earthly happiness.

Fig. 60: *Conioli* (6° *Taurus*) - This head is an excellent mathematician and an expert in the knowledge of numbers. The magician is initiated into Astro-Quabbalah by this intelligence. Conioli knows how to express mathematically in numbers any power, faculty, realization etc. and, vice versa, how to explain to

the magician any number in respect of its influences and qualities. Apart from this, Conioli teaches the magician how to make, from the magic point of view, practical use of the knowledge gained.

Fig. 61: *Carubot* (7° *Taurus*) - If the magician is a writer, this head may assist him by intuition and inspiration with proposals and projects for literary use and distinguished style. Magicians dealing with fairy tales, legends, sagas and the like, find in *Carubot* an excellent initiator.

Fig. 62: *Jajaregi* (8° *Taurus*) - too, is a very great initiator, especially for writers on occultism, since he knows very well how to inspire the magician so that he is able to reproduce occult powers, effects, laws etc. in the form of novels. Many magicians who have published novels dealing with occultism may have been inspired by this intelligence without having been aware of it. On the other hand, *Jajaregi* is also able to explain to the magician all occult novels, events etc. in respect of the universal laws and the laws of cause and effect on the mental, astral and physical plane, either personally or by his servants, or by intuition.

Fig. 63: *Orienell* (9° *Taurus*) - gives information on occult aids, auxiliary methods etc. which may contribute to the development of various mental, astral and physical faculties. *Orienell* also reveals to the magician by which manner he can acquire any certain faculty. Such aids are mainly rites, formulae or gestures as I know from own former practical experience with this head. If the magician stays in contact with *Orienell* for a longer period of time he can make provisional notes on all magical aids, which are revealed to him by way of intuition by this head.

Fig. 64: *Concario* (10° *Taurus*) - is an excellent master and teacher in respect of moon-magic. He draws the magician's attention to the various influences of the moon and the 28 stations of the moon; furthermore how these may have mental, astral, or physical effects on the zone girdling the earth as well as on our physical world, and how practical use can be made of them. *Concario* explains to the magician the synthesis of the astrological magic of the moon.

Fig. 65: *Dosom* (11° *Taurus*) - is a very good initiator into occultism, especially hypnotism, medical magnetism etc. From this

head the magician learns how to apply correctly hypnosis regarding spirit, soul and body. If the magician wants Dosom to place any of his servants at his disposal, these servants will do all relevant operations and bring about the effects according to the magician's desire. These powers and faculties, however, must never be used for ignoble purposes, for otherwise the magician would get connected with the contra-genius.

In order to prevent any misuse of intelligences and beings, I have desisted from mentioning in this work the intelligences and heads of the zone girdling the earth which represent the negative qualities. There are as many negative heads as there exist heads with good and positive qualities.

Fig. 66: *Galago* (12° *Taurus*) - instructs the magician how, by impregnation of his aura, his magical space, by means of the electric fluid and the elements of fire he can magically secure honour, esteem, dignity, friendship and love etc.

Fig. 67: *Paguldez* (13° *Taurus*) - is an excellent initiator into all the aspects of the magic of nature. If the magician gets into touch with this head, he learns from him, how to get going, by natural means, various powers, how to bring about certain causes, resp. effects which almost reach the unnatural. At the magician's special request this head will reveal to him by which means he can bring about various phenomena of nature. - For information I mention here that the contra-genius is guardian of the secrets of various sorcery projects of the magic of nature.

Fig. 68: *Pafessa* (14° *Taurus*) - renders the magician professional assistance and inspires him to improve his professional situation. If, for instance, the magician is a businessman this head will help him, through his employees, to get more customers etc. Pafessa is very polite and is always pleased to help the magician in any respect whatsoever on the physical plane. In the kingdom of gnomes this head is very much respected, and gnomes like to serve the magician if they have been told by Pafessa to do so.

Fig. 69: *Jromoni*, (15° *Taurus*) -, being an excellent initiator, he can inform the magician how to make money easily and quickly, providing Divine Providence approves of it - by wins, bets, speculations etc. Jromoni also knows where to find hidden treasures and if

he thinks it wise he can tell the magician their exact location. However, this head knows very well, whether or not the assistance which he is to give the magician is permissible from the karmic point of view. If he should not give the magician the assistance he wants, he will tell the magician so during his first evocation and will only assist him as much as he is permitted by Divine Providence without burdening the karma of the magician. The magician should know that sometimes wealth, riches and surplus money may be great hindrances on the way to perfection.

Fig. 70: *Tardoe* (16° *Taurus*) - has the power to awaken in the magician various talents - for instance talents in art, literature or other - by suitable practices, rituals and the like, or, if the magician has the disposition for certain talents, to develop these quickly. If, for instance, the magician wants to make a career as an artist, he will find in this head the initiator and assisting friend that he needs.

Fig. 71: *Ubarim* (17° *Taurus*) - initiates the magician into the use of various means for the blazing up of love and friendship and he can give the magician many methods and instructions in this respect. At the same time the magician receives from this head detailed instructions for the manufacture of amulets of love and friendship. *Ubarim* can also charge amulets and talismans for this purpose, either by himself or by his servants, should the magician request it.

Fig. 72: *Magelucha* (18° *Taurus*) - gives the magician various instructions on how to operate magically with the elements of the air and of water in the mental, astral and physical plane, and how he can make use of these two powers to reach various goals. *Magelucha* is a master of these two elements and his practices he only reveals to the mature and genuine magician. The magician can learn much from this head in respect of fluids and their application for various purposes.

Fig. 73: *Chadail* (19° *Taurus*) - is a true guardian of agriculture, and, in general, he inspires not only the magician in this physical world, but also all those people that have to do with agronomy, agrochemistry, agricultural improvements and the like. If the magician is a farmer, he can learn from this head how he can im-

prove his soil either by normal means or in an occult manner in order to effect an accelerated growth of his plants; furthermore, how by the radiations of various chemical products he can increase the productivity of his soil in respect of quality and quantity. He also draws the magician's attention to various labour methods and instructs him how to achieve a better growing of natural products by the help of the electromagnetic fluid, or the elements, or quabbalistic methods. By the assistance of Chadail or his servants the magician is able to get almost phenomenal results in agriculture.

Fig. 74: *Charagi* (20° *Taurus*) - This head is a marvellous inspirer of technical inventions for agricultural and forestry purposes. If the magician gets into contact with Charagi, he can acquire much experience by this intelligence or by its servants in the above mentioned fields.

Fig. 75: *Hagos*: (21° *Taurus*) - is a master of the magic of polarisation and electric fluid. He instructs the magician how to bring about an accelerated growth of plants by the magic of polarisation in connection with the electric fluid, how, for instance, he has to proceed in order that a seed which has just been planted grows into a tree with fruits within an hour.

Fakirs who are able to grow a tree from a seed within an hour - this miracle is known in India as the so-called true miracle of the mango-tree - do this by means of their knowledge of the magic of polarisation and of the electric fluid. Such a thing is no secret for the magician, and I have already mentioned in "Initiation into Hermetics" that this phenomenon is brought about by the application of the electromagnetic fluid, by the application of the magic of polarisation. I mention this here because the magician may be enabled by Hagos or his servants to create the same phenomenon.

Fig. 76: *Hyla* (22° *Taurus*) - can help the magician acquire a clear mind, good power of judgement, sagacity and cleverness through the channels of high intuition and inspiration. He can help the magician either personally or by one of his servants with various affairs, for instance, with examinations in diverse fields of science in this physical world, and more of that sort.

Fig. 77: *Camalo* (24° *Taurus*) - is, apart from having other faculties and ranges of effectivity, very well acquainted with the secrets of mineral compounds and their occult application, and he guards these secrets well. Above all, he informs the magician about the analogies of various metals to the spheres, powers, individual spirits etc. and how these powers can be magically made use of in the mental, astral and physical world. If requested by the magician, he will reveal a number of formulae for the making of fluid condensers, and also for the true Electromagicum which is used for various purposes; thus for instance, for the manufacture of a magic mirror, wand etc. Naturally, the magician also learns from this head in which manner these fluid condensers are to be charged for magical use and various purposes in the zone girdling the earth and in our physical world.

Fig. 78: *Baalto* (25° *Taurus*) - informs the magician on the various kinds of work in mines. He supervises the gnomes of the underworld of our planet and knows about all the subterranean waters and ores. He can also give the magician information on volcanos and tell him the exact moment of their eruptions. Besides this, Baalto can give him methods and instructions on how to use magically, for the most various purposes, the currents existing below the surface of the earth. If requested, he will introduce to the magician the art of working with a divining rod and the appliance of the sideric pendulum regarding its faculty for finding electromagnetic currents as well as a great number of other things of this nature.

Fig. 79: *Camarion* (23° *Taurus*) - By this head the magician will be informed of the magic relations between the various kinds of food from the point of view of health and the harmony of the body. Camarion instructs the magician which food he should choose, whether fruits or prepared compound meals, in order to adhere to the occult laws of analogies. Through the channels of intuition and inspiration the magician is revealed by Camarion how foods and meals are to be charged, what fluid, electric or magnetic, is to be used, or what elements have to be employed to bring about a certain effect on the mental, astral or physical body. He is an excellent inspirer with regard to diet - especially in

respect of diseases of any kind, i. e. disharmonies of body, soul and spirit. He is always prepared to give the magician his assistance.

Fig. 80: *Amalomi* (26° *Taurus*) - This high inspirer is regarded as the cosmic language teacher. By him the magician is instructed how to use Quabbalah, that is the cosmic language with reference to the physical world. Amalomi initiates the magician into many formulae and Tantras, and, at the same time, teaches him how to dynamise these in order to bring about effects by force of the Akasha-principle in the mental, astral and physical world.

I shall make mention in my third work entitled "The Key to the True Quabbalah" of some formulae, methods and the like, which this head has permitted me to publish.

Fig. 81: *Gagison* (27° *Taurus*) - This head is regarded - in the zone girdling the earth - as a universal philosopher. By intuition he makes the magician comprehend all religious systems of this physical world of the past and the present, as well as their true legality. The magician who is a friend of this head can learn a great deal from him and get to the bottom of any religious system that he wants to scrutinize from the hermetic point of view, and find the universal laws effective in it. At the same time he realizes to what extent universal laws have been hidden, veiled or misunderstood, and may correct these errors from the philosophical point of view for his personal use. Philosophy of religion will teach him how to separate the chaff from the wheat. If the magician contacts Gagison often, he will soon see that from the days of yore all religious systems have been following the universal laws like Ariadne's thread and that up to the present day these laws are more or less strongly manifested in any religious system.

Fig. 82: *Carahami* (28° *Taurus*) - This head could rightly be called the teacher of cosmic universal physics. He makes the magician understand the cosmic powers, their analogies and their legality in nature, and teaches him how to control them. Carahami can reveal to the magician many metaphysical and metapsychic secrets in regard to nature. Phenomena that have become clear to the magician in their causes and effects due to his growing knowledge of cosmic powers do not leave him in any

doubt, and he not only finds the correct explanation for any natural phenomenon, looking at it from the hermetic angle, but, depending on his personal maturity he is able to bring about such phenomena by himself. A true magician, however, will never dare to cause any chaos by magical operations of this sort, for he would only heavily burden his Karma by doing so.

Fig. 83: *Calamos (29° Taurus)* - can reveal to the magician excellent methods for the grafting of plants in our physical world. But since he has a great affection for the sea and the lives in the sea, he can, apart from that, name the magician special magical methods by which he gets under his power and controls everything that lives in the water. Calamos can inform the magician of magic spells which will calm the rough sea, and also teach him how to protect himself during voyages. In the case of danger, when a ship with the total crew is likely to sink, a magician who is in connection with Calamos will always be able to find a way for the rescue. If the magician requests it, Calamos will also place at his disposal elemental beings of the sea, or he will instruct him how to get into contact with beings of the sea. Undines, dwelling near lonely beaches, and all subterranean beings highly esteem this head of the zone girdling the earth, and meet him with the greatest possible awe, fulfilling at once anything that he may order or desire.

Fig. 84: *Sapasani (30° Taurus)* - like Calamos, is an excellent master of the magic of water. All being living in the water and all elemental beings obey this head. His special knowledge is connected with the use of sea salt for purposes and operations of alchemy and magic. The magician is informed by Sapasani how he can get into touch with water beings in a sympathetic manner by using a small punch of sea salt, how he can make useful, for various purposes, the powers of the elemental beings of the sea, and he is initiated into many other practices by this head of the zone girdling the earth.

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The seals of the following thirty heads of the zone girdling the earth which belong to the *zodiacal sign of Gemini* must all be drawn in brown.

Fig. 85: *Proxones* (1° *Gemini*) - The magician will be given exact information by this head on all questions dealing with the electric fluid and its relation to the mental, astral and physical planes. Proxones is regarded master of the electric fluid and therefore also master of electricity. At the same time he is the special guardian of inventions, and, as far as these are concerned with the basics of electricity, he keeps them in the right equilibrium. All people dealing with inventions in the field of electricity are accordingly inspired by Proxones. He will tell the discreet magician of inventions which will be made after many years, or even after many centuries. Of course, the magician is not allowed to publish these inventions, but he will hear from Proxones what periods of time it will take technicians to make progress in the field of electricity and can accumulate great knowledge in this respect. With Proxones's permission the magician may make use of some secrets, but only for himself, for this must in no case result in a chaos of the orderliness of the worlds.

Fig. 86: *Yparcha* (2° *Gemini*) - is, like the foregoing head, also in charge of the custody of technical inventions. Yparcha, too, can tell the magician under the seal of secrecy what progress the world will have made in fifty, in a hundred or in even more years than that as far as technical inventions are concerned. Should the magician be working on some invention himself, he has with Yparcha the best inspirer for providing him, by intuition, with good ideas.

Fig. 87: *Obedomah* (3° *Gemini*) - This intelligence informs the magician about all branches of chemistry, biology, etc. in their relation to metaphysics and metapsychology. Thus, for instance, the magician may get from Obedomah recipes for the treatment of various diseases which are due to analogous chemical and biochemical connections, which have quite a different range of diagnoses and effectivity than the chemical qualities of any separate substance have. This head can also give the magician excellent information on homoeopathy from the metaphysical point of view. By the help of Obedomah the magician also becomes acquainted with the application of chemical rays in

respect of the various analogous laws of nature and of man in the microcosm as well as the macrocosm.

Fig. 88: *Padidi* (4° *Gemini*) - is the inspirer of the painters of our physical world. If the magician deals with painting, this head is able to let the magician know compositions, by the way of intuition and inspiration, of which the magician himself has no idea at all. Padidi teaches the magician, depending on his degree of maturity, to express genuine beauty. To project beauty which corresponds to the analogous laws of the microcosm and the macrocosm outside of oneself, is a great art which can only be brought to perfection in the case of inborn originality. However, if the magician is in contact with Padidi, this rare art will be embodied into him by this intelligence, which, apart from this, can reveal to the magician many secrets concerning the composition of colours.

Fig. 89: *Peralit* (5° *Gemini*) - This head is a great master in the knowledge of life and death. From him the magician may learn at what time a child should be procreated on this earth to become endowed with certain faculties. Peralit teaches the magician how to generate a baby consciously in the magic manner and gives him special instructions for the education of the baby before its actual birth, which enables the magician to supply the child, before it is born, with certain qualities, faculties and talents. The magician is also informed by Peralit which spirit of the zone girdling the earth is going to be borne with the baby generated by him, and what fate and Karma it will have. At the same time this intelligence informs the magician how he can help his child during life-time, what role he is to take, not only as father, but, if necessary, also as teacher, and the like. Since Peralit is an excellent initiator into the mysteries of sex, he can easily explain these to the magician.

Fig. 90: *Isnirki* (6° *Gemini*) - informs the magician of methods and instructions by which he can comprehend the mental and the astral sphere of each animal, no matter whether it lives on the earth, in the water or in the air, and which help him to understand their worlds. By this head he acquires the faculty of placing himself, with his full consciousness, into the mental and astral

sphape of any animal, and by doing this he learns to understand any animal from these two states of consciousness and to influence it, if necessary, according to his own will. This helps him also to acquire the faculty of knowing the fate of each animal. Assisted by Isnirki, the magician can place himself into the relevant sphere of the group of animals in which each animal comes after its death in this physical world, and there he can take up certain connections if he likes. Magicians who at the same time are great lovers of animals may learn much from Isnirki in this respect.

Fig. 91: *Morilon* (7° *Gemini*) - This head is a marvellous initiator and master of symbolism. By pointing out various methods to the magician, he teaches him how to gain the faculty of expressing every outside form, in this physical world, by symbols in its mental and astral equivalencies analogous to the laws of the microcosm and macrocosm. At the same time he learns from *Morilon* the faculty of how to express any law, any quality, regardless from whatever sphere, by an exterior shape. In possession of this faculty, the magician can become an interpreter of dreams, for he is then able to explain any dream.

By being able to learn about the symbols of the analogies the magician also learns to understand completely any being appearing to him in any sphere whatsoever. A magician endowed with these faculties will never be deceived by any being, for it will always have to take on the shape of its true qualities.

Fig. 92: *Golema* (8° *Gemini*) - may be called an excellent philosopher of occultism, for not only does this head know all the laws of our world and of the zone girdling the earth, but he is also able - should the magician get into contact with him - to teach the faculty of expressing the most difficult problems in our physical language, that is in the language of the intellect. How difficult it sometimes is to express in words occult and philosophical themes so that they become comprehensible also for the non-initiate, is only realized by magicians who are writers on occultism or teachers and advisers in this field. With *Golema* the magician has the best inspirer he can find, who, by way of intuition and inspiration, will help him to express any problem in

such a way that any misunderstanding will be impossible. The magician with a bad memory or bad faculty of perception can, by Golema's methods or direct assistance, acquire the contrary, i. e. a very good memory and an excellent faculty of perception.

Fig. 93: *Timiran* (9° *Gemini*) - This head is an excellent expert in the laws of harmony, not only in respect of the zone girdling the earth, but also in respect of the whole microcosm and macrocosm. He can make the magician understand the harmony in our physical world and in the zone girdling the earth from the hermetic point of view. Timiran explains to the magician the true meaning of introspection and the way in which the magical equilibrium is applied. If the magical secrets of introspection are quite clear to the magician, he can achieve, due to his acquired knowledge and faculties, a complete harmony not only in himself, but also in other people, and he can create, at any time, harmony and equilibrium in all cases in which he wants to do so, and in which the influences of chaos or disharmony are obvious. Only few magicians are in possession of these faculties, and this head, Timiran, can help the magician a great deal in this respect.

Fig. 94: *Golemi* (10° *Gemini*) - this head, similar to the foregoing, is also an excellent expert in all laws of analogy, i. e. not only in respect of this physical world and the zone girdling the earth, but also in respect of all other spheres. Benefitted with Golemi's inspiration and intuitional assistance the magician learns how to evaluate correctly the beings of any sphere and plane. He learns to recognize the range of effectiveness of each being which has been attributed to it by Divine Providence, so that in the presence of the magician no being is able to maintain to know anything that in fact is not so. Furthermore, the magician is taught by Golemi to classify and indentify any being from its outside appearance such as colour, tone, shape, etc.

Fig. 95: *Darachin* (11° *Gemini*) - The magician is taught by this head how to penetrate and influence the brains and the intellect of a man in a most subtle manner. If the magician wants it, Darachin will give him appropriate instructions and show him methods which will enable him to embody himself in the intellectual faculties of any person and to be active in somebody else's

state of consciousness. This faculty makes the magician master over the brains and intellect of any human being. He can, should he want it and regard it as necessary, improve or diminish the intellectual faculties of a person. Thus he can, for instance, either awaken pictures of the past in a certain person or he can influence them in a manner that they completely disappear from the memory of that person. However, Darachin will only reveal such specific methods and instructions to magicians with a genuinely high degree of ethics. To be in possession of the above mentioned faculties means being able to know, at any time, everything that any other person knows.

Fig. 96: *Bagoloni* (12° *Gemini*) - has a special predilection for telepathy, for thought transference, and is an excellent master in this respect. He gives the magician appropriate instructions and methods which help the latter acquire these faculties. The magician following the special instructions of this head is able to transfer any picture to some other person, either by vision, acoustics or through the person's consciousness. At the same time he acquires the faculty of arousing, in the astral body of any other human being, - not acquainted with magic - special qualities of character.

Fig. 97: *Paschy* (13° *Gemini*) - This head can assist the magician in being a successful diplomat. He can reveal to the magician who is a diplomat the way to fortune in his diplomatic career by, for instance, unveiling to him certain top secrets which are only known to a few diplomats. In difficult diplomatic matters the magician, being in connection with Paschy, may be inspired by this head, so that eventually he has full success. This intelligence may justly be called the head of the diplomats.

Fig. 98: *Amami* (14° *Gemini*) helps the magician with philosophical literature, or he helps him to get hold of the right books or other literature. In general, the magician need not bother about books, for anything that interests him or that he must know about in the field of philosophy, or any other field of the arts, he can get directly from the beings or by their communication. However, it sometimes happens that a magician is a great lover of books and that for him the collection of books is

more a matter of personal affection than a matter of learning. If the magician is fond of books, there is no reason why he should not ask Amami to assist him in this respect. This head will in no way disappoint the magician.

Fig. 99: *Pigios* (15° *Gemini*) - If the magician is a writer, he will find a true friend and adviser with this head, who will assist him at any time by force of inspiration. He especially likes to help poets by inspiration and to assist them in choosing the right words and expressions. *Pigios* is justly regarded as the head of all poets and writers.

Fig. 100: *Cepacha* (16° *Gemini*) - has a special affection for beauty, harmony and external splendour. If requested by the magician, this head is always prepared to initiate him into the various mysteries of beauty care and he will tell him ways and means by which he can make his body look good-looking and attractive. Magicians with a sense for beauty with special emphasis on their external appearance will find an excellent inspirer in this head.

Fig. 101: *Urgivoh* (17° *Gemini*) - assists the magician, theoretically and practically, in gaining the favour of very important persons. He also instructs the magician how to become liked by women or men, whichever seems necessary for him. If the magician follows precisely these instructions without doing things according to his individual views he will always have full success in this respect.

Fig. 102: *Amagestol* (18° *Gemini*) - initiates the magician into the secrets of love, into its legality, its causes and effects, no matter whether lowest animal love or highest cosmic love is in question. *Amagestol* is the guardian genius of all beings who love each other on earth.

Fig. 103: *Debam* (19° *gemini*) - is a master of magic, especially in the field of gesticulation and individual ritualistics. Should the magician be in need of any ritual for individual purposes, this head will give him the best advice. From *Debam* the magician learns how to make full use of any power of any sphere by help of the appropriate gesticulation and, above that, how to put into ac-

tion certain powers of all three planes by appropriate gesticulations.

Fig. 104: *Kolani* (20° *Gemini*) - is the initiator in respect to occult dancing, especially in respect to dances with the purpose of putting into action certain powers, or of getting into contact with them. This head can reveal to the magician, by intuition, dances which arouse in man certain extraordinary faculties. If the magician wants to place himself into mental ecstasy by occult dances, *Kolani* will give him the necessary advice.

Fig. 105: *Mimosah* (21° *Gemini*) - All people dealing with law are under the care and supervision of this head of the zone girdling the earth. If this head is called for in any legal matter with an unjust sentence or settlement, either *Mimosah* himself or someone of his subordinates will render the magician help. Therefore it is only right to regard this head as the guardian of all human rights. All judges, lawyers etc. who have to do with legal affairs, can, should they be magicians, refer to this intelligence at any time.

Fig. 106: *Eneki* (22° *Gemini*) - This head can, in the most diverse ways, initiate the magician into the art of prophecy and prediction. *Eneki* provides the magician in this respect with sagacity and high intuition. If a magician gets into contact with this intelligence, he will be taught to control all kinds of foretelling, chieromancy, graphology, etc.

Fig. 107: *Corilon* (23° *Gemini*) - This head is the guardian and assistant of all artists working for the public, no matter whether singers, stage actors, circus-artists, virtuosos etc. If this head is evoked, he will assist everybody by inspiration, in the above quoted direction, to display his art or work to everybody's complete satisfaction. *Corilon* makes professional artists very much loved by the audience and also secures their financial success. In case the magician is a stage-artist himself, or in case he wants to assist somebody else theoretically and practically, then he should refer confidently to this head, who will fulfill his wish at any time.

Fig. 108: *Ygarimi* (24° *Gemini*) - has been commissioned to explain to the magician all causes in the mental, astral or physical plane registered in the Akasha-principle. Therefore, if the magi-

cian has good connections with this head he' will be taught by him how causes which have been conjured up by thoughts, feelings, qualities of character, physical actions etc. are to be differed from each other in the Akasha-principle. Furthermore, how, from these causes in the Akasha-principle, fate in the mental, astral and physical plane can be reliably predicted. If the magician learns to make these differences, he will be able to predict hindrances which later will occur in the mental, astral and physical world. This head, Ygarimi, will show the magician means and ways of diminishing such hindrances, sometimes even how to eliminate them completely.

Fig. 109: *Jamaih* (25° *Gemini*) - This head may be regarded, by the magician, as an expert in the history of religions, for he can inform him thoroughly on all religions which exist in our world or which have already ceased to exist. He can do this from the esoteric as well as from the exoteric point of view. This intelligence also initiates the magician into the esoteric knowledge of the oldest religious sects.

Fig. 110: *Bilifo* (26° *Gemini*) - This head is in charge of the custody of all magic and mystical circles, associations and sects so that one may call him their legal guardian. He decides on the creation, maintenance and decay of such associations. A discrete magician may get detailed information on magic and mystic lodges and all secrets by this head without being himself a member of such or similar associations, brotherhoods etc. He will, of course, keep the information and knowledge gained to himself for his own personal use.

Fig. 111: *Mafalach* (27° *Gemini*) - helps the magician to solve any difficult problem by supplying him, either by himself or by any of his subordinates, with suitable books, manuscripts, and the like. If, for instance, the magician is completely selfdependant and if he is operating quite alone, i. e. without the help of a teacher or initiator, this head may also assist him by introducing him, sooner or later, to a human being who will become the magician's true master. The quality of the teacher depends, in each case, on the quality and maturity of the seeking person.

Fig. 112: *Kaflesi* (28° *Gemini*) - Being an excellent initiator, this

head will initiate the magician into the secret analogies, i. e. into the laws of analogies of the microcosm and macrocosm. Thus the magician will learn from this head all laws of analogy in respect to the body, soul and spirit and their relation to the universe and how to make practical use of this knowledge.

Fig. 113: *Sibolas* (29° *Gemini*) - again informs the magician contrarily by explaining to him thoroughly the true connection of all exoteric, i. e. worldly matters, with the genuine laws of analogy and by teaching him how to draw the attention of the higher powers on him by external matters and events, sometimes even how to put them into action. The magician may learn much from this head, especially in respect of the magic of nature.

Fig. 114: *Seneol* (30° *Gemini*) - The last head under this sign of the zodiac is the protector of all human beings who do watersports. He may help the magician by making him acquire, by appropriate methods and instructions, extraordinary faculties in sports; for instance, records in speed and distance swimming, in swimming under water etc. He can also help the magician with the rescue of people who are in danger of drowning. If somebody is missing, i. e. if people assume he or she has been drowned, *Seneol* or his subordinates will show the magician the place where the body can be found. If the magician has a good connection with this head, he will never in his life be in danger of drowning, for *Seneol* sees to it that the magician is rescued in every case.

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The following thirty heads come under the *zodiacal sign of Cancer* of the zone girdling the earth; their seals have to be drawn in a silvery-white colour.

Fig. 115: *Nablum* (1° *Cancer*) - will be pleased to inform the magician, by inspiration and intuition, on the various degrees of warmth - temperature - in respect of alchemic or spagiric methods. However, since these not only play a role in the preparation of plants and metals, but also other fluids, for instance light, colour, tone, oscillation etc., the magician may also be informed by him on these things. *Nablum* is an expert in alchemic

and spagiric operations, and the magician can profit much in this respect by his inspirations.

Fig. 116: *Nudatoni* (2° *Cancer*) - The magician, being in connection with this head, gets from him closer information on the eruptions of volcanos on our physical world and on the earthquakes with them. *Nudatoni* can inform the magician in advance when a volcanic mountain will throw out lava. *Nudatoni*, or his servants, can, if requested, accompany the magician on his mental or astral wanderings into places deep under the earth to show him hot springs, caves with stalactities, hidden treasures or anything else which is to be found under the surface of the earth. This head is at the same time a very good initiator into the science of pyrotechnics, especially as far as operations with the electric and magnetic fluids are concerned, and he informs the magician how to bring about various pyrotechnical miracles in a magic manner with these fluids.

Fig. 117: *Jachil* (3° *Cancer*) - knows about all erotic secrets and can initiate the magician into them. He is always prepared to furnish the magician with many magical means by which love can be aroused or diminished. Apart from this, he informs the magician how he can, by the force of magic, make himself beloved by and attractive to the other sex, and how one may become effective from the erotic point of view. He will, if he wishes, be informed by this intelligence on the most secret arts of sex magic.

Fig. 118: *Helali* (4° *Cancer*) - This head is an excellent initiator into sympathy-mummial magic. He can give information on how, with the help of the elements, the magician practising mummial magic can bring about various effects, and he can apart from that, explain to the magician the influence of the electric and magnetic fluids on nature. *Helali* introduces the magician into special working methods which have not been known to anyone up to now and which have to do with mummial magic. The special mummial-magic instructions given by him or by his servants can help the magician bring about effects which he would have never thought of.

Fig. 119: *Emfalion* (5° *Cancer*) - advises the magician on how he can get a strong and healthy constitution, a handsome, attrac-

tive face, fascinating eyes, i. e. the freshness of youth which he will preserve into advanced age. From Emfalion the magician gets the necessary instructions for the preparation of substances by which he can so impregnate his body that it will not decay. If a magician has a good connection with this head, he will be given the appearance of a youth, though he may already be rather old, or he may at least always give his fellow-men the impression that he is but a middle-aged gentleman. Also the preparation of magic elixirs from various plants for special magic purposes will be fully revealed to the magician by this intelligence.

Fig. 120: *Pliroki* (6° *Cancer*) - explains to the magician the actual facts about the so-called "message through the air" which is especially well known in the East. He tells the magician, should he wish it, about suitable methods in which he is an expert, so that finally the magician will also be able to send messages to far off people, no matter whether they are initiates or not. The magician is taught by this head to make this phenomenon work on the mental and astral, and sometimes even on the physical plane by help of the electro-magnetic fluid and the air element, or by the help of beings, spirits, and the like. The magician will also be able to bring about other magical phenomena by the help of *Pliroki*.

Fig. 121: *Losimon* (7° *Cancer*) - informs the magician on the original mysteries and original systems of the religious beliefs of the oldest peoples of the world and also on the magic phenomena which the people of the times past, especially their high priests, were able to create. *Losimon* knows in what way and under which circumstances the phenomena of those days could be brought about today, and, if requested by the magician, he will initiate him into these methods. At the same time this head is able to reveal to the magician the secrets of the phenomena of levitation, so that these can either be brought about by the help of beings or by the special powers or faculties which the magician has acquired, because he has learned to control the electro-magnetic fluid, and by the help of these fluids the magician is able to regulate or overcome the gravitation of the earth. The magician is, in that case, able to withdraw from the earth its power of gravitation and by doing this he makes himself - and also other

people - as light as a feather so that, in consequence, he is able to walk along the surface of waters without sinking or to lift his body into the air. That he can practice this art with any object whatsoever is quite clear.

Fig. 122: *Kiliki* (8° *Cancer*) - initiates the magician into the mysteries of rhythm and vibration, and, at the same time, teaches him how both rhythm and vibration can be set at work in any sphere or plane. *Kiliki* is regarded as the master of life, for life is nothing else but rhythm and vibration.

Fig. 123: *Oramos* (9° *Cancer*) - can give excellent information on occult faculties, especially on clairvoyance, clairaudience, clairfeeling, psychometry, and the like. He gives the magician special instructions concerning the manufacture of magic mirrors, their charging with certain influential powers etc. and he teaches the magician how to charge mirrors in the quabbalistic manner. Even though the magician might be a perfect clairvoyant, *Oramos* can teach him how to increase his acquired faculties. This head also advises the magician on how he can procure familiar spirits for certain purposes and how he is to treat these. *Oramos* gives the magician also exact information on the so-called "controlling spirits" for magic operations. If the magician has a good connection with this intelligence, he may get from him many other good and valuable hints.

Fig. 124: *Tarato* (10° *Cancer*) - This head instructs the magician how to influence the weather by the magic of water, by electrical and magnetic fluids, by magic rituals, by the cosmic language, and the like. He who has good contacts with this head can let it rain or stop raining at his will, can lead lightning into a certain direction, can cause a hail-storm and is, in general, able to bring about and evoke anything that has to do with the weather.

Fig. 125: *Horomor* (11° *Cancer*) - This head knows all high magic mysteries - mysteries of initiation - of the zone girdling the earth and also of our physical world, and can not only teach the magician to understand them, but he is also able to arouse the magician's intuition and inspiration by his radiation in such a manner that he learns to control all mysteries of wisdom from

the universal point of view. One may call this head the instructor in magical enlightenment.

Fig. 126: *Tmako* (12° *Cancer*) - initiates the magician into all secrets of transmutation of powers, effects, and the like, in the zone girdling the earth and into the secrets of plants, minerals and metals in our physical world. This intelligence, too, may be called a guardian of true alchemy.

Fig. 127: *Nimalon* (13° *Cancer*) - Any magician dealing with invisible beings and intelligences and also acquainted with the science of the Quabalah will sometimes have made the experience that it may be very difficult to reproduce intellectually the language of the beings and the cosmic language. *Nimalon* can assist the magician in this respect by making him acquainted with the methods by which he may acquire the faculty of finding, at any time, the right means to express and explain what might be communicated in the cosmic language and the language of beings and intelligences. *Nimalon* may therefore be regarded as a marvelous initiator into the mode of expression in all intellectual languages.

Fig. 128: *Camalo* (14° *Cancer*) - This head is well informed on the remotest secrets of magical science and shows the magician means and ways, as well as methods, by which he can make himself invisible. It is with *Camalo's* help that the magician becomes invisible, i. e. that he can betake himself into all spheres, mentally, astrally and, if necessary, also physically, without being recognized there. The faculty of making oneself invisible anywhere desired is quite a special faculty that is only controlled by a few magicians.

Fig. 129: *Nimtrix* (15° *Cancer*) - This high initiator into magic teaches the magician the art of de-materializing any object by appropriate methods, that is to de-condense it, and to materialize, that is to condense it, again in the place where he wants to have it appear. The magician may also employ beings for the de-materialization and re-condensation which *Nimtrix* will place at his disposal, should the magician want it.

Fig. 130: *Kalote* (16° *Cancer*) - is a phenomenal expert and master of cosmic laws. He is also an instructor in divine virtues

and therefore informs the magician about these, showing him how these divine virtues, in their cause and effect, become valid under the legality of the microcosm and macrocosm.

Fig. 131: *Ysquiron* (17° *Cancer*) - makes the magician recognize to what extent divine love, mercy and all parallel divine virtues in respect of their legality, harmony and justice are applied, and come into play in all the spheres and planes. From *Ysquiron* the magician learns to differentiate these theurgic secrets. A magician who is allied to this head knows not only about the karmic effects in all spheres, but he also becomes acquainted - at the same time - with very high quabbalistic secrets of the divine emanation.

Fig. 132: *Sikesti* (18° *Cancer*) - instructs the magician in respect of the most subtle analogies and secrets of the evolution of the microcosm and macrocosm. From *Sikesti* the magician learns to know, at least from this intelligence's point of view, about the act of creatioJ:of everything as Divine Providence purposes it.

Fig. 133: *Abagrion* (19° *Cancer*) - is an expert in magic formulae, and the magician in contact with this head is informed by him on the use of the various magic formulae and at the same time learns about their magical power of effectiveness in the mental, astral and physical world. *Abagrion* can teach the magician many magic formulae for his protection against negative and unwanted influences.

Fig. 134: *Kibigili* (20° *Cancer*) - The magician is taught by this head the faculty of evoking, with his mental body, subordinate beings in the zone girdling the earth, i. e. not in our physical world, and to protect himself against diverse dangers, malice, and the like. To carry out an evocation in the zone girdling the earth with the mental body alone is far more difficult than in the physical world, for there the magician has no supports for his consciousness. What can be effected by such evocations will be explained in detail to the magician by *Kibigili*.

Fig. 135: *Arakuson* (21° *Cancer*) - instructs the magician cause, purpose and effect of diverse laws and may, apart from this, lead him towards deep wisdom. *Arakuson*, like many other heads of

the zone girdling the earth, may be regarded as a high priest of magic.

Fig. 136: *Maggio* (22° Cancer)- The magician is instructed by this head in how to put into action certain powers directly from the zone girdling the earth and how to realize them in the mental, astral and physical planes. Maggio allows the magician to penetrate deeply into Divine Emanation, i. e. into the workshop of Divine Providence.

Fig. 137: *Dirilisin* (23° Cancer)- is master and initiator of the magic of space. The magician is taught by him how to become master of time and space not only in our physical world and the zone girdling the earth, but also in all other spheres of the macrocosm. What it means to be master of time and space in all spheres, can only be comprehended by a really mature magician. Dirilisin gives him detailed information on how to make magical use of this faculty.

Fig. 138: *Akahimo* (24° Cancer) - This head instructs the magician on how to know and control the various degrees of oscillation of the divine virtues, qualities and powers from the Akasha-principle of the zone girdling the earth for the purpose of emanation. What this faculty means, cannot be explained by simple words; it can only be grasped by the genuine magician who also deals in practice with this high science.

Fig. 139: *Aragor* (25° Cancer)- makes it possible for the magician to look into the workshop of Divine Providence by using appropriate methods and purification procedures and to recognize and experience the correlative relations between the Akasha-principle and the Divine Light, the first emanation of Divine Providence. It need not be mentioned that this possibility leads the magician to the highest enlightenments of the zone girdling the earth.

Fig. 140: *Granona* (26° Cancer) - tells the magician about the means necessary for achieving cosmic alliances within the interplanetary spheres by diverse visions, no matter whether they occur in trance, during sleep, or in day-dreams; or whether they are caused by the help of magic mirrors. In this way the magician, assisted by Granona, may recognize, in the planetary spheres,

causes and effects reproduced either in true shape or by symbols.

Fig. 141: *Zagol* (27° Cancer) - instructs the magician on the magic of cosmic spheres. If the magician places himself in any sphere with his mental body, for instance, into the zone girdling the earth in which he possibly intends to practise ceremonial magic, he can evoke, into this sphere, beings from other spheres in exactly the same way as if he were doing it in our physical sphere. What laws, and the like, have to be adhered to in case of such operations in certain spheres is a question on which Zagol will give the magician exact information.

Fig. 142: *Mennolika* (28° Cancer) - is a master of the quabbalah, i. e. a master of divine theurgy. This head teaches the magician how to use divine names, in a quabbalistic manner, for various spheres. Apart from this, the magician is informed, by Mennolika, about the various virtues of Divine Emanation, its cause and effect in each planetary sphere, from the quabbalistic point of view.

Fig. 143: *Forfasan* (29° Cancer)- draws the magician's attention to the various systems of wisdom. He reveals to the magician his own individual way in which he will travel once he has reached a certain degree of maturity. In the zone girdling the earth this head is regarded as a protector of wisdom and the keys to it.

Fig. 144: *Charonthona* (30° Cancer)- imparts to the magician diverse practices with the Akasha-principle. On the basis of special methods Charonthona demonstrates to the magician how diverse magical operations have their direct cause in the Akasha-principle, and therefore produce effects. Charonthona is an excellent connoisseur of the laws of cause and effect, i. e. an expert on Karma.

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The subsequent thirty heads of the zone girdling the earth are under the *zodiacal sign of Leo*; all their seals have to be drawn in a golden, bronze or golden-yellow colour.

Fig. 145: *Kosem* (1° Leo) - instructs the magician in the fire-principle of the zone girdling the earth, and in its influence on our physical world. At the same time the magician learns from

this head how to use, magically, the principles of light, fire and, above all, the electric fluid for spirit, soul and body.

Fig. 146: *Methaera* (2° *Leo*) - shows the magician how he can, in the physical world, make use of the powers of the sun and of the electrical fluid through various practices, sometimes even by the help of magical aids - for instance fluid condensers, sun-ether radiation apparatus, and the like. This head leads the magician's attention to the correlative effects of the electric and magnetic fluids, to their harmony, and shows him how this harmony can be applied for diverse magic operations.

Fig. 147: *Jvar* (3° *Leo*) - informs the magician on the origin of passions and how they are embodied in the astral body. In this connection the magician also learns to understand the deep secret sense of all passions, which serve as means for a certain purpose and are to strengthen will-power and other magic faculties. *Jvar* tells the magician how to control passions by certain magical aids and other means and how they can be transmuted into opposite, positive qualities. The practices recommended by this head may be applied by the magician as an aid for those scholars who are on the way to magic development, and who have certain passions they are not able to control.

Fig. 148: *Mahra* (4° *Leo*) - instructs the magician in the magic of elements, which enables him to make practical use of the electro-magnetic fluid in nature. *Mahra* is a master of the magic of elements, especially of the magic of nature.

Fig. 149: *Paruch* (5° *Leo*) - informs the magician of the tetrapolar magnet in the physical world, which in its relation to nature, is analogous to the physical body of man. He also teaches the magician how to make practical use of these powers in relation to the universal laws.

Fig. 150: *Aslotama* (6° *Leo*) - is well informed of the power of propagation of all seed, in nature as well as in man; knows about all its mysteries and introduces the magician into its practical application. Apart from this, the magician learns from this intelligence how the electric fluid, in its correlation to the magnetic fluid, creates life and causes growth.

Fig. 151: *Kagaros* (7° *Leo*) - points out to the magician the con-

nections of the principle of the air, which in nature plays the role of a mediator. At the same time he tells the magician about the correlation between nature and the body of man, between the astral body and the spirit.

Fig. 152: *Romasara* (8° *Leo*) - reveals to the magician the secrets of the air principle from the magical point of view. He is an excellent initiator into the art of breathing, the pranayama, and teaches the magician how to apply this art correctly. By *Romasara* the magician may also be initiated by *Abisheka*, by initiation the genuine knowledge of magic breathing, of pranayama, which in the pure sense of the word does not mean the accumulation of air, but the accumulation of power.

Fig. 153: *Anemalon* (9° *Leo*) - is a good initiator into all mystical ways, especially in the way of love and holiness. He explains to the magician the difference between the way to holiness and the one to perfection.

Fig. 154: *Tabbata* (10° *Leo*) - This intelligence teaches the magician how to make his body resistant against fire in the magic way, by transmutation of elements, i. e. how to make it almost invulnerable. He instructs him how to change water into ice in the alchemistic-quabbalistic manner.

Fig. 155: *Ahahbon* (11° *Leo*) - being an initiator, too, knows many methods of producing states of ecstasy, trance and consciousness. *Ahahbon* teaches the magician to magically train his consciousness so that the impressions he gets in any sphere are truly transmuted into the physical world.

Fig. 156: *Akanejonaho* (12° *Leo*) - is a master of divine theurgy and quabbalistic mysticism. He teaches the magician how to apply correctly the divine virtues in analogy to the laws of creation with the aim of spiritualization.

Fig. 157: *Horog* (13° *Leo*) - can inform the magician precisely about the way to perfection in accordance with the laws of creation and helps him to solve the darkest and most difficult problems in this connection.

Fig. 158: *Texai* (14° *Leo*) - By this head the magician is taught to understand and absorb fully the synthesis of all religious systems and philosophies. Apart from this, he is initiated into the

transmutation of the symbolic presentation of philosophical systems into intellectual language.

Fig. 159: *Herich* (15° *Leo*) - instructs the magician in the connections between the mental, astral and physical worlds, i. e. in the correlative action of the mental, astral and physical fluids in body and nature, and furthermore, in the disharmonies caused by these fluids, and in the restoration of harmonies. All relevant disharmonies can be fully explained to the magician by this intelligence. Apart from this, the magician is given diverse methods on how influences on the mental and astral matrices become possible.

Fig. 160: *Ychniag* (16° *Leo*) - entrusts the magician with the methods which make accessible to him omniscience and the highest divine intuition and he shows him how his intellect can be enlightened by these divine virtues.

Fig. 161: *Odac* (17° *Leo*) - is an initiator into the magic of cosmic love and acquaints the magician with theurgic magic love methods and teaches him how to apply them in the mental, astral and physical worlds.

Fig. 162: *Mechebbera* (18° *Leo*) - instructs the magician in the occult anatomy of man, in its context, and informs him of magic-theurgical methods for medical treatment.

Fig. 163: *Paschan* (19° *Leo*) - is an initiator into talismanic magic. He teaches the magician the art of making talismans, of charging them magically for the healing of various diseases, or for binding certain beings to it.

Fig. 164: *Corocona* (20° *Leo*) - makes the magician acquainted with the preparation of alchemistical substances made of metals. The magician is taught by this intelligence how to produce the true alchemic gold tincture, and how to use it for diverse diseases. He is also instructed by *Corocona* in measuring out dosages of alchemical medicines.

Fig. 165: *Rimog* (21° *Leo*) - gives the magician the necessary instructions for arousing inside him his talents for prophecy. If the magician wishes it, *Rimog* by himself or by one of his subordinates, awakens in him the faculty for prophesying. *Rimog* is justly called the prophet of the zone girdling the earth, though his

prophecies are not at all restricted to the aforesaid zone; they also refer to our physical world.

Fig. 166: *Abbetira* (22° *Leo*) - shows the magician the way to acquire high esteem, power and wealth in the physical world. Apart from this, he can help him in getting into the favour of very important people.

Fig. 167: *Eralicarison* (23° *Leo*) - instructs the magician by Abisheka, the true initiation, into all religious systems, especially into all kinds of yoga. He helps the magician in decoding the most difficult tantric texts.

Fig. 168: *Golopa* (24° *Leo*) - instructs the magician on how to read mental, astral and physical events in the Akasha. Furthermore, he makes the magician realize how mental, astral, and physical causes by the Akasha-principle are turned into effects. For instance, Golopa can give the magician precise information on how causes that he has created by thoughts will become effects, and if they will become effective in his present life or in another incarnation. The same applies to astral and physical causes.

Fig. 169: *jjakys* (25° *Leo*) - places methods at the magician's disposal by which he can refine his consciousness for spheric impressions without the separation of the mental body.

Fig. 170: *Pagalusta* (26° *Leo*) - instructs the magician how he can, either by himself or by the help of mediums, produce mediumistic phenomena. He also gives him precise instructions on how, by de-materialization and re-materialization, he can move objects over the greatest distances.

Fig. 171: *Ichdison* (27° *Leo*) - initiates the magician into the methods of how any wish is realised in the physical plane by magic powers.

Fig. 172: *Takarosa* (28° *Leo*) - teaches the magician magic formulae by the application of which effects are brought about in the mental, astral and physical world by the elements, or by beings of the elements. The magician may also be taught quabalistic formulae by which, above all, the beings of the air and water principles are easily made obedient.

Fig. 173: *Andrachor* (29° *Leo*) - is regarded as master of the magic of water and entrusts the magician with many secret prac-

tices by which he would otherwise have no notion, as for instance, the curing of severe diseases, and the like, by the water element.

Fig. 174: *Carona* (30° *Leo*) - informs the magician of means which protect him against thunderstorms, gales etc. Apart from this, the magician's attention is drawn, by this intelligence, to quabbalistic practices by the application of which he can calm the rough sea, stop or cause heavy rains, evoke or cease storms etc.

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The seals of the thirty heads who belong to the *zodiacal sign of Virgo* are all to be drawn in brown colour.

Fig. 175: *Peresch* (1° *Virgo*) - controls all political events in our physical world. Depending on the degree of development and maturity of mankind he causes this or that idea to come to importance and social attitudes to become valuable. Furthermore, he decides on the duration of a political power, either by appropriate diplomatic developments or by wars, and he lets political views have failure or success, as Divine Providence orders it, considering the spiritual development of mankind. If the magician wants it, then this head helps him with a high political career, equips him with the faculties of an excellent orator, who knows how to bind people by word. Apart from this, he equips the magician with toughness and endurance which remain without comparison so that he can realize all his wishes in this respect.

Fig. 176: *Bruahi* (2° *Virgo*) - is the protector of all inventions in the Akasha-principle, so that they are not realized before their time. As occasion demands, he inspires certain individuals to make certain inventions and causes these to be realized in the physical world. However, this head also hinders people with high intuitive faculties from realizing inventions which are not to be made known to the public before a longer time, maybe a century or five centuries, has passed. The magician in the favour of this head is shown by him under the seal of secrecy, in the Akasha-principle, which kind of inventions will startle our world in a hundred or even a thousand years.

Fig. 177: *Moschel* (3° *Virgo*) - controls every art on our physical

world. His subordinates administrate the various branches of art. Special methods revealed to the magician by this head, either by his relevant subordinated beings or direct transference, enable the magician to equip himself with any artistic faculty. Moschel also helps the magician to make an artistic career.

Fig. 178: *Raschea* (4° *Virgo*) - One could justly regard this head as the king of flowers, for all the flowers on our earth are under his protection. From this head the magician learns to understand the language of flowers, i. e. the symbolic meaning of the various kinds of flowers in their relationship to man as well as to the universal laws. The colour, shape and number of the petals reveal to the magician the analogies to the universal laws and he sees from this what, in the world of flowers, is real beauty. Penetrating deeper into this knowledge, the magician learns to look at and understand each flower from the esoteric point of view, and he learns to grasp the qualities of each flower in any respect and to use them for magic purposes.

Fig. 179: *Girmil* (5° *Virgo*) - This head is a representative of love, harmony and beauty, and at the same time their protector. He teaches the magician to see love in everything. Love and harmony on the one hand, and hate and disharmony on the other will teach the magician to understand, too, the exact laws of sympathy and antipathy. Not before having gained this knowledge will the magician realize what is true beauty and that, in fact, beauty is but another expression for harmony. This head helps the magician to come to a genuine perception of beauty.

Fig. 180: *Zagriona* (6° *Virgo*) - All teaching in its widest sense comes under this head's sphere of influence. All teachers, writers, journalists and editors are protected by this intelligence. If the magician needs any advice in this or in a similar respect, if he needs protection, or if he desires to be successful, *Zagriona* will either assist him personally or send one of his beings to give help.

Fig. 181: *Ygilon* (7° *Virgo*) - is regarded as the original initiator into speech and writing. Having received orders from Divine Providence, he has caused man, since his creation, to express thoughts, terms, ideas etc. first by signs, then by articulated sounds and words, later by compound sentences and finally as a

language. Then the head instructed his subordinates to see that this language was expressed externally in form of symbols in diverse ways, thereby laying the initial brick for literature as a means of communication and written tradition. But it took a long time until the language in writing reached the present state of literature. This head will make it easy for the magician dealing with the decoding of ancient, so far unrevealed, letters, and interpreting them. There are no records in writing on earth that could not be decoded by the magician with the help of this intelligence or his subordinates. Ygilon can also instruct the magician in the so-called magic of runes.

Fig. 182: *Alpaso* (8° *Virgo*) - Since the beginning of human records this head has been the protector of all poor and suppressed. In the Akasha he controls the fates of all slaves, beggars, gypsies, homeless persons, etc. He also helps persons who, by having become addicts to narcotics, are thrown out of the normal way of life, especially in cases where these people should, according to their fate, not be met by any accidents. Such people then pass every inconvenience without difficulties. Here the saying may be applied that "drunkards have a charmed life".

Fig. 183: *Kirek*: 9° *Virgo*) - is known as an excellent initiator into alchemical magic. He shows the magician many methods by which he can strengthen the bond between the astral body and the spirit and also such methods by which he can make his astral body immune from destruction by astral elements and so reach astral immortality. If the magician asks for it, this head will instruct him in such methods by which he can cause the same effects in respect of the astral matrix, thus for his physical body, so that he is able to prolong his life as long as he wants. If the magician applies the methods given by this intelligence, age will show no effects on his body, he will never suffer from any external influence. Wounds caused by stabs or cuts, even the strongest heat, cannot do any harm to the body sheltered in such a way.

Fig. 184: *Buriuh* (10° *Virgo*) - is an excellent initiator into alchemical secrets and entrusts the magician with methods by which he can achieve diverse faculties and powers by the application of appropriate alchemical means. This intelligence reveals to

the magician how to produce diverse alchemicallove medicines, incense, magic ointments, oils for exteriorisation and other mediumistic purposes. Apart from this, Buriuh helps with the charging and impregnation of alchemical means, either personally or by his subordinates.

Fig. 185: *Yraganon* (11° *Virgo*) - If the magician wants to have esteem, success, honour and riches in business, this head can help him a great deal in this respect by putting at his disposal his subordinates. Apart from this, he can make the magician achieve great skill in his trade or profession. All trade men having to deal with metals, especially iron are under the special protection of this head, thus, for instance, technicians, constructors, engineers, smiths, mechanics, etc. If the magician carries out any such jobs, he can achieve great things with the help of this head of the zone girdling the earth.

Fig. 186: *Argaro* (12° *Virgo*) - is the custodian of all relics, holy places, temples, churches, statues of saints, pictures of saints, etc. and, furthermore, of all religions of the world from the beginning of mankind up to modern ages. A magician in contact with this head will be informed by him how divine ideas, deities, etc. are symbolised by pictures of saints, statues, temples and other symbols. He also tells the magician how in turn pictures, statues, monuments are, as personified deities, true analogies of the divine ideas, concepts, etc. Argaro also explains to the magician the rites with personified deities and reveals to him their secret meaning.

Fig. 187: *Algebol*: (13° *Virgo*) - is the expert and leader of all traditional religious rites, rituals and ceremonies of all religious systems. He may justly be regarded as a master of ceremonies. He acquaints the magician with all ceremonies, rituals and customs of any religion or sect, historical or modern, and explains to him their significance, thus enabling the magician to realize the full magical value, the power or dynamics of a ritual or ceremony.

Fig. 188: *Karasa* (14° *Virgo*) - is the protector of all medical doctors in the world. Even the medicine -men of the days of yore looked up to this head of the zone girdling the earth with devotion and made him sacrifices. But even nowadays doctors,

especially surgeons, are inspired by this intelligence. Karasa arranges that certain sick people are cured by certain physicians. The whole chemical-pharmaceutical production comes under the range of his powers. The sick magician who seeks the help of this head will get from him the exact diagnosis and will be told ways and remedies by which he can recover his physical health.

Fig. 189: *Akirgi* (15° *Virgo*) - The magician may summon this head in all business matters, for he will always secure him the biggest success. *Akirgi* has a special affection for everything that has to do with paper or textiles. His influence, however, also covers the working up of furs, skins, leather, and the like, so that the magician will be supported by this intelligence not only in business affairs, but will also be able to get from him special recipes for the working up of furs, leather, etc. The magician may also be taught about many methods for the working up of paper and about impregnation materials which so far have not yet been made known to the public.

Fig. 190: *Basanola* (16° *Virgo*) - Since this head controls all vegetation, he may be regarded as the protector of agriculture and forestry. He is an expert in this respect, and the magician who gets into touch with him may learn a great deal from him. Apart from giving methods and instructions for effecting a good growth of plants, this head also instructs the magician in special magic-quabbalistic methods by which growth of plants can be accelerated or delayed, depending on what the magician wishes.

Fig. 191: *Rotor* (17° *Virgo*) - is a master of fantastic vision. Under his competence come all sagas, fairy-tales and stories. This head inspires all those poets and writers who are occupied with the production of sagas, fairy-tales and stories. *Rotor* provides them with an excellent power of imagination and lets them express this in suitable words. He likes to hide true events and magic secrets by fairy-tales, so that the magician, having called him, is given the appropriate explanations as to what each fairy-tale contains from the hermetic point of view.

Fig. 192: *Tigrapho* (18° *Virgo*) - is a master of architecture and the art of structural engineering. From the beginning of mankind he has instructed man how he should dwell. *Tigrapho* is regarded the

protector of all builders and architects on earth and assists them by inspirations in their design-work, no matter whether they are designing highways, river basins, water works or anything of that sort. If the magician is in this profession, Tigrapho may help him a great deal by intuition.

Fig. 193: *Cobel* (19° *Virgo*) - is able to initiate the magician into the art of magic scents. From this head the magician learns to compose harmonious and inharmonious scents, for instance, scents that cause love and sympathy or optional dreams, or scents which can increase one's power of concentration; scents for meditations, incense materials for diverse magic experiments, etc. The magician may also be told by *Cobel* details concerning osmotherapy, i. e. the treatment of diseases by scents.

Fig. 194: *Hipogo* (20° *Virgo*) - Everything that has to do with water and its relation to man falls under the competence of this head; thus, for instance, swimming, diving, moving along the surface of waters in all kinds of vessels, beginning from the simplest raft up to the most up to date steamship. *Hipogo* is the inspirer of ship-building, including the construction of submarines and everything that moves on or in the water and is build by men. If the magician is interested, this head will allow him to look into the most distant future to see all technical inventions to come in respect of mankind moving along the water.

Fig. 195: *Iserag* (21° *Virgo*) - is regarded as the conveyor of fortune to mankind. He brings luck in games, competitions, at the stockexchange, in speculations and ventures of any kind. The magician who has this head as his friend will have every wish fulfilled in the physical world, he will be fortunate and successful in everything he undertakes. This head will also entrust him with methods which will give him happiness and contentment in any respect.

Fig. 196: *Breffeo* (22° *Virgo*) - can be regarded as custodian of material laws and of justice. In every case where the magician is in the right this head will see that the matter is decided in the magician's favour. *Breffeo* punishes, either personally or by one of his subordinates, any person that will do the magician injustice or who intends to do so, without the magician necessarily knowing

about it. People who persecute the magician will be maliciously punished by Breffeo's subordinate spirits, especially if the magician has had, or still has, good connections to this head.

Fig. 197: *Elipinon* (23° *Virgo*) - By this head the magician is instructed and trained in all mantic arts according to the laws of analogy, no matter whether fortune-telling with cards, the tarot game, I-Ging, chiromancy, horoscopy, or anything of that sort is involved. Elipinon makes it possible for the magician to become a prophet by the training of the mantic arts and he helps him in becoming a genuine expert in this respect. Mantic experts all over the world are under the control of this head of the zone girdling the earth.

Fig. 198: *Naniroa* (24° *Virgo*) - guards the property of every person. The magician who has this head as his special friend has his property protected by his subordinates against all kinds of catastrophe, not only fire, thunderstorms, floods, but also against burglary, theft, etc. Naniroa will make him acquainted with methods by which a thief can be forced to return the stolen articles, or influenced in such a manner that he will betray himself. Also other magic practices for the recovery of lost goods can be learned from this head.

Fig. 199: *Olaski* (25° *Virgo*) - is the original initiator of all vehicles and means for transportation on the dry ground, starting from the simple cart up to the most modern automobile. If the magician wants to get certain information on this field, or if he wants to make technical improvements and new inventions, he will find his best master and assistant in this head. If he has a good contact with this intelligence, he can be sure to be especially well protected in his vehicle on dry land. During former connections with this head I was able to look into the far future in the Akasha-principle to see vehicles no longer driven by combustion engines or atomic power. Quite a different kind of fuel will be used for the vehicles of transportation in the far future and will move them along at an incredible speed without any noise or odour. However, I was forbidden to reveal any details about this. The future alone will prove it true and that every new invention has long before been laid down in the Akasha-principle.

Fig. 200: *Hyrmiua* (26° *Virgo*) - is a mighty protector of human consciousness on our earth. The average man would hardly be able to comprehend the range of power of this head. He prevents, for instance, the consciousness of the average man from travelling beyond the limits of the physical world. However, he allows the magician to enlarge the capacity of his consciousness, depending on his magical maturity. In other words: this head controls the development and maturity of each human being. He decides whether a person suffering from disturbances of his consciousness, an insane man or woman, should become healthy again and regain his normal state of mind. If this intelligence approves of his recovery, the psychiatrist will succeed in making the person completely sane again. *Hyrmiua* also controls all those people committing suicide, whose deed is not carried out under the conditions of Karma, so that they do not regain their consciousness in the astral world before the period has elapsed which they should have lived on earth. Not before the expiration of this certain period will suicides awake from their twilight sleep to get their full astral consciousness. Much more could be said about this head; but, however, these hints will be enough for the magician; if he gets into contact with this intelligence, he will never go astray mentally and will be given, by this intelligence, the power to read the consciousness of every man and to influence it. For instance, he could make him memorize pictures of the past or else delete such pictures completely from his memory. The magician learns from this head how to carry out a transference of consciousness in the magical manner, which, in the orient, is known under the name of "Abisheka" or "Ankhur".

Fig. 201: *Sumuram* (27° *Virgo*) - is the master of all animals of the air. From the smallest fly up to the noble eagle all come under his protection. To the magician in contact with this head will be revealed all the secrets of flying animals. If the magician wishes it, *Sumuram* will show him methods and give him instructions by which he can gain the power of controlling every animal of the air. By using appropriate words the magician, for instance, succeeds in forcing the greediest eagle or vulture to come down from great heights and to sit down without anxiety on the shoulders of

the magician. He can tame any bird of prey in a manner that it will play with children and not harm the tiniest animal. Many other magic arts in respect of the animal kingdom, which to the average man must sound incredible, can be carried out by the magician.

Fig. 202: *Astolitu* (28° *Virgo*) - is a special custodian of many magic keys and secrets. In our present state of development he leads and controls the aeronautics of the whole world with all its inventions. He can give the magician many inspirations in this respect. To the magician of the highest rank he reveals the secrets of gravitation and instructs him in the practical application of the power of gravity. Long before our civilization - many thousand years ago - our earth was inhabited by people with a high civilization who were far advanced in comparison to us in the techniques of aviation. To them gravity was no problem. They moved without motors or using gas to the highest altitudes reaching speeds equivalent to the rotational speed of our earth, transported without any effort and without mechanical help the heaviest loads from one place to another. After their ruin, which they had themselves brought about, *Astolitu*, the head of the zone girdling the earth took the keys back to himself again and now keeps them safely up to that day when mankind will have reached the necessary maturity and degree of development. In the Akasha-principle, there has never been anything lost, for everything remains registered there. Only the highest magicians can read everything in the Akasha-principle, which necessarily must remain a secret to the normal world.

Fig. 203: *Notiser* (29° *Virgo*) Intellect and knowledge of every human being in the physical world are under the protection of this head of the zone girdling the earth. Depending on the state of maturity of a person, he controls his capacity of perception and makes him know things that are appropriate to his momentary degree of development. This head can therefore be justly regarded as master of knowledge, for it is by his influence that a man's intellect on this earth is sharpened, his memory is enlarged, no matter with which field of science the person is dealing. The magician is given instructions by this head which, if he follows them,

enable him to increase the capacity of his intellect and to strengthen his memory. Notiser informs the magician about any field of science and he provides all fields of science with that amount of knowledge that can be comprehended by man in their present state of development.

Fig. 204: *Regerio* (30° *Virgo*) - The last head of the zone girdling the earth under the zodiacal sign of *Virgo*, *Regerio*, is the custodian of many mysteries of wisdom and sees that true wisdom is only made accessible to virtually mature people. If, however, it should happen that magic secrets become known to the immature and unauthorized, this custodian of the mysteries of wisdom blocks the way to wisdom for these unauthorized persons by shrouding them in darkness with unbelief, suspicion, self-conceit and one-sided views, leaving the true mysteries covered and occult to him even though they may be stored in thousand drawers of the immature. The magician who succeeds in getting into contact with *Regerio* is taught by him to realize the difference between knowledge and wisdom by intuition.

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The following thirty heads of the zone girdling the earth come under the *zodiacal sign of Libra*. Their seals, for the first evocation, have to be drawn in green.

Fig. 205: *Thirana* (1° *Libra*) - This head controls the sexual sphere of man. The propagation of mankind falls therefore under his competence. *Thirana* can give many instructions and methods how the magician is to impregnate magically his own seed with various qualities before having sexual intercourse, so that these qualities pass over into the generated child. The magician is provided with full knowledge, by this head, in respect of the prenatal education of a child, i. e. the embodying of certain faculties, hereditary factors, etc., in a magical manner, during the babies sojourn in the womb.

Fig. 206: *Apollyon* (2° *Libra*) - This head has inspired mankind since its creation in respect of the working-up of metals, depending on their state of development. *Apollyon* is regarded as the original initiator of all those people who have been occupied with

the working up of metals, no matter whether founder, smith, engineer, mechanic, or the like. Apollyon not only is the original initiator into all the ideas in this field, but he also is their loyal custodian.

Fig. 207: *Peekah* (3° *Libra*) - This head already taught the primitive peoples of the days of yore by inspiration that animal meat eaten in a raw state is not so delicious as roasted or cooked. He inspired a few individuals how to tell the difference between the various kinds of meat by tasting them and taught them by intuition to prepare many meat dishes. For the preparation of such meat dishes man started rearing domestic animals, so that during the course of time stock-farming was developed, whereby Peekah has always been, and still is, a good inspirer of mankind also in this respect. Smoked and tinned meat also come under the competence of this head. If requested by the magician, this intelligence will initiate him into the art of cooking and will acquaint him with many recipes for the preparation of meat dishes which so far have never been known.

Fig. 208: *Nogah* (4° *Libra*) - The fertility and the power of propagation of men and women come under the power of this head. He controls by his vibrations the sexual sphere of both man and woman and decides on the ability for life in the seed. The magician may be informed by Nogah how to maintain his sexual faculties up to great age and, furthermore, how sterility and impotence in respect of woman and man can be treated successfully. The magician can get a wealth of additional information on this field from this head.

Fig. 209: *Tolet* (5° *Libra*) - This head controls the feeding habits of man and shows him which kind of food is necessary for the maintenance of his health and what is harmful. Tolet is also the initiator into all recipes for diets. By this intelligence the magician is taught the difference between the electric, the magnetic and the electromagnetic fluids in their relation to the various dishes and how to take them into consideration in the case of illness. This head also draws the magician's attention to the diverse kinds of food which serve as stimulants for the production of special states of mind.

Fig. 210: *Parmasa* (6° *Libra*) - is a master of gaity and lets man laugh and enjoy himself from his very core. Under his competence fall amusing ideas, jokes, jests, anecdotes, comedies, and other sorts of entertainment. He or his subordinates inspire man to tell funny jokes and such like stories, or to write and perform them. The magician may get the most amusing ideas from this head or his subordinates to enable him to entertain whole parties, and the like. If the magician is in contact with this head, he will himself become convinced that *Parmasa* always shows himself full of gaity.

Fig. 211: *Gesegos* (7° *Libra*) - Wood and everything connected' with it falls under the competence of this head. He is the guardian angel of all those people who are occupied with wood and its working, for instance, lumber-jacks, carpenters, joiners, cabinet makers, turners, carvers, patternmakers, etc. If the magician is interested in any of these fields, he can learn much from this head that has not been known up to this date; for instance, the impregnation of wood against all influences from elements, means which give wood, even the softest kind of wood, great resistance and duration, so that it can only be compared with steel. This head can make known to the magician many other interesting new ideas.

Fig. 212: *Soteri* (8° *Libra*) - is the original initiator into all musical instruments that man has ever used, the most modern ones of the present age included. *Soteri* inspires all composers. He teaches the magician who has musical talent or is interested in music to adapt each musical piece to the relevant element and, vice versa, to express harmonically, i. e. according to the universal laws, what he wants to express by music. This head may justly be called the musician of the zone girdling the earth.

Fig. 213: *Batamabub* (9° *Libra*) - The clothes and headgear of man have been under the power of this head right from the prime origin up to the present day. He controls the clothes and headgear of man and influences them according to climate, weather, maturity, personal attitude, and so on. *Batamabub* is the inspirer of each momentary fashion, so that rank, social position, religions, etc., are also taken into consideration. Furthermore, he

suggests to man out of which material his clothes and headgear are to be made. Therefore all fashion designers and fashion creators, tailors, dressmakers, milliners, etc. are protected by him. If the magician is interested, he can have all fashions of all peoples, beginning from the prime origin to the present day, presented to him by this head in the Akasha-principle. He can even view the fashions of the days to come.

Fig. 214: *Omana* (10° *Libra*) - The hairy covering of the human body forms a part of the competence of this head. He is the inspirer of all coiffures and kinds of beards. Hairdressers and barbers of both sexes are constantly under his influence. All inventions referring to the growing of beards and hair, starting from the simple comb up to the most modern apparatus, from razor blade to the electric razor, are controlled by this head. The magician who gets into touch with this intelligence may learn which substances will make hair grow and which will remove unwanted hairs, etc. *Omana* can also make the magician acquainted with diverse substances for hair dyeing. Having personally evoked this head, I was shown, in the Akasha-principle, the hair colour of the future. Chemical substances will no longer be necessary, for these usually do harm to the roots of the hairs; the hair of man will be dyed by radiation apparatus without any evil effects on the hair and the hair-bed. However, I have been forbidden to say more about this. Nevertheless, the future will bring the proof of the prediction.

Fig. 215: *Lagiros* (11° *Libra*) - Directly by himself or indirectly by the influence of his subordinates this head helps the magician to gain the favour of very important people, to have petitions handed in to them approved, etc. This head can cause a very important person to take a benevolent attitude towards the magician; he can create favourable situations, and the like.

Fig. 216: *Afrei* (12° *Libra*) - This head is an initiator and master of the high magic of love. He teaches the magician how to produce many wonders in the mental, astral and physical world by the dynamization of divine qualities, especially of divine love and mercy.

Fig. 217: *Rigolon* (13° *Libra*) - is the initiator into all kinds of

wooing, starting from the origin of mankind. He himself or his subordinates inspire man with all possible kinds of wooing. If the magician wants to learn the art of wooing, if he wants to be regarded as an amiable person everywhere and if, furthermore, he intends to get into good company, this head can help him. He advises the magician on how to gain the affection of a certain person, how to get into his favour, etc.

Fig. 218: *Riqita* (14° *Libra*) - is a master of singing. If the magician wishes it, he will equip him with a lovely voice which will fascinate people. Therefore this head may justly be called the protector of all male and female singers, so matter whether singing is their profession or their special hobby when in company. Requita shows the ways and means how to cultivate one's voice.

Fig. 219: *Tapum* (15° *Libra*) - This head is an excellent artist and is appointed to awake in the magician a sense for arts. He is the original initiator into everything that has to do with embellishment and ornamentation - the decorations used for festivities, shopwindows, etc. He is, at the same time, the original initiator of all kinds of advertising. If the magician is in need of his assistance, this head will be prepared to help him at any time.

Fig. 220: *Nachero* (16° *Libra*) - controls the health and duration of life of all animals on earth. He is also the controlling spirit for all instincts. Therefore he inspires man with all the curing methods and remedies against the various diseases of animals. Under his control are all zoologists, veterinary surgeons and tamers of wild animals. Nachero inspires the magician with a great variety of healing methods and medicines for diseased animals. He can also communicate many magic practices to be applied on animals, for instance, such by which milking animals are caused to give much milk, or such practices by which they can be protected against unfavourable influences, etc.

Fig. 221: *Arator* (17° *Libra*) - This head is the initiator of all intoxicating drinks. From the prime origin he has been teaching man by intuition how to make the most diverse kinds of intoxicating drinks, for instance, wine, mead, beer, liquor, etc. which are to put man into a happy mood and make him bear his lot more easily. However, this head must not be mistaken for the

contra-genius of this sphere who controls the notorious drunkards. All those people are protected by Arator who have to do with the production and selling of alcoholic drinks. The magician may get from this head excellent recipes for the production of wine, beer and liquor, and, on top of this, certain advice on how these beverages can be ameliorated by various methods. He also reveals to the magician magic recipes and instructions on how, for instance, he can, under the influence of the amalgamation of elements, change water into wine; furthermore, how he can protect himself successfully against the influence of the alcohol contained in these beverages, so that even great quantities of alcohol will leave him sober.

Fig. 222: *Malata* (18° *Libra*) - explains to the magician the secrets of human and animal blood. He not only tells him about its classification in groups and RH-factors - which is already known to the medical science of today - but many more things in the fields of science like medicine, chemistry, physiology, psychology, laws of heredity, etc. Apart from this, Malata initiates the magician into the secrets of the blood from the magic and alchemical points of view, which, if put down on paper, would fill many volumes.

Fig. 223: *Arioth* (19° *Libra*) - is the guardian angel of all women on earth delivering babies. Having always taken into consideration the states of development and maturity, this head has inspired man with the various methods of midwifery, starting from the most primitive deliveries up to the most modern methods of gynaecology. He therefore is the protector of all gynaecologists, midwives, etc. Arioth draws the magician's attention to the diverse magic and sympathetic methods for a painless delivery.

Fig. 224: *Agikus* (20° *Libra*) - Man still faces many great problems and mysteries in electro-chemistry, and they will not be revealed to him until the far off future. However, this head can unveil to the magician many secrets in this respect and entrust him with the relevant knowledge. Agikus is the original initiator into galvanic electricity. Following his intuitive inspirations, men have invented batteries, accumulators, the dissolving of metals by electricity, catalysts, etc. Electro-homoeopathy, too, comes under

the competence of this head. He allowed me to look into the future, and I saw tiny quantities of chemical compounds changing into great electrical discharges with an immense voltage and amperage, the knowledge of which will be of great value to men in the technical and domestic domain. To give details about this here, would sound incredible and too much like a fairy story, and, in order not to sound ridiculous, I desist from giving any details. When mankind is more mature and more developed a few eminent individuals will be inspired by this head with new inventions and discoveries.

Fig. 225: *Cheikaseph* (21° *Libra*) - is regarded as the original initiator into mathematics on the earth. The range of competence of this head varies from the easiest adding operations to the most difficult mathematical problems expressed by astronomical figures, including the basic ideas of the mathematical figure, of measurements and weights in relation to matter. From this head the magician may learn, for instance, how to express an idea in mathematical figures and he may, on the other side, be informed how to accumulate intellectually the knowledge of quantities and qualities. The magician is also initiated by Cheikaseph into the so-called quabbalistic quadruple key, which brings the four fundamental mathematical operations, i. e. adding, subtracting, multiplying and dividing, into relation to quabbalistic science, to the elements of the micro- and macrocosm. Cheikaseph is a very powerful head, and the magician may learn from him more than enough.

Fig. 226: *Ornion* (22° *Libra*) - is the initiator into physiology. He does not only teach the magician the usual facts about physiology, but also lets him look at this field of science from the hermetic point of view. Ornion makes the magician acquainted with all the necessary scientific facts by which the latter can tell the character and personal peculiarities of an individual already by his appearance. For the reader's information I mention here a number of faculties which this head can awake in the magician: the art of reading from a person's face (physionomy), the art of reading from a person's forehead, the art of chiromancy, of diagnosing from fingers and fingernails, from the eyes, etc.

Fig. 227: *Gariniranus* (23° *Libra*) - is the initiator into physics. Everything that has been explored in this field up to the present day has happened on account of the intuitive inspiration by this head. The magician may not only learn from this intelligence about the achievements of physics in the far future, but he may also be initiated into all phases of metaphysics and receive instructions on how to make practical use of this. This head can also initiate the magician into astrophysics.

Fig. 228: *Istaroth* (24° *Libra*) - is a protector of loyalty. He keeps together man and woman in fidelity. If the magician wishes it, he can, with the assistance of this head or his subordinates, influence any person, man or woman, so that they will never be disloyal. He can also, by the help of this head, discover any cause of infidelity or hinder it before it starts. *Istaroth* can change the magician's worst enemy into his best friend and secure him the love, friendship and sympathy of any person.

Fig. 229: *Haiamon* (25° *Libra*) - instructs the magician in the transmutation of the sexual power of man and entrusts him with various relevant practices that so far have remained quite unknown. *Haiamon* knows about the most secret mysteries in this line. The magician may learn very much from this head, such as, for instance, how to increase or decrease sexual power, how this can be transmuted for various magical practices into the original elemental substance, etc. He can also give information on new, so far unknown compounds of hormones, and of many other things.

Fig. 230: *Canali* (26° *Libra*) - has been, from the days of yore, the initiator into jewellery of any kind. He controls, by his subordinates, all novelties in the fashion of jewellery, for instance, rings, bracelets, precious stones, in short, any kind of jewellery that is for wearing. All the people are protected by this head who are involved in the manufacture of jewels, i. e. gold-miners, goldsmiths, jewellers, etc. The magician may also learn many interesting things from *Canali* in this respect.

Fig. 231: *Aglasis* (27° *Libra*) - Everything connected with milk in respect of man and animal comes under the competence of this head, who is justly regarded as the guardian of babies and mam-

mals. Aglasis has, during the course of time, taught mankind to milk animals and not only to use the milk as a beverage, but also for the making of other products. Thus man has learned to produce from milk butter, cottage cheese, and so on. The working up of milk is still very far from having reached its climax, and the magician may be introduced into many novelties in this respect.

Fig. 232: *Merki* (28° *Libra*) - All animals living in the water and their propagation are under the competence of this head. Merki is the protector of all fishermen on earth. He is responsible for good and bad luck in fishing. He has taught mankind to tin fish. This industry, too, is far from having reached its summit, and there are still many discoveries to be made which will astonish man. The magician is taught by this head how to control the water animals by the magic of elements and by Quabbalah, how they, for instance, can be caused to congregate at certain places, etc. He may, furthermore, hear about many other practices concerning the controlling of water animals.

Fig. 233: *Filakon* (29° *Libra*) - This head has inspired mankind with the sense of orderliness and cleanness. During the evolution of man everything connected with the hygiene of the health and the sick has come under the control of this head. Under his special care are all those people who have to deal with hygiene in medicine. Filakon is also the originator of the fact that many diseases are caused by infection, he renders the means to man to recognize these and protect himself against them. Filakon is the protector and initiator of all bacteriologists, toxicologists and other people who deal with the research of diseases caused by bacteria, bacilli, virus, etc. This head draws the magician's attention to diseases which at the moment are regarded as the scourge of mankind, and which are being caused by infection. He does not only make the magician acquainted with the true cause of a disease, but he also tells him confidently how any disease can be coped with successfully. If the magician wishes it, he will tell him about diseases which up to this date have remained unknown and about the way in which they can be cured.

Fig. 234: *Megalogi* (30° *Libra*) - is somehow connected with the head dealt with before: he guards all the medicinal springs on

earth. He even causes animals to step into certain waters instinctively in case of injuries. With Megalogi's assistance man has learned from the animals how they cure themselves of certain diseases, and he has used these observations to his own advantage. Thus the various treatments by medicinal waters were introduced and many places with mineral springs have been changed into health resorts for the welfare of man. Megalogi does not only lead the magician's attention towards mineral springs which up to now have not yet been discovered, but he also initiates him into the complete field of hydrotherapy, and entrusts him with practices which are still completely unknown to science.

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The next thirty heads of the zone girdling the earth are under the *zodiacal sign of Scorpio* and their seals have to be drawn in red colour.

Fig. 235: *Aluph* (1° *Scorpio*)- This head is a protector of fire on our earth. Everything connected with fire is completely revealed to the magician by this head: everything from the point of view of magic, electrical fluid, beings of the fire-element, salamanders, as well as all inventions connected with the practical use of fire in the physical world.

Fig. 236: *Schaluah* (2° *Scorpio*) - is regarded as the original initiator into electricity. He has made man acquainted with electricity and has, during the course of time, caused certain individuals to make all kinds of inventions in this line. Since all the possibilities in electricity are still very far from having been exhausted, the future world will be delighted by many a new invention. A magician who has got into contact with this head, can already obtain details of all this, especially in respect of the relevant facts of magical science. The electric fluid, for example, will play a great role in every plane in the future, for it will be applied in most diverse ways.

Fig. 237: *Hasperim* (3° *Scorpio*) - This head has inspired man and animal with the drive for self-preservation. He has rendered the animals appropriate means for protection by nature to defend themselves against dangers. He is the inspirer of animal instincts.

Man has been caused by him to make a living by hard work, endurance and diligence. Therefore everything that induces man to go ahead comes under this head's competence. A magician allied with this head will be equipped with enormous powers, either by the head himself or by his subordinates, and he will even be able to transfer these powers on to other people which will help to reach any aim at any time. Hasperim knows about many secrets concerning human intellect and would be quite willing to reveal them to the magician, depending on his maturity and development.

Fig. 238: *Adae* (4° *Scorpio*) - is the protector of child love, motherly love and parental love, and of everything that keeps a family together. Assisted by this head, the magician is able to deal with any quarrel or discord in the family. *Adae* is quite prepared to teach the magician how to eliminate any quarrel by acquiring diverse practices.

Fig. 239: *Helmis* (5° *Scorpio*) - Everything connected with milk on this earth, in respect of man as well as animal, falls under the competence of this head. He protects all nurses and all mothers who suckle their babies. All mammals on earth are protected by this head. The range of his competence is very wide. During the course of time he has taught man to use milk as nutrition. Inspired by this head, man has learned to use the milk gained from animals not only as a drink, but also for the manufacture of dairy products. *Helmis* has inspired man to introduce a milk diet for certain kinds of diseases and to produce from milk various types of medicine. Many things connected with the working up of milk, which will not become known to the public until the distant future may now be revealed to the magician by this head.

Fig. 240: *Sarasi* (6° *Scorpio*) - is the original initiator of all human ideals, no matter whether ideals of the physical, astral or mental world are concerned. Depending on the maturity and development of mankind, this head controls, by his subordinates, the most diverse ideals of each individual and causes situations and possibilities for the realization of an ideal in the mental, astral or physical world to a small or large extent. *Sarasi* supplies man with the appropriate enthusiasm and the endurance for the

realization of the ideal in question in accordance with one's maturity and fate. This head, too, may teach the magician a great deal: for instance, how various ideals are born in our world and how they decay again; furthermore, Sarasi will tell him about ideals which will not come up until the distant future.

Fig. 241: *Ugefor* (7° *Scorpio*) - This head controls the intellect of man and directs all his intellectual faculties. Depending on man's maturity and development, he makes him acquainted with certain facts of knowledge. This also depends on the commission which man has been charged with to fulfill on this earth. Ugefor entrusts the magician with the manner by which human intellect can be enlightened and how he can acquire an extraordinary memory. All knowledge that can be grasped with the human intellect is made accessible to the magician by this intelligence.

Fig. 242: *Armillee* (8° *Scorpio*) - protects man against all infectious diseases and causes him to look after himself, so that he is at any time able to resist infection. If karmic reasons make it necessary, or if it lies in one's fate, this head will not prevent an infection. Armillee teaches the magician many means of protection against the most diverse types of infectious diseases from the magical point of view. Since there exists also the possibility of mental or astral influence, Armillee also instructs the magician in this respect: he teaches him how to protect himself, after having been made acquainted with special magical practices, against negative astral influences and against influences of negative beings.

Fig. 243: *Ranar* (9° *Scorpio*) - All people dealing with spiritual knowledge are protected by this head against obsession or any other accompanying unfavourable psychic factors. This head has at his disposal the most diverse methods which make communication with the unseen of any sphere possible. He acquaints the magician with the special practices of mental and astral travelling and teaches him special ways of elevating his astral and mental bodies into the various spheres. The magician can therefore regard this intelligence as inspirer of various magical practices on the path to perfection.

Fig. 244: *Caraschi* (10° *Scorpio*) - protects and inspires all

human beings occupied with medical magnetism. Caraschi shows the magician many methods in magical medicine, whether ad-transfer - vitalized life-magnetism - or Prana-treatment are concerned. He learns these things without taking any risks. Whole volumes could be written on the range of competence of this intelligence. It depends, however, on the magician's will whether he wants to be inspired by this head and get first hand information.

Fig. 245: *Eralier* (11° *Scorpio*) - will convince the magician that the making of the philosopher's stone is no allegory and no symbolic-esoteric speculation. The magician learns from this head the preparation of the philosopher's stone in its most diverse grades for the most various purposes. Furthermore, he will be told the methods of transmuting metals, especially by dry procedure. The person to some extent informed on alchemy will already perceive what is meant by this. The preparation and realization of the philosopher's stone rests on many methods. *Eralier* can entrust the magician with these.

Fig. 246: *Sagara* (12° *Scorpio*) - is the initiator of all magicians. The magician who has got into contact with *Sagara* gets valuable instruction on how to influence man and animal in the magical as well as the quabbalistic - theurgic - manner.

Fig. 247: *Trasorim* (13° *Scorpio*) - Sun is life. Man has been inspired with this idea by this head. He has allowed mankind to make inventions during the course of time which have brought the use of the power of the sun. The magician is taught by *Trasorim* to use the rays of the sun by application of coloured filters for various medical methods. This intelligence may therefore be regarded the initiator into the colour-light treatment. Medicines which are influenced by the coloured light of the sun, in analogy to the universal laws, show a better quality and capacity and have a better dynamic effect than medicines produced in the normal way. This head entrusts the magician with many magical methods by which the coloured light of the sun cannot only be applied for medical purposes and for dynamising medicines, but which can, on top of that, be used for the most diverse magical operations.

Fig. 248: *Schulego* (14° *Scorpio*) - is a master of imitation in this

physical world. He has, for instance, taught man how to imitate gems. The invention of glass, china, artificial leather, rubber and many other synthetic artificial products is due to the inspiration of this head. Assisted by Schulego, the magician can foresee in the Akasha which human inventions are yet to come in respect of the art of imitation and will, no doubt, agree that the reservoir of inventions is limitless. Under the seal of secrecy, this intelligence will also entrust the magician with the methods of their production.

Fig. 249: *Hipolopos* (15° *Scorpio*)- All games serving the entertainment of people of all races originate from the inspiration of this head, and Hipolopos will remain being the initiator of all games for young and old in the future for jokes, bets, sport events, etc. This head is also the initiator of all toys for children. Card games and other social games are, of course, also under his competence.

Fig. 250: *Natolisa* (16° *Scorpio*) - is the protector of the bees. He has taught man the art of apiculture and how to use honey. In the oldest days people had no sugar. They therefore used honey instead. By Natolisa's inspiration man learned to produce various kinds of sweets from honey. Later, when the raising of bees no longer sufficed to cover the need for sweetening material, Natolisa again caused man to win sugar from other substances and made him find sugar-cane in the orient and sugar-beet in the lands with a less favourable climate and these products have since served as the raw-material for the making of sugar. The magician may hear many interesting things about the production of sugar or other sugar-like substances, which so far have not been known to man. He may further be willingly told about the treatment of diseases which are caused by the lack or excess of sugar in the organism.

Fig. 251: *Butharusch* (17° *Scorpio*)- It is the job of this head to cause man not only to eat fruits in their raw state, but also to process and tin them. He has taught man, during the course of time, to prepare dishes by the help of the fire element, i. e. by roasting, baking, stewing, etc.; furthermore, to bake bread, to make sweets, to find new meat dishes; and he has led man up to the present

achievements of the art of cooking. Butharusch is therefore rightly called the initiator into the art of cooking and baking.

Fig. 252: *Tagora (18° Scorpio)* - is a master of erotic love. He is responsible for the raising of sympathetic feelings between man and woman and maintaining them. This head gives the magician special instructions on how to make oneself loved by men and women, how to evoke a person's sympathy, and if desired, how to achieve peace in the family, etc. Tagora also knows many magic means to evoke love and he can also inform the magician about these.

Fig. 253: *Panari (19° Scorpio)* - Metallurgic chemistry falls under the competence of this head. He has taught man to gain various metals from ores, has helped him with the recognition of the various metallic elements, has taught him to produce metal amalgams, etc. Panari has at his disposal various recipes for the working up and amalgamating of metals, and also the decomposition of metals into various chemical products, synthetic substances and medicines. This intelligence will entrust the magician with an almost unlimited number of secrets in this connection.

Fig. 254: *Nagar (20° Scorpio)* - Similar to Panari, this head, too, will teach the magician to make various medicines from the most diverse types of metals and their combinations. Nagar is a great inspirer of all medicines which can be produced by synthetic procedures. A magician can increase his knowledge, if he allows Nagar to teach him in which way certain metals can be used for medicinal purposes.

Fig. 255: *Kofan (21° Scorpio)* - He who open-heartedly refers to this head will have all wishes fulfilled as far as is possible to him. His speciality is to change bad living conditions into good ones and to procure man's contentment. He informs the magician of ways and means by which he can better his own living standard and tells him to what extent his fate is karmically conditioned and to what extent Divine Providence allows any interference. Since the magician is, for the most part, master of his own fate, it will usually be the fates of other people which the magician will want to ameliorate with the help of this head.

. Fig. 256: *Schaluach* (22° *Scorpio*) - This head is equipped with almost the same faculties and powers as the before mentioned one; he renders man advice and assistance by intuition in even the most difficult situations of life where, under normal conditions, there is no possibility of escape. This intelligence finds the right remedy in every situation and lets the magician know about it by intuition.

Fig. 257: *Sipillipis* (23° *Scorpio*) - is regarded as a special head of the zone girdling the earth, since he can teach the magician the power of faith and the power of conviction. Having acquired these two divine faculties, the magician is capable of producing the greatest wonders in the mental, astral and physical world. Sipillipis advises the magician on how to reach quickly and safely the power of faith and the power of conviction.

Fig. 258: *Tedea* (24° *Scorpio*) - is an excellent expert in diagnosis as well as in analysis and can teach the magician all causes of diseases in the mental, astral and physical body. At the same time he can make him acquainted with means which remove the causes of disease and disharmony. The magician interested in medicine can acquire such a great deal of knowledge from Tedea that he is able to become an expert in diagnosis and medical treatment.

Fig. 259: *Semechle* (25° *Scorpio*) - This head, too, initiates the magician in all the methods of natural medicine, no matter whether herbs, water treatment, care of the body or other methods applied in natural medicine are concerned, or such items which up to the present have remained completely unrevealed.

Fig. 260: *Radina* (26° *Scorpio*) - is a special expert in theurgy, i. e. quabbalah, and all theurgic methods for healing on this planet are subject of his competence. He knows how the severest diseases can be cured by quabbalah. He entrusts the magician with many quabbalistic formulae for the curing of severe diseases, so that the magician may compile a whole book of formulae for his personal use. If the magician wants it, he will be trained by Radina in curing people by miracles, i. e. by the help of quabbalah.

Fig. 261: *Hachamel* (27° *Scorpio*) - is an excellent astronomical expert and an expert in orientation. He has taught man to look

up to the stars and to fix the cardinal directions by their constellations. This knowledge was formerly of especially great value in navigation. Hachamel is also the original initiator of the compass and the magnetic needle, without the knowledge of which navigation would be impossible. In the course of time this head will cause man to find other powers and inventions which will help him with his orientation. All the measuring devices for measuring the depth of the sea and pressure of water fall under the competence of this head and will also be basically reformed in the future.

Fig. 262: *Anadi (28° Scorpio)* - is a specialist in hydrotherapy. Like the thirtieth head of the zodiacal sign of the Libra called Megalogi, Anadi, too, is responsible for all methods of water treatment. He teaches the magician how to use the electromagnetic fluid in connection with water for treating the most various diseases. He also shows him how to remove the causes of diseases by thermic stimulants and to create the dispositions of harmony and health in the human body. This head informs the magician about many methods of hydrotherapy which so far have remained unrevealed, provided the magician is interested in this field.

Fig. 263: *Horasul (29° Scorpio)* - controls all artificial water regulations on our earth. He inspires man how to make use of the powers of water, how, for instance, to install an artificial irrigation of the soil, or how to let water work artificially, according to his wish, in a river bed. Horasul is the inspirer of the most simple water mills as well as the most up to date hydroelectric power stations, of the canals built for shipping, and the like. He entrusts the magician with many novelties concerning water regulation and the use of waters in the distant future.

Fig. 264: *Irmano (30° Scorpio)* - Every creature living in the water comes under the competence of this head. If, for instance, the magician is interested in fishing, he can be given appropriate methods by Irmano by the application of which he can cause fish to gather at a certain place in order to catch them without difficulties, or by which he is able to tame and control fish in such a manner that they will allow him to take them into his hands; in

short, every animal living in the water, no matter whether sea-serpent, crocodile or shark is under his power.

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The following thirty heads of the zone girdling the earth are under the *zodiacal sign of Sagittarius*, and their seals have to be drawn in blue colour.

Fig. 265: *Neschamah* (1° *Sagittarius*) - By the intuition and inspiration from this intelligence men have found the way to work metals with the help of fire and water, i. e. to harden them, until finally the present state of steel production and metal hardening has been reached. During the course of time mankind will find new, more complete procedures for the hardening of metals which at present have to remain unknown.

Fig. 266: *Myrmo* (2° *Sagittarius*) - Steam and the diverse possibilities of its use have been introduced to man by this head, whether the vaporization of liquids for manifold purposes or the production of the most modern steam engines is concerned. At the appropriate hour *Myrmo* will inspire many an inventor with improvements, changes and novelties in this line.

Fig. 267: *Kathim* (3° *Sagittarius*) - controls all fruits of the earth. Without mankind knowing it, it was inspired by this head not to eat fruit just in its natural state, i. e. at the moment of its becoming ripe, but also to be blessed with the gifts of nature when nature rests and when no fruits can be harvested. So it happened that some types of fruits were merely dried at the beginning, later they were cooked and conserved. Then man started using fruits in yet another way: by working them up into jams, juices, etc. *Kathim's* reservoir of recipes and novelties in the utilization of fruits is almost unlimited.

Fig. 268: *Erimites* (4° *Sagittarius*) - To bring peace to the earth and amongst the peoples of the earth is the mission of this intelligence. Ideals which aim at the true peace of mankind are led and strengthened by *Erimites*. He is always pleased to entrust the magician with the ways in which good influences can be produced by the *Akasha-principle*, in order to awaken peaceful ideas.

Fig. 269: *Asinel* (5° *Sagittarius*) - To bring good luck to everybody is a pleasant mission, and Divine Providence has charged this intelligence of the zone girdling the earth with it. A magician who is in contact with *Asinel* can be sure that he will have good luck everywhere when he is in need of it, no matter whether it is in respect of love, gambling, or other affairs. But by the help of this head or by the help of his subordinates, the magician is not only able to bring happiness to himself alone; he can also bring it to other people who do not deal with magic. *Asinel* also lets the magician realize to what extent he can make use of his own powers and how far the head himself is allowed to advance.

Fig. 270: *Geriola* (6° *Sagittarius*) - Being a special expert in all the virtues of morality on our earth, this head reveals to the magician the genuine secrets of the magical equilibrium. He teaches him the correct use of introspection and draws his attention to faculties and powers which are the result of introspection. Having carried out introspection according to instructions given by *Geriola* in respect of himself and other people, the magician will acquire great power of intuition and the genuine recognition of the Akasha-principle. The magician may learn many facts of wisdom from this intelligence and have them brought to his intellect.

Fig. 271: *Asoreg* (7° *Sagittarius*) - The art of making pictorial impressions in a manifold manner, whether by engraving, inscribing, sewing, drawing, or painting, has been taught to the people on earth by this head. Photography, cinema and film come under the competence of this head, as well as television, on which field there are still a great many inventions to come in the future. *Asoreg* also instructs the magician how he can make pictures visible over the greatest distances, so that even an untrained eye is able to see them.

Fig. 272: *Ramage* (8° *Sagittarius*) - has, apart from other things, to control the influences of the 28 moon stations on our earth. The best information on rhythm and periodicity can be got from *Ramage*. He is always prepared to reveal to the magician the secrets of the 28 moon stations and their influences on human life

in the physical, astral and mental aspects, and to show him, too, how he can make practical use of all the knowledge gained by him.

Fig. 273: *Namalon* (9° *Sagittarius*) - protects all insane people and, with the help of his subordinates, all those people who by fate are not to be met with any evils. Lunatics are under his protection so that during their fits nothing can happen to them; so are people who suffer from St. Vitus's-Dance, epileptic fits, etc. The magician learns from this head about the causes of all these evils and also about the way in which they are successfully treated.

Fig. 274: *Dimurga* (10° *Sagittarius*) - is a guardian of travellers, especially of those travelling by sea, by any kind of ship. Dimurga is quite willing to inform the magician on individual talismans and their manufacture which give shelter and help during travels. If the magician is on board a ship and equipped with a protective talisman of Dimurga, he will survive the strongest hurricane without ever being in danger of drowning.

Fig. 275: *Golog* (11° *Sagittarius*) - Being an excellent initiator into the magic of evocation, this head initiates the magician into secret methods concerning the evocation of all types of beings. He will reveal to the highly ethically developed magician powerful magic words which will force any being, no matter whether positive or negative, to obey him absolutely. The magician may further learn much from this intelligence about the synthesis of the magic of evocation.

Fig. 276: *Ugali* (12° *Sagittarius*) - Being an initiator into the high magic which leads to the highest wisdom, this head is hard to get into contact with, for he usually sends his subordinates to deputize for him. Only a virtually perfect magician will succeed in getting into direct contact with Ugali. If, however, the magician has once succeeded in this, he has the best initiator into the highest magic, especially spheric magic, at his disposal and will be initiated by him into the most secret sciences that reveal to him the highest wisdom.

Fig. 277: *Elason* (13° *Sagittarius*) - is, like Ugali, hard to contact. If the magician succeeds in doing so in spite of this, this high

initiator will reveal to him secret magical and quabbalistic methods by which he will be able to realize all his high ideals.

Fig. 278: *Giria* (14° *Sagittarius*) - Trade and monetary matters, including the making of coins from all types of metals, fall under the competence of this head. He has developed man in this respect in accordance with his grade of maturity and the scheduled time. He can give the magician information on all this.

Fig. 279: *Hosun* (15° *Sagittarius*) - All kinds of educational methods applied to young and old people originate from the inspiration of this head, who at the same time is the originator of all schools, starting from the oldest schools for prophets, and continuing up to the present time. From Hosun the magician will learn everything concerning the upbringing of children. The magician asking this intelligence for help will be able to pass any school examinations.

Fig. 280: *Mesah* (16° *Sagittarius*) - is the originator of all customs and rites of all the peoples all over the world, especially those concerning wooing, love-making and marriage. He lets the magician behold all customs and rites that have been in use from the prime origin up to the present day and also those customs and rites which he will cause people to use in the distant future.

Fig. 281: *Harkinon* (17° *Sagittarius*) - All the orphans, all the abandoned, expelled and hated are under the special protection of this head. Depending on their Karma, he helps them all bear their lot more easily and helps in all the cases in which Divine Providence allows it. A magician can get advice and help for people like these from this head.

Fig. 282: *Petuno* (18° *Sagittarius*) - is the guardian of all hunters and all those people who are occupied with the chasing of wild animals. He is the inspirer of appropriate weapons and other implements necessary for catching game or wild animals.

Fig. 283: *Caboneton* (19° *Sagittarius*) Astronomy, astrology and all affiliated sciences come under the competence of this head. He explains to the magician in detail the synthesis of astronomy and astrology. By the help of Caboneton the magician learns to know the visible part of the universe, i. e. the starry sky and is instructed in the influences and effects of the constellations on our

earth, on the fate of the individual and on the fate of whole nations.

Fig. 284: *Echagi* (20° *Sagittarius*) - gives help and advice in case of malicious diseases like epilepsy, cancer; diseases of the spinal cord, St. Vitus's-Dance, etc., the causes of which have not been found up to this date and which therefore are still regarded as incurable. Echagi lets the magician recognize the causes of severe and hidden diseases and at the same time entrusts him with methods for the production of appropriate means to cure them.

Fig. 285: *Batirunos* (21° *Sagittarius*) - To give bliss, peace, pleasure and delight to man is the special commission of this head. Everything that makes man happy is caused by this inspirer of happy moments, or by his subordinates. The magician will have all such questions put to Batirunos answered to his fullest satisfaction.

Fig. 286: *Hillaro* (22° *Sagittarius*) - is a representative of justice. He can fulfill for the magician everything that requires true justice, no matter whether in legal or any other affairs. The magician will get this head's full assistance in all judicial matters.

Fig. 287: *Ergomion* (23° *Sagittarius*) - is an inspirer of the science of colour and instructs the magician thoroughly not only in the production of colours, but also in their mixing. If the magician is interested in painting, he can get unsurpassable recipes for mixing colours, inks, drawing-inks, etc., in respect of their production as well as their practical application. Ergomion is also an expert in synthetic, inorganic chemistry and can also inform the magician in this line.

Fig. 288: *Ikon* (24° *Sagittarius*) - reveals to the magician the mysteries of the magical equilibrium of body, soul and spirit in their relation to the Akasha-principle. He also explains to the magician what genuine introspection is, how important it is for the achievement of the magic equilibrium and that without introspection a physical, psychic and spiritual training, a true recognition of the universal truths is impossible.

Fig. 289: *Alosom* (25° *Sagittarius*) - guards the deep secrets of silence and the powers and faculties produced by silence as a negative state. Alosom is thus the head of the magic of silence.

Fig. 290: *Gezero* (26° *Sagittarius*) - is the leader of human conscience, of its arousal in man at the given time or in certain situations. The magician knows that any expression of conscience is an expression of the Akasha-principle which declares itself by the inner voice in man. Gezero and his subordinates usually see that even the greatest criminal experiences pricks of conscience which lead him to reason.

Fig. 291: *Agasoly* (27° *Sagittarius*) - Phenomenal magic comes under the competence of this head, who can give the magician hints, instructions and even practical assistance in this respect. Assisted by Agasoly and his subordinates, the magician is able to bring about the most incredible magical phenomena. It is Agasoly who has inspired man to copy many an occult phenomenon by technical inventions. He is therefore regarded as the original initiator of all magical apparatus. The latter are being used by amateurs and sorcerers on the stage who, by deception of the senses and by manual skill, try to lead the spectators to believe that they are in possession of genuine magic powers and faculties. With Agasoly's help the magician is able to make many a technical invention by which other occult phenomena can be imitated.

Fig. 292: *Ekore* (28° *Sagittarius*) - is a leader of the fate of every human being. The magician who evokes this head will be able to realize by his assistance the difference between destiny and free will. Ekore is, no doubt, in the position to change the fate of any person, should the magician ask him to do so. He may let the magician know how far his personal free will is going in respect of a certain task.

Fig. 293: *Saris* (29° *Sagittarius*) - teaches the magician the magic charging of talismans and amulets by the projection of accumulated light or accumulated elements. He also gives the magician exact information on how to ban beings of the various spheres.

Fig. 294: *Elami* (30° *Sagittarius*) - and his subordinates care for all the waters situated under the earth's surface. From this head the magician can learn how and to what extent subterranean mineral springs can be found without having to use any of the usual

location-apparatus. By the help of this intelligence the magician is able to find drinking-water even in the driest desert without the use of a divining rod, providing, of course, that there is any water at all under the surface of the earth nearby. Under Elami's protection are all workers who are occupied with the detection and utilization of subterranean waters.

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Below are found the thirty heads of the zone girdling the earth subject to the *zodiacal sign of Capricorn*. Their seals are to be drawn in black colour.

Fig. 295: *Milon (1° Capricorn)* - introduces the magician to Divine Magic, especially the Magic of the Akasha, and teaches him how to produce consciously, in the Akasha, various causes in the magical manner in order to bring about certain effects in the mental, astral and physical world. As soon as the magician completely controls this kind of magical practice, he is able to produce causes in the Akasha-principle long before their realization, even many years before their realization. By this the magician becomes a perfect master in the field of fatecontrol and has his own Karma as well as the Karma of other people well in his hands. Considering his ethical development, the magician will never produce any causes which would have negative effects in any of the three planes. Such a magician will be entrusted with such a great number of secrets which he would have never thought possible.

Fig. 296: *Melamo (2° Capricorn)* - helps the magician to elevate his own personality, thus putting him in front of the spiritual powers and thereby enabling him to influence man and animal at his personal will. Melamo knows magical practices by which one can proceed to the highest plane of power. Should the magician be interested in increasing his own power, Melamo and his subordinates will be pleased to give him their assistance.

Fig. 297: *Porphora (3° Capricorn)* - Like many other heads of the zone girdling the earth of whom mention has already been made, Porphora is an excellent initiator into the magic of sympathy and into mummial magic. Each head will provide the magi-

cian with different instructions and methods for his practical operations. Porphora informs the magician of many practices so far unknown to him, for instance, the use of fluid condensers in sympathetic magic etc.

Fig. 298: *Trapi* (4° Capricorn) - helps man bear the blows of fate and disappointments more easily, especially in respect of friendship, love and marriage. The magician in connection with this head has therefore never to fear any such disappointments in life.

Fig. 299: *fonion* (5° Capricorn) - is regarded as the mysterious head of the zone girdling the earth. He is the guardian of all those already in the next world making preparations for their reincarnation. In the invisible world, i. e. the zone girdling the earth, where the deceased live, he attributes to those beings who are to be reincarnated in our physical world the place and surroundings suited to their development. He also instructs them how to produce the band of sympathy between themselves and the ripening fruit in the mother's womb.

Fig. 300: *A/olono* (6° Capricorn) - being the ruler of the Mercurian Quabbalah, this head instructs the magician in the quabbalistic transposition of the influences of the Mercurian sphere to the zone girdling the earth, and from there to our physical world, on the mental and astral, as well as the physical bodies. From Afolono the magician may also learn how to acquire a specially receptive mind, i. e. the enlightenment with all the fields of science of our earth.

Fig. 301: *Paruchu* (7° Capricorn) - All those people will find an excellent inspirer in this head who deal with drama, tragedy, etc. either as writers or as actors. If the magician is himself devoted to these arts, Paruchu will offer him many possibilities for becoming a famous artist.

Fig. 302: *Pormatho* (8° Capricorn) - is in charge of all earth radiation in our physical world. The magician is told by this head which earth rays he can use for his and for other people's benefit and which have a harmful influence on one's health. He also informs him how to protect himself against the malicious influence of earth rays. Apart from this, technology is indebted to this head

for the inspirations in respect of all apparatuses which have so far come into use for measuring earth rays of all kinds.

Fig. 303: *Ampholion* (9° *Capricorn*) - initiates the magician into the whole anatomy of the astral bodies of man and animal. The magician also learns from him the scientific facts of occult anatomy and how to make practical use of these in magic. Ampholion is therefore to be regarded as the teacher of occult anatomy, and the magician may learn much from him in this respect.

Fig. 304: *Kogid* (10° *Capricorn*) - is one of the best initiators on the path to genuine cognition. He controls the learning of each man according to his degree of maturity and provides him with the necessary enlightenment on his path to cognition. He entrusts the magician with the methods which lead to enlightenment and omniscience. Kogid is the guardian angel of all students of spiritual knowledge, especially of those dealing with Inana-Yoga, the Yoga of genuine cognition.

Fig. 305: *Cermiel* (11° *Capricorn*) - Like Jonion, the fifth head of this zodiacal sign, Cermiel has also been appointed by Divine Providence to control the incarnation or reincarnation of every human being. He knows how long each individual must dwell in the invisible world in order to become mature for his rebirth on our earth, for his further attending the school of life. Cermiel can reveal to the magician many secrets in respect of the life and death of any human being. If requested, he will also tell the magician about the exact moment of his own death as well as the deaths of other people, and, likewise, the time and place of reincarnation.

Fig. 306: *Erimihala* (12° *Capricorn*) - controls the higher astral magic and can therefore reveal to the mature magician many secrets of the invisible world. For instance, he informs him of the effects of elements on the astral plane; how the abandoned astral body whose spirit has already been reincarnated in our world is slowly dissolved by the astral elements. He can enrich the magician's knowledge with many other facts regarding the workings and doings of the elements in the astral world.

Fig. 307: *Trisacha* (13° *Capricorn*) - has many methods at his disposal to bring about a quick development of television and

teaches the magician how to overcome time and space in a simple manner. Trisacha is the initiator of all optical implements and allows one to see, in the Akasha, new inventions that are to take place in the distant future. Thus it will, for instance, eventually be possible to transmit and receive with only a small apparatus. This apparatus need only be directed to any spot on our earth and one will be able to see everything taking place at that place. The people to be watched will not need a transmitter or receiver and, what is even more astonishing, they will not know that they are being watched. Television today is only at the beginning of its development. Before this head allows such or similar inventions to become known to the public, mankind must go through further spiritual and psychic development. At the moment such inventions would only be misused by man. What a magician is already able to see by tele-vision i. e. the seeing regardless of time and space due to his fully developed clairvoyant eyes, will eventually also be possible for the average human being in a purely physical way, due to appropriate inventions made by them. The future will bring the proof of these statements.

Fig. 308: *Afimo* (14° Capricorn) - is an original inspirer in respect of physics and chemistry, and the people who have to do with the invention and production of gases of all kinds are under the special protection of this head. Afimo initiates the magician into the secrets of evaporation in nature, into the absorbing of liquids, and the return of water in the form of rain and snow. All the physical procedures in our physical world having to do with evaporation of any kind are controlled by this head. Furthermore, the magician learns from him how to produce rain and fog in nature and how to stop them and make them disappear. He is also taught how to turn liquids and solid forms into gas. Afimo makes it possible for the magician to behold inventions which will not be allowed to be made known to the public until the most distant future.

Fig. 309: *Garses* (15° Capricorn) - Similar to Pormatho, the eight head of this zodiacal sign, controlling the earth rays and the relevant measuring instruments, Garses, too, is capable of teaching the magician the magical practice of locating earth rays;

especially their magical detection by the help of divining rods, pendulums and other aids without the use of complicated measuring instruments. The magician is given exact information by this intelligence on new and so far unknown methods of detection.

Fig. 310: *Masadu* (16° *Capricorn*) - inspires mankind to be economical, and teaches man to put aside reserves for hard times and for winter. He endows the magician with the faculty of finding out in advance the times of bad harvests, of famines etc., and offers protection by his subordinates, so that the magician will never suffer from any emergency.

Fig. 311: *Arabim* (17° *Capricorn*) - is capable of informing the magician of occult botany and all its related fields. This head teaches the magician to understand botany from the hermetic point of view and to make practical use of it in magic and medicine.

Fig. 312: *Amia* (18° *Capricorn*) - controls all crystallisations on and under the surface of the earth. All kinds of gnomes and their subordinates are ruled by this head of the zone girdling the earth. *Amia* allows the magician to penetrate further into the facts and effects of crystallisation and shows him where crystals, rock-crystals, and various kinds of salt, precious stones and semi-precious stones are to be found. If the magician is mature enough and has reached a certain degree in his magical development, he is taught, besides other things, by this intelligence how to turn crystalline compounds into semi-precious and precious stones in the alchemical manner.

Fig. 313: *Kamual* (19° *Capricorn*) - controls all ores and coal mines of this world. He is the initiator of all people having to do with the mining of ores and coal. Therefore all miners, mining engineers and mining experts are under his protection. If the magician is interested in this field, this head will assist him abundantly by giving him a wealth of most valuable information.

Fig. 314: *Parachmo* (20° *Capricorn*) - makes man acquainted with all kinds of herbs of our earth and is the special protector of those who gather herbs. The magician is taught by this head how to make out of herbs in the alchemical-spagiric manner medicines for various types of diseases, including so-called incurable ones.

From Parachmo the magician learns about alchemical-spagiric essences and quintessences, the production of which is only known up to this date to a few initiates. The magician may learn more from Parachmo than he thinks or believes possible.

Fig. 315: *Cochaly* (21° *Capricorn*) - sportsmen of all types, especially hunters and mountaineers, are under the protection of this intelligence. To seek contact with Colachy will bring plentiful results to the magician interested in sports. He will, for instance, learn how to make his body extremely adaptable in sports, so that his performances will become outstanding.

Fig. 316: *Ybario* (22° *Capricorn*) - is regarded a special custodian of Divine Justice, for he controls the doings of negative powers in the whole zone girdling the earth as well as on our planet in all three planes, i. e. in the mental, astral and physical world. This head sees to it that the negative powers never get the upper hand and that no chaos is created in these spheres, which, if it so happened, would have to be again equalized by the positive powers. Ybario's basic qualities are harmony and justice.

Fig. 317: *Lotifar* (23° *Capricorn*) - This head has to carry out a difficult task in the zone girdling the earth. It is his job to prevent people from committing suicide by warning them through their inner voice and by diverting them, if possible, from their plans. By the help of his subordinates he inspires people who are in hopeless misery, distress or disappointment, with the fact that life is something holy and cannot be replaced by anything. Lotifar has saved millions of people from suicide by way of intuition, by having inspired them with a good idea, or by having created a situation which drove away their suicidal thoughts at the last moment. People who could not be diverted from their plans and who layed hands on oneself are watched by Lotifar and his subordinates so that they do not re-gain their complete consciousness in the astral world before their normal life-time on this earth has elapsed. When the suicide awakes from his state of twilight sleep, another head who is responsible for the reincarnation of man, starts looking after him. That head then sees to it that the suicide is embodied into circumstances under which he is able to catch up truly what he should have learned on earth by his fate. Every per-

son planning suicide should be reasonable that it really is a great foolishness to wish to make a premature end to one's life, for by this act of will one cannot change one's fate in any way; quite the contrary is the case: one merely prolongs unnecessarily the time of the training and schooling of one's spirit, and at the same time prolongs one's suffering.

Fig. 318: *Kama* (24° *Capricorn*) - is a ruler of the physical atmosphere of our earth. He controls the drifts of air, warmth and cold, and fixes the pre-conditions for vegetation. Cold and warmth, heat dryness, storms, frosts, all fall under this head's great range of competence. The atmosphere, too, has its secrets, and there will hardly be anyone with right ideas about this. Kama is quite prepared to reveal them all to a genuine magician.

Fig. 319: *Segosel* (25° *Capricorn*) - reveals to the magician the secret of the matter of our physical world in its chemical and physical effects. The magician can get information from this head in everything related to our physical world.

Fig. 320: *Sarsiee* (26° *Capricorn*) - is a mysterious head of the zone girdling the earth, and every magician is especially interested in him, for he is the custodian of all magical keys and therefore strictly sees to it that these keys, by which enormous powers and faculties can be released, never get into the hands of immature people. Sarsiee personally sees to it that the true mysteries remain hidden to the non-initiate even if they are published in hundreds of books. This head therefore may justly be regarded as the custodian of magical keys.

Fig. 321: *Kiliosa* (27° *Capricorn*) - is a magical assistant in moments of great distress. The magician who has at any time been in contact with this head is always helped instantly by him in moments of great distress and highest danger to life. Kiliosa entrusts the magician, if he is mature enough in this respect, with quabbalistic words of power which may only be applied in moments of utmost danger to life, but which save the magician's life at once. So, for instance, a murderer will die as soon as a certain powerful word is uttered, or the magician will become invisible or escape in some other lucky way by another word. Many other difficult situations can be changed by such words of power.

Sometimes the effects are realized within tenths of seconds. No magician practising magical evocation will therefore fail to get also into contact with this head of the zone girdling the earth in order to be informed of words of power to help him in moments of great danger.

Fig. 322: *Rosora* (28° *Capricorn*) - is a master of acoustics in our physical world. Mankind owes its hitherto existing progress in acoustic communication over far distances to this head's inspirations, starting from the "tomtom" of primitive peoples up to modern telephone and radio communications and all other inventions in this field. From the magic point of view, the magician may be shown by this intelligence the way in which everything to which the magician directs his attention can be heard over greatest distances i. e. by clairaudience; furthermore how acoustic vibration can be materialized over great distance, i. e. how spoken words, sentences, etc., can be intensified acoustically and thus heard over the greatest distances. If the magician reaches a certain degree of perfection in this, he can so materialize this phenomenon that even magically untrained people are able to hear the spoken words with their physical ears. The magician will also be given exact information on many other phenomena referring to acoustic transposition over distances.

Fig. 323: *Ekorim* (29° *Capricorn*) - has been teaching mankind from its prime origin how to create the most manifold shapes from earth, gypsum, clay. In accordance with its development Ekorim has inspired mankind to make pots, vessels, statues, and the like, from clay. Later he taught man to make bricks from clay, which up to this day have been an important constituent in architecture. The magician may not only be informed of everything in connection with the working up of clay, he may also be told about the healing power of clay in natural medicine and may learn which other natural means are to be added to the clay in order to bring about certain curative effects. Hitherto unknown curing methods in this line, which will be revealed to man in the future, will be shown to the magician by Ekorim.

Fig. 324: *Ramgisa* (30° *Capricorn*) - The directing and controlling of the fish trade is the prevalent task of this head. It is Ramgisa

who has taught mankind to tin water animals in various ways, and the magician can get a wealth of information on this subject from the above named head.

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The next thirty heads of the zone girdling the earth fall under the competence of the *zodiacal sign of Aquarius*, and their seals have to be drawn in violet colour.

Fig. 325: *Frasis* (1° *Aquarius*) - This head has taught mankind how to sharpen things. First man learned to sharpen his knives, axes, swords and all other weapons, then, as the time went on, he also learned how to cut stones and gems. The instrument necessary for the sharpening and cutting, the whetstone, has reached its modern perfection due to inspiration by this head. Frasis is the guardian of all people having to do with the art of cutting, sharpening and grinding.

Fig. 326: *Pother* (2° *Aquarius*) - is a master of the art of war. This, of course, does not mean that he deludes mankind to start wars, quite the contrary: this head secures peace and teaches, by inspiration, how those attacked by an enemy can direct wars successfully. Pother is also the initiator into all means of protection against an enemy. He may rightly be regarded as a strategist in the art of war.

Fig. 327: *Badet* (3° *Aquarius*) - To inspire man with the creative power of imagination is the object of this head of the zone girdling the earth. The magician with too little imagination should address this intelligence, from whom he will get assistance in this respect. The methods Badet will entrust the magician with will give the latter a marvelous faculty of imagination and, apart from this, he will learn how to think in a creative manner and how to transpose certain thoughts into the Akasha in order to realize the results he wants to see.

Fig. 328: *Naga* (4° *Aquarius*) - Being an inspirer of poetry, this head will help the magician to acquire a good sense of judgement and the talent of composing. Since Naga prefers spiritual and psychic motives in poetry, the magician may be enabled, by

following Naga's instructions, to express all spiritual problems in verse and poetry in an easy manner.

Fig. 329: *Asturel* (5° *Aquarius*) - represents Divine Mercy and, by his pleasant oscillation, makes everybody bear his lot more easily. He likes to help in all cases where assistance is possible without disturbing legality. The magician, too, may refer to this head for help for other people. Apart from this, *Asturel* makes the magician realize the borders of legality and mercy from the universal point of view.

Fig. 330: *Liriell* (6° *Aquarius*) - is an original initiator into cosmic philosophy and teaches the magician the most various philosophies from the prime origin up to the present day. Being enabled by *Liriell* to look into the distant future, the magician learns about the philosophies of the days to come. The magician can, by the help of this intelligence, accumulate an intellectual knowledge of philosophies of an unimaginable depth.

Fig. 331: *Siges* (7° *Aquarius*) - This head informs the magician of the various procedures for mummification which will stop the dissolving influence on the astral and the physical body. If the magician applies these procedures, he will stop getting old and will so evade the influence of his fate; for he is able to prolong his life for the period he wants to have it prolonged. Also, the magician who has mummified himself astrally and physically can never be taken ill. Following the instructions of this head, the magician will be able to experiment in many other matters. He can, for instance, make himself invulnerable against fire, water, poison, or he can live without food for many years, or remain young, energetic and resistant as long as he wants. Divine Providence alone may decide on the life and death of such a magician.

Fig. 332: *Metosee* (8° *Aquarius*) - Manual skill comes under the domain of this head. He is responsible for skill in profession as well as in art. He influences all the manual work done by women, for instance, embroidering, knitting, crocheting, sewing, spinning, and all other work that needs a certain manual skill. The magician is given methods by this intelligence how to raise such talents which require precise manual skill.

Fig. 333: *Abusis* (9° *Aquarius*) - This head assists all those peo-

ple who seek the truth. Depending on their individual development, he causes the seekers to come into the environment of people initiated into spiritual knowledge. He even makes it possible for them to get into touch with a genuine Guru - spiritual teacher - who then initiates them into the truths they longed to learn about.

Fig. 334: *Panfodra* (10° *Aquarius*) - can reveal to the magician the most secret methods for individual spiritual development. This head decides which secret method for the spiritual development is to be unveiled and made public to each individual seeker. Like many other heads, Panfodra, too, is an excellent initiator into true magic and is a custodian of the keys to the magic-quabbalistic secrets.

Fig. 335: *Hagus* (11° *Aquarius*) - Besides many methods in magic which the magician may learn about from this head, he is also given exact information on mental, astral and physical radiation. Hagus teaches the magician how to tell from the radiation emitted from a human being the degree of maturity of his mental and astral body. This head of the zone girdling the earth has in his hands special methods for the multifarious practical magical exploitation of these radiations, and he is quite prepared to tell the qualified magician about them.

Fig. 336: *Hatuny* (12° *Aquarius*) - During his wanderings through the zone girdling the earth or practising evocation the magician certainly will not fail to get into contact with this head, this excellent initiator into quabbalistic magic, for by him he will be told how to apply quabbalistic magic in all three planes; the mental, astral and physical plane. Hatuny has at his disposal secret practices in quabbalistic magic which so far he has revealed only to a few initiates.

Fig. 337: *Gagolchon* (13° *Aquarius*) - is an inspirer of all explorers of nature on our earth. According to the development and maturity of mankind, he unveils successively the secrets of nature. The magician dealing with natural science will certainly want to get into contact with this head, who, by apt means, will awake in the magician extraordinary genius in this respect.

Fig. 338: *Baja* (14° *Aquarius*) - This head inspires writers

writing on mysticism, occultism and spiritual science of any kind, gives them wonderful inspirations to bring to paper mysterious facts in poetry or beautiful verse. Also playwrights of mystical pieces will be assisted in their work by this intelligence. The magician who is also a writer will get many inspirations for his work from this head.

Fig. 339: *Ugirpon* (15° *Aquarius*) - This head, who also is an excellent initiator into astrophysics, can inform the magician about astronomy and its influence on the mental, astral and physical planes. Ugirpon likes to tell a mature magician about the inhabitants of other planets, about their spiritual development and maturity, about their technical achievements, in short, about everything which the magician considers worth knowing.

Fig. 340: *Capipa* (16° *Aquarius*) - is known as the custodian of wealth, riches and reputation. He and his servants are the custodians of all treasures situated under the earth, precious stones as well as the treasures hidden away by human hands. If the magician wants to become rich quickly, without the riches becoming a hindrance to his spiritual development - which fact can best be found out by the head himself who in this case would tell the magician about it - he can be sure that Capipa will see that he acquires the desired riches.

Fig. 341: *Koreh* (17° *Aquarius*) - Like many other heads, Koreh, too, is an excellent initiator into quabbalistic mysticism. Concerning the spiritualisation of divine virtues in the mental, astral and physical world, he will make the magician acquainted with special methods, so that by following these methods the latter will be able to make use of all his acquired magical-quabbalistic faculties when helping other people.

Fig. 342: *Somi* (18° *Aquarius*) - The magician can be initiated into many magical-alchemical secrets, especially regarding the preparation of fluid condensers for different magical practices. If Somi considers the magician mature enough he - being an expert in the most secret sexual magic, the magic of love, - will also teach the magician how to charge these condensers efficiently. In this respect the magician can be initiated into high mysteries by

Somi, which so far, no doubt, have been completely unknown to him.

Fig. 343: *Erytar* (19° *Aquarius*) - Is an excellent expert on and initiator into alchemy and electrophysics who introduces to the magician special procedures. For instance, how by the help of the electromagnetic fluid the electronic oscillation of metals can be changed at will and how, by this procedure, the original elements of the metal are changed. Erytar teaches the magician how to make use of electrophysics in magic, so that various effects are brought about not only in the physical, but also in the astral and in the mental plane.

Fig. 344: *Kosirma* (20° *Aquarius*) - makes the magician acquainted with special curing methods for diseases which up to the present have been regarded as incurable. This head entrusts the magician with many recipes and methods for the preparation of alchemical and spagiric medicines to cure all kinds of severe diseases and he also teaches him how, on top of that, to influence favourably these medicines by the help of the electromagnetic fluid and other ways of charges. The magician can get from this head, information on all secret alchemical curing methods.

Fig. 345: *Jenuri* (21° *Aquarius*) - By this head the magician is informed about all kinds of protective means and protective measures against any negative influence, whether it comes from negative elementals, elementaries, beings of elements, beings of the zone girdling the earth, or from any other negative beings of any other sphere. This head can tell the magician all protective measures for the most different kinds of magic practice, evocation, etc., where negative influences must be feared. Following the instruction given by this intelligence, the magician will also learn to make for his own use protective amulets, protective talismans, magic lightning conductors, etc.

Fig. 346: *Altono* (22° *Aquarius*) Similar to Asturel, the fifth head of this zodiacal sign, Altono, too, decides about justice and injustice. He always sees that the magician is not wronged, no matter whether in court or with his fellow-men. Altono also consoles all rightless people, all persecuted persons, innocent imprisoned men, etc. By force of his vibration he sees that these people get

the blessings of benevolence and, by this, inner peace. He is, at the same time, a helper in difficult situations in a person's life.

Fig. 347: *Chimirgu* (23° *Aquarius*) - initiates the magician who is in contact with him into the mysteries of Creation in respect of all planes and spheres. By this intelligence the magician learns to know thoroughly the Akasha-principle, i.e. the principle of causes, and by this the mysteries of wisdom are unveiled to him.

Fig. 348: *Arisalea* (24° *Aquarius*) - Being a perfect master of magical incarnation, this head awakens within the magician his understanding of the music of the spheres and teaches him how to express by music or song every idea, every thought. Following the methods given to him by Arisaka, the magician can develop an excellent ear for music.

Fig. 349: *Boreb* (25° *Aquarius*) - is known as the judge of the whole zone girdling the earth. His commission is to control strictly, by his subordinates, the oaths taken by human beings on earth, no matter whether they are oaths taken before a court or whether they are oaths of loyalty, love, etc. It is by this head that the magician learns to understand fully what it means to take an oath, especially a magic oath, and what can be achieved by keeping a magic oath. Boreb also tells the magician in which cases an oath may be broken without any karmic consequences for the magician, and the magician will be instructed by him in many other things in this line.

Fig. 350: *Soesma* (26° *Aquarius*) - is an expert in universal ritual magic and likes to reveal to magicians the secrets of all magical-quabbalistic rituals. By the help of this head of the zone girdling the earth the magician acquires the most genuine knowledge of individual rituals, the rituals of a whole society, and, furthermore, of those bound to a demiurge, i. e. a personified god, or to a certain religious system, rituals which express the cosmic analogy, which indicate that they are of universal origin, and so forth. If, for a special reason, the magician needs a suitable ritual, he only has to contact this intelligence.

Fig. 351: *Ebaron* (27° *Aquarius*) - entrusts the magician with special methods which not only refer to mental and astral wandering in the three planes, i. e. the mental, astral and physical world,

but which also facilitate travels to the other spheres. If he wishes, the magician can cause this head or his subordinates to accompany him on his mental and astral travels, in the zone girdling the earth as well as in other spheres, and by doing this he can learn about the laws and mysteries of each individual sphere. This head also informs the magician about the magic handling of these laws.

Fig. 352: *Negani* (28° *Aquarius*) - Like Ebaron, the head just mentioned, Negani, too, can acquaint the magician with the secrets of the magical quabbalah of the spheres and entrust him for his practical work with apt methods concerning the magic of spheres in all three planes. To each magician who succeeds in getting into contact with this intelligence will be revealed unthought of possibilities.

Fig. 353: *Nelion* (29° *Aquarius*) - This head's knowledge of analogy, i. e. the laws of synthetic alchemy, magic and quabbalah is by no means inferior to the two before named heads. This means that the magician is equally well off, if he entrusts himself to this head's guidance. Nelion helps the magician to enrich his knowledge with the help of many a method that so far has been unknown.

Fig. 354: *Sirigilis* (30° *Aquarius*) - is a special initiator into, and at the same time custodian of, high mysteries concerning alchemy. By this head the magician is taught how to impregnate, for special purposes, the seed and blood of man in various ways. To try and succeed in getting into contact with this head, will mean from the hermetic point of view rich gains for any magician.

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A short description of the last thirty heads of the zone girdling the earth, who come under the *zodiacal sign of Pisces* and whose seals are to be drawn in blue colour, follows below.

Fig. 355: *Haja* (1° *Pisces*) - To raise the creative powers in all three planes, special secret methods are applied. This head knows about them and is quite willing to inform the magician of them. If the magician carefully follows the instructions given by this intelligence, he will soon be able to raise the dynamics necessary

for practising quabbalistic magic and to do this without danger. Haja will prove to be an excellent teacher for the magic of powers and the magician, apart from hearing about other facts, will learn from him, for instance, how to condense various types of fluids to bring about phenomenal effects.

Fig. 356: *Schad* (2° *Pisces*) - constantly endeavours to facilitate, as far as possible, what man has to do in this world; thus, for instance, he inspires suitable persons with technical inventions of all kinds which are likely to replace manual work by machines.

Fig. 357: *Kohen* (3° *Pisces*) - also inspires man with new technical inventions with a special predilection for technical inventions in the field of agriculture. If the magician is interested, this head lets him behold, in the Akasha-principle, the progress in agricultural technology, which in the far distant future will facilitate man's work.

Fig. 358: *Echami* (4° *Pisces*) - controls the doings of human beings on earth and is therefore able to explain to the magician the secrets of the Karma-Yoga. To practise true Karma-Yoga means to carry out good deeds for no other reason but for themselves and by no means in order to get any kind of reward for doing so. Echami's teaching will make the magician realize how unselfish deeds are valued from the point of view of the Akasha-principle and are rewarded with various kinds of magical faculties and with delivery from the Karma. Having learned this, every magician will certainly long for situations which give him a chance for doing unselfish deeds. Such situations can be procured for the magician by Echami and his subordinates.

Fig. 359: *Flabison* (5° *Pisces*) - All kinds of arts, entertainments, pleasures and well-being and happiness fall under Flabison's competence. He can help the magician by bringing about situations - if the latter wishes it - which bring good entertainment. If the magician himself is in need of recreation and enjoyment, in order to relax from his magic studies, which always require a state of seriousness, he should refer to this head, for he will prove the best guide in this respect.

Fig. 360: *Alagill* (6° *Pisces*) - With the help of this head the magician will be thoroughly successful in his profession. Alagill

especially likes to help in the case of the arts and craft trades. However, since success alone in one's work is not enough, this intelligence secures for man also financial success. Therefore, the magician should regard this head an assistant in all material matters and he can be sure that he will never be denied his assistance.

Fig. 361: *Atherom* (7° *Pisces*) - brings good luck in all fields of science, success in learning and in any kind of intellectual work. He also helps everybody, either by his direct influence or by the influence of his subordinates, in getting the material he needs for his studies. If the magician wishes it, this intelligence will make him omniscient in any field of science, so that nothing will remain an unrevealed secret to him.

Fig. 362: *Porascho* (8° *Pisces*) - This head has a similar range of competence as the foregoing one, with the only difference that he supports man in acquiring his knowledge at school whereas *Atherom* helps him acquire knowledge by private studies. *Porascho* therefore can make himself useful in cases of school-examinations and courses, should the magician need the assistance of this intelligence for someone who himself is not a magician.

Fig. 363: *Egention* (9° *Pisces*)- Everything referring to or connected with travelling comes under this head's range of power. The magician referring to this intelligence will always be a fortunate traveller and will succeed in everything planned by him and he will be safe of having any kind of accident whilst travelling, regardless whether he travels on the continent, over the water or through the air. When carrying this head's seal with him, the magician can never be met with a traffic accident.

Fig. 364: *Siria* (10° *Pisces*)- Special occult methods revealed to the magician by this head will bring him - depending on his degree of maturity - happiness, wealth, honour, riches and respect without influencing his Karma in a negative way. *Siria* can fulfil the magician any wish in this respect.

Fig. 365: *Vollman* (11° *Pisces*) - This head will initiate the magician into the most subtle mysteries of light. Following this head's instructions, the magician will reach a degree of maturity which will enable him to apply the mysteries of light in respect of magic, quabbalah and alchemy, so that he will be able to achieve

anything in all three planes - the astral, mental and physical. Apart from this, he will be set into a state of happiness which cannot be described.

Fig. 366: *Hagomi* (12° *Pisces*)- reveals to the magician quabalistic methods, regarding mental wandering and the elevation into other spheres that lie outside our planetary system. In these spheres the magician will acquire that kind of knowledge which a person not initiated into magic could never comprehend. Hagomi will teach the magician how to influence our zone girdling the earth mentally, astrally and physically from other spheres in which he has set his mental body.

Fig. 367: *Klorecha* (13° *Pisces*) - This head helps people who are eagerly longing to learn about the truth to acquire true occult knowledge. This he does by making it possible for them either to be directly taught by an initiate or by at least procuring for him books for private study. Klorecha is a great friend of occult philosophy.

Fig. 368: *Baroa* (14° *Pisces*) - Like many other heads of the zone girdling the earth, this one also is a friend and supporter of any kind of arts. He supports everything beautiful and ideal, inspires writers, journalists, editors, poets and other artists in their work and helps them gain success in all their doings. If the magician refers to this head, he can be sure of his help.

Fig. 369: *Gomognu* (15° *Pisces*) - is the original initiator into that kind of language that is expressed by gestures, moving of hands, etc. The blind, too, are indebted to this head for their faculty to read by braille, i. e. for having inspired them in this respect. By his assistance the blind and dumb will be given better means of communication as time goes on and technological conditions improve. The magician can, if he wishes, look into the future and see what is to be.

Fig. 370: *Fermetu* (16° *Pisces*)- This head may justly be called the great creator of peace, since all matters which have to do with peace come under his competence, no matter whether whole nations are involved or whether peace in the family, peace in marriage, is concerned. Fermatu procures for the magician fortunate

love, helps him to make friends and eternalises any kind of sympathy between man and woman.

Fig. 371: *Forsteton* (17° *Pisces*)- Childless, infertile female magicians are given advice by this head on how to become fertile. He shows them means and ways by which they can determine in advance the sex of the baby they expect. If asked to do so, Forsteton will remove from man or woman frigidity and increase their sexual powers. The methods revealed by this head will enable the magician to maintain the sexual and intellectual powers of youth until he is a very old man. A magician whose sexual powers decline, but who, for some reason or other, wants to increase them will not only find an excellent adviser in Forsteton, but also a ready assistant.

Fig. 372: *Lotogi* (18° *Pisces*)- knows the secret methods for the manufacturing of most effective amulets and talismans to serve love, marriage and friendship. This head is quite willing to unveil his secret knowledge to the magician and even to charge the amulets and talismans for the magician. Since the range of competence of this head is very large, many other advantages will result for the magician, should he get into contact with him. For instance, he can learn how to get into contact with beings of the Venus sphere in a simple way; not only with the beings of that sphere, but also with human beings that live there. Once, I was accompanied by this head in the mental body when visiting the planet called Venus and was able to watch the life and doings of the Venusians, who have a light-silvery skin and are much more advanced in their spiritual development than man on earth: they are far more advanced in technology than we are. Due to their technical achievements they are able to leave their planet without effort and visit other planets without hindrance, contrary to man on earth, who has not yet been able to proceed far beyond the stratosphere. In size Venusians are somewhat shorter than we. However, on other planets, for instance on Saturn, there are human beings of the size of giants, so that, taking our measurements, one would have to take a ladder at least 30 feet high in order to get on top of the big toe of a Saturnian. Should a magician want to visit such a planet in order to get into contact

with the human beings living there, he would have to expand his mental body in such a manner that he reaches the size of a Saturnian. The method to be applied for the expansion of the mental body has already been described in "Initiation into Hermetics".

Fig. 373: *Nearah* (19° *Pisces*)- is an excellent inspirer of chemical, especially pharmaceutical, inventions. Depending on his degree of maturity he allows this or that innovation in pharmacy to become known through a suitable person. However, this head has a predilection for dental medicine and dental surgery and, under the seal of secrecy, he allows the magician a glimpse into his range of competence in the Akasha-principle, how far pharmacy science and dentistry will advance in the future. I was, for example, allowed to look into the future to see the changes in respect of pharmacy and dentistry: not only will man then be able to make artificial teeth from resistant materials, but new fantastic inventions will make it possible to grow natural teeth in adults. As soon as mankind has reached a certain degree of maturity, *Nearah* will inspire suitable persons with the secret of making bad teeth fall out by themselves, without the necessity of a painful extraction, due to the application of certain pharmaceutical substances. After this the person concerned will grow new, healthy teeth within a very short time. Man will thus become master over the growth of his teeth. The same will then be the case with man's hair. Hair getting grey or falling out will then be something belonging to the past. Each person will be able to choose the colour for his hair which he likes, without having to apply any hair dye. Though all this might sound like a fairy tale and bring doubts to the sceptical reader, it is the pure truth that will be proved by the future. But a magician who is able to proceed beyond time and space often prefers to keep silence in order not to become the object of scorn from immature persons.

Fig. 374: *Dagio* (20° *Pisces*)- It is the task of this intelligence to see that man develops intellectually. If the magician follows the methods willingly offered him by *Dagio* he will get a fantastic memory, will quickly become an intelligent being, mastering all situations in a verbal argument, and, above that, will prove surprisingly witty in all situations of life.

Fig. 375: *Nephasser* (21° *Pisces*) - Being a great messenger of fortune, this head, like many other intelligences of the zone girdling the earth, procure happiness, riches, material success and satisfaction for the magician. *Nephasser* also has at his disposal great treasures of spiritual knowledge, and the magician will get from him the kind of treasures that he asks for.

Fig. 376: *Armefia* (22° *Pisces*) - A magician will seldom ask this head to help and assist him personally. However, in case he wants to help immature, magically untrained people, this head will certainly not refuse his assistance. *Armefia* can secure the protection of very important people, causes a just sentence if somebody is summoned to court innocently, lets the judge apply the most extreme leniency in case of a person being guilty and protects all those people who are exposed to great dangers.

Fig. 377: *Kaerlesa* (23° *Pisces*)- Being master of the natural science, this head makes the magician understand thoroughly the laws of nature, especially the higher laws in all three kingdoms: the animal, vegetable and mineral kingdom. He allows the magician to penetrate deep into these laws and teaches him their magical application. The magician who is a friend of nature or even an explorer of nature will find that this head can be of great value to him in many respects.

Fig. 378: *Bileka* (24° *Pisces*) - initiates the magician into the various types of meditation and teaches him their correct application for magical quabbalistic purposes. Due to the instructions received from *Bileka* the magician, precisely following them, will develop such faculties which are almost unintelligible and which would strike any other person as incredible. But to be able to get into contact with this head, a certain degree of magical maturity is needed. The first evocation usually results in the appearance of this head's subordinates who tell the magician what preparations are necessary in order to get into good direct contact with *Bileka*. Although well informed about the way one has to approach *Bileka* I am not allowed to reveal this, and any other magician, too, will keep this a secret, for there exist mysteries that are never allowed to be published.

Fig. 379: *Ugolog* (25° *Pisces*) - The methods which this head of

the zone girdling the earth has at his disposal are known to only a few initiates on this earth. The magician who learns about them from Ugolog is offered the possibility of acquiring the faculty which enables him to read any man's Karma in the mental, astral and physical world directly and clearly out of the Akasha-principle. The magician applying this head's methods will learn to read the past, present and future thoughts of any human being, his astral development from its origin to its perfect maturity as well as the physical fate of past or future incarnations. Ugolog's methods turn the magician into a famous prophet, that type of prophet that only occurs once in a while in history. In the olden times these methods were only revealed by the high priests to the most mature neophytes.

Fig. 380: *Tmiti* (26° *Pisces*) - This head is the custodian of secret methods and he only reveals them to mature magicians. These methods enable one to draw down from planets and spheres planetary powers in a magical quabbalistic manner and to use them for special magical operations in the three planes; the mental, astral and physical, in the zone girdling the earth as well as in our material world. The effects brought about by the application of such powers are of such an enormous range that a non-initiate would only think them possible in a dream.

Fig. 381: *Ialones* (27° *Pisces*) - The magician is taught by this head all the mysteries of the microcosm and the macrocosm and he is also shown the way to acquire perfect divine cognition without having to choose the path of holiness and losing his magical individuality. Magicians following the instructions given by this intelligence will then be given by Divine Providence certain missions and tasks which they have to carry out in the zone girdling the earth, or even on our earth, and which make them teachers or assistants of mankind by the force of magic and the quabbalah, without the people concerned realizing the true authority of such great ones.

Fig. 382: *Cigila* (28° *Pisces*) - Since this head is a special initiator into, and a teacher of, magical quabbalistic mysticism, he can make the magician acquainted with secret methods which enable the latter to develop within himself in all three planes - the men-

tal, the astral and the physical - most perfect divine virtues by the help of magic and quabbalah. Having developed within himself these virtues, the magician will then find it easy to acquire all those faculties which are connected to these virtues. The magician following these secret methods becomes more and more mature in fulfilling carefully certain tasks according to the will of Divine Providence. However, Cigila only reveals these secret methods to the magician who has already reached a certain degree of maturity in magic and quabbalah during previous incarnations. A magician developed due to these methods in a god-like creature, a personified deity, equipped with all the virtues, powers and faculties, equal to Divine Providence.

Fig. 383: *Ylemis (29° Pisces)* - reveals to the mature magician the most secret mysteries of the love divine and makes him realize its range of power in the mental, astral and physical plane from the magical quabbalistic point of view. The realization of this divine love must naturally create within the magician a feeling of happiness which brings him up to the highest grades of ecstasy.

Fig. 384: *Boria (30° Pisces)* - From this last head of the zone girdling the earth the magician can get thorough information on the correlative effects of elements and fluids in the whole microcosm and macrocosm, i. e. in all spheres and on all planets of the zone girdling the earth in all three planes - mental, astral and physical, and he can also get exact information on the magical application of these effects. If asked by the magician, this head can also inform him of the chemical compounds and original substances that exist on other planets, as well as of their effects and influence, i. e. of facts that are completely unknown on our earth. Boria also teaches him their useful application not only for magical and quabbalistic purposes, but also in technology and chemistry. Guided by Boria, the magician becomes an omniscient and omnipotent person in respect of the microcosm as well as the macrocosm and he cannot be governed by any other being but the *One Unpersonified Divine Providence*.

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This brings us to the end of the description of the 360 heads of the zone girdling the earth. Every magician will agree that their real existence is no doubt only known to a few, i. e. to the high initiates of this earth. The size of this volume makes it impossible for me to give full details on each individual head; I can only publish a few words referring to the general facts of hermetic science. If everything were mentioned that falls under the competence of each individual head, i. e. the work and duties in the zone girdling the earth with respect to the Akasha-principle, the elements, the cause and effect of legality, the laws of analogy, polarity, electromagnetic fluid, etc., more than a whole book with hundreds of pages would have to be written on just one single head. The description of many a head whose range of competence is very great would fill not just one volume, but a good number of volumes.

However, this brief information on the intelligences will be sufficient to provide the mature magician with the necessary guides, for this is the true purpose of the descriptions. If the magician wants to get into contact with a certain intelligence, he will find a great number of possibilities to do so.

It will surely have attracted attention to the magician that many heads have similar, or even the same ranges of competence. This assumption becomes even more apparent due to the fact that I have dealt with the responsibilities of the heads from the hermetic point of view, as already mentioned. The magician will certainly find this agreeable, for it gives him more possibilities to choose from. Later he might realize that though there is a certain similarity in the ranges of competence, the methods, instructions and operating principles of each head are completely different. This means that the magician can have his wishes turned into reality in various ways and by completely different means and that he is not just dependant on one method or instruction given by just one head. This is also the reason why it is impossible to publish here all the instructions that could be given the magician for the realization of his wishes, irrespective of the fact that many heads insist on their methods remaining secret. Thus though the

zone girdling the earth is something quite new, so far quite unknown to the magician, it is of very great importance. Up to now there has been no writer of astrology or quabbalah, who would have been able to say anything about the existence of the zone girdling the earth. The astrologer who is at the same time a trained magician will be able to enlarge his knowledge by studying the information given in this volume on the existence of the zone girdling the earth. When finding out about certain influences, he will not only be able to employ his knowledge of the zodiac and the planets - which are an astrological commonplace - for his calculations, but he will also be able to take into account the influence of the zone girdling the earth, on the fates of men. From the astrological point of view the zone girdling the earth can be regarded as the ecliptic of our earth divided into 360 degrees. Going by our measure of time each head's influence on each place of our earth lasts four minutes, the first head's influence starting at sunrise and returning next sunrise. If, for instance, the astrologer knows the exact minute of a man's birth, it is easy for him to work out which head's sympathy that man can rely. The talents becoming effective in a man can also be assessed by him when taking into account the influence of the zone girdling the earth. If, in consequence, the astrologer also takes into consideration the stellar constellations when working out the horoscope, he will obtain striking results. And if he does not only look at the horoscope from the mantic point of view, but also adds to it all favourable planetary constellations which can be assessed for a certain degree of the ecliptic, he will be able to throw a deep glance into synthetic astrology and enlarge his knowledge in a manner which otherwise, by the mere application of the usual astrological facts, would never be possible.

Such an astrologer will, for instance, work out the influence of the cosmic elements of the spheres on our physical world in quite a different way and regard it from quite a different point of view than he would have done before. Doing this, he will get much nearer to the actual truth than it was the case up to now. A thick volume could be written on synthetic astrology and its relations to the whole hermetic science including the facts of the

zone girdling the earth, which I intend to do at a later date, providing the impulse comes from Divine Providence.

The astrologically trained magician may therefore find it expedient to work out the exact period of influence of the intelligence or head of the zone girdling the earth whom he wants to evoke for the first time, starting to count from sunrise. This will, facilitate his work. The well trained magician will, of course, not regard it necessary to stick to the assessed time to carry out his evocations.

Along with the positive heads of the zone girdling the earth the opposed intelligences also, which are the representatives of the negative principle in their range of power, become effective. I have deliberately omitted to give any description of the negative heads, their names or seals, in order to hold back the magician from any disadvantageous experiments.

A magician will want to get into contact only with those heads that coincide with his own ideals. For if he wished to explore the whole zone girdling the earth with all its heads and other beings one incarnation would not be enough, even if he were to live a hundred years. Already when looking at it from the theoretical point of view, the magician will be convinced that the heads are able to reveal to him the highest kind of wisdom, provide him with the most comprehensive knowledge, put at his disposal the highest powers, open the gates and pave the way to the greatest magical faculties. Then there is nothing on earth that the magician is not able to achieve, for he has all the keys to wisdom, power and authority. He is then capable of fulfilling any wish.

4. Intelligences of the Moon Sphere

When the magician has become sufficiently acquainted with the zone girdling the earth, so that he has contacts with some of its heads, especially the masters of magic, he may start trying to get into contact with intelligences of the Moon sphere, by mental travelling or by carefully arranged evocations, either in our

physical world or in the zone girdling the earth, or even directly in the Moon sphere. At that point he must have got sufficient information from one of the many heads of the zone girdling the earth, i. e. he must have undergone a certain training in order to be able to control the Moon sphere.

The first journeys to the Moon sphere the magician best carries out in the company of a head of the zone girdling the earth, providing he has, above all, faultless control over his elevation into other spheres. A personal guide, a Guru, can also introduce the magician into the Moon sphere by following him by thoughts during his mental wandering or evocational operations right into the Moon sphere. A well trained magician who has carefully followed my instructions given in the first volume "Initiation into Hermetics" may also betake himself safely into the Moon sphere without a guide and without any special assistance. After a certain time he will get used to the oscillations of the Moon sphere, which are rather different from those of the zone girdling the earth, the physical world and the kingdom of elements. As soon as the magician has overcome the first difficulties, he will feel at home, just as he does in any other sphere.

The moon, being the earth's nearest neighbour and its satellite, is completely dependent on it. During his mental wandering the magician will find it proved that there exists on the moon no living being and that there is no vegetation whatsoever and therefore also no human beings. The moon - similar to the earth - is surrounded by a sphere which initiates call the Moon sphere. This sphere is inhabited by innumerable beings, much like the zone girdling the earth. To give a full account of all the beings of the Moon sphere, would fill innumerable pages and is therefore not possible from the technical point of view. The initiates of the Moon sphere, like the initiates of the zone girdling the earth, have been commissioned by Divine Providence to carry out various tasks; they are equipped with special faculties and powers and are able to bring about certain causes, and with them naturally also certain effects, directly in the Moon sphere as well as on our earth. Operating from the Moon sphere, some intelligences have to carry out certain duties also on other planets and their

spheres. Already certain heads of the zone girdling the earth are able to inform the magician of the magic of the moon. It need not be especially stressed in this connection that the moon by its turn and circulation round our earth ball quickly passes through the various electromagnetic fields of force and oscillations of its own aura and of the aura of our earth, practically directly cutting through them, and, by doing so, influencing the existence and fate of the earth planet.

The sphere magician is able to work out the moon's influence on the four grades of the ecliptic i. e. of the zone girdling the earth, and due to his knowledge of the laws of analogy, also its influence on the zone girdling the earth itself and on our physical world. It is up to the experienced magician to make use of his knowledge of these influences. Sphere-magic, therefore, is nothing fantastic, but a secret knowledge which is only equalled by the knowledge of the quabbalah.

Below, the reader will find a short description of the 28 heads of the Moon sphere that have an outstanding influence on the zone girdling the earth, as well as on our material world, i. e. on all the three planes of human existence. Often these intelligences are regarded as the rulers of the 28 Moon stations known to the quabbalistic astrologer in their good as well as in their bad function. This means that there are actually 28 positive and 28 negative heads of the Moon sphere. The former have the task of creating good causes and effects, the latter of creating the contrary. To prevent the reader from any misuse, only a description of the 28 positive heads of the Moon sphere is given here. If the magician is desirous of getting temporarily into contact with the negative heads, he can do so without having to fear any bad influence on body and soul. Only few initiates are informed about the names and seals of the heads of the Moon sphere. The facts stated here are based on frequent personal intercourse with all kinds of beings and heads of all the spheres, including, of course, those of the Moon sphere.

Fig. 1: *Ebvap* - is the name of the first head of the Moon sphere. It is his commission to control the regularity of the tide. He is an excellent initiator into the electric and magnetic fluids

and their use in moon magic. If the magician carefully follows the explanations of this head and does as he is told, he is able to produce phenomena in the zone girdling the earth as well as in our physical world, on all three planes, the mental, astral and physical that are nothing short of miracles, by means of the magnetic influences of the moon and the electric fluid of the earth. Besides this, Ebvav and his subordinates protect the magician against any unfavourable influences which he might have to encounter during his work with the influences of the moon. The first head of the moon sphere can, furthermore, unveil to the magician a great number of mysteries that until now may have remained hidden to him.

Fig. 2: *Emtircheyud* - is the second head of the Moon sphere. He is responsible for controlling the rhythm in our physical world. This rhythm is produced by suitable intelligences of the zone girdling the earth in the world of causes at the will of this head. He teaches the magician the laws of bio-rhythm and periodicity of our earth and their use for mantic and magical purposes. The magician learns that the nine months of a woman's pregnancy have a special relation to the quabbalistic number nine, the number of the moon. Furthermore, the magician will get from this head exact details of the analogy of a woman's menstruation to the moon, of periodicity, of polarity and of many other relevant things.

Fig. 3: *Ezhesekis* - This head, the third of the Moon sphere, shows the magician how, by the correlative influences of the moon sphere, he can procure for himself, in the Akasha-principle, happiness and everything good. Since this head's influence usually works on the physical world, he and his subordinates will help the magician to good luck and success in all earthly matters.

Fig. 4: *Emvatibe* - the fourth head of the Moon sphere, protects the magician against all underhand tricks and acts of revenge by hostile men. He or his subordinates, which he likes to put at the magician's disposal as familiar spirits will reveal to the magician any secret plans of his enemies, any intended acts of revenge or malice, prior to their being carried out and will advise the magician on how to protect himself against malicious people. Em-

vatibe's serving spirits are able to defeat any acts of revenge planned by hostile men at the very moment of their origin. This head of the moon sphere reveals to the magician with a certain degree of maturity words and formulae for banning which enable the magician to paralyze or even kill a person, or whole groups of persons, at the moment of their utterance. The magician can bring about such effects over the greatest distances. The person concerned will die at once from a heart attack. Of course, also temporary or life-long paralysis can be effected by such words or formulae. They will, however, only be revealed to magician who would never think of misusing them.

Fig. 5: *Amzhere* - is the fifth head of the Moon sphere, who apart from other things, can procure for the magician the favour, of and protection by, very important personalities. By using simple quabbalistic methods, revealed to the magician by Amzhere, the former can make the heart of the hardest man melt, can make his greatest enemy his friend at once and is able to raise sympathy and love in any human being he is interested in. The magician is capable of making pliant any person he wishes.

Fig. 6: *Enchede* - the sixth head of the Moon sphere, is able to create love in untrained people, in a man for a certain woman and, vice versa, in a woman for a certain man. To the trained magician, however, will be explained by Enchede the mysteries of sexual magic in its relation to moon magic. Apart from that, the latter will teach the magician the charging of all kinds of talismans and amulets provided with fluid condensers, with influences of the moon, by force of sexual magic. This may be done for diverse purposes specifically for creating love, sympathy, power of attraction, popularity, etc.

Fig. 7: *Emrudue* - If a person not initiated into magic wears the seal of the seventh head of the Moon sphere, manufactured during the astrological period of the seventh moon station and engraved on a silver plate, he or she will have good luck and success, and, above all, have any earthly desire fulfilled. The trained magician, having got into contact with this head, will be taught how to realize all his wishes by force of moon magic, no matter whether they concern the mental, astral or physical world.

Emrudue brings the magician good luck and success and likes to put his subordinates as familiar spirits at the latter's disposal.

Fig. 8: *Eneye* - the eighth head of the Moon sphere is a connoisseur of all diplomatic and political events. He can be of great use to the magician by helping him to make a political career and to be successful in all diplomatic affairs. Since this head, above all, is a lover of peace, he assists, in the time of war, such people who follow the high ideals of peace, truth and justice. The magician being active in this line is able to win any fight, any war, no matter how it is to be carried out.

Fig. 9: *Emzhebyp* - the ninth head of the Moon sphere, is the special guardian angel of sick people whose ailment is due to unfavourable influences of the moon or to the doings of negative spirits of the moon sphere. This is usually the case with epileptic fits, menstruation difficulties, states of obsession, hysteria, St. Vitus's Dance, lunacy, etc. This head reveals to the magician how to cure such diseases by force of moon magic.

Fig. 10: *Emnymar* - is the name of the tenth head of the Moon sphere. He is responsible for controlling the pregnancy period and birth of man. Together with the relevant head of the zone girdling the earth he lets man see the light of day. Therefore all gynaecologists, midwives and their assistants are under his influence. Emnymar teaches the magician how to effect a painless delivery in those cases where he considers it necessary and informs the magician in advance whether the baby in the mother's womb is going to be a boy or a girl. He can also come to know from this head the exact time at which sexual intercourse should take place in order to procreate a baby of that sex which its parents have in mind. Emnymar is the protector of all mesmerists and the people that deal with mesmerism. He shows the magician diverse methods for the treatment of diseases by the magnetic fluid. He knows means for completely curing venereal diseases.

Fig. 11: *Ebvep* - The eleventh head of the Moon sphere makes it possible for the magician to gain, by magical methods, the respect of people, no matter of what rank they may be. Besides that, he teaches the magician to bring about phenomena which would make a non-initiate tremble with dread and horror.

Although it is not easy to get into direct contact with this head, the magician who has reached a good degree of magical development will succeed in it, if necessary, under the guidance of a head of the zone girdling the earth, or of his own Guru. The magician will then be able to convince himself that this head is an excellent initiator into phenomenal moon magic.

Fig. 12: *Emkebpe* - is the name of the twelfth head of the Moon sphere, who is a great lover of peace and happiness in marriage and wherever good luck, love and sympathy are involved. He makes the magician aware of the transmuting power of real love. Emkebpe reveals to the magician the relevant methods for the production of love-amulets which can be charged by moon magic.

Fig. 13: *Emcheba* - the thirteenth head of the Moon sphere, is an excellent initiator into mummial magic as far it is connected with the influences of the moon. The magician, therefore, is taught by this head the relations between mummial magic and moon magic, its successful application as well as how to make use of the magnetic influence of the moon. This head will inform the magician of many magical practices, such as for instance, in what harmless way he can enter into astro-magical pacts by force of mummial magic, without the magician having to renounce himself literally with "body and soul". The astro-magical pacts are then carried through with a mummy, the magician thereby being able to bring about the most diverse effects by the help of a fluid condenser, without ever getting involved into the matter himself, i.e. without leaving any disadvantageous traces for his own person in the world of causes, in the Akasha. Since this head has control over some more secrets in this direction a magician is well advised not to omit him.

Fig. 14: *Ezhobar* - the fourteenth head of the Moon sphere, can be of great value to the magician inasmuch as he can reveal to him the secrets of creating within himself, without difficulties, the most diverse occult and magical faculties by the help of moon magic, which later may possibly be also applied in the other spheres. The magician is, at the same time, taught the polarization of powers; furthermore, how to bring about, in a certain way, the

levitation of himself and of other people, or even of other objects, by force of quabbalistic moon magic, by change of polarity of gravity. The magician also learns how to acquire the faculty of interpreting symbols that he sees in the Moon sphere by force of clairvoyance, Ezhobar teaches the magician to comprehend the laws of the Moon sphere from the magical quabbalistic point of view and how to control them practically. Ezhobar is therefore rightly called a marvelous initiator into quabbalistic moon-magic.

Fig. 15: *Emnepe* - No magician being in contact with intelligences of the Moon sphere will fail to get into contact with this head, the fifteenth in the correct order, for he can be initiated by him into many things that up to now have remained unknown to him. The magician will, for instance, be informed about the influence of divine virtues on beings of the Moon sphere and how the Akasha-principle works directly on the Moon-sphere and from there on the zone girdling the earth. Emnepe will be pleased to tell the magician about methods by which he can acquire the faculty of reading in the Akasha-principle, with his mental body placed into the Moon sphere and how to bring about magical effects there. It is impossible to give all details and advantages which the magician will be offered when getting into contact with this head. Therefore any magician should see that his contact with Emnepe becomes realized.

Fig. 16: *Echotasa* - The magician is taught by the sixteenth head of the Moon sphere how to get control over the negative beings of that sphere, either by way of mental wandering or by way of evocation, and how to make them pay him absolute obedience. At the same time he introduces the magician to diverse magical measures of protection, which not only make him invulnerable against any unfavourable influences, but which also help him to become a magic authority, respected not only by the positive but also by the negative beings. By character this head of the Moon sphere is a very benevolent intelligence, who will be pleased to give the mature magician any kind of assistance and who therefore will also, unveil to him the secrets of moon magic.

Fig. 17: *Emzhom* - One of the peculiarities of moon magic is the so-called magic banning. Under the seal of secrecy the seven-

teenth head of the Moon sphere, Emzhom can give the mature magician exact information on this. He will reveal to the latter diverse quabbalistic and magic formulae, banning formulae, which can be used for a great variety of purposes. For instance, Emzhom knows banning formulae by which any enemy can be destroyed at once, or such formulae by which thieves are checked on their escape, so that they cannot make any further step with the stolen goods in hand, no matter where they are; banning formulae that make any attacker stiff and lifeless at an instant; banning formulae that at once put away any negative influence; banning formulae that render harmless the most furious beast, no matter whether in the air, on land or in the water. This head disposes of many other kinds of banning formulae. Of course, the magician to whom these banning formulae have been revealed will only make use of them in case of greatest danger. Emzhom is an intelligence much respected in the Moon sphere. All moon beings look up to him in awe.

Fig. 18: *Emzhit* - The eighteenth head of the Moon sphere informs the magician of secret methods which enable him to become invisible by the help of moon magic, moon-quabbalah, moon beings and the Akasha-principle. Apart from that, Emzhit informs the magician of the laws of materialization and dematerialization, not only in respect to the astral body, but also in respect of physical matter. This head is rightly regarded as the initiator into magical transmutation.

Fig. 19: *Ezheme* - is the name of the nineteenth head of the Moon sphere. Being an original initiator, this head explains clearly to the magician any influence of the legality and analogy of the moon and the Moon sphere in their relations to the zone girdling the earth and our physical world in all three planes, the mental, astral and physical, and he teaches the magician how to make practical use of his newly gained knowledge in the magical and quabbalistic sense. The magician can gain more knowledge and wisdom from this head than he might think possible.

Fig. 20: *Etsacheye*- The twentieth head of the Moon sphere is an excellent master of initiation, especially as far as that of ecstasy is concerned, which is brought about by magical dances and ap-

appropriate rituals in connection with moon-magic and moon-quabbalah. Only few initiates know that special powers and faculties are released by ecstatic dances and rituals. The magician will be told about this by this head. Furthermore, the magician will learn from Etsacheye how to get under his control all the influences of the Moon sphere and how to win the supremacy over the positive as well as the negative beings of the moon. It stands to reason that by doing so the magician will become an authority on the Moon sphere.

Fig. 21: *Etamrezh* - The twenty-first head of the Moon sphere instructs the magician how, by certain magic and quabbalistic methods, to become strong and resistant against any visible and invisible enemies, against any kind of influence by elements, etc. He becomes magically taboo. No man on earth is able to assail or do harm to a magician who enjoys - and works under - the protection and guidance of this head of the Moon sphere. The magician is safe from any persecution or magical assault. He is capable of enduring the greatest possible heat, of going through the greatest fire, without a single hair of his head being burned. By following special methods revealed to him by this head the magician can make his body as hard as a diamond. He is invulnerable from the magical point of view and master over his life and death.

Fig. 22: *Rivatim* - The magician is taught by the twenty second head of the Moon sphere to consciously absorb the facts of time and space in the Moon sphere. He is then able able to transfer over the greatest distances not only his mental, but also his astral, if necessary, even his physical body. The magician guided by this head of the Moon sphere can confidently walk along the surface of the sea without sinking into the water, can rise into the air and travel through it as he likes, can, in short, bridge any distance with spirit, soul and body. Time and space become unimportant to the magician not only in spirit, but also with regards to his astral and physical body, and matter is in no way a hindrance to him.

Fig. 23: *Liteviche* - The magician who has gained the confidence of the twenty-third head of the Moon sphere will be initiated by him into the remotest secrets of magic and quabbalah

and is allowed to command powerful words by which he is able to calm down instantly the greatest gales at sea, check the most horrifying eruptions of volcanos, to kill whole armies, to win wars, etc. The magician with high ethical standards will, of course, never dare to misuse the words of power that he has been taught, for by doing so he would oppose legality and only do harm to himself. Guided by this head the magician will get such powerful influence, not only on the Moon sphere, but also on the zone girdling the earth and on our physical world, that a non-initiate cannot have the faintest notion of it.

Fig. 24: *Zhevekiyev* - is the name of the twenty-fourth head of the Moon sphere, who is rightly called the alchemist of that sphere. He initiates the magician into the working of the elements on the moon. The magician is taught by Zhevekiyev suitable methods for the alchemical transformation of metals by being able to control the electromagnetic fluids; he, furthermore, reveals to him the secrets of true magical rejuvenation of the physical and the astral body and explains to him the laws of life and death valid in the Moon sphere, thereby also considering the zone girdling the earth and our physical world. By the connection with this head special advantages are offered to the magician.

Fig. 25: *Lavemezhu* - To influence and control the plant kingdom is the task of the twenty-fifth head of the Moon sphere. He reveals to the magician all the mysteries of life, of sprouting and growing, and shows him how to master this kingdom by moon magic. The magician is then able to accelerate, or to stop growth at will. Following the instructions given by this head the magician is able, by the help of moon magic and by applying certain quabbalistic words, to make fertile in a supernatural way a whole field, no matter how large it may be, or, vice versa, to make it infertile and change it into a desert.

Fig. 26: *Empebyn* - It is the special commission of the twenty-sixth head of the Moon sphere to explain to the magician who has got into contact with him the causes and effects of the sun and its light in its mental, astral and physical relation to the moon and the Moon sphere, furthermore, the effects of these influences on the zone girdling the earth as well as on our physical world, its

mineral, vegetable and animal kingdom. Empebyn also informs the magician of the influences that the sun light has on the moon and from there on our human bodies, in the mental, astral and physical respect, and teaches him the practical application of all this knowledge.

Fig. 27: *Emzhabe* - is the name of the twenty-seventh head of the Moon sphere, who informs the magician of all the minerals of earth having an analoges connection with the moon and its sphere. Since Emzhabe is a marvelous initiator into moon magic, the connection with him can be of great advantage to the magi-Clan.

Fig. 28: *Emzher* - is the name of the twenty-eighth and last head of the Moon sphere. The magician is instructed by him how to get under his complete control the element of water in the Moon sphere and in our physical world, using moon magic and quabbalah to achieve this. Not only will he thus get under his power all animals that live in the water, but he will, at the same time, become the master of temperature. The magician operating according to the instructions of this head may be sprinkled with boiling water, but will not get any scalds. Protected by Emzher, a magician can bring about such miraculous things as changing boiling water into ice.

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This brings us to the end of the description of the 28 heads of the Moon sphere. For the purpose of their first evocation their seals have to be drawn in a white or silvery colour. Every magician who has already become master of the zone girdling the earth should not omit to strive for and realize contacts with at least a few heads of the Moon sphere, for it will only turn out to his great advantage, never to his disadvantage.

5. The Genii of the Mercury Zone

The next sphere which the magician is to explore and to control is the Mercury sphere. In order to be able to stand its vibrations

the magician must have learned to control the influences and the vibrations of the sphere previously dealt with, i. e. the Moon sphere. The description of the individual genii of this zone is accompanied by a number of hints which will, no doubt, be of interest to the magician.

Hermes Trismegistos, an Egyptian high priest, was, no doubt, one of the greatest initiates before Christ. In his book of wisdom known under the title of "Thoth" he has left to posterity the highest wisdom that can ever be grasped on our planet. His tabula smaragdina - Hermestablet - serves to prove the macrocosmic and microcosmic laws of analogy. This wisdom is called Hermetic science by people having reached the necessary maturity for their initiation. Originally the Book of Wisdom by this high initiate consisted of 78 plates which later became generally known as the 78 tarot cards. Although these tarot cards were degraded in the course of the time and used in card games, their secret meaning up to this day remains known to a few elect.

The meditating magician will find a certain connection between the 78 tarot cards and the 72 genii of the Mercury zone and he will attribute, out of the six remaining cards, four to the elements and two to polarity. The first tarot card symbolises the spiritual development of man. In my first work, entitled "Initiation into Hermetics", this development is explained in a precisely worked out system. The second tarot card symbolizes the connections with the beings of all spheres. The practical way to bring about such connections is explained in this book. The third tarot card hints at the cosmic language, at quabalah, which will be dealt with in detail in my third work "The Key to the True Quabalah" .

According to the recordings left to posterity, Hermes Trismegistos was a representative of the highest knowledge, a brilliant example of human intelligence and of an enlightened spirit in analogy to the Mercury sphere, for that sphere is assigned to the immortal spirit and is analogous to it.

Though the 72 genii of the Mercury sphere correspond in number to the original number of tarot cards, they are not successively represented by the tarot cards, i. e. by one tarot card for

each individual genius, but are all symbolized in a certain part of the second tarot card, for this card, as already mentioned before, represents the total spheric magic. Behind the numerical connection between the 72 genii and the 78 tarot cards there is hidden a secret quabbalistic key of the Mercury sphere.

Many quabbalistic writers erroneously regard the 72 genii of the Mercury sphere as the Schemhamphorash, i. e. the unspeakable name of God consisting of 72 letters. But the so-called Schemhamphorash, the unspeakable name of God, is expressed by the four syllabic letters **JOD-HE-VAU-HE** the so-called Tetragrammaton, or Adonai.

The genuine initiate and quabbalist, however, is fully aware of the fact that the names supplied with numbers are the numerical key to the methods and instructions, the numerical key to correct application. More details on this subject will be found in "The Key to the True Quabbalah", which deals with quabbalistic mysticism, magic of formulae, i. e. practical theurgy.

The following survey of the cosmic orderliness including the Mercury zone and its spheres is to make the magician acquainted with the structure of our universe from the magic quabbalistic, i. e. from the hermetic point of view.

The Earth : The lowest sphere is our physical world with its three kingdoms, the mineral, the vegetable and the animal kingdom. The physical body of man is in analogous connection with these three kingdoms.

The Moon: In its planetary function the moon influences everything liquid on our earth. The Moon sphere, however, is analogous to the astral body and astral matrix of man. The "zone girdling the earth" influences, on the other hand, the vital energy of man.

Mercury : As a planet, Mercury influences the gaseous state of our earth. The mental body of man is subject to its sphere.

Venus : As a planet it influences fertility on our earth, as far as the vegetable and animal kingdoms are concerned. The Venus sphere is connected with man's sympathy, love and fertilization.

The Sun : This planet influences the physical life on our earth

in all three kingdoms. The Sun sphere maintains the life of the mental, astral and physical body by the individual matrices.

Mars: It influences all powers in the three kingdoms. As a planet, it is mainly responsible for the urge for self-preservation in the animal kingdom as well as in respect of man. The Mars sphere raises within man the impulse and desire to live. It influences man's character, qualities, total powers and faculties.

Jupiter: As a planet, it causes harmony and legality. The Jupiter sphere, on the other hand, controls the evolution of fate and justice within man, leading him on his way to perfection, and assisting him in his efforts to reach the Highest.

Saturn: In its planetary function it influences the fates in all three kingdoms, the mineral, vegetable and animal kingdom, of our earth. In its subtlest form it is known amongst us as ether. The Saturn sphere, on the other hand, controls the fate of man, also called Karma. Man owes to the greatest influences of this sphere his faculty for intuition by which, depending on the grade of maturity of each individual, Divine Providence reveals itself. In the non-initiate it manifests itself as conscience.

Uranus: This planet is responsible for any kind of magical development on our earth. Its sphere reveals to man all the phenomena of magic.

Neptune: In the hierarchy of the cosmos this planet keeps the earth in its equilibrium. To the influence of this planet's sphere man owes his knowledge of the way to perfection as well as his knowledge of the cosmic language, of the so-called Quabbalah.

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Beyond these spheres there is nothing else but the Divine Light, the inconceivable and indiscribable, called Divine Providence by us. There is nothing higher than that in our cosmic hierarchy.

In quabbalah, the cosmic hierarchy with all its influences is called the Quabbalistic Tree of Life. Further details of this are to be found in the author's third book "The Key to the True Quabbalah" which is a description of the practical use of the quabbalah.

With reference to the Mercury zone it is pointed out once again

that its sphere is analogous to man's mental sphere and that the genii of the Mercury sphere therefore greatly influence the spirit, i. e. the mental body of every human being. If, however, a genius of the Mercury sphere intended to affect, for instance, the astral sphere of a human being, he would, according to the laws of analogy, have to operate via the Moon sphere and the zone girdling the earth in order to make his influence work. A magician would have to do the same. The 72 genii of the Mercury zone are mentioned in a number of quabbalistic books, but they are described as independent genii irrespective of their belonging to a special sphere. None of the authors of these books knew about the true functions of the 72 genii of the Mercury zone, nor did anyone of them ever contact them personally. The names of the genii are correct, but the seals drawn and published in those books are so deficient that it appears doubtful whether they were ever based on true originals.

Never satisfied with mere presumptions and always intending to save other people's time for further explorations, I have personally got into touch with all the 72 genii of the Mercury sphere and bring here their true seals and give a short description of their range of competence. The letters which accompany some seals represent secret keys, as the magician, after having got into contact with the relevant genius, will realize and learn. The seals of these genii are usually drawn in a yellow colour on occasion of their first evocation. One has, however, to take care that the signs are reproduced in the same colours as in the pictured part of this book. It does sometimes happen that a genius wants to have his seal drawn in a different colour. The magician must by all means see that he follows such a demand.

Fig. 1: *Vehuiah* - is the name of the first genius of the Mercury sphere. The magician will learn from this genius how to strengthen his will-power and how to make his belief as firm as a rock in order to be able, due to these faculties, to increase his power of conviction in such a way that he can directly bring about true miracles. The magician will be told by this genius the secrecy of quickly achieving special kinds of magical faculties.

Fig. 2: *Jeliel* - the second genius of the Mercury sphere, in-

itiates the magician into the mysteries of love and sympathy. Since this genius also knows about all the secret mysteries of sexual magic, he is prepared to reveal these to the mature magician. The magician who is in touch with this genius will also be taught how to change hostility into friendship, how to raise love in man and woman by force of magic, how to make this love increase and, should it be necessary, decay; how to become a master of love; how to make thieves return their stolen goods; how to ban, in various ways, murderers and other criminals; how to cause or calm down an earthquake; how, by special methods, to understand and be able to speak any language on earth; how to gain respect, power and riches and, vice versa, how to make unworthy people lose their reputation and riches. The contact with this genius will bring the magician many advantages.

Fig. 3: *Sitael* - the third genius, is an excellent expert in hypnosis, suggestion and telepathy. By him the magician will be taught the faculty of becoming perfect master of man and animal by way of deception, dazzling, etc. Apart from this, he will be instructed in the art of reading easily the past, present and future in the Akasha-principle.

Fig. 4: *Elemiah* - The fourth genius instructs the magician not only how to become the master of his own fate, but also how to control the fates of other people and of animals. Furthermore, the magician learns how to charge magic words by quabbalistic methods and to transfer them into the Akasha-principle in order to bring about the desired effect in the mental, astral or physical world, and how, by diverse methods of passive intercourse to get into touch with the dead.

Fig. 5: *Mahasiah* - The fifth genius teaches the magician to get complete control over the elements by special quabbalistic methods and to produce, without difficulty, all possible kinds of phenomena, to treat successfully by magic and quabbalah incurable diseases; to understand the laws of analogy of the microcosm and the macrocosm and, by doing so, to penetrate deeply into wisdom.

Fig. 6: *Lelahel* - is the sixth genius of the Mercury sphere. As an initiator into sexual mysteries he shows the magician how to ef-

fect magical charges with the help of sexual magic. This genius is especially fond of talismans and amulets charged by love magic and he will make the magician acquainted with all aids serving this purpose. He can give the magician exact information on all fields of science known on earth. Apart from that, he can teach him how to make, by a special process, diverse lucky charms and talismans of protection. This genius is a friend of all artists, and, if magician is an artist himself, he will be especially inspired by this gemus.

Fig. 7: *Achaiah* - The seventh genius instructs the magician in the following: how to make a rapid career in magic by applying apt methods, how to make enemies into friends, how to make friends, how to raise love and how to read in the Akasha-principle the fate of individual persons as well as the fate of whole nations.

Fig. 8: *Kahetel* - is the name of the eighth genius of the Mercury sphere. This genius teaches the magician to control the electromagnetic fluid by the magic of elements, enabling him to cause the most diverse phenomena in nature. The magician is also taught by this genius how to influence, positively or negatively, the growth of plants by the help of electromagnetic fluids. Having learned from this genius certain powerful words, the magician will be able to cause rain, snow, thunderstorm, hailstorm, etc., and make them cease again.

Fig. 9: *Aziel* - The ninth genius teaches the magician Divine Justice and Divine Mercy and shows him how far these two divine virtues will go in all planes and spheres. Guided by this genius, the magician will learn to appease enemies, to awaken love and to make peace. The magician will then also know how to protect himself by force of magic against his greatest enemies and their assaults; he will have learnt how to become famous and rich. But *Aziel* also informs the magician on everything that exists under the surface of the earth, on hidden treasures, metals and subterranean waters alike.

Fig. 10: *Aladiah* - is the tenth genius. He teaches the magician the occult anatomy of man, its harmonies and disharmonies and shows him how to protect himself against inharmonious in-

fluences in the quabbalistic manner and how to find the causes of diseases and to treat them successfully. Aladiah is an excellent initiator into chemistry and alchemy, into magic and quabbalah. He instructs the magician in the use of powers and plants for various magical practices.

Fig. 11: *Lauviah*- the eleventh genius, makes a mature magician acquainted with banning formulae by which he can influence fierce thunderstorms, and fight and ban enemies. Being an initiator Lauviah can instruct the magician in military science, can teach him how to become a magical authority and how to become a famous and honoured man. This genius will, furthermore, help the magician to solve, with surprising easiness, the most difficult problems.

Fig. 12: *Hahaiah* - the twelfth genius, is an initiator into the laws of analogy and teaches the language of symbols, i. e how to interpret correctly all symbols, even the most complicated ones, and, vice versa, how to express any idea by symbols. He makes the magician solve the most difficult problems in hermetic science, reveals to him deep truths and secret mysteries which up to the present have only been comprehended by a few magicians. This genius is also an excellent initiator into magic and quabbalah. On account of his powers he is able to make the most embittered enemies into friends, to make the love between friends grow, and many other things.

Fig. 13: *Jezelel* - The thirteenth genius helps all writers and artists by inspiring them and making them thoroughly successful. He shows the magician means and ways to become an excellent orator. He assists politicians by awakening and increasing within them their oratorical gift. Special methods which this genius has at his disposal lead to a clear intellect and good memory, to the acquisition of an excellent gift of perception and a ready wit in every respect. By jezelel's help the magician can procure for himself the favour of very important persons, secure for himself success in love matters, learn about the secret plans of his enemies, and many other things.

Fig. 14: *Mebahel*- the fourteenth genius, helps to win wars, to realize plans for peace, he inspires politicians and helps them to

carry out their plans. Being a special friend of justice, this genius is a protector against injustice and helps to settle legal affairs righteously. He helps to get prisoners who have been innocently imprisoned out of prison. This genius will teach the magician the art of reading other persons' thoughts and, apart from that, how he can detect and control his persecutors and enemies.

Fig. 15: *Hanel* - The fifteenth genius of the Mercury sphere is an excellent initiator into occult philosophy, into magic and quabbalah. In the Mercury sphere itself, he is also an initiator into evocation. He supplies the magician with means by the help of which he can protect himself against the negative beings of that sphere. Haniel teaches the magician to make use, inductively and deductively, of the influence of the Mercury zone on all three planes of our existence. Being a great lover of peace, this genius can bring about the circumstances, if necessary, that will lead to peace. If the magician needs the protection of very important persons, this genius will also be able to give him his assistance.

Fig. 16: *Hakamiah* - is the name of the sixteenth genius of the Mercury sphere, who, by applying occult means, will help the magician to honour, renown, glory and riches. If the magician wishes it, Hakamiah can also make women love him and entrust him with the secret of treating successfully infertility of women, and he will also inform the magician of amulets that suit this purpose.

Fig. 17: *Lanoiah* - The magician is taught by the seventeenth genius how to look - mentally, astrally and physically - into the past, present and future in the Akasha-principle, especially in respect of technological inventions. Diverse new inventions in technology, chemistry and electricity are due to the inspirations of this genius. His intuition is the cause of the great success of musicians and composers, in respect of their art as well as in respect of the audience. Lanoiah is known as an excellent initiator into the magic of music. The magician will also find in him a teacher of cosmic metaphysics.

Fig. 18: *Kaliel* - The eighteenth genius is an excellent initiator into high magic and quabbalah, and the magician who gets into contact with him can achieve many things with his assistance. He

may, for instance, be told about magic formulae, powerful words, which, in case of emergency, need only be uttered by the magician and immediate help from the Mercury beings will be the result. In magic, such formulae are called magic-quabbalistic distress call and a magician will make use of them only in case of great distress, for he can, by using such a distress call, instantly kill his enemies. Kaliel informs the magician about the various kinds of magic formulae and their use: for instance, how to become invisible, mentally, astrally, and, if necessary, also physically, by saying suitable magic formulae; furthermore, how to dematerialize oneself mentally, astrally and physically, in order to become visible again at the furthest possible distance. Kaliel teaches the magician the art of overbridging time and space and of becoming a perfect master in the Akasha. If desired by the magician, Kaliel will reveal to him all herbs and precious stones necessary for magical science and teach him how to use these herbs and precious stones in alchemy as fluid condensers and how to charge the precious stones magically. The magician will find in this genius a friend, adviser and assistant in many respects.

Fig. 19: *Leuwiah* - The nineteenth genius teaches the magician how to achieve a high intelligence, excellent memory and marvellous judgement. Should the magician ever take a wrong step in his actions this genius will help him to compensate for it. Apart from this, the magician will be taught how to raise or increase love with men and women, friends and enemies by magic-quabbalistic methods.

Fig. 20: *Pahaliah* - The twentieth genius informs the magician of the legality of the micro- and macrocosm, initiates him into the evolution of man and explains to him the true sense of askesis and magical equilibrium, and, furthermore, also the synthesis of all religious systems of our earth from the hermetic point of view, so that the magician is able to separate the chaff from the wheat. Apart from this, Pahaliah makes the magician realize the diverse effects of the Divine Virtues on all three planes.

Fig. 21: *Nelekael*- is the name of the twenty-first genius of the Mercury sphere. He is an excellent initiator into the whole hermetic science. He helps occult writers by inspiration and by

giving them a great power of imagination. He provides the person looking for genuine truth with the appropriate means for his studies and lets him get into contact with a genuine teacher of magic, a Guru. His methods, instructions and formulae protect the magician against the negative influences of any sphere. He gives exact information on the magic powers of herbs and precious stones that are of special importance in magic and quabbalah and alchemy, as well as on the effectiveness of the Akasha-principle and on the art of reading in it.

Fig. 22: *Jeiaiel* - The twenty-second genius helps the magician to become respected and rich by magic and quabbalah and also lets him become famous, should he want it. He establishes success in profession and in travelling and reveals means of protection against accidents. A talisman manufactured and worn according to this genius' instructions will always protect against any kind of inconveniences. If the magician is born as an inventor, he will find in this genius, an excellent initiator who, apart from other things, will allow him to look into the past, present and future for anything that should interest him.

Fig. 23: *Melahel* -, the twenty-third genius of the Mercury sphere, entrusts the magician with quabbalistic formulae that will protect him against any kind of weapon. Amulets manufactured according to the instructions of this genius protect against surprise attacks on journeys. Other quabbalistic formulae which this genius has at his disposal cause the greatest fire to stop instantly, make one bear the greatest possible heat, without singeing one single hair on one's body. Since this genius is also acquainted with herbal medicines he can give the magician excellent recipes for the preparation of blends of tea and their dosage for the treatment of diseases.

Fig. 24: *Hahuiah* - The twenty-fourth genius will tell the magician banning formulae by which he can control dangerous animals, influence thieves, so that they restore the stolen goods, influence murderers, in order to make them confess their shameful deeds. One single word of power is able to completely paralyze a murderer instantly. With respect to magic and quabbalah, this genius is an excellent initiator and makes the magician

acquainted with the most diverse magic arts. Since he is also well acquainted with the magic of formulae, he knows the most diverse formulae, protecting formulae, some of which the reader will find in my next work "The Key to the True Quabbalah".

Fig. 25: *Nith-Haiiah* - The twenty-fifth genius is, as far as magic and quabbalah are concerned, the greatest original initiator of the Mercury sphere, who guards all secret mysteries well. He sees to it that to no unworthy person is revealed the "Abhisheka" or knowledge in magic and quabbalah. On the other hand he initiates a mature magician into the profoundest secret mysteries of magic and quabbalah and enables him to comprehend the deepest mysteries of the cosmic orderliness and to make practical use of its laws. The magician will not only find in this genius an original initiator into all sciences, but also into the greatest wisdom that can ever be grasped by a man. Nith-Haiiah is the guardian-angel of all magicians on earth.

Fig. 26: *Haaiiah* - The twenty-sixth genius is regarded as a protector of justice and he helps the magician in contact with him win any law suit if the magician is right. Being a friend of high diplomacy, this genius can help the magician to make a speedy career if he is working in the diplomatic field. The magician also is informed how to gain the favour of very important people, how to gain knowledge and riches, how to encounter his enemies, in order to reveal any treason or secret plans and operations.

Fig. 27: *Jerathel* -, the twenty-seventh genius, can give the magician an excellent talent for learning languages and procure for him the favour of friend and enemy. He lets the magician see in the Akasha-principle what his enemies are planning to do and how he can protect himself against them. For this purpose, the genius entrusts him with various banning formulae. If the magician is a writer, Jerathel can make him a famous man by providing him with an excellent capacity of perception and showing him means and ways to achieve this without difficulty.

Fig. 28: *Seeiah* - The twenty-eighth genius can inform the magician of powerful formulae by which he can, for instance, cause or stop thunder and lightning, or a terrible thunderstorm, how to cause a fire over the greatest distance or how to stop or

localize it, how to destroy completely whole cities and how, on the contrary, to protect towns and houses in war-time, so that they remain untouched. You need never worry about any misuse, since an immature person would never be revealed these secrets. The magician who has taken up contacts with this genius need not be afraid of anything, for he is under special protection.

Fig. 29: *Reiuel* - is the twenty-ninth genius of the Mercury sphere. He makes available to the magician great truths, and he makes him understand them completely. Besides this, he informs the magician of the plans of his enemies, no matter whether visible or invisible, and gives him advice how he can protect himself against them, how he can make them change their minds to become his friends. This genius is prepared to reveal to the magician many secrets which up to this date have remained unrevealed. He may also be told by Reiuel about the cosmic orderliness and the correlative effects of its powers.

Fig. 30: *Omael* - is the thirtieth genius in this sequence and a great friend of the animal kingdom. He is therefore able to inform the magician of many means which can be successfully applied to cure sick animals. He is also a friend of physicians, especially of gynaecologists and surgeons and, if the magician is active in any of these fields, he will be given excellent skill by this genius and, apart from this, will be initiated into occult anatomy and medicine. Omael is also well acquainted with chemistry and alchemy, and the magician may profit a great deal from him in this respect. Omael also gives exact information on pre-natal education. The magician who has got into contact with this genius will never get into distress and grievance. He will always feel the favourable influence of his protector.

Fig. 31: *Lekabel* - The thirty-first genius is an initiator into love magic and all sexual mysteries. Besides this, he can instruct the magician in quabbalah and talismanology and in the art of acquiring the most diverse magical faculties by the Akasha-principle, or by the use of the light, for instance, clairvoyance, making oneself invisible, etc. The magician will find Lekabel to be an excellent teacher in alchemy. Following his instructions, the magician is able to prolong his life at will. But there are many

other advantages resulting from the contact with the thirty-first genius of the Mercury sphere. The magician can, for instance, become a rich man after this genius has made him discover precious treasures hidden under the earth. The magician learns how to force thieves by magic to restore the stolen things or to give themselves up. This genius also unveils the secret of how to become a talented orator, and many other things.

Fig. 32: *Vasariah* - The magician will find the thirty-second genius to be a versatile initiator and protector whom he may call on any time he wishes. He helps the magician obtain his right. Thieves, robbers, liars will be induced by him to tell the truth; he can provide one with an excellent talent for talking and instruct the magician how, by the help of quabbalah, to acquire such talents. In order to help him in moments of distress, the magician will be revealed powerful formulae or powerful words by this genius by which the fiercest aggressor can be made ineffectual. This genius can instruct the magician in astrophysics, in space magic and quabbalah, as well as in all other magic arts, and he can also assist artists in their profession. He may also reveal to the mature magician magic words by which he becomes invisible and invulnerable against any kind of weapon.

Fig. 33: *Jehuah* - The thirty-third genius is a teacher of all sciences of the earth. He helps the magician to pass successfully any examinations that he might have to go in for. He allows him to look into the past, present and future of all things, makes him recognize his enemies, is able to change hostility into friendship, to raise love in man and woman and to increase friendship. Furthermore, he teaches the magician the art of levitation, the practical application of the law of gravitation in a magical sense, instructs him in the dematerialization and materialization of bodies and other objects and in space magic. He reveals to him the remotest truths and he also assists the magician in solving difficult magical problems by way of inspiration.

Fig. 34: *Lehahiah* - The magician is told magic formulae for the calming of tempestuous spirits, so that he eventually becomes their master and is able to control lightning, thunder and thunderstorms on land as well as on the sea. If the magician, pro-

tected by this genius, is on a voyage, the ship will resist the greatest gales and return safely to its harbour. Led by Lehahiah, the magician will achieve great things. At this special request he will be initiated by this genius into the remotest Divine Mysteries and he will be shown many interesting facts about magic and quabbalah, and thus an almost boundless number of possibilities will open to him.

Fig. 35: *Kevakiah* - is the thirty-fifth genius, who will show the magician ways and means to become complete master of all dangerous influences of negative beings. He turns the greatest enemy into a friend of the magician, creates peace everywhere where it is desirable, amongst individuals as well as amongst nations and peoples. If the magician wants it, Kevakiah will help him to become rich and honoured.

Fig. 36: *Menadel* -, the thirty-sixth genius, is an excellent initiator into synthetic astrology. He teaches the magician to apply his astrological knowledge for spagirical and alchemical purposes; he informs him at what time and for what purpose he should manufacture and charge talismans and by which way the desired powers can be banned into precious stones by force of magic and quabbalah; he tells him the exact time when he should collect herbs and the practical application of their power for curing and for magical practices. This genius is also able to free prisoners, no matter in whatever kind of jail they may be. This he effects either by force of magic, i. e. by inciting wardens to open the locks and doors of the jail, or by an act of mercy. This genius also procures luck and happiness in one's profession, the favour of very important persons, and many other things.

Fig. 37: *Aniel*- is the name of the thirty-seventh genius, who is a friend of poets, writers, playwrights, composers and of everything that has to do with arts. A magician who is interested in arts can be sure that this genius will always help him. He may not only be initiated into all the sciences of this world, but also into many magic arts. The magician will get more information on the remotest secrets of nature and on the whole occult philosophy as well as on the most secret mysteries of initiation into magic and quabbalah. Aniel awakens in the magician his talent

for translating these high mysteries into the language of the intellect.

Fig. 38: *Haamiah* - This genius is a very popular one in the Mercury sphere. He willingly opens all spheric treasure chambers to the mature magician, i. e. he reveals to him the deepest wisdom and by doing that he leads him to highest bliss. The thirty-eighth genius makes the magician also bear his earthly lot by strengthening his health, procuring for him contentment, happiness and renown. This genius can fulfill the magician any wish.

Fig. 39: *Rehael* - is a special initiator into alchemy and occult anatomy. The magician is taught by this thirty-ninth genius of the Mercury sphere the manufacture of the philosopher's stone, as well by dry as by wet procedure, by which the astral or physical body can be impregnated and rejuvenated. The magician is thus able to prolong his life as long as he wants. *Rehael* is also a great friend of children and sees to it that child loving persons - parents - get a lot of children. He gives exact information on all child diseases and likes to help in such cases. This genius will awaken love and loyalty in the people that are nominated by the magician.

Fig. 40: *Ieiazel* - If the magician wants to free someone from prison or from his enemies, he should refer to the fortieth genius of the Mercury sphere, who will either give him his direct personal assistance or have those people influenced by his subordinates who are able to free the person in question. The things that the magician can learn from *Ieiazel* are: the magical dematerialization and rematerialization of objects over the greatest distances; the power to influence human beings, animals and physical objects by the magic of elements; the finding out of the past, present and future of any person or thing; the transmutation of enemies into friends; the causing and calming down of thunderstorms by magic formulae revealed to the magician by this genius; the curing of psychic disharmonies - melancholies - by magic formulae, etc. Since *Ieiazel* is also a good friend of all artists, he secures success by inspiration and makes them loved by the audience. The same is the case with the artists that work as writers and editors of books.

Fig. 41: *Hahahel*- is responsible for strategic success and causes man to make new inventions in this respect. He also leads to the discovery of the plans of the enemy. If the extermination of whole armies or the evocation of storms becomes necessary, this genius will provide the magician with the necessary magic formulae. Apart from this, the magician will be taught how to increase any kind of energy in an astonishing manner, how to become invulnerable and how to recognize the workings of the Akasha-principle in the mental, astral and physical world. When applying the special methods revealed by this genius, the magician will be able to increase his power to the height of perfection and to intensify his belief and power of conviction in such a way that he will be able to work miracles.

Fig. 42: *Mikael*- The magician can be made acquainted by this genius with magic-quabbalistic methods which will make him master his enemies, discover their plans and thus annihilate these before they can ever be realized. He is also taught how to dazzle his adversaries and to get them headed in the wrong direction by deception. The forty-second genius helps politicians and diplomats make a wonderful career and provides them with a marvelous gift of intuition and presentiment.

Fig. 43: *Veubiah* - This genius teaches the magician to discover the plans of his enemies and to defeat any purposes directed against him. Due to the special methods that this genius is able to reveal to the magician, the latter will become absolute master over his adversaries. Furthermore, he will learn the art of producing talismans that offer special protection for the soldier on the battle field and save him from death, and the art of healing wounds by magic and quabbalah within a few seconds, and many more things of that sort.

Fig. 44: *lelahiah* - The forty-fourth genius of the Mercury sphere entrusts the magician who has got into touch with him with special quabbalistic methods by which he can make the blind see, the deaf hear and cure the insane. Moreover, the magician is instructed by lelahiah in the transmission of things over the greatest distances and in their withdrawal by means of beings

or dematerialization and rematerialization. He is taught how to read correct in the Akasha-principle and how to be successful in any affair and have all his own wishes or the wishes of other people fulfilled.

Fig. 45: *Sealiah* - enables the magician to recognize all those people who practice black magic, sorcery and witchcraft. He makes him acquainted with methods which will enable him to make any aggressor ineffectual, and cover his adversaries with the so-called magic hood which makes any kind of magical experiment impossible. The magic manufacture of such a hood which no black magician is ever able to penetrate is revealed to the magician by this forty-fifth genius of the Mercury sphere. Similar to the other genii of this sphere, also Sealiah can make the magician acquainted with magic words which at the moment of their articulation cause great earth-quakes that can destroy completely whole cities. Such magic words will, however, never be revealed to any human being with low ethical standards, therefore no one need to be afraid of any misuse. That the magician thus also becomes the master of land and water need not be emphasized here. He is capable of forcing thieves to return the goods they have stolen, of humiliating the arrogant and haughty, of helping the wronged to his rights. Assisted by this genius, the magician will be able to carry out all the above mentioned things, for he will be made master over our earth.

Fig. 46: *Ariel*- This genius can provide the magician with the faculty of prophecy, can teach him to control completely the Akasha-principle in respect of looking into the past, present and future, instruct him to charge volts, and so on. If the magician wishes to become a rich man, providing he has good reasons for doing so, this genius will help him discover any of the treasures of the earth. But this is not all: he will also make the magician acquainted with the greatest secrets of nature and life. For instance, he will teach him how to bring about involuntary dreams over the greatest possible distances, how to charge precious stones with certain powers, how to propagate all kinds of elementaries in a magic-quabbalistic manner. Ariel may also make it possible for the magician to have intercourse with the positive beings of

other spheres and may instruct him about talismans and other magical arts.

Fig. 47: *Asaliah* - To learn to recognize and understand the laws of justice and legality, i. e. to maintain a permanent equilibrium in respect of the worldly as well as the spiritual laws, is an art in which the forty-seventh genius can instruct the magician. He can also make the magician comprehend the deepest secrets, make him behold, in the Akasha, the whole life of any human being, by looking into his past, present and future. *Asaliah* will be pleased to acquaint the magician with the special methods by which these faculties can be awakened in man. There is also no doubt about this genius's interest in procuring the magician's rights in any matter. He is also able to awaken love in human beings, to increase the sympathy between friends, to change hostility into friendship, etc. Above that, he is able to stimulate the favour of important people.

Fig. 48: *Mihael* - The forty-eighth genius of the Mercury sphere may be regarded as a teacher of alchemy. Especially regarding transmutation, i. e. the transmutation of metals, this genius is able to give the magician thorough information. The magician will be given methods by which he can, if he chooses, change the electronic oscillation of any metal, i. e. make gold out of the most inferior type of metal. The magician is also taught to go about vice versa, if, for instance, he wants to change the gold and silver of an avaricious person into lead and iron by force of magic and quabbalah. In the same way it is possible to make precious stones out of common stones. Furthermore, the magician learns from this genius: to increase or diminish love and passion in men, to create atmospheres in which human beings must do what the magician wants them to do; to cure women from infertility; to procure peace, concordance and loyalty between married couples, so that no force in the world, except death, will be able to separate them.

Fig. 49: *Vehuel*- The magician will be made acquainted by the forty-ninth genius of the Mercury sphere with all kinds of prophecy, starting from the most simple ones up to the perfect reading in the world of the Akasha, and will learn to control

them. Apart from this, he will be taught how to increase his consciousness to enable him to place himself anywhere he likes, to read at once the thoughts of any human being, to learn to know everything in respect of his Aura, and, by doing so, to recognize his character at a single glance, whether he is dealing with a foe or a friend. The magician may also learn from this genius all possible ways of influence. Having once got into contact with this genius, he will be able to spend his life in peace and tranquillity.

Fig. 50: *Daniel*- This genius makes it possible for the magician to look into the workshop of Divine Providence and to perceive the workings and effects of the Akasha-principle, and, furthermore, the fiftieth genius will enable the magician to comprehend the effectiveness of the divine virtues and, by doing this, to influence within him the vibrations of love and charity. This will put the magician into a state of happiness which can only be experienced by persons who have been guided by this genius. There are even more advantages derived from the connection with this genius: the magician will learn to differentiate between justice and injustice, will develop a good sense of judgement, act cleverly in any matter, be successful as a writer, achieve an excellent talent as an orator, become witty and enjoy deep intuitions. He will learn to recognize in any religious system its true philosophical contents. In case of emergency, the magician will always be inspired with the right ideas by this genius.

Fig. 51: *Hahasiah* - is one of the original initiators into the hermetic science. Not only will he provide the magician with genuine information on magic and quabbalah, but he will also instruct him in astro-physics, in astro-chemistry and alchemy, initiate him into the deep mysteries of wisdom and teach him the art of elevating his spirit into the most various planes and spheres and to act there consciously. Due to the special methods which the magician will be given by the fifty-first genius of the Mercury sphere he will be able to make his mental, astral and physical body invisible and, apart from this, to change certain causes in the Akasha-principle in respect of their effects. There are, however, other advantages the magician will enjoy on account of his con-

nections with this genius: he will be taught how to produce various medicines. If the magician deals with medicine, he can become an excellent doctor, guided by this genius, and will have great success with his cures and be much loved by his patients.

Fig. 52: *Imamah* - The fifty-second genius allows the magician to become the master of his fellow-men, especially of his adversaries, and he shows him means and ways to make them innocuous. By *Imamah's* help prisoners can regain their freedom, either by direct magical action or by influencing those people who can decide on the setting free of a prisoner. *Imamah* is a special initiator into astrology in respect of magic and quabbalah. Thus the magician may get valuable information from the teaching of this genius. He may get information on any field of science existing on earth. Since *Imamah* has a special sense for gaiety, entertainment and pleasure, he brings about situations which will no doubt satisfy the magician in this respect.

Fig. 53: *Nanael* - Surely, the advanced magician will want to understand and get under his control any animal. The fifty-third genius of the Mercury sphere can initiate him into this art, so that he will understand the languages of all animals. He will, by force of magic, be able to change his mental and astral body in such a manner that any animal will perceive him. The magician may also appreciate being made acquainted with all the laws of magic and quabbalah. By apt meditations the magician will eventually penetrate into the deepest problems and acquire many magical faculties. Many magic methods for the controlling of animals and elements and the controlling of the astral body of man and animal may be given the magician by this genius.

Fig. 54: *Nithael* - is the fifty-fourth genius of the Mercury sphere. Being a great friend of all artists, writers and orators, he helps them to become famous. He makes the magician a favourite with very important people on earth and with higher beings, paves his way to satisfaction and success and leads him to complete happiness. He is able to inform the magician on any field of science of this world and is always a ready assistant to the magician.

Fig. 55: *Mebaiiah* - The fifty-fifth genius is an assistant of infer-

tile women insomuch as he can give the magician instructions for the elimination of the causes of infertility. Mebaiah creates love in all those cases where it is necessary and he helps the magician to success, honour, esteem, respect, dignity and authority. He is an original initiator into genuine cosmic religion and a loyal assistant on the way to perfection.

Fig. 56: *Poiel* - The magician will get everything he needs for his living, his studies, his profession, and earthly life, in general, by the assistance of the fifty-sixth genius, who will always be pleased to help him. The magician may learn from this genius everything past, present, and future, and will produce love and sympathy in all those cases where it should be necessary. The magician will be told those facts about occult philosophy, magic and quabbalah, which up to that point have not yet become known to him, and he will be effectively assisted by *Poiel* in his studies.

Fig. 57: *Nemamah* - The fifty-seventh genius can reveal to the magician the secret of magical transmutation, i. e. the art of changing his own astral and mental body or those of other people into any desired shape. That this faculty is of great importance and that it provides the magician with valuable possibilities in respect of his knowledge of magic, need not be specially mentioned here. Yet another faculty the magician may acquire under this genius' guidance is the art of magical mummification of the elements in order to be protected against any kind of influence by such elements. The magical practices which this genius will teach the magician will enable him to make blind people see again, to become clairvoyant, to make his body resist any kind of stress without difficulty, to be successful in any respect, to overcome any passion, to awaken love, increase or let it fade away again; to free imprisoned people, etc. This genius is especially fond of inspiring technicians and helps them make new inventions, especially in steel industry.

Fig. 58: *Jeialel* - Being an initiator into sphere magic and spheric astrology, the magician will be taught great wisdom by this fifty-eighth genius of the Mercury sphere. He will be made acquainted with the various powers and effects of the individual

spheres and their common influence on the zone girdling the earth and on our physical world, and will learn to calculate these influences for mantic purposes and to make practical use of this knowledge in magic and quabbalah. Apart from this, the magician learns to become absolute master over all the beings of the elements and spheres and how to increase his magic power and authority.

Fig. 59: *Harahel* - The fifty-ninth genius is also an expert in astro-magic and teaches the transfer of magic powers on precious stones. He will reveal to the magician who has got into contact with him methods for the prenatal education of children and, apart from that, also methods by which infertility can be removed from women. Harahel is a special friend of all gynaecologists, midwives, etc. This genius is well acquainted with all the earthy sciences and is therefore able to give the magician exact information on anything. If the magician is a businessman, and if he is interested in stock exchange matters, Harahel will give him good hints as to which papers will be going up and which will fall.

Fig. 60: *Mizrael*- If the magician needs great manual skill in his profession, he should, by all means, address the sixtieth genius of the Mercury sphere, who will, no doubt, help him in this respect. If the magician is interested in the philosophy of religions or in any other sciences, he can be initiated into all these by Mizrael and thus become a great scientist by private studies. This genius is also well acquainted with alchemy, and the magician may learn from him how to prolong one's life by alchemical spagiric means and how to mummify one's body and, furthermore, how mental diseases can be cured successfully. This genius is also very pleased to give information on divine virtues and their influences and on the manifold magic faculties. He shows the magician how to free those who are persecuted by enemies and teaches him how to make such enemies innocuous.

Fig. 61: *Umabel*- No magician will want to fail to get into contact with the sixty-first genius, for by his help he is able to achieve more than one may think possible; for instance, happiness and contentment in this life, friendship and love, travels for his recreation and entertainment with the necessary means, instruction in

alchemy, especially in the use of the elements for various alchemical purposes to turn water into wine or, vice versa, wine into water, instruction in the changing of metals, i. e. the transmutation, instruction in magic and quabbalah. Umabel is so powerful that he is, without exaggeration, able to turn fools into Wise men.

Fig. 62: *Jah-Hel* - The sixty-second genius of the Mercury sphere teaches the magician the way to realize within him the Divine Virtues, the art of meditation and concentration; he teaches him how to find out the workings and effects of the Akasha-principle, how to become a wise man by studying magic and quabbalah, how to grasp the essence of any philosophy. Jah-Hel initiates the magician into various arts, for instance, how to change a rod into a snake and vice versa, similar to Moses' doings before Pharaoh, he teaches him how to make all snakes gather at a certain spot, how to immunize himself against snake poison, so that even the most pernicious snake cannot do him any harm. If the magician so wishes, this genius even lets him discover hidden treasures.

Fig. 63: *Anianuel* - The sixty-third genius of the Mercury sphere initiates the magician into all kinds of medical treatment, no matter whether by medicines, or by magic and quabbalah. The magician is taught how to prepare special protective amulets against different diseases and negative influences and how to charge them; furthermore, how to get under his control any negative beings of the Mercury sphere and how to protect himself against unforeseen influences by magic words revealed to him by this genius. He helps all those who have to do with trade and money by seeing that they make money and that all their intentions are realized; he shows the means and ways to get a penetrating mind and an excellent power of intuition, and at any time readily informs the magician on all the fields of science on our earth.

Fig. 64: *Mehiel* - The magic formulae that the sixty-fourth genius reveals to the magician will at once turn any enemy that endangers the magician's life into a pile of ashes, since the power of these words develop an incredible glow. Other formulae

enable the magician to tame the wildest animal, to calm down the wildest mob. The magician who has got into contact with this genius will be initiated into many mysteries, which have so far remained unknown, as well as into all those sciences that interest him. Led by Mehiel, any magician will become a wise man, a famous writer, a great orator, etc. He will learn how to immunize himself against the decay of the elements and how to prolong his life at his will.

Fig. 65: *Damabiah* - The magician can be initiated into symbolism and talismanic magic, i. e. the magical preparation of talismans and amulets, by the sixty-fifth genius. He can be led to the origins of the highest wisdom existing on our planet; he is taught the laws of the microcosm and the macrocosm and their magic-quabbalistic application, and is instructed in the controlling of the water element, so that he gets complete power over any animal living in the water. This genius readily informs him about all the treasures hidden under the surface of the sea and makes him discover mineral springs. Since he is an initiator into hydrotherapy, he not only teaches the magician how to charge, by way of magic and quabballah, the water element with certain magic powers but also how to use it accordingly for medical purposes. This genius will assist, in word and deed, the magician in all his operations.

Fig. 66: *Manakel* - In order to recapture lost goods, the magician should refer to the sixty-sixth genius, who will help him discover any hidden objects and treasures. Above that, he will show him methods for getting an enlightened mind and will teach him how to express any idea by numbers and by quabballah. Apart from this, he will teach him how to adjust disharmonies, especially such disharmonies which have been caused by the influence of the moon. In consequence, the magician will be able to cure people from any kind of epilepsy, St. Vitus dance, lunacy, etc., by magic-quabbalistic methods or talismans. Furthermore, the magician will be taught by this genius how to get under his control all vegetation, how to influence it at his will, i. e. for instance how to make plants grow faster or how to stop them from growing; he is taught how to influence animals: for example, how

to make fish, no matter how great or how dangerous, gather at a certain place, or how to make crocodiles tamed animals. He also teaches the magician how to influence the character of a human being, i e. how to change it at his will. He teaches the correct interpretation of true dreams. There are many other magical possibilities in respect of our physical world which the magician will hear about when he gets into contact with Manakel.

Fig. 67: *Eiaiel* - is a fantastic initiator into occult sciences, especially into magic and quabbalah. He teaches the magician how to achieve the highest kind of enlightenment, absolute perfection, by the help of these sciences and how to overcome any kind of hindrances or bad influences on the way to perfection. Under the guidance of the sixty-seventh genius the magician becomes ruler of nature, especially of the vegetable kingdom, and he is able to work miracles by the magic of nature which are only known to few magicians. Also this genius can help the magician who is interested in being in contact with him to success, honour, fame and respect.

Fig. 68: *Habuiah* - All kinds of medical treatment, even of the most severe diseases, will be taught the magician by the sixty-eighth genius. At the same time he is initiated into occult anatomy and hermetic medicine. He learns about the preparation of alchemical means against the most diverse diseases. The magician is also taught to achieve great things by the magic of nature, for instance, how to restore the fertility of the earth by help of magic and quabbalah and how, vice versa, to make whole countries infertile. By Habuiah's help the magician will be able to turn enemies into friends, to awaken love in human beings of both sexes and to increase it.

Fig. 69: *Rochel*- teaches the magician how to find, by the help of the Akasha-principle or by the assistance of beings, any thief, no matter how cunning he might be and wherever he might have hidden himself. Special methods will enable the magician to influence thieves in such a way that they will give themselves up and restore the stolen goods. He is taught to hinder thieves from running away and to make them stand stiff like a mummy as long as it seems necessary. The sixty-ninth genius is a patron of justici

and will always see that the magician has his rights fulfilled and that he wins any lawsuit. This genius may be called at any moment of distress.

Fig. 70: *Jabamiah* - is an excellent initiator into ceremonial magic, and the magician is taught by him to cause the greatest magic phenomena by magic and quabbalah, to read in the Akasha-principle and to operate by it, and to use the light in a magical sense in all three planes. He is acquainted with special methods by which you can learn the art of astral and mental wandering, the dematerialization and materialization of himself, of other people and other things, and the faculty of transference over the greatest distances. The seventieth genius leads the magician along the way of enlightenment towards highest bliss. The magician may also be initiated by this genius into all sexual mysteries, from the making of a baby to the preparation of a magic volt. Mere words cannot express the advantages a magician will enjoy if he gets into contact with this genius.

Fig. 71: *Haiel*- Guided by the seventy-first genius the magician will learn to master any situation, to get out of the worst trouble, to make his enemies obedient and to help all those who are being persecuted by foe or fate. Haiel knows methods by which the magician is able to increase his magic powers as far as possible, so that at the end he is capable of working miracles. This genius is, in any respect, an excellent teacher and assistant.

Fig. 72: *Mumiah* - is the name of the last genius of the Mercury sphere. He is an excellent initiator into magic and quabbalah. Under his guidance the magician is able to carry out any magical operation in any sphere. He is made aware by this genius of any hindrance that might lie on his way and at the same time told how to overcome it. Since Mumiah is also an original initiator into alchemy, metaphysics, astro-physics and especially into occult medicine, he also teaches the magician how to successfully treat any disease, and by which magic-quabbalistic or alchemical methods strong health and a long life can be secured. The seventy-second genius can give information on the production of the philosopher's stone, on alchemical quintessences, and on

many other relevant things. He is rightly called the patron of all doctors who deal with magic, quabalah and alchemy.

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The informative description of the 72 genii of the Mercury sphere thus comes to an end. If the magician has learned also to control this sphere completely, he has, indeed, become a good magician of spheres. The controlling of the intelligences of the zone girdling the earth, the Moon sphere and the Mercury sphere are most essential, since these three spheres are next to the magician and correspond to all three worlds, i. e. the physical, the astral and the mental world. The sphere magician is therefore advised to become absolute master of these three spheres and their intelligences. During his magical and evocational work the magician will convince himself that by having contacts with these three spheres, their intelligences, genii and subordinated beings, he will be able to achieve anything in such an abundance that a magically untrained person could not have the slightest notion of it. To have all wishes fulfilled the magician is offered in this book a great selection of intelligences and he will not need any other book.

The magician should be aware of the fact that each individual intelligence described in this book - no matter to which zone or sphere it may belong - can supply him with such an amount of knowledge and wisdom, depending on his maturity and development, that a whole, extremely interesting book could be written in each case. The short introductory notes given in this book are only to serve the magician as guiding lines for further practical work. How many methods and practices, how much knowledge and wisdom can be gained from it, depends on the magician alone. However, one thing is quite certain: the sphere magician, by being in contact with and having control over the intelligences of the cosmic hierarchy, is travelling along the path to perfection, and it is therefore possible for him to become a true Adept.

6. The Intelligences of the Venus Sphere

It will be the next task of the magician to get into contact with the intelligences of the Venus sphere and to get them - step by step - also under his complete control. He also achieves this goal either by way of evocation or by mental wandering. Having done the three above mentioned spheres first, which, as said before, are very important, the magician has trained well his magic faculties by enlarging them and making his spirit superior to everything. The magician is therefore well prepared for making further contacts and may confidently try to get into touch with the intelligences of the Venus sphere.

It should be mentioned at the beginning that all intelligences of this sphere are of a fascinating beauty and power of attraction, which, unfortunately, has sealed the fate of many a sphere magician, or has, at the least, hindered him from further development. If the magician allows himself to be enthralled by the extraordinary beauty of the intelligences of the Venus sphere, he is giving up his chances for further magic development, for he will, in consequence, again and again be attracted by the Venus sphere until finally his further intercourse with this sphere will be equivalent to a pact. Not only the positive, but also the negative intelligences of the Venus sphere are of diabolic beauty and seductive character. Thus great steadfastness is needed to resist their temptations.

The Venus sphere has an oscillation intoxicated with love, which puts any sphere magician into a state of happiness that may be compared with an ecstasy of love, so that he is often tempted either to remain in that sphere with his mental body - which, no doubt, would cause his physical death - or to visit that sphere again and again. If the magician is overcome by such temptations he by and by becomes completely enthralled by this sphere and will find it hard to get out of it again. His development to perfection then becomes quite impossible for a long time, if not for his lifetime. The magician, however, who has worked systematically at his development and who has worked himself through the above mentioned spheres in the order suggested and thus gained a

strong character and a complete magical equilibrium and become master over his faculties and qualities, having reached a state of spirit superior to everything, can confidently travel to higher spheres including the Venus sphere. Therefore every magician should first test himself to see if he has the necessary maturity, power and steadfastness.

Below is a description of ninety intelligences of the Venus sphere with whom I have been in contact formerly and whose names and seals might only be known to a few sphere magicians and initiates. Besides these intelligences, there are a few others in the Venus sphere about whom other authors have written in their books, for instance Hagiël, and which have not been included in this work, since their names and seals are generally known and easily obtainable. In order not to make this volume too large, the positive intelligences are described only in a few words, for it is possible for the sphere magician to get into personal contact with every single intelligence and to enlarge his knowledge by practical work.

In general, the seals of the Venus intelligences have to be drawn in green colour at the time of the first evocation. Also in this case the magician must be careful to reproduce the signs in the same colours as given in the appendix of this book. The graduation, in analogy to the zodiac, which can be found under each seal, is the key to the relevant influence of each intelligence on our zone girdling the earth, and from there on man in all three planes, i. e. his mental, astral and physical bodies. This knowledge is of great importance from the point of view of the astro-quabbalistic Science.

- 1) *Omah*, 2) *Odujo*, 3) *Obideh*, 4) *Onami*,
- 5) *Osphe*, 6) *Orif*, 7) *Obaneh*, 8) *Odumi*.

These eight intelligences of the Venus sphere have all the same range of power. They may be regarded as excellent initiators into erotic and sexual mysteries. They completely control the electrical and magnetic fluid, especially with regard to the magic of love. The magician may learn from these intelligences how to practise sexual magic with the help of these fluids, how to produce love amulets, in which way the oscillation of the Venus

sphere can be created; and they like to inform the magician about many other magical practices.

- 9) *Orula*, 10) *Osoa*, 11) *Owina*, 12) *Obata*,
13) *Ogieh*, 14) *Obche*, 15) *Otra*.

The intelligences numbered 9-15 are initiators with regard to the fertility of men and women. They are representatives of peace and of marital happiness. Assisted by these intelligences, the magician can awaken love between men and women, can secure the favour of men and women, and achieve everything that has to do with love and propagation.

- 16) *Alam*, 17) *Agum*, 18) *Albadi*, 19) *Aogum*,
20) *Acolom*, 21) *Achadiel* 22) *Adimil*, 23) *Aser*.

This group comprising eight intelligences is given the task of controlling, supporting and realizing, in accordance with the instructions given by Divine Providence, the divine ideas of philosophy, inspiration, art, beauty, music and all relevant talents.

- 24) *Aahum*, 25) *Acho*, 26) *Arohim*, 27) *Ardho*,
28) *Asam*, 29) *Astoph*, 30) *Aosid*.

The range of power of these seven intelligences covers the acquisition of magical faculties, personal beauty, power of attraction, knowledge of the magic of mummies with regards to love, etc. A magician is readily informed by these intelligences on how to acquire various magical faculties by love magic. They are inspirers in respect of love and its realization, not only for beings of the zone girdling the earth, but also for beings of other spheres.

- 31) *Iseh*, 32) *Isodeh*, 33) *Idmuh*, 34) *Irumiah*
35) *Idea*, 36) *Idovi*, 37) *Isill*, 38) *Ismee*.

This group of eight intelligences teach the magician to cause friendship, love, sympathy, in all spheres and planes by force of magic and quabbalah, applying, for this purpose, apt rituals, ceremonies and gestures.

- 39) *Inea*, 40) *Ihom*, 41) *Iomi*, 42) *Ibladi*
43) *Idioh*, 44) *Ischoa*, 45) *Igea*.

This group consisting of seven intelligences of the Venus sphere is commissioned with the task of awakening and increasing intellectual faculties of making beauty, love, harmony perceptible,

and explicable in all languages of the intellect. The range of power of these intelligences also covers the control, inspiration and realization of art and of all kinds of inventions.

- 46) *Orro*, 47) *Oposah*, 48) *Odlo*, 49) *Olo*,
50) *Odedo*, 51) *Omo*, 52) *Osaso*.

These seven intelligences control the laws of harmony in the animal and vegetable kingdoms. They explain to the magician the influences of the Venus sphere on these two kingdoms, not only on our planet but also on all other planets of the universe. The range of power and knowledge of these intelligences includes the control and regulation of growth and fertility on all planets.

- 53) *Ogego*, 54) *Okaf*, 55) *Ofmir*, 56) *Otuo*,
57) *Ohoah*, 58) *Ocher*, 59) *Otlur*, 60) *Ogileh*.

The above named eight intelligences inform the magician of the technical inventions of the human beings living on Venus and other planets. Above that, the magician is given details about all laws that are in force on the planet Venus.

- 61) *Gega*, 62) *Gema*, 63) *Gegega*, 64) *Garieh*,
65) *Gesa*, 66) *Geswi*, 67) *Godeah*, 68) *Guru*.

The above eight intelligences initiate the magician into the laws of the Positive and Negative principles. Furthermore, they instruct him in the effectiveness of the Divine Virtues on the Venus planet and in the Venus sphere. Apart from this, they reveal to the magician special methods which, by mummification of the oscillation of the Venus sphere in the magic-quabbalistic manner, bring about the favour of the beings of the Venus sphere as well as of the beings of all other spheres. These intelligences inform the magician also of many other theories and practices in magic and quabbalah.

- 69) *Gomah*, 70) *Goldro*, 71) *Gesdri*, 72) *Gesoah*
73) *Gescheh*, 74) *Gehela*, 75) *Gercha*.

These seven intelligences allow the magician a glance into the workshop of Divine Providence, and the magician perceives the effectiveness of Divine Providence or of the Akasha-principle on the Venus planet and the Venus sphere. Helped by these intelligences, the magician may behold the whole history of evolu-

tion of Venus and its sphere. The magician is also instructed in quabbalah by these intelligences.

76) *Purol*, 77) *Podme*, 78) *Podumar*, 79) *Pirr*,
80) *Puer*, 81) *Pliseh*, 82) *Padcheh*, 83) *Pehel*.

This group of eight intelligences teach the cosmic language and its use in the Venus sphere. At the same time the magician is informed about the correlative influences of the individual spheres on the Venus planet and on its sphere and is also instructed in the practical application of these facts in magic and quabbalah.

84) *Pomanp*, 85) *Pitofil*, 86) *Pirmen*, 87) *Piomal*,
88) *Piseph*, 89) *Pidioeh*, 90) *Pimel*.

The magician is instructed by these intelligences in the divine orderliness of the universe, especially with regard to the Venus sphere, in its laws, symbolism, etc. These intelligences can, furthermore, initiate the magician into spheric quabbalistic magic and its relation to love. The magician learns to evoke a state of happiness and ecstasy of love by using the quabbalah and magic having value in the Venus sphere. There are many other things that these intelligences can teach the magician who has got into contact with them.

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These short descriptions and hints will no doubt be sufficient for the experienced magician. I could, of course, give a more detailed picture of each individual intelligence, but must, however, desist from doing so for technical reasons. A full description of the whole range of competence of each individual intelligence of the Venus sphere in its relation to each planet and sphere, to man, to the powers of the World of Causes, their working methods, etc., would fill a whole book. It must therefore be left to the magician to gather practical experience from personal contacts with these intelligences. The magician, however, is once more warned about getting into permanent contact with just one intelligence, however beautiful that intelligence may be, however intelligent it may be, for by and by this would be of disadvantage to the magician and would slowly result in a standstill on his way to perfection.

When the magician steps onto the Venus planet, he will realize that this planet is inhabited by beautiful human beings who, apart from that, are, in comparison to man on earth, more advanced in knowledge and wisdom, in magic, art, literature, technology, etc. The magician will be able to enlarge his knowledge greatly and will be taught many valuable teachings, methods, and hints under the seal of secrecy. A trained magician who by mental wandering is able to roam the planets and spheres with his mental body will also find men on the Venus planet who have been initiated into magic and quabbalah and he can, if he wishes, get into contact with these. Unlike the other inhabitants of the planet, he will not even have to take on the shape of a Venusian; the initiates there will, nevertheless, be able to perceive him and explain to him everything that he is interested in. Every magician will be astute enough to keep everything that he has learned a secret, for in the eyes of non-initiates his statements would not only be regarded as fairy-tales, but they would be regarded as fancies that would cause people to laugh at him.

7. The Genii of the Sun Sphere

Assuming that the magician has become master over the Venus sphere, that in spite of having got into contact with at least a few of its intelligences, he has not become a victim of their temptations and that he has a good control over the vibrations of this sphere and the preceding spheres, he can go a further step and learn to know and control the Sun sphere.

The vibration of the Sun sphere is different from that of the Venus sphere, and not every sphere magician is capable of staying long in this sphere, especially should he travel through it with his mental body on his mental wanderings. To give a detailed description of the vibrations of the Sun sphere would take much time. The magician will, however, become acquainted with its vibrations by numerous visits to that sphere: he will slowly learn to master it and be able to stay longer in it in order to get into

contact with the genii there. Initiates regard the Sun sphere as the so-called Light Sphere. It is the sphere of our cosmos that is most difficult to control. When the magician has learned to know and to control it well the following spheres will represent no difficulty to him, and it will be easy for him to get them under his control.

A short description of the genii of the Sun sphere is to give the magician further guiding lines for his practical work. The seals of these genii have to be drawn in a golden yellow colour at the time of their first evocation. The graduation that is given under each seal has the same meaning as the one of the Venus sphere. To be well informed about the influence that each genius has on the zone girdling the earth, and from there on to our planet, is, from the quabbalistic point of view, most important.

The Sun sphere influences all life in all the spheres and on all the planets. With regard to man, this influence becomes, as already mentioned in the description of the Mercury sphere and its cosmic orderliness, obvious in the degree of vitality by which the mental, astral and physical bodies are kept together.

The Sun sphere is ruled by a total of 45 genii. Their ruler, called "Master of the Sun Sphere" in the hermetic language, is named *Mettatron* in quabbalah. In the original quabbalistic scriptures *Mettatron* is called the mediator between God and man.

Fig. 1: *Emnasut* - The first genius of the Sun sphere guards and controls the original element of the fire in the whole cosmic hierarchy, on all planets and in all spheres.

Fig. 2: *Lubech* - The second genius of the Sun sphere controls, in his range of power, the electric fluids deriving from the fire principle on all planets and in all spheres of our universe, including all three planes: mental, astral and physical.

Fig. 3: *Teras* - The third genius is responsible for the positive and negative effectiveness of the fire element and the electrical fluids in the whole cosmic hierarchy, on all planets and in all spheres.

Fig. 4: *Dubezh* - The power of the active principle, in man as well as in the mineral, vegetable and animal kingdoms, comes under the range of power of the fourth genius.

Fig. 5: *Amser* - The fifth genius caters to the enlivening of the matter by the positive and negative principles, i. e. by electricity and magnetism in our physical world, by the electrical and magnetic fluids in all planets and spheres of our cosmic hierarchy.

Fig. 6: *Emedetz* - The sixth genius guards and increases the germ power of man, beast and plant.

Fig. 7: *Kesbetz* - The seventh genius is responsible for the growth of the human being, as well as for the growth in the mineral, vegetable and animal kingdoms.

Fig. 8: *Emayisa* - To maintain and foster the drive of selfpreservation in all creatures, is the task of the eighth genius.

Fig. 9: *Emvetas* - All beings equipped with a thinking mind and therefore also with full consciousness, regardless of rank, are under the influence of the ninth genius of the Sun sphere.

Fig. 10: *Bunam* - The tenth genius is in charge of the intellectual faculties of human beings and beings on all planets and in all spheres.

Fig. 11: *Serytz* - The eleventh genius in this hierarchy is a high ranking original genius of the Sun sphere. He controls the air principle as the mediator between the active and the passive, i. e. the compensating principle in all phases, in all beings, in all created in our cosmic hierarchy, and, furthermore, the cosmic equilibrium between the powers of the positive and negative.

Fig. 12: *Wybiol* - It is the task of the twelfth original genius of the Sun sphere to control and guide the wisdom and knowledge of men and beings on all planets and in all spheres.

Fig. 13: *Lubuyil*- The range of power of the thirteenth original genius covers the control of the principle and the element of water in all its phases of cause and effect in the whole hierarchy, i. e. on all planets and in all spheres of the cosmic hierarchy.

Fig. 14: *Geler* - The fourteenth original genius of the Sun sphere is responsible for controlling the magnetic fluid in its subtlest and clearest effects in all phases of evolution, on all planets and in all spheres, including all three planes, the mental, astral and physical.

Fig. 15: *Wybitzis* - The fifteenth original genius controls the

principle of feeling in all beings and human beings living in all the spheres and on all the planets of our cosmic hierarchy.

Fig. 16: *Wybalap* - The effectiveness of the light-principle in all grades of existence in everything created on the planets and in the spheres of the total cosmic hierarchy is subject to the range of competence of the sixteenth genius of the Sun.

Fig. 17: *Tzizhet* - Divine enlightenment from its most simple to its highest form is made available by the seventeenth original genius of the Sun sphere to all human beings and all beings of all planets and spheres, either by inspiration, or by intuition, or by any other faculties.

Fig. 18: *Dabetz* - The eighteenth genius of the Sun sphere is responsible for transferring upon men and beings of all planets and spheres the recognition of the Divine Virtues and for making them acquainted with the influence of these virtues and for helping man to realize them.

Fig. 19: *Banamol*- The materialization of the Divine Original Light within the creation of all planets and in all spheres of our cosmic hierarchy, down to the most inferior expression of vitality, belongs to the range of power of the nineteenth genius.

Fig. 20: *Emuyir* - The twentieth original genius of the Sun sphere controls the original principle of health, i. e. the complete harmony, with regard to the laws of analogy, and the magical equilibrium in men and beings of all planets and spheres.

Fig. 21: *Dukeb* - The laws of relationship by the plus-principle and the minus-principle in the created universe, i. e. in the total cosmic hierarchy, and the control of lawfulness are the responsibility of the twenty-first original genius of the Sun sphere.

Fig. 22: *Emtzel* - The laws of dynamics and expansion on all planes of existence, on all planets and spheres of our cosmic hierarchy, are subject to the influence of the twenty-second original genius of the Sun.

Fig. 23: *Tasar*- The urge for propagation in everything created on the planets and in the spheres of our universe is controlled by the twenty-third original genius of the Sun.

Fig. 24: *Fusradu* - The laws of attraction and repulsion, i. e. the laws of sympathy and antipathy, are controlled, on all planets and

in all spheres of our cosmic hierarchy, by the twentyfourth original Sun-genius.

Fig. 25: *Firul*- The laws of stability, of cohesiveness and cohesion, on all planets and in all spheres, are controlled and guarded by the twenty-fifth original genius.

Fig. 26: *Ebytzryil*- The law of gravitation or attraction, i. e. the laws of weight and gravitation, on all planets and in all spheres, are controlled by the twenty-sixth genius of the Sun.

Fig. 27: *Lhomtab* - All the laws of transmutation on all planets, in all spheres and on all planes are controlled by the twenty-seventh original genius of the Sun.

Fig. 28: *Tzybayol*- The twenty-eighth original genius of the Sun is the guardian of all laws of vibration and oscillation on all planets and in all spheres of our cosmic hierarchy.

Fig. 29: *Gena* - All kinds of radiation on all the planets and in all the spheres are subject to the legality controlled by the twenty-ninth original genius of the Sun.

Fig. 30: *Kasreyobu* - The quality of everything existing in the world of creation is controlled by the thirtieth original genius.

Fig. 31: *Etzybet* - Apart from other things, the exact adherence to the universal laws in all spheres and planes comes under the range of competence of the thirty-first original genius.

Fig. 32: *Balem* - The thirty-second original genius is in charge of all the laws of analogy in all spheres and on all planets, in all ranges of power of our cosmic hierarchy.

Fig. 33: *Belemche*- The thirty-third original genius is given the task of controlling the laws of appearances of our universe, so that they correspond to the universal laws.

Fig. 34: *Aresut* - The thirty-fourth original Sun genius controls the equilibrium on all planets and in all spheres of our cosmic hierarchy.

Fig. 35: *Tinas* - The laws of solidification, of crystallization, of fixation, etc., are controlled by the thirty-fifth original Sun-genius.

Fig. 36: *Gane* - The control of the evolution of men and animals in our universe, in all spheres and on all planets, in all ranges of power, is in the hands of the thirty-sixth original genius.

Fig. 37: *Emtub* - The fate and Karma of everything living and created, from the smallest up to the greatest, is controlled by the thirty-seventh genius of the Sun sphere.

Fig. 38: *Erab* - The thirty-eighth original genius is regarded as the original initiator and is, at the same time, a guardian of time and space on all planets of our universe.

Note: The sphere magician knows that time and space only exist where there are physical shapes and created things, no matter whether so-called dead or living creatures. Contrary to it all spheres starting from the zone girdling our earth up to the highest spheres of our cosmic hierarchy - but not their planets - are timeless and spaceless.

Fig. 39: *Tybolyr* - The thirty-ninth original genius of the Sun sphere is the ruler of all ideals of men and beings in all spheres and on all planets.

Fig. 40: *Chibys* - The control of the spiritual development of men and beings on all planets and in all spheres, including evolution, lawfulness and the Karma, falls under the competence of the fortieth genius of the Sun.

Fig. 41: *Selhube* - The forty-first original genius of the Sun sphere is regarded as the creator of all original symbols and their original language, the cosmic language, and as a guide of all original ideas that have been realized.

Fig. 42: *Levem* -, the forty-second genius, is to be regarded the original creator of all magical science and of quabbalah.

Fig. 43: *Vasat* - is an original initiator into the water principle and its magnetic fluid in all grades of density and effectiveness on men and beings, on all planets and in all spheres of our universe. Everything created in which the water principle is active is controlled by Vasat, the forty-third genius of the Sun sphere.

Fig. 44: *Ezhabsab* - All creatures living in water, on our earth as well as on all other planets, are under the influence of the forty-fourth Sun genius.

Fig. 45: *Debyztet* - is the name of the forty-fifth genius of the Sun sphere. All means of evocation, and, apart from this, all processes of combustion, including fermentation, are controlled by this genius.

Judging from their range of power, the original' genii of the Sun sphere are to be regarded, in the cosmic hierarchy, as the mediators of the Original Creator of the planetary system. For the reader's information, and in order to gain a better survey, I have only given an abstract idea of each genius.

In relation to the effect of these abstract ideas there exist many parallels which the magician will arrange intuitively himself or he receives the according enlightenment during his contact with the genii of the Sun sphere. In any case the magician will attain that much knowledge that there is a lack of words to tell anything about it in detail.

As soon as the sphere magician is master of the Sun sphere there exists no problem any more which he would not be able to solve in the right way. His knowledge has no gap and by means of this spheres he is able to become a perfect Adept. For a magician acquainted with quabbalah it becomes now clear why the quabbalistic initiations tell that the connection with the Godhead will be accomplished on Tiphareth, which is the Sun sphere according to the quabbalistic Tree of Life, in which the magician can obtain the union with God.

As is told in the Tree of Life literally the magician must have covered half of the way to God, that means he must have control over the spheres until the Sun sphere inclusive, whereupon God will go to meet him in the second half, so that it comes to the union with God. In this case it is not a connection with a personified God but knowledge and wisdom, might and power will be united to one.

8. The Intelligences of the Mars Sphere

The magician who has honestly struggled through the Sun sphere and who controls it as well as the other preceding spheres will now find it easy to roam the following three spheres and get them under his control.

The next sphere in the hierarchy is the Mars sphere, which is

influenced by such powerful intelligences that it would be very dangerous for any magician who has not brought under his control the preceding spheres to evoke them. For this reason and also because one could do much harm, for instance, from the point of view of talismanic magic, and also in the use of the seals of the Mars intelligences regarding their power, dynamics and appearance, I desist here from publishing the seals of the individual positive intelligences of the Mars sphere. Only the names and the graduation I want to state. The experienced sphere magician will get into contact with some of these intelligences during his mental wanderings, in order to learn about their seals, names and range of power. By doing so, I can never be made responsible for any misuse of the seals by an immature person, for the Mars intelligences, even the positive ones, can cause a person's instant death if called or evoked without the necessary precautions and preparations. Apart from this, many seals could be misused for erotic purposes. The person interested in genuine knowledge will understand my attitude to give only the names of the intelligences, for the mature one my information will suffice.

The expert in astrology will know that the Mars sphere, in its effectiveness, prevailingly adheres to the Mars principle, for passionate love, eroticism, supernatural power of man, wars, etc., depend on the influence of the Mars sphere. For the reader's information it is pointed out in this connection that the negative intelligences living in the Sun and the Mars sphere are the most dangerous ones of our whole cosmic hierarchy. Under their range of effectiveness come: murder, homicide, robbery; fires, destruction, etc.

1. Rarum 1-10° Aries
2. Gibsir 11-20° Aries
3. Rahol 21-30° Aries
4. Adica 1-10° Taurus
5. Agricol 11-20° Taurus
6. Fifal 21-30° Taurus
7. Imini 1-10° Gemini
8. Kolluir 11-20° Gemini

9. Ibnahim 21-30° Gemini
10. Ititz 1-10° Cancer
11. Urodu 11-20° Cancer
12. Irkamon 21-30° Cancer
13. Oksos 1-10° Leo
14. Otobir 11-20° Leo
15. Kutruc 21-30° Leo
16. Idia 1-10° Vigro
17. Abodir 11-20° Vigro
18. Idida 21-30° Vigro
19. Cibor 1-10° Libra
20. Asor 11-20° Libra
21. Abodil 21-30° Libra
22. Skorpia 1-10° Scorpio
23. Vilusia 11-20° Scorpio
24. Koroum 21-30° Scorpio
25. Sagitor 1-10° Sagittarius
26. Agilah 11-20° Sagittarius
27. Boram 21-30° Sagittarius
28. Absalom 1-10° Capricorn
29. Istriah 11-20° Capricorn
30. Abdomon 21-30° Capricorn
31. Anator 1-10° Aquarius
32. Ilutria 11-20° Aquarius
33. Obola 21-30° Aquarius
34. Pisiar 1-10° Pisces
35. Filista 11-20° Pisces
36. Odorom 21-30° Pisces

9. The Genii of the Jupiter Sphere

The magician will not try to get into contact with any of these, unless he has completely succeeded in getting at least a few of the intelligences of the Mars sphere under his power, who - as has been pointed out in the preceding chapter - are all very difficult

to control. The vibrations of the Jupiter sphere are far easier to stand up to than the ones of the Sun and the Mars sphere. Therefore the sphere magician will find it easy to get into contact also with the genii of the Jupiter sphere. Their range of power is very large, and their influence, which is somehow of an abstract nature, penetrates all subordinated spheres right down to the zone girdling our earth and has its effects on all three planes: the mental, the astral and the physical plane.

The sphere magician who has become acquainted with all the preceding spheres, either by evocation or by mental wandering, and got into contact with individual beings, genii and intelligences will, no doubt, now be convinced that he can achieve and gain more, regarding knowledge and wisdom, by mental wandering, i. e. with his mental body, in the individual spheres and therefore also in the Jupiter sphere than by merely calling beings, genii and intelligences to our earth by help of evocation. This is, however, not to say that the magician should not practise evocation. Quite the contrary: it is advisable to practise both methods and to try to have an equally perfect command of both. If, however, the magician is interested in special problems, especially spiritual ones, if he wants a better conscious assimilation of subtleties, he will always prefer to visit the spheres, in this case the Jupiter sphere, by mental wandering.

Influenced by the vibrations of the Jupiter sphere, the magician's consciousness is expanded; he can penetrate deeper into the truths revealed to him by the genii, can understand them better and can, without special effort, transfer the gained truths into his physical consciousness after having returned into his physical body, in our physical world. Besides this, the magician will find it easy to express, in the language of the intellect, the knowledge he has gained in the Jupiter sphere. Only practice will teach the sphere magician with which sphere inhabitant he should get into contact by mental wandering and with which one he should do so by evocation.

Of all the beings, angels and genii of the Jupiter sphere, twelve are regarded as the highest ranking ones, due to their unlimited range of power. Their influence works on the whole cosmic

hierarchy, i. e. on all the spheres, planes and planets and their inhabitants. Each of these twelve original genii has a certain relation to our zodiac, and their laws of analogy are identical to all spheres and planes of our cosmic hierarchy. At the time of their first evocation, the seals of the Jupiter genii have to be drawn in blue colour.

Fig. 1: *Malchjdael - Aries* - is the first genius of the Jupiter sphere, who keeps in equilibrium the electric fluid of the whole cosmic hierarchy. His job is to enliven everything created in all three kingdoms of our earth and the zone girdling the earth. Malchjdael controls and directs the will and the activity of every human being and all other creatures. If the magician gets into contact with this original genius, he can be informed about everything regarding this and, apart from this, he will be made acquainted with methods which will enable him to increase or decrease activity at his will by force of magic and quabbalah. Following the directions given by this genius, the magician is capable of creating such a strong state of belief by magic and quabbalah that he can work miracles in the cosmic world due to this intensified activity. Besides this, Malchjdael can initiate the magician into the original element of fire in all its aspects and analogies in the microcosm and macrocosm, and give him directions and methods regarding the complete control of this original element in all its phases by magic and quabbalah, in order to become absolute sovereign of activity in the microcosm and macrocosm. There are, however, many more laws, wisdom and kinds of knowledge regarding activity, electrical fluid, original fire element, principles of light, etc., with which this original genius may not only make the magician acquainted, but which the latter may also get under his control by an apt Abisheka, i. e. an apt transfer of power.

In sphere magic, this original genius is one of the most powerful, and no magician should fail to get into contact with him, since he will, by this connection, gain a power in the cosmic hierarchy that no other intelligence of any other sphere, perhaps with the only exception of the Uranus intelligences, could give him.

Fig. 2: *Asmodel - Taurus* - is the second original genius of the Jupiter sphere. He is responsible for the direction and control of the original principle of cosmic love with all its aspects and analogies, in all spheres and on all planes and planets of the hierarchy. The magician who gets into contact with this original genius will be made capable of perceiving the deepest mysteries of love not only in its emotional and intellectual aspects, but also from the point of view of wisdom. This original genius explains to the magician how any kind of cosmic vibration of love can be caused in any sphere, no matter whether by evocation or mental wandering, whether by magic or by quabbalah. All miracles that can be caused and realized in love matters by magic and quabbalah, i. e. not only in our own physical world or in the zone girdling our earth, but also on all other planets and in all other spheres, are made available to the magician by this genius. All the ways of holiness which behold Divinity under the aspect of love are directed by Asmodel, and the conscious sphere magician is instructed, theoretically as well as practically, in all the aspects. The magician interested in the mysteries of cosmic love existing in the whole cosmic hierarchy will find this genius to be the best initiator.

Fig. 3: *Ambriel - Gemini* - is the third original genius of the Jupiter sphere, who has under his command all knowledge of the whole cosmic hierarchy. He is the supervisor of the mind, of the intellect, i. e. of all theoretical knowledge in all fields of science. Ambriel directs the maturity for knowledge, the capacity of perception of each being in the whole cosmic hierarchy. Taking into consideration the grade of maturity and development, this genius not only directs the intellectual power of perception and the intellectual faculties of the individual, but of the total of the inhabitants of all planets. Under his range of competence come all the sciences and arts on all planets which have to do with the mind and intellect. The magician who has got into contact with this genius will be made acquainted, depending on the grade of his development, with a kind of knowledge which truly is only accessible to such initiates that have learned to work consciously with the Jupiter sphere by force of the Akasha-principle.

Fig. 4: *Murjel - Cancer* - The fourth genius of the Jupiter sphere has to control and keep in equilibrium the total magnetic fluid in the cosmic hierarchy. He is responsible for the fluid state on all planets and also for the element of water in the whole cosmic hierarchy, including our world, in its physical, astral and mental state. The magician can be fully instructed by this original genius in the original element of water, its workings and effects, regarding the whole cosmic lawfulness and in respect of magic and quabbalah, and furthermore, in the way by which, under the influence of the magnetic fluid, certain occult faculties can be awakened and developed in the mental body, for instance, transcendental seeing in all spheres and on all planets. This original genius can teach the magician many other things. The sphere magician who has a perfect command over the magnetic fluid can work miracles by its help, miracles which the non-initiate would never be able to imagine.

Fig. 5: *Verchiel- Leo* - The whole life spending original principle of the whole cosmic hierarchy, on the planets as well as in the spheres, is controlled by the fifth original genius of the Jupiter sphere. All life in all spheres and on all planets, including our earth, is directed by him, no matter whether life in the vegetable, the animal or the human kingdom is concerned, or whether man in his physical, astral or mental body is in question. If the magician gets into contact with this original genius, he will be instructed by him in the highest form of magic and quabbalah, which refers to the whole cosmic hierarchy. Verchiel reveals to the magician special methods and practices by which he can get under his control the highest power in the whole cosmic hierarchy. Apart from this, all miracles which can be caused by belief and the power of conviction come under this genius' range of power.

Fig. 6: *Hamaliel - Virgo* - The sixth original genius is in charge of all chemical original principles, original elements, in the whole cosmic order. The magician who gets into contact with Hamaliel can get detailed information not only about the chemical elements so far known on our earth, but also about unknown elements which probably will not be discovered before

the far distant future. If the magician is interested, he can also learn the relevant facts about the elements existing on all other planets of the whole cosmic hierarchy and, what is more, he can be instructed in the practical magic and quabbalistic application of the radiation of each original substance of our planetary system, in its mental, astral and even physical shape. This makes it possible for the diligent magician to become, by training, a perfect master of the original chemical elements due to the exact methods and instructions given him. He thus becomes a magical quabbalistic alchemist equipped with a kind of knowledge of which the key to practical application is known to only a few Adepts on our earth.

Fig. 7: *Zuriel - Libra* - The seventh original genius of the Jupiter sphere controls the principle of fertility on all planets with vegetation and living creatures. Helped by Zuriel, the magician can learn to understand fully the principle of fertility of the whole cosmic hierarchy. Special methods revealed to the magician by this original initiator enable the former to work miracles by magic and quabbalah at his will. The magician can, for instance, make water flow out of a rock like Moses, turn a desert into paradise and so on. But the sphere magician, after having been initiated by this genius, would also not find it difficult to work a miracle the other way round within a few seconds. He is then able to evoke many other miraculous things regarding the principle of fertility at his will. It is also quite clear that Zuriel, the seventh genius of the Jupiter sphere, can thoroughly explain to the magician also the sexual mysteries of the cosmos in all its phases, kingdoms and spheres. Special treatment of this matter is therefore not necessary.

Fig. 8: *Carmel - Scorpio* - The eighth genius controls and directs the original principle of radiation of the whole cosmic hierarchy, in mental, astral and physical respects. The magician who gets into contact with Carbiel can reveal, by magic and quabbalah, or by magical quabbalistic metaphysics, any secret of the whole cosmic hierarchy in this respect, and he realizes how the various laws of the original principle of radiation can be applied in practice. The magician who is able to control the original prin-

principle of radiation becomes the absolute ruler of the microcosmic and macrocosmic hierarchy and he is then free to make practical use of his power according to his own ideas.

Fig. 9: *Aduachiel - Sagittarius* - The control and direction of the original legality, of justice and equilibrium, i. e. of the perfect harmony in the whole cosmic hierarchy, in all spheres and on all planets of our universe, is in the hands of the ninth genius of the Jupiter sphere. The magician may be instructed by this genius in the highest wisdom and deepest mysteries of divine law, justice and equilibrium. At the same time he is taught by Aduachiel to apply all laws of the universe by magic and quabbalah, without causing any disturbance in its equilibrium.

Fig. 10: *Hanael- Capricorn* - The karmic original principle of the whole cosmic hierarchy has been controlled, from the beginnings of time, by the tenth original genius of the Jupiter sphere, on all planets and in all spheres. The magician taking interest in this particular matter can be informed of the effects of the karmic laws in all spheres and planes and he will learn how, from the magical quabbalistic point of view, the original karmic principles and their laws can be made use of in the various spheres.

Fig. 11: *Cambiel - Aquarius* - The original principle of crystallization, condensation and hardening, in the whole cosmic hierarchy, in our whole universe, is controlled by the eleventh original genius of the Jupiter sphere. Moreover, this genius is also responsible for the regular cycle of all planets and therefore also for gravitation, the force of gravity, the power of attraction itself. The magician can be informed by Cambiel about all the secrets of crystallization, not only on our planet, but also on all the other ones. This means from the magic-quabbalistic point of view that the magician will be taught to change by alchemy, magic and quabbalah the principle of solidification through diminished or enlarged vibration, depending on the qualities of the substance, so that he is finally able to change, if he wishes, a gravel stone into a diamond, or, vice versa, a diamond into a gravel stone, thus making use of the knowledge acquired from Cambiel. Furthermore, the magician is instructed by this original genius in the laws of alchemy in its most subtle form, especially with regards to the so-

called dry process. He is also informed of the practical application of gravitation from the magic-quabbalistic point of view. If a sphere magician so wishes, he can make the biggest pieces of rock as light as a feather and he is able to make light things so heavy that no force on earth is able to lift them up. This means that this original genius can easily explain to the magician any problem of levitation and that he knows many various methods by which the magician can acquire these faculties, and he will be pleased to inform the sphere magician about them.

Fig. 12: *Jophaniel- Pisces*- The original principle of evolution on all planets, in all spheres and on all planes - the mental, astral and physical plane - of the whole cosmic hierarchy is controlled by the twelfth original genius of the Jupiter sphere. This genius is directing development and maturity in all spheres and on all planets. It is difficult to describe by words what experience and what gains the magician will make when he gets into contact with this genius. He will be equipped with a kind of profound knowledge and wisdom that scarcely can be comprehended by the intellect of a non-initiate.

10. The Saturn Sphere

The Jupiter sphere does not bring us to the end of the descriptions of the planetary system of our cosmos. The next sphere to mention is the Saturn sphere. Like the Mars sphere, this sphere is very hard to contact, and only a well trained sphere magician should dare to embark upon it after having gone through different initiating systems with a few original intelligences and after having gathered much experience, during the course of many years, in mental wanderings to the individual spheres and thus feeling almost at home in them.

Not every human being is strong enough to stand up against the oscillations of the Saturn sphere, since they have the depressing quality of a nightmare. The Saturn sphere is, in fact, the so-called Sphere of Karma. Its intelligences may be regarded from

man's rational intellectual point of view, the Judges of all beings, planets and spheres. From the magical quabbalistic point of view, direct contact with any of these judges has no practical value. If, however, the magician considers himself mature enough and well acquainted with the spheres, he might as well try to get into contact also with the intelligences of the Saturn sphere. I desist, however, from giving any description of the individual intelligences of the Saturn sphere, even from mentioning their names and seals, for it could so happen that some presumptuous human being, without thinking of the consequences, would dare to call up a Saturn being by evocation. If the person is, in such a case, not strong enough to resist the vibration of that Saturn intelligence, not only his physical, but also his astral death becomes unavoidable. Therefore a general description of this sphere will suffice for the mature and wise, and such will, in spite of such a short description, be able to get a clear picture of the effectiveness of the Saturn sphere.

The few Saturn intelligences that have been mentioned in known books written by authors such as Agrippa, Khunrath, and others, are not the highest intelligences of this sphere and have, in general, only a subordinated range of competence when compared with the genuine original intelligences of the Saturn sphere, forty-nine in number. The already known intelligences named Agiel, Arathron, Cassiel, Machatan, Uriel, etc., have, therefore, not much importance in the Saturn sphere and are by no means original intelligences. However, they show a certain affection for the zone girdling the earth, are friendlier with the magician and therefore also easier to get into contact with. What these intelligences can offer the magician in respect of magic and quabbalah, the latter is sure to get to know much more from the intelligences of any other planet's sphere. I am talking in this respect from the point of view of personal experience, and every magician is able to find out the truth of these words himself.

What, for instance, Arathron can offer the magician, each of the 360 heads of the zone girdling the earth can also do, without the magician having to travel to the Saturn sphere. The same is true of Agiel and the other so-called intelligences of the Saturn sphere

mentioned in the common grimoires. During wanderings, in my mental body, through the Saturn sphere a long time ago, I personally came across Agiel and Arathron and conversed with them, so I am recording here personal experience.

As far as the 49 original intelligences of the Saturn sphere are concerned, it should be mentioned that they are responsible for the original Karmic principle of all spheres, especially for the doings and effectiveness of all the negative beings of each sphere, beginning with our physical world. In accordance with Divine Providence, they allow for the bad effects of negative beings. They are in charge of the powers and effects of the principle of destruction in the whole cosmic hierarchy. They see that justice is done and - depending on the approval of Divine Providence - let negative effects become reality by their subordinate beings. The Saturn intelligences allow wars not only on our planet, but wherever love and hate exist; they let the negative principle work up to a certain point and they are the ones that have to judge rigorously upon human beings and beings of all spheres in accordance with divine orderliness and legality. Therefore the Saturn intelligences are regarded as the so-called Judges and Executors of Fate in the word's highest sense. Moreover, they decide upon how long magicians who have concluded a pact with beings negative or positive - have to remain under the power of the relevant beings.

Each original intelligence of the Saturn sphere has a certain range of power: they have each a certain planet and a certain sphere under their command. If the sphere magician is interested in learning about the range of effectiveness of anyone original initiator of the Saturn sphere, about his influence and subordinated planet, he can get exact information from a subordinated intelligence like Agiel or Arathron. From what has been said here, the magician will gather that he need not actually avoid the Saturn sphere, but he will less care to contact its 49 original intelligences. It is not a pleasure to see the doings of negative beings or to watch mentally how they are controlled and punished. One needs strong nerves and a strong mental steadfastness to do that. So much about the Saturn sphere. The seals of Agiel,

Arathron and the other inferior intelligences of the Saturn sphere are generally known. Every magician will take heed not to reveal the names and the seals of the 49 original intelligences of this sphere to any immature person and will fully understand why I desist from giving details.

11. The Spheres of Uranos and Pluto

With the Saturn sphere the description of the general magic of the spheres has been concluded, i. e. the hierarchy of the seven spheres known to us has been sufficiently explained. However, the genuine initiate who has learned to move about with his mental body in the universe at will and to his heart's desire, and to resist, in his mental body, the different oscillations and vibrations of each sphere will have found out for certain that there exist, beyond the Saturn sphere, numerous other spheres, which have no direct influence on our earth or on the zone girdling our earth; at least not to any extent that it would make it worth considering from the point of view of magic and quabbalah.

The first sphere worth mentioning after the Saturn sphere is the Uranus sphere, the small influence of which only reaches as far down as the Moon sphere. If a magician, acquainted with the magic of the spheres, is on a visit in the Moon sphere, he will be able to feel there the effects of the Uranus sphere. In the zone girdling the earth this sphere is also known, but its influence hardly ever penetrates far beyond the Moon sphere: it usually fades away and ends in the latter sphere. This stated fact has, of course, nothing to do with the astrological interpretation of the planet Uranus, which cannot be dealt with in this connection. The Uranus sphere will not have any influence on the zone girdling the earth and on our planet before the next cycle of evolution takes place. Nevertheless, the magician will find, in the Uranus sphere, intelligences who can initiate him into the magic and quabbalah of the macrocosm. To give the reader any details here is not possible, since the time for their disclosure has not yet

come. However, it is worth mentioning in this connection that true initiates call proper quabbalah the Uranian, i. e. the Cosmic Language. This means that magic and quabbalah and their practical application are controlled and directed in the whole macrocosm - i. e. in our cosmic hierarchy - by intelligences of the Uranus sphere in accordance with the universal laws. It therefore rests with the intelligences of the Uranus sphere to decide to what extent each being, each original intelligences of the other spheres is able to apply any kind of quabbalah and magic or to teach their applications to magicians.

The sphere magician who gains a firm footing on the Uranus sphere gets into contact with the original intelligence there and is initiated by them into magic and quabbalah; nothing else can be given to him by any other initiate, any other initiator of whatever sphere or plane, for such a magician has become a perfect Adept, a genuine master, a hierarchic magician and quabbalist. He has become master not only of the zone girdling the earth, but also of all spheres and kingdoms. He who has proceeded this far into sphere magic and has also exhausted the Uranus sphere may say with justice of himself that he is a perfect Adept, who fully comprehends, in the human sense, the Book of Wisdom with its 78 leaves - tarot cards - and perfectly controls its law in the microcosm and macrocosm. To such an initiate I also cannot offer anything else.

From this short description of the Uranus sphere the initiate will eventually gather how long the way to perfection is. It is here that our hierarchy ends.

Beyond this there exists another sphere, the Pluto sphere; but the magician, in his present state of development, cannot profit anything from that sphere, for it will have no effect on the zone girdling our earth before the so-called Second Day of Brahma, the next cycle of evolution. The surface of our earth will then be inhabited by quite a different race of people, who will have a different skin colour and different laws from ours.

During travels in the mental body, I have come through various other spheres besides the ones already mentioned, about thirty in number. But these spheres, in their present state of evolution,

have no significance for us human beings, nor for the zone girdling our earth; for they do not come under the range of power of our hierarchy. The extent of this book does not allow any kind of description of those spheres.

The magician will realize that beyond our universe, our macrocosm, our planetary system, beyond the hierarchies and spheres that have been described in this book, there exist many other, much greater universes, which adhere to quite different forces, laws and analogies than our macrocosm. To give a detailed description of all these is without exaggeration, impossible.

12. Intercourse with Beings, Genii and Intelligences of all Spheres by Mental Travelling

This chapter may not be necessary for the sphere magician. However, not every reader will be able to put to practice at once all that he has read in this book. Many of the readers may first want to enlarge their theoretical learning. It is for them that these lines will serve as stimuli for enriching their knowledge. The author's book "Initiation into Hermetics" contains exact instructions in mental travelling. Also, the astral body's exteriorisation, or so-called projection of the astral body, is dealt with in detail, in theory and practice. The magician will not be able to travel any further than the zone girdling the earth in his astral body, since the astral matrix is composed of the substance of the elements which, at the most, are able to resist the oscillations of the zone girdling the earth. Thus the magician will not imagine that he can place himself, in his astral body, beyond the zone girdling our earth, for this is something that is impossible. The sphere magician with practical experience will know that the astral body is confined by Divine Providence to the laws of the zone girdling the earth, and that it cannot break these laws. Moreover, the astral body depends on the space principle. The magician will find this verified when visiting the zone girdling the earth.

The magician can place himself with his astral body into the

world of the elements and visit any place on our planet, no matter whether on or under the earth; his astral body is even able to resist the most subtle oscillations of the zone girdling the earth, but he will soon realize that he cannot go any further than this zone. If he dared to leave it in his astral body, with his physical body meanwhile lying on the physical plane, remaining in contact with the astral body by the astral matrix, the experiment would result in the instant splitting of the astral matrix and the magician's instant physical death. It would then be useless to try to revive the astral matrix; the physical body having become a victim of the elements. If, on the other hand, it so happened that the projection of the astral body should succeed in spite of the magician's physical death, and that the mental body together with the astral body were to penetrate beyond the zone girdling the earth by force, the mental matrix would rend asunder: the mental body would be parted from the astral body, the latter again becoming a victim of the elements in the astral world, which would consume such a dead astral body within a short period of time. It would then be impossible for the magician to return to his astral body and his spirit would be banned in the sphere appropriate to his last state of development. Such an act of force committed by a magician would be severely punished by the jugdes of the Saturn sphere.

A similar act of force and catastrophe is the conscious separation of the astral matrix from the physical body, or of the mental matrix from the mental body, which has already been termed in the Bible as "a sin against the spirit". The true meaning of the words "against the spirit" from the hermetic point of view is only known to few people. For it is true that such cases are rare. Generally, the urge for self-preservation is the reason why the bounds are hardly ever exceeded in this respect. Moreover, each magician has an intelligence acting as his guardian angel who warns him in time from such karmic catastrophes. This explanation, in a way, also throws light on the Faustus tragedy, which is quite clear to every initiate.

Here are a few facts with respect to mental travelling: The sphere magician who has absorbed the author's first work "Initia-

tion into Hermetics" has learnt how to separate his mental body. He has been told at the beginning of this book, the author's second work, that in practice this is only possible if he has a perfect command of the facts laid down in book one. The magician has learned to set free his mental body and to wander first into the mental sphere of our physical world. After sufficient practice he extended his visits to the astral plane around our physical world and after that he became capable of visiting, with his mental body, any place of our physical world where he wished or desired to be, where he wanted his spirit to be placed. Then he visited the kingdoms of the elements, having taken on, for that purpose, the shape of the beings of the elements by force of imagination, thus enabling them to see, hear and feel him. One after the other he visited the kingdom of the gnomes, the kingdom of the undines, roamed the regions of the air with its sylphs or fairies and finally travelled through the kingdom of the salamanders to get also that region under his control. After that the magician learnt to elevate his mental body into the planes, above all filled with the desire to get to the zone girdling the earth. After some training his mental body rose into a vertical position and the magician saw himself transferred to that zone, according to his wish.

Having reached the zone girdling the earth, the oscillations of which the magician's mental body successfully resisted, the magician soon was surrounded by beings of that zone. Later he was able to get to know, one after the other, the heads of the zone girdling the earth, whose names and seals are contained in this book, thus taking up contact with them. They made the magician acquainted with all the facts regarding that zone and taught him how he could get to the plane next to theirs, i. e. the Moon sphere. The magician is able to betake himself to the Moon sphere without a guide: he must at first get his mental body influenced with the colour of the Moon sphere, i. e. get it dyed silvery white, with a slight touch of violet. As soon as he has his body completely impregnated with the accumulated light of silvery white and slightly violet colour, he is again raised into a vertical position, this time wishing to wander to the Moon sphere. When first trying to raise himself from the zone girdling the earth into the

Moon sphere, the magician will have the sensation of a rotary motion. Repeated training will take this feeling of dizziness from him, and the feeling of pressure in the solar plexus region will also cease. The elevation itself is instantaneous: suddenly the magician finds himself in a sea of light of a silvery-violet colour and is already placed into the Moon sphere. His desire to get into touch with the intelligences there does not remain unfulfilled. If the magician calls, in this silvery coloured vibration, for one of the intelligences mentioned and described in this book, he will soon see it appear. The contact is the same as in the zone girdling the earth.

If the magician wants a being from another sphere to do a certain thing, he should work out his plans first in the zone girdling the earth and should not betake himself to the relevant sphere without having sufficiently pondered the matter. For during his initial operations his consciousness usually loses its independence by the different colour vibration of the sphere. Only by repeated intercourse with the same being will the magician get used to the pressure he experiences in that sphere and his independent thinking will no longer be influenced by it to such a great extent.

After the magician has had experience with all of the 28 intelligences of the Moon sphere he will have become complete master of it and he can then change its influence within himself by either increasing or diminishing its vibrations, in order to suit the extent of power of the beings he is getting into contact with.

During his initial visits to the moon sphere the magician will become aware that its 28 original intelligences possess a power of radiation, an inner expansiveness, that almost paralyses his mental body. In order to be able to stand up to this influence, the magician must take on a vibration suiting the original intelligences of the moon. This is done by an appropriate condensation of light power of the Moon sphere whilst the magician is still in the zone girdling the earth, for otherwise the magician could not get into contact with these intelligences without having to fear the accompanying effects of paralysis.

If the magician has become thoroughly acquainted with the Moon sphere, he travels, in his mental body, to the next sphere,

the Mercury sphere, after having influenced his mental body in the Moon sphere with the yellow-orange colour oscillation of the Mercury, i. e. after having accumulated the light power of the Mercury zone. He then gets into contact with the individual genii of the Mercury zone, one after the other, in much the same way as he has done previously with the intelligences of the Moon sphere. After repeated elevation to the Mercury zone it is no longer necessary for the magician to get there via the Moon sphere, for he now can impregnate his mental body with the Mercury vibration whilst still in the zone girdling the earth and he may travel from there directly into the Mercury zone. If he succeeds in getting into contact with at least thirty genii of that zone, he is able to carry out the elevation into the Mercury zone straight from our physical world, i. e. by carrying through the colour impregnation, i. e. the accumulation of light power with the Mercury vibration, about his physical body; and he can directly and at once betake himself to the Mercury zone, without having to use the zone girdling the earth or the Moon sphere as transit stations. During his intercourse with genii of the Mercury zone the magician will not feel such a strong paralysing effect of their radiation power, since the Mercury zone is, in a way, analogous to the mental body, as has been shown under the chapter dealing with the cosmic hierarchy. The magician should not think of betaking himself into the next sphere, unless he has become absolute master over these three spheres, i. e. the zone girdling the earth, the Moon sphere and the Mercury zone.

The reason why I pay so much attention to these three spheres is, as already pointed out, firstly because the zone girdling the earth has an analogous connection with the physical body, with its fate; secondly because the Moon sphere has a similar connection with the astral body, with its maturity, its character, its equilibrium, etc.; and thirdly because the Mercury zone has a similar connection with the mental body.

In the Mercury zone, the stepping-stone for travels to higher spheres, the sphere magician then carries through the accumulation of light power from the next sphere, the Venus sphere, before he betakes himself to it. The accumulation of the light

power of the Venus sphere must result in a wonderful emerald green colour. If he has not become a victim of the temptations in the Venus sphere and has thus become a master of love, he can place himself directly from this physical world into the sphere in question. He must, however, carry out the accumulation of the light power of the Venus sphere in his mental body already beside his physical body.

The same naturally also applies to the next sphere, the Sun sphere, which is the sphere that is most difficult to reach as the beings of that sphere all have such a strong accumulation of light that the magician who has not provided for a sufficient accumulation of the light power of the Sun, i. e. an accumulation equivalent to the glowing Sun, cannot resist the vibrations of the Sun genii. If the magician got into touch with a genius of the Sun without having sufficiently prepared himself by an appropriate light impregnation of his mental body, the glowing power of light rays would throw him back into his physical body and his mental matrix would, as a consequence, lose its equilibrium; and disharmonies would be the inevitable result. Such disharmonies would soon become obvious by various accompanying effects in the astral body, sometimes even in the physical body. Under certain circumstances a nervous breakdown would be the result. But also other psychic disadvantages might show up. Therefore the magician will consider my warning absolutely necessary and realize that it is not possible to betake oneself into other spheres without knowing their laws of analogy and their application and without having a sound knowledge of the magic of evocation.

After having got the Sun sphere absolutely under his control, the magician will visit the adjacent sphere of Mars. In order to avert any danger from the beginning, only the names, not the seals, of the intelligences of that sphere have been published in this book. The Mars sphere has a light vibration of a ruby-red colour. This means that the accumulation of the light power for the mental body must also result in a ruby-red colour. Every magician who has learnt to master the Sun sphere without any risks may visit all the spheres that lie beyond it, one after the other, with only one exception: the most dangerous sphere of Saturn.

Visits to the Jupiter sphere are carried out in the same way, except for the accumulation of light power, which has to result in a sky-blue colour.

Should the magician also want to visit the Saturn sphere, he must carry out the appropriate accumulation of light power for his mental body in a dark violet colour.

Regarding the Uranus sphere, the accumulation of light power for the mental body has to be lilac-coloured, and for visits to the Pluto sphere, the last sphere of significance, it has to be coloured in a light grey.

The other spheres are colourless. The magician who has proceeded this far and has learnt to carry out the accumulation of light powers of the spheres may visit the other planets without any special colouring of his mental body and get into contact with the intelligences living there. As soon as he gets near the sphere he plans to visit, he will perceive, by force of transcendental clairvoyance, the colour of that sphere, thus being able to carry through the appropriate accumulation of light power in the universe, before entering the sphere in question. There exist oscillations the colours of which cannot be compared with any of the colours known to us and which therefore cannot be described. Nevertheless, the transcendental eye sees them and can cause the appropriate light oscillation to be evoked in the mental body, making the contact with that sphere and the beings living there.

This short description may be sufficient for the genuine initiate. Details in this respect have never been published in hermetic literature, and up to now only few initiates are acquainted with this knowledge. The sphere magician who has learnt to carry through all this in practice knows that the preceding chapters contain no fancy stories, for he is been able to convince himself of the truth whenever he wishes. I have written down only my personal experience.

13. Magical Talismanology

In Part I of this book short instructions for the charge of talismans and amulets were given together with hints for their

practical application. It seems, however necessary to remind the reader of a few instructions here, adding to them others which may be new to the magician. In this last chapter I have decided to write about talismanic magic and those details which have to be considered. Much has already been written about talismans yet much more could be said about it from the hermetic point of view, though I must cut short here for technical reasons.

The experienced magician will find everything that is said about this theme familiar and understandable. Looking at it from the hermetic point of view, a talisman is the means, the medium or material shape by which a force, a faculty, a power, an influence, etc. can be bound. There are various ways for binding such a force. But first a few words about talismans.

The magician has learnt how to get into contact with a being, an intelligence, a genius, etc. He has been shown the four possible ways:

1. mental travelling,
2. evocation,
3. passive intercourse as described in the book "Initiation into Hermetics" in the chapter dealing with spiritism,
- and 4. talismans.

As for the shape of the talisman, it can be a piece of jewelery, a ring, a stone, an amulet, a locket, etc. But also other forms may be chosen for talismans; the ones stated above are, however, the usual types. The best way for the magician to go about it is to manufacture the talisman by himself alone, right from the beginning, i. e. from its fluid state, as molten metal, up to its charging. If this is not possible, if the magician lacks the necessary skill, etc., he should have the talisman manufactured by someone else, but only in its basic, its raw shape. After the talisman has been brought into its intended shape, the magician starts with the actual talismanic magic by making a genuine talisman, a genuine medium, out of it. The seal of the intelligence whom the magician wants to get into contact with is engraved upon the metal. If the magician cannot do this himself, he can have it done by a conscientious engraver or goldsmith. The object to be used as talisman or amulet is now ready to be magically impregnated. The magician may also, if he wants, take into consideration the astrological signature when preparing, respectively impregnating, the

talisman. The wealth of existing astrological literature will make it easy for him to work out favourable stars influences. When choosing the metal for the talisman, the astrological analogy of the relevant zodiacal sign has to be considered. Since the zodiacal signs were also mentioned in the chapter dealing with the hierarchy of the spheres, it will be easy to choose the kind of metal that is appropriate to the zodiacal sign of the genius that has been selected by the magician. But it is also possible to choose metals in analogy to the planetary spheres (see table below).

The best metal one can use for the beings, genii and intelligences of all the spheres is the so-called Electro Magicum, an alloy of the metals that are appropriate to all the planets as described in the author's first book "Initiation into Hermetics", in the chapters dealing with fluid condensers. Such an alloy is best suited for the beings of the zone girdling the earth and for the beings of the elements in the kingdom of elements. But also wood, hard wood, or lead may be used for the zone girdling the earth.

Regarding the Moon sphere and its 28 intelligences, silver should be used for producing the talisman. This is done in accordance with the planetary laws of analogy.

For the Mercury zone use	brass
For the Venus sphere	copper
For the Sun sphere	gold
For the Mars sphere	iron
For the Jupiter sphere	tin
For the Saturn sphere	lead

For the other spheres tin or silver may be used. The analogies given above in respect of the metals to be chosen for the production of talismans are of a general nature. They are only to be taken into consideration by the magician who wants to work with astrological analogies. The well-trained and experienced magician will, in general, find two types of metals sufficient, i. e. he will use gold for beings of prevailing electric character and silver for beings of magnetic character. He uses both metals for neutral beings, for beings that are neither active nor passive, that neither have an electric nor a magnetic fluid. In this case, two small plates, equal in size, one made of gold the other made of

silver, have to be soldered together, so that one side of the talisman is of gold, the other of silver, - if the talisman has, for example, the shape of a pendant.

However, for a good initiate and an experienced sphere magician the question of choosing the right type of metal is of minor importance. He is able to impregnate magically and successfully any object with an intelligence of any sphere, since the magical contact and the impregnation of the objects the magician chooses depend on his magical development and maturity.

Adepts usually have only one favourite metal which they prefer for the charging with intelligences: they use pure gold. But, of course, this is not really necessary. Any common kind of talisman, with a perfect magical impregnation, does the same duty as the one produced of pure gold or jewels.

The next thing the magician has to do is to carry out the magical impregnation of the talisman. This is the most important work when charging a talisman, for it is by this act that the talisman becomes the appropriate implement for getting into contact with the being or intelligence the magician has in mind. Below the magician will find a specimen of the procedure for carrying out a magical impregnation.

After having chosen the being, genius or intelligence that seems to suit his purposes due to its magical or other qualities, it is best to start with a being of the zone girdling the earth, and after having engraved its seal upon the metal chosen for this purpose, the magician has to free the talisman by the four elements from all unfavourable influences which have mentally clung to it when it was materially formed into shape. This is done by swinging the talisman a few times over a burning candle with the imagination that the flame burns away, i. e. destroys, all negative influences. Moreover, the talisman has to be dipped into a glass filled with pure water where it has to remain for a whole day, the magician having concentrated on the wish that the water may draw out of it any bad influences. After a day the magician takes the talisman out of the water again, throwing the latter away with the imaginative wish that all the unfavourable influences will flow away with it. Now he swings the talisman through the air in rotary mo-

dons, concentrating on the imagination that also the element of the air will take away all negative influences from the talisman. Then the magician puts a handful of earth into a piece of filter-paper ami, after having added the talisman to it, he rolls it together, so that he can hold it in his hand. Now he must concentrate on the idea that also the element of the earth, which now surrounds the talisman, will tear away from it all negative influences that might still cling to it. After the magician has concentrated deeply enough and come to the conviction that the last unfavourable influences have been pulled out of the talisman by the element of the earth, he takes the talisman out of the earth, cleans it with a piece of cloth that has never been used before and wraps it into a piece of dark violet silk. The filterpaper and the earth that was used for this operation must then be buried away in a place that is not easily accessible. During this procedure the talisman has been cleaned, from the hermetic point of view, by help of the elements: this means that no element clings to it any longer, and that therefore no element will influence its charge.

If the magician wants to include astrological aspects, he will keep the talisman in the dark violet silk till the astrological hour approaches. When that hour has come he will carry out the charge of the talisman. He will re-draw the engraved seal with a new needle, concentrating on the wish that by this re-drawing he bans the being's interests or attention into the object before him. During this procedure the magician can, again and again, repeat in his mind the name of the intelligence in question and imagine that the intelligence is transferring, at that moment, its influence to the talisman. The physical preparations, the "getting into contact" as it is called from the hermetic point of view, have now come to an end; the first step of magic impregnation has been done. Now there exist many possibilities of charge.

The most effective way of charge is carried out by evocation, i. e. by summoning the intelligence before the magic circle by appropriate rituals and by asking it to approve of the talisman lying in or before the magic circle, i. e. to promise the bearer of the talisman to assist him at any time. If the intelligence gives the promise of doing the bearer of the talisman this favour, the magician

has achieved what he wanted and the talisman has thus been charged. However, the magician must make sure that before using the talisman he takes all the measures that the intelligence might have recommended him. For the intelligence may, for example, take precautions by asking the bearer of the talisman to do some kind of ritual with it every day, to speak certain formulae over the talisman, or to draw certain signs with it, or to name certain names necessary for the maintenance of the talisman, or to keep certain things a secret, and so forth.

If everything necessary was taken into consideration when the talisman was charged, its bearer can achieve the same effects with it as he could do by personal contacts which he might have started by mental travelling or evocation. The above way of charging a talisman is one of the most effective methods in talismanic impregnation for getting into contact with a certain intelligence. But it usually happens that the intelligence in question - when this method is used for getting into contact with it - only sends its subordinated servants to have them bound to the talisman and their names revealed to the bearer. The desired effects are afterwards brought about by them whenever their names are pronounced or a certain concerted signal is given.

Another way for impregnating a talisman is as follows: The contact with the intelligence is taken up by repeated imagination of its qualities; the magician has to concentrate these qualities into the metal, he has to keep in mind that in this case time, space and effects are terminated. This method of impregnation makes it necessary for the magician to have imperturbable confidence and he must, furthermore, have sufficient magic power to force the intelligence to do his will, i. e. to bring about the desired effects.

Another possibility is to carry out the impregnation by the help of a ritual. This is done by drawing the intelligence's seal in the air with the talisman in hand and by concentrating on the realization of the effects that are to be brought about. The quabalist, however, is aware of the fact that such a ritual would have to be repeated at least 462 times before the desired contact is effected and the talisman really becomes magically efficacious.

The next method for impregnation is the so-called charge with

magic volts, using, for this purpose, the electromagnetic fluid. The volt is charged, after its creation, with an electromagnetic fluid. The qualities of the intelligence in question are concentrated into the centre of the volt by help of imagination, imper- turbable confidence and sure power, and are so condensed by repeated action that the metal of the talisman absorbs the volt. When the process of charging by volts is repeated, the magician has to concentrate on the wish that the intelligence in question is connected to that particular volt and that it will bring about by it the desired causes in the Akasha-world, and with them the desired effects.

There is another way of charging a talisman: the one by sexual magic. But to avoid any misuse, this method is not dealt with in detail here. The magician who has been initiated into the high mysteries and to whom, therefore, everything is clean and sacred, will, no doubt, know how the plus and minus in man and woman can be used for the magical impregnation of a talisman by the help of volts.

The quabbalistic method is the last possible way for im- pregnating a talisman. The magician who has been initiated into quabbalah may avail himself of this method. He pronounces the name of the intelligence in question quabbalistically over the talisman that has been prepared to be charged. By this action the intelligence's qualities are transferred into the talisman.

The details of such a magic quabbalistic charge of a talisman will be known to every initiate who has followed all the instruc- tions up to this point and who has learnt to get into contact with any intelligence, no matter to whatever sphere it may belong, providing that he was taught by some intelligences about the quabbalah.

My third book, entitled "The Key to the True Quabbalah" will, however, give the reader the details in this respect. So much about the impregnation and charge of talismans, and the basis of magical talismanology. The mature reader will find this informa- tion sufficient, to the immature ones this science will have re- mained a secret.

Epilogue

I herewith deliver my second work to the reader, the expert and the sphere magician in the making. This work describes distinctly the practice of the second tarot card, I have already pointed out that I could describe much more amply the contents of all the chapters - if this could be possible from purely technical reasons. Whoever, guided by my first work "Initiation into Hermetics", has acquired the required stage of maturity by conscientious study and by spiritual training, will find the contents of this work fully sufficient for his further practice. By intercourse with single intelligences of the spheres - be it by mental travelling or by evocation - the mature magician will be given the chance to reach the highest peak of magic and of quabalah, if he chooses for his initiator a congenial intelligence - being, genius - working according to his direction and to old established practices. Of course the magician will not keep to one intelligence only, but he will travel mentally trough all spheres as well as come to know them evocatively.

I can heartily congratulate those sphere magicians who, on the strength of this work have gone through practically all spheres, dominating their forces and establishing contacts; for they have advanced a fair part on the road to perfection. It will be already a satisfaction for me to help those who are for the present only theoretically interested - for they will have much enlarged their theoretical knowledge after perusing my work. Thus every reader, every theorist, and foremost, everyone interested in the secret knowledge, will come to the conviction that magic and especially, sphere magic, is no witchcraft or sorcery but the peak of attainable knowledge, surmounting all other intellectual sciences and being the very crown of wisdom.

Those who are not mature and thus cannot conceive even theoretically, let alone practically - this high knowledge, will become conscious of their lack of maturity and will abstain from any criticism.

Even if only a few human beings are able to go through this course, my second work will have fulfilled its intended purpose.

For my books do not belong to the literature which is only read and which afterwards is left to get covered with dust in libraries and corners of bookcases; quite the contrary, my works are destined to serve as a guide and aid to those who have grown up to hermetics and high Adeptship through the coming centuries. In the course of time millions of human beings will keep to the indicated methods of teaching, putting them into practice to promote their own development and strive steadily after perfection.

The author

Part III

ILLUSTRATIONS



Illustrations

1. Beings of the four Elements.
2. Some original Intelligences of the Zone girdling the Earth.
3. The 360 Heads of the Zone girdling the Earth.
4. Intelligences of the Moon Sphere.
5. The 72 Intelligences of the Mercury Zone.
6. Intelligences of the Venus Sphere.
7. Genii of the Sun Sphere.
8. Genii of the Jupiter Sphere.

The Symbolism of the Second Tarot-Card

The second tarot-card represents the temple of initiation, which is identical to the microcosm, the small world. Often this card is regarded as the temple of Salomon. The temple is supported by four columns symbolising the four elements and denoting knowledge, courage, will and silence, i. e. the quabbalistic Jod-He-Vau-He.

Each column rests on a circular pedestal of hewn stone symbolising the fact that the magician - after having been initiated in this temple - has become absolute master of each element.

The black and white marble floor consists of proportionate squares displaying the positive and the negative effects of the elements in the physical world. In its higher sense this is the lawfulness - the Jupiter sphere - on the physical plane, with which the magician must be fully conversant before being initiated.

Before the altar the floor is covered with a carpet which - divided into two equal halves - displays the positive and the negative effects of all the powers of the planetary system on our physical world. The magician must also be absolute ruler of these, i. e. of the electric and the magnetic fluids.

On the carpet one can see the magic circle representing Infinity, i. e. the Alpha and the Omega (d. the description of the magic cir-

de in the relevant chapter of this book). The pentagram to be seen within the circle is the symbol of the microcosm, the small world, which must be fully developed in the magician, i. e. he is in perfect harmony with the macrocosm. The pentagram is the symbol of the microcosm, while the macrocosm usually being symbolized by a hexagram.

The magician, dressed in a violet magical garment, is holding in his left hand the magic sword as the symbol of victory and of his ties to the Almighty - of his intuition - attained by the Akasha-principle; his lifted right hand is conjuringly holding up the magic wand, the symbol of his absolute will, his absolute power.

On a golden throne to the right of the magician sits a high priestess as the representative of Isis, holding the Book of Wisdom in her left hand and the two Keys of Initiation in her right hand as the symbols of the positive and the negative mastery. The magician who has prepared himself for an evocation is being initiated by her into the deep secrets of sphere magic. In some tarot-cards this priestess is called a female pope or an empress. However, since this is the card representing power and wisdom, it need not indicate the female principle.

In front of the circle there are three steps leading to the altar. They symbolize the mastery of the three planes - the physical, the astral and the mental plane. The altar itself is the symbol of devotion. The triangle placed in its centre demonstrates the three-dimensional effect of the Divine Emanation on everything, in the Positive and the Negative principle.

The two censers symbolize the fact that the magician carrying out an evocation has all the positive, the good, and all the negative, the bad, beings under his power and that he is able to materialize them. The spheric mirror on the altar with its seven spheric colours indicates symbolically that the magician is not only in contact with all the beings of the seven planets by mental wandering and divination, but that he is also capable of calling them into our physical world by evocation.

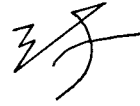
On the wall in the background, following the old-Egyptian symbolism of the second tarot-card, are the pictures of the Goddesses Isis and Nephthys.

1

Beings of the four Elements



1-Pyrhum



2-Aphtiph



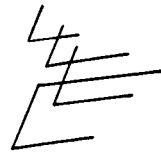
3-Orudu



4-Itumo



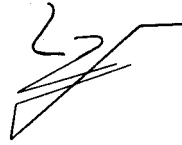
5-Coroman



6-Tapheth



7.-Oriman



8.-Amtophul



9.-Amasol



10.-Ardiphne



11 - Isaphil



12.-Amue



13-Aposto



14-Ermot



15-Osipeh



16-Istiphul



17-Mentifil



18-Ordaphe



19.-Orova



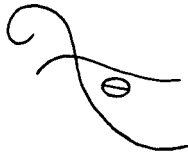
20.-Idurah



21.-Musar



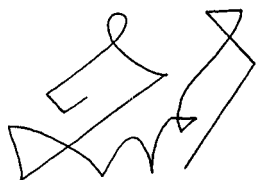
22.-Necas



23.-Erami



24.-Andimo



25.-Parahim



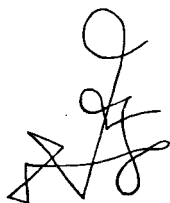
26.-Apilki



27.-Erkeya



28.-Dalep



29.-Capisi



30.-Drisophi



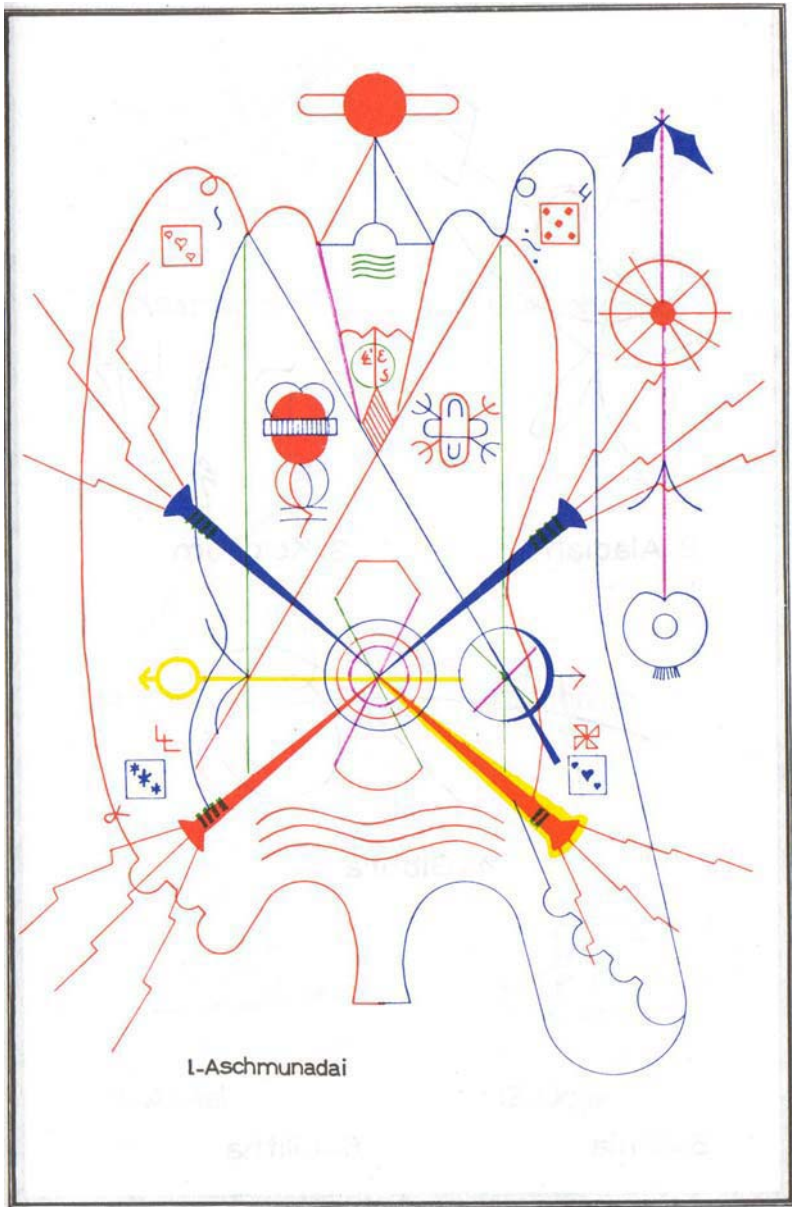
31.-Glisi



32.-Cargoste

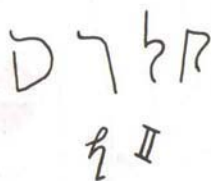
2

**Some original Intelligences of the Zone
girdling the Earth**

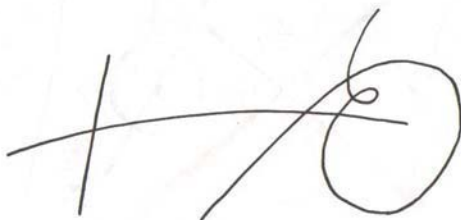




2.-Aladiah



3.-Kolorom



4.-Gibora



5.-Siilla



6.-Lilitha



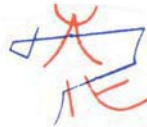
7-Asamarc



8-Aschmunadai



9-Emuel



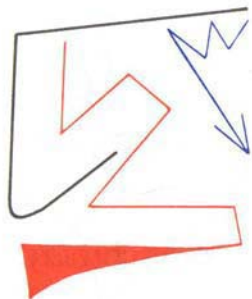
10-Ubiveh



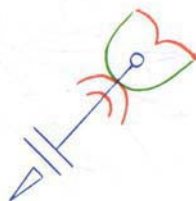
11-Asael



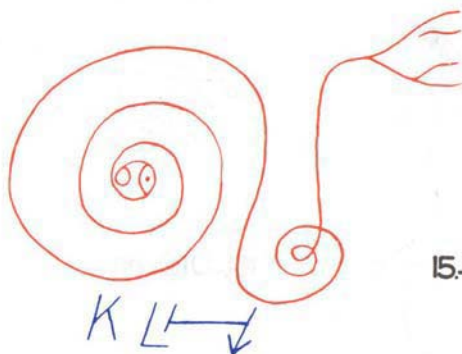
12-Gojel



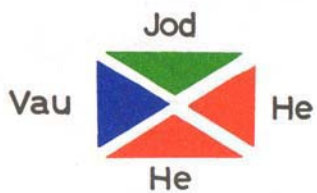
13-Armiel



14-Amuthim



15-Coel



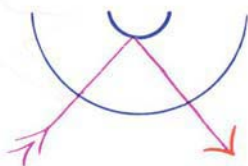
16.-



17-Aeoiu



18.-Juoea



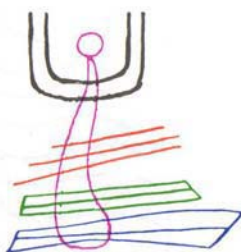
19.-Nahum



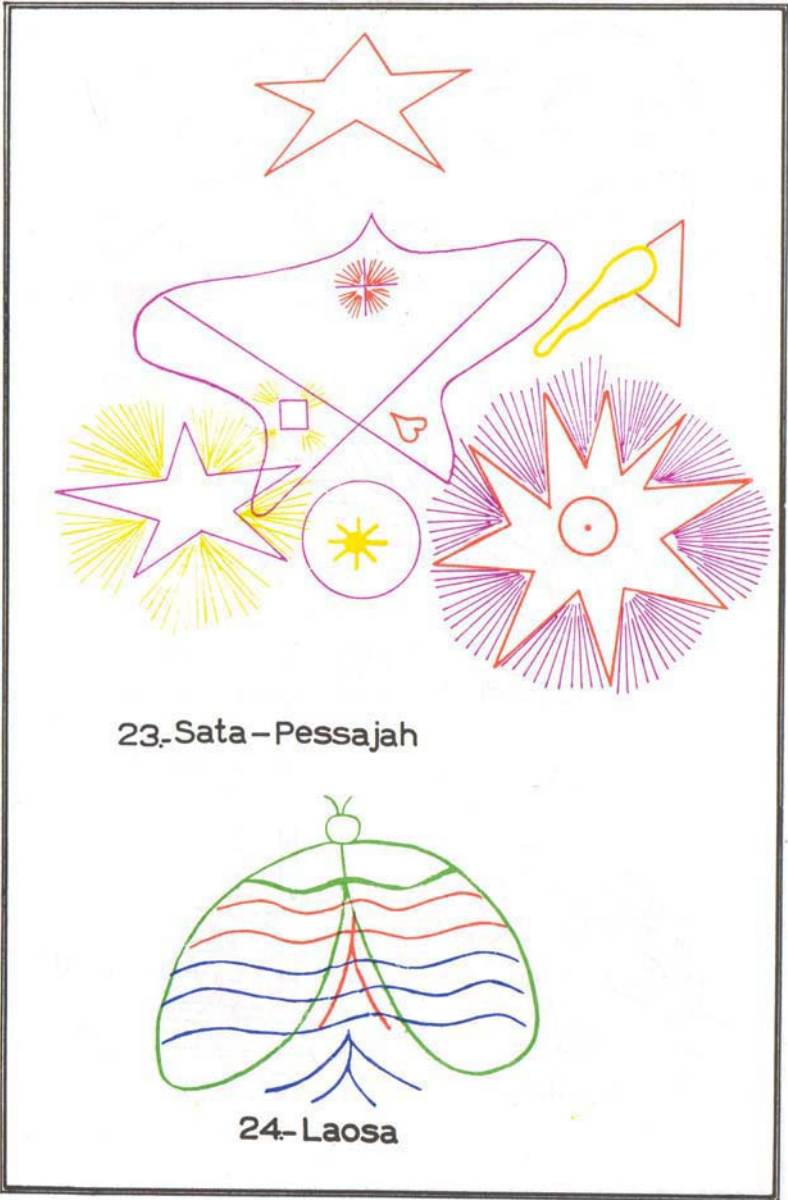
20.- Immicat



21.-Osrail



22.-Ados



23.-Sata - Pessajah

24.- Laosa

3

**The 360 Heads of the Zone girdling
the Earth**



25.-Morech
1°r



26.-Malacha
2°r



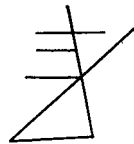
27.-Ecdulon
3°r



28.-Lurchi
4°r



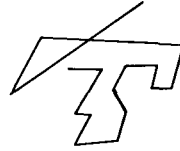
29.-Aspadit
5°r



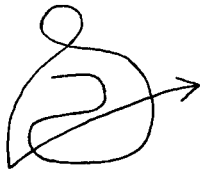
30.-Nascela
6°r



31.-Opollogon
7°_r



32.-Ramara
8°_r



33.-Anamil
9°_r



34.-Tabori
10°_r



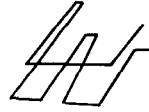
35.-Igigi
11°_r



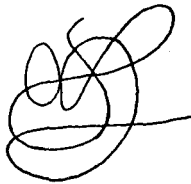
36.-Bialode
12°_r



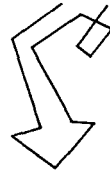
37.-Opihon
13°r



38.-Jrachro
14°r



39.-Golog
15°r



40.-Argilo
16°r



41.-Barnel
17°r



42.-Sernpolo
18°r



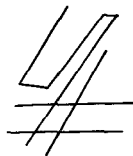
43.-Hyris
19°γ



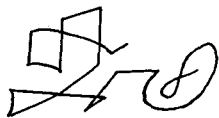
44.-Hahadu
20°γ



45.-Oromonas
21°γ



46.-Bekaro
22°γ



47.-Belifares
23°γ



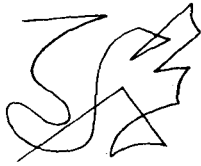
48.-Nadele
24°γ



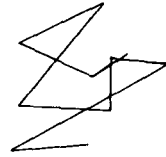
49.-Yromus
25°r



50.-Hadcu
26°r



51.-Balachman
27°r



52.-Jugula
28°r



53.-Secabmi
29°r



54.-Calacha
30°r



55.-Serap
1° R



56.-Molabeda
2° R



57.-Manmes
3° R



58.-Faluna
4° R



59.-Nasi
5° R



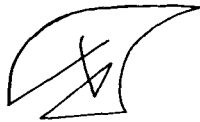
60.-Conioli
6° R



61.-Carubot
7° 8



62.-Jajaregi
8° 8



63.-Orienell
9° 8



64.-Concario
10° 8



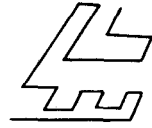
65.-Dosom
11° 8



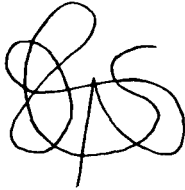
66.-Galago
12° 8



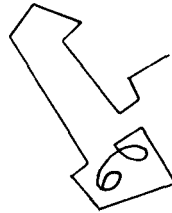
67.-Paguldez
13° 8



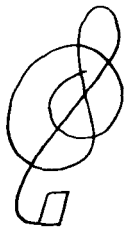
68.-Pafessa
14° 8



69.-Jromoni
15° 8



70.-Tardoe
16° 8



71.-Ubarim
17° 8



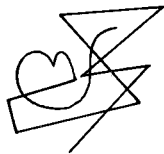
72.-Magelucha
18° 8



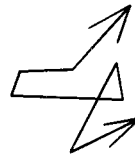
73.-Chadail
19° ʘ



74.-Charagi
20° ʘ



75.-Hagos
21° ʘ



76.-Hyla
22° ʘ



77.-Camalo
24° ʘ



78.-Baalto
25° ʘ



79.Camarion
23° ʘ



80.-Amalomi
26° ʘ



81.-Gagison
27° ʘ



82.-Carahami
28° ʘ



83.-Calamos
29° ʘ



84.-Sapasani
30° ʘ



85.- Proxones
1° II



86.- Yparcha
2° II



87.- Obedomah
3° II



88.- Padidi
4° II



89.- Peralit
5° II



90.- Isnirki
6° II



91.-Morilon
7° II



92.-Golema
8° II



93.-Timiran
9° II



94.-Golemi
10° II



95.-Darachin
11° II



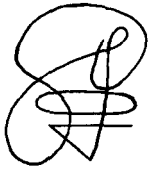
96.-Bagoloni
12° II



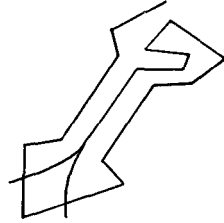
97.- Paschy
13° II



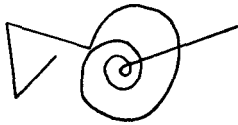
98.- Amami
14° II



99.- Pigios
15° II



100.- Cepacha
16° II



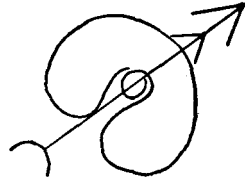
101.- Urgivoh
17° II



102.- Amagestol
18° II



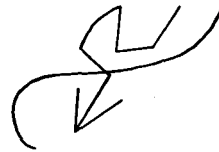
103.- Debam
19° II



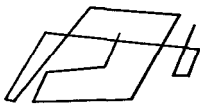
104.- Kolani
20° II



105.- Mimosah
21° II



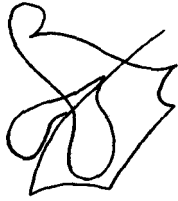
106.- Eneki
22° II



107.- Corilon
23° II



108.- Ygarimi
24° II



109.-Jamaih
25° II



110.-Bilifo
26° II



111.-Mafalach
27° II



112.-Kaflesi
28° II



113.-Sibolas
29° II



114.-Seneol
30° II



115.-Nablum

1° ☉



116.-Nudatoni

2° ☉



117.-Jachil

3° ☉



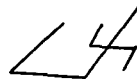
118.-Helali

4° ☉



119.-Emfalion

5° ☉



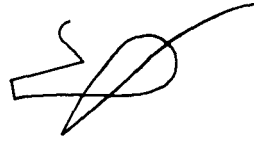
120.-Pliroki

6° ☉



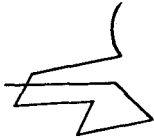
121.-Losimon

7° ๑



122.-Kiliki

8° ๑



123.-Oramos

9° ๑



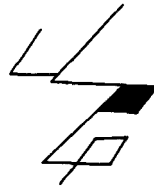
124.-Tarato

10° ๑



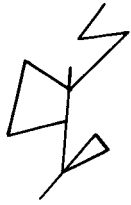
125.-Horomor

11° ๑



126.-Tmako

12° ๑



127.-Nimalon

13° ๑



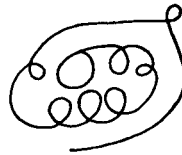
128.-Camalo

14° ๑



129.-Nimtrix

15° ๑



130.-Kalote

16° ๑



131.-Ysquiron

17° ๑



132.-Sikesti

18° ๑



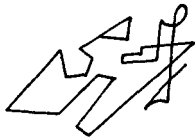
133.- Abagrion

19° ☉



134.- Kibigili

20° ☉



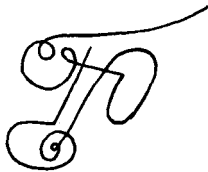
135.- Arakuson

21° ☉



136.- Maggio

22° ☉



137.- Dirilisin

23° ☉



138.- Akahimo

24° ☉



139.-Aragor

25° ⑤



140.-Granona

26° ⑤



141.-Zagol

27° ⑤



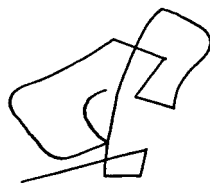
142.-Mennolika

28° ⑤



143.-Forfasan

29° ⑤



144.-CHaronthona

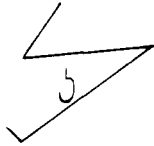
30° ⑤



145.-Kosem
1° φ



146.-Methaera
2° φ



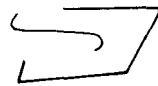
147.-Jvar
3° φ



148.-Mahra
4° φ



149.-Paruch
5° φ

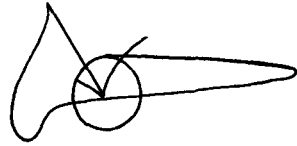


150.-Aslotama
6° φ



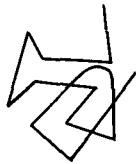
151.-Kagaros

7° φ



152.-Romasara

8° φ



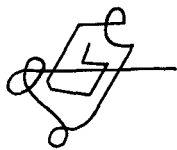
153.-Anemalon

9° φ



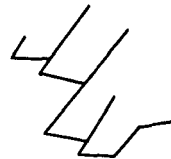
154.-Tabbata

10° φ



155.-Ahahbon

11° φ



156.-Akanejonaho

12° φ



157.-Horog
13°*q*



158.-Texai
14°*q*



159.-Herich
15°*q*



160.-Ychniag
16°*q*



161.-Odac
17°*q*



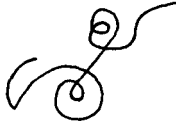
162.-Mechebbera
18°*q*



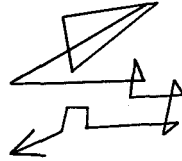
163.-Paschan
19° φ



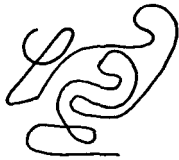
164.-Corocona
20° φ



165.-Rimog
21° φ



166.-Abbetira
22° φ



167.-Eralicarison
23° φ



168.-Golopa
24° φ



169.-Jgakys
25°*q*



170.-Pagalusta
26°*q*



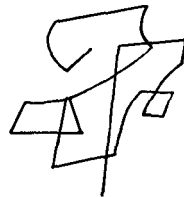
171.-Ichdison
27°*q*



172.-Takarosa
28°*q*



173.-Andrachor
29°*q*



174.-Carona
30°*q*



175-Peresch

1° mp



176-Bruahi

2° mp



177-Moschel

3° mp



178.-Rascheä

4° mp



179.-Girmil

5° mp



180.-Zagriona

6° mp



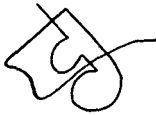
181.-Ygilon

7° *mp*



182.- Alpasó

8° *mp*



183.-Kirek

9° *mp*



184.-Buriuh

10° *mp*



185.-Yraganon

11° *mp*



186.- Argaro

12° *mp*



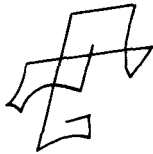
187.-Algebol

13° *mp*



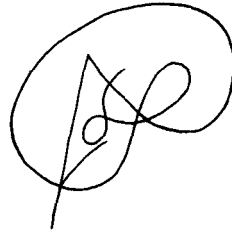
188.-Karasa

14° *mp*



189.-Akirgi

15° *mp*



190.-Basanola

16° *mp*



191.-Rotor

17° *mp*



192.-Tigrapho

18° *mp*



193.-Cobel
19° *mp*



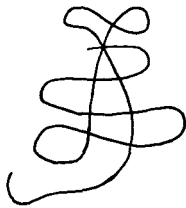
194.-Hipogo
20° *mp*



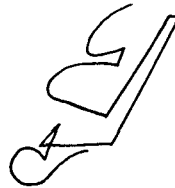
195.-Iserag
21° *mp*



196.-Breffeo
22° *mp*



197.-Elipinon
23° *mp*



198.-Naniroa
24° *mp*



199.-Olaski

25° *mp*



200.-Hyrmiua

26° *mp*



201.-Sumuram

27° *mp*



202.-Astolitu

28° *mp*



203.-Notiser

29° *mp*



204.-Regerio

30° *mp*



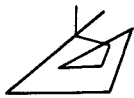
205.-Thirana

1° ≍



206.-Apollyon

2° ≍



207.-Peekah

3° ≍



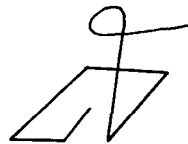
208.-Nogah

4° ≍



209.-Tolet

5° ≍



210.-Parmasa

6° ≍



211.-Gesegos

7° 



212.-Soteri

8° 




213.-Batamabub

9° 



214.-Omana

10° 



215.-Lagiros

11° 



216.-Afrei

12° 




217.-Rigolon

13° 



218.-Riqita

14° 



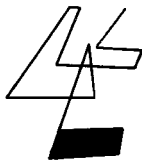
219.-Tapum

15° 



220.-Nachero

16° 




221.-Arator

17° 



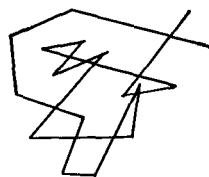
222.-Malata

18° 




223.-Arioth

19° 



224.-Agikus

20° 




225.-Cheikaseph

21° 




226.-Ornion

22° 




227.-Gariniranus

23° 



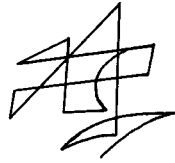
228.-Istaroth

24° 




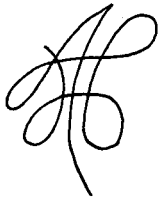
229.-Haiamon

25° 




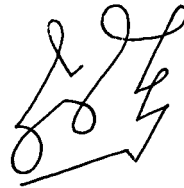
230.-Canali

26° 




231.-Aglasis

27° 




232.-Merki

28° 




233.-Filakon

29° 



234.-Megalogi

30° 



235.-Aluph

1° *mt*



236.-Schaluah

2° *mt*



237.-Hasperim

3° *mt*



238.-Adae

4° *mt*



239.-Helmis

5° *mt*



240.-Sarasi

6° *mt*



241.-Ugefor

7° *mt*



242.-Amillee

8° *mt*



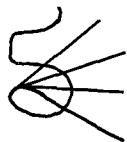
243.-Ranar

9° *mt*



244.-Caraschi

10° *mt*



245.-Eralier

11° *mt*



246.-Sagara

12° *mt*



247.-Trasonim

13° *mt*



248.-Schulego

14° *mt*



249.-Hipolopos

15° *mt*



250.-Natolisa

16° *mt*



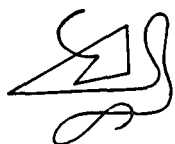
251.-Butharusch

17° *mt*



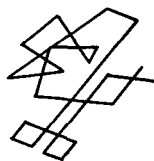
252.-Tagora

18° *mt*



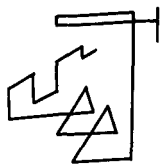
253.-Panari

19° *↗*



254.-Nagar

20° *↗*



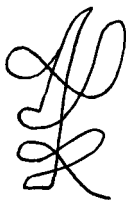
255.-Kofan

21° *↗*



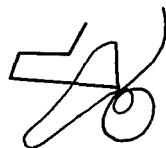
256.-Schaluach

22° *↗*



257.-Sipillipis

23° *↗*



258.-Tedeia

24° *↗*



259.-Semechle

25° *↗*



260.-Radina

26° *↗*



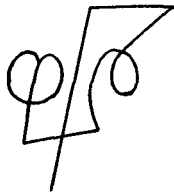
261.-Hachamel

27° *↗*



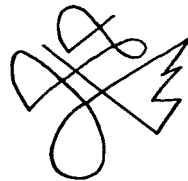
262.-Anadi

28° *↗*



263.-Horasul

29° *↗*



264.-Irmano

30° *↗*



265.-Neschamah

1° ✂



266.-Myrmo

2° ✂



267.-Kathim

3° ✂



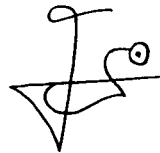
268.-Erimites

4° ✂



269.-Asinel

5° ✂



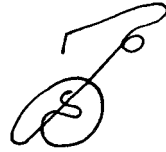
270.-Geriola

6° ✂



271.-Asoreg

7° ✂



272.-Ramage

8° ✂



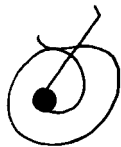
273.-Namalon

9° ✂



274.-Dimurga

10° ✂



275.-Golog

11° ✂



276.-Ugali

12° ✂



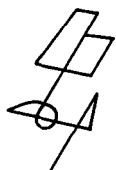
277.-Elason

13° ↗



278.-Giria

14° ↗



279.-Hosun

15° ↗



280.-Mesah

16° ↗



281.-Harkinon

17° ↗



282.-Petuno

18° ↗



283.-Caboneton

19° ↗



284.-Echagi

20° ↗



285.-Batirunos

21° ↗



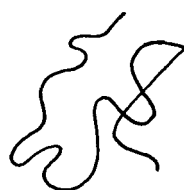
286.-Hillaro

22° ↗



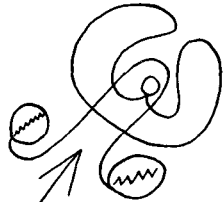
287.-Ergomion

23° ↗



288.-Ikon

24° ↗



289.-Alosom

25° ↗



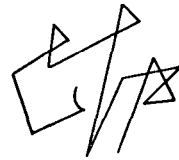
290.-Gezero

26° ↗



291.-Agasoly

27° ↗



292.-Ekore

28° ↗



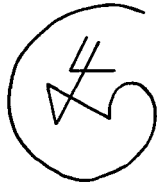
293.-Saris

29° ↗



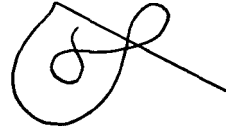
294.-Elami

30° ↗



295.-Milon

1°_z



296.-Melamo

2°_z



297.-Porphora

3°_z



298.-Trapi

4°_z



299.-Jonion

5°_z



300.-Afolono

6°_z



301.-Paruchu

7°_↗



302.-Pormatho

8°_↗



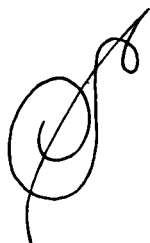
303.-Ampholion

9°_↗



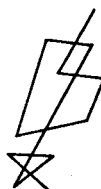
304.-Kogid

10°_↗



305.-Cemiel

11°_↗



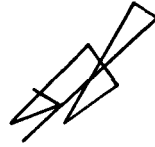
306.-Erimihala

12°_↗



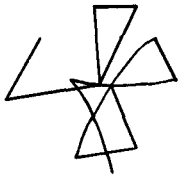
307.-Trisacha

13°



308.-Afimo

14°



309.-Garses

15°



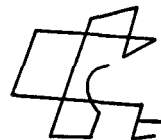
310.-Masadu

16°



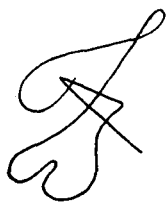
311.-Arabim

17°



312.-Amia

18°



313.-Kamual

19°*z*



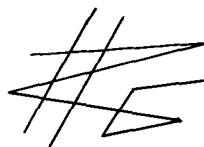
314.-Parachmo

20°*z*



315.-Cochaly

21°*z*



316.-Ybario

22°*z*



317.-Lotifar

23°*z*



318.-Kama

24°*z*



319.-Segosel

25°*β*



320.-Sarsiee

26°*β*



321.-Kiliosa

27°*β*



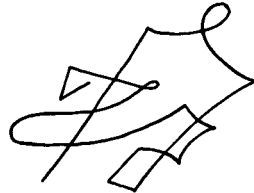
322.-Rosora

28°*β*



323.-Ekorim

29°*β*



324.-Ramgisa

30°*β*



325.-Frasis

1° ~~~



326.-Pother

2° ~~~



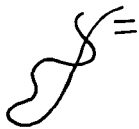
327.-Badet

3° ~~~



328.-Naga

4° ~~~



329.-Asturel

5° ~~~



330.-Liriell

6° ~~~



331.-Siges

7° *~*



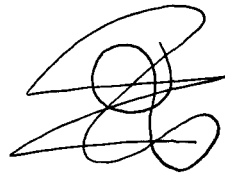
332.-Metosee

8° *~*



333.-Abusis

9° *~*



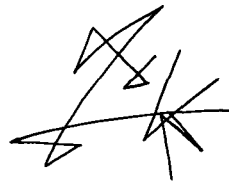
334.-Panfodra

10° *~*



335.-Hagus

11° *~*



336.-Hatuny

12° *~*



337.Gagolchon

13° ~~~



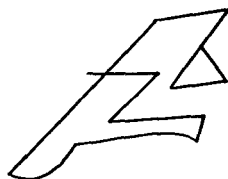
338.Bafa

14° ~~~



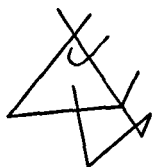
339.Ugirpon

15° ~~~



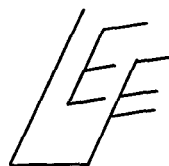
340.-Capipa

16° ~~~



341.-Koreh

17° ~~~



342.-Somi

18° ~~~



343.-Erytar

19° ~~~



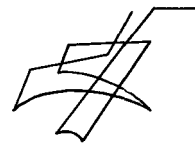
344.-Kosirma

20° ~~~



345.-Jenuri

21° ~~~



346.-Altano

22° ~~~



347.-CHimirgu

23° ~~~



348.-Arisaka

24° ~~~



349.-Boreb

25° ~~~



350.-Soesma

26° ~~~



351.-Ebaron

27° ~~~



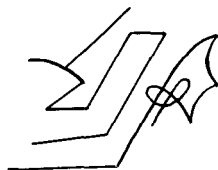
352.-Negani

28° ~~~



353.-Nelion

29° ~~~



354.-Sirigilis

30° ~~~



355.-Haja

1° ✕



356.-Schad

2° ✕



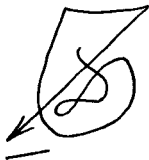
357.-Kohen

3° ✕



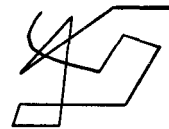
358.-Echami

4° ✕



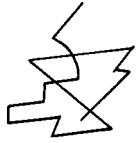
359.-Flabison

5° ✕



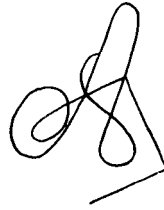
360.-Alagill

6° ✕



361.-Atherom

7° ✕



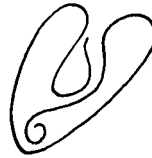
362.-Porascho

8° ✕



363.-Egention

9° ✕



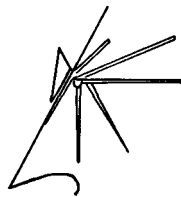
364.-Siria

10° ✕



365.-Vollman

11° ✕



366.-Hagomi

12° ✕



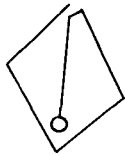
367.-Klorecha

13° ✕



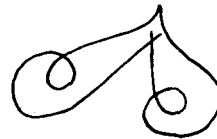
368.-Baroa

14° ✕



369.-Gomognu

15° ✕



370.-Fermetu

16° ✕



371.-Forsteton

17° ✕



372.-Lotogi

18° ✕



373.-Nearah

19° ✕



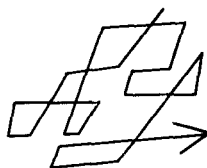
374.-Dagio

20° ✕



375.-Nephasser

21° ✕



376.-Armefia

22° ✕



377.-Kaerlesa

23° ✕



378.-Bileka

24° ✕



379.-Ugolog

25° ✕



380.-Tmiti

26° ✕



381.-Zalones

27° ✕



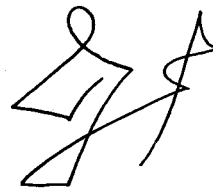
382.-Cigila

28° ✕



383.-Ylemis

29° ✕



384.-Boria

30° ✕

4

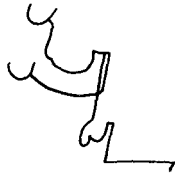
Intelligences of the Moon Sphere



1.-Ebvap



2.-Emtircheyud



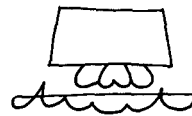
3.-Ezhesekis



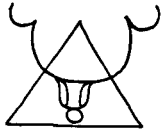
4.-Emvatibe



5.-Amzhere



6.-Enchede



7.-Emrudue



8.-Eneye



9.-Emzhebyp



10.-Emnymar



11.-Ebvep



12.-Emkebpe



13.-Emcheba



14.-Ezhobar



15.-Emnepe



16.-Echotasa



17.-Emzhom



18.-Emzhit



19. Ezheme



20. Etsacheye



21. Etamrezh



22. Rivatim



23. Liteviche



24. Zhevekiyev



25.-Lavemezhu



26.-Empebyn



27.-Emzhabe



28.-Emzher

5

The 72 Intelligences of the Mercury Zone

A

F

L

TAEF

1.- Vehuiah

0°-5°
r

T M H

S

NTATE

2.- Jeliel

6°-10°
r

A

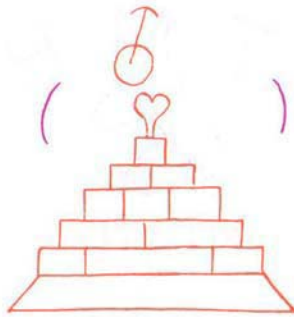
J



GTMA

3.-Sitael

11°-15°
r



(XALL)

4.-Elemiah

16°-20°
r

H

F



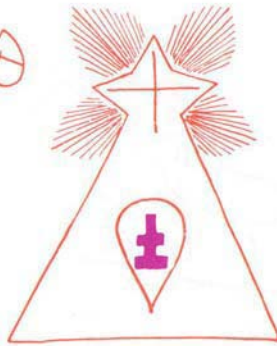
AFGFKH

5.-Mahasiah

21°-25°

D

C



GTRA

6.-Lel ahel

26°-30°



HKAX

7.-Achaiah

31°-35°

1°-5°8

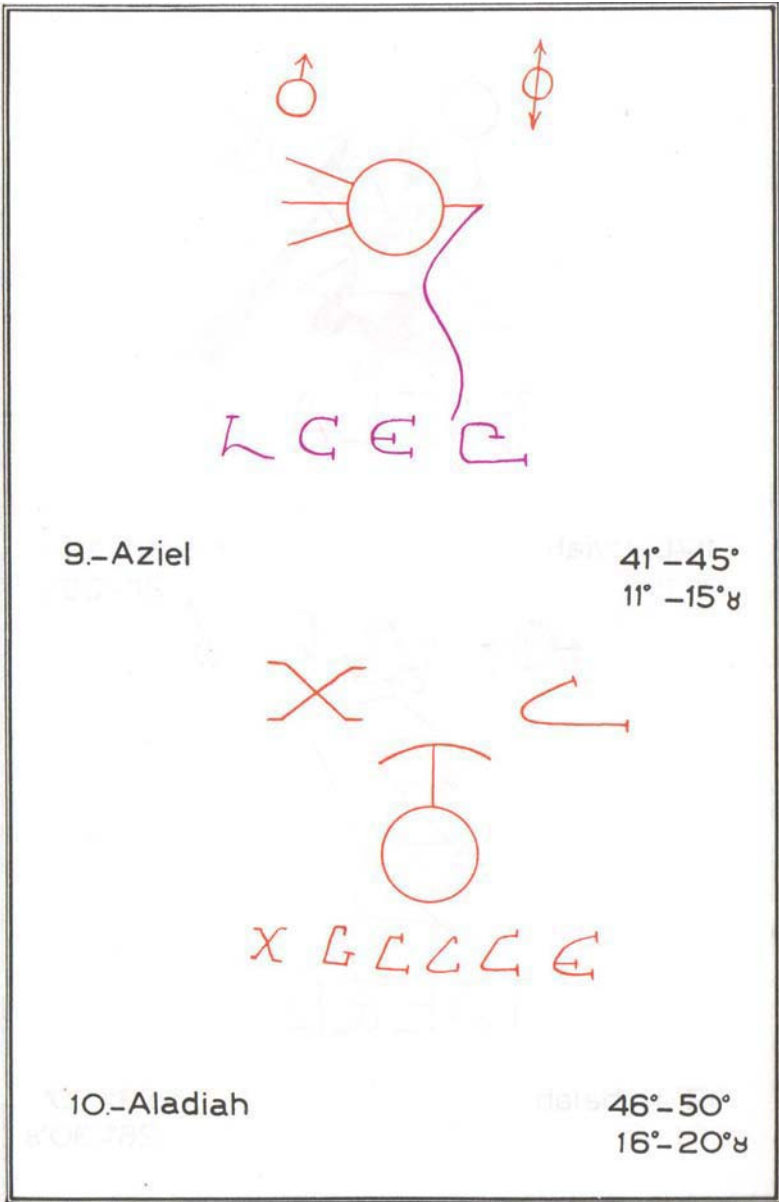


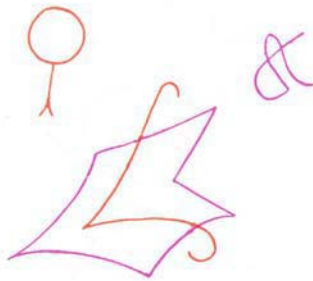
QKFA

8.-Kahetel

36°-40°

6°-10°8

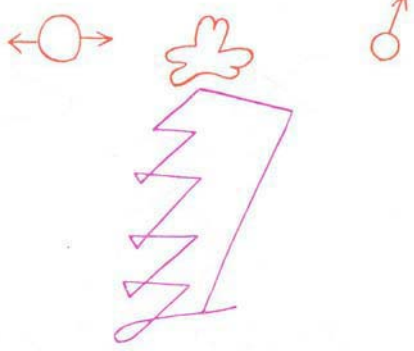




THELA

11.-Lauviah

51°-55°
21°-25°W



TAEEL

12.-Hahaiah

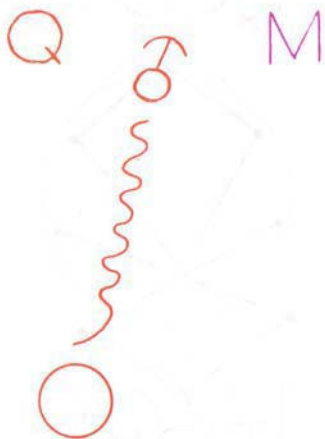
56°-60°
26°-30°W

14

13.-Jezalel

61°-65°

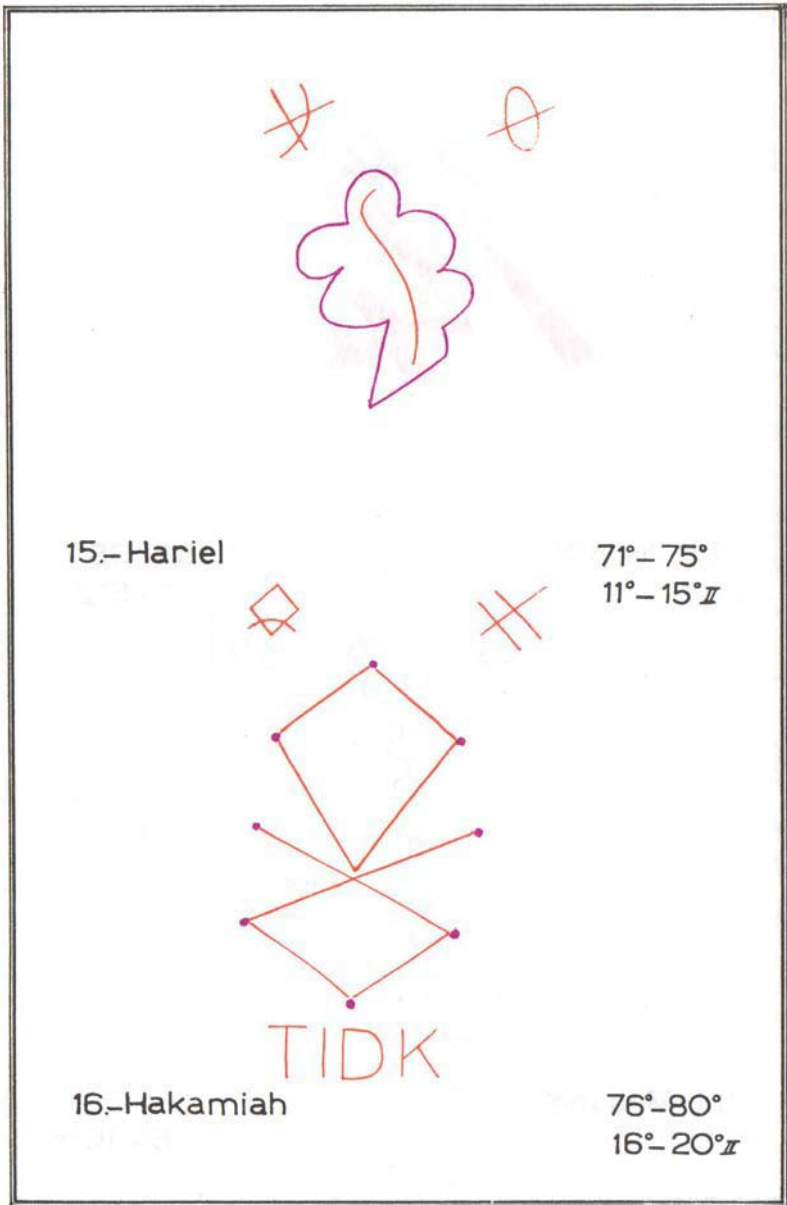
1°-5° II



14.-Mebahel

66°-70°

6°-10° Z



A E
A DOTE E

17.-Lanoiah

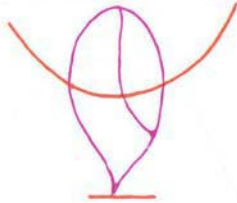
81° - 85°
21° - 25° *I*

T O D
Q D A T T

18.-Kaliel

86° - 90°
26° - 30° *I*

EADF



XUTFA

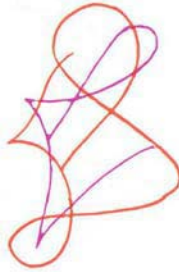
19.-Leuviah

91°-95°

1°-5° ☉

D

AEEU



DTTFAN

20.-Pahaliah

96°-100°

6°-10° ☉

L E W
L)
L L L L L

21.-Nelekael

101°-105°

11°-15° ☉

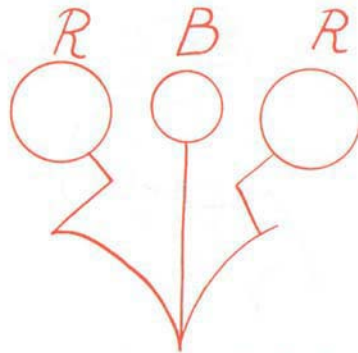
L U W
[Complex scribbled drawing]

STUSA

22.-Jeiaiel

106°-110°

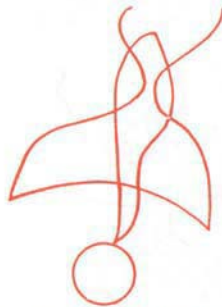
16°-20° ☉



AQUFKH

23.-Melahel

111°-115°
21°-25° ☉



KBDTERE

24.-Hahuiah

116°-120°
26°-30° ☉



25.-NithHaiah

121°-125°

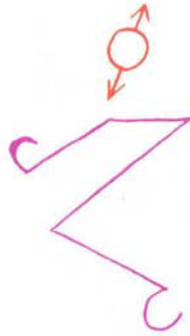
1°-5° φ



26.-Haaiah

126°-130°

6°-10° φ



AOSKS

27.-Jerathel

131°- 135°

11°- 15° *d*



28.-Seeiah

136°- 140°

16°- 20° *d*

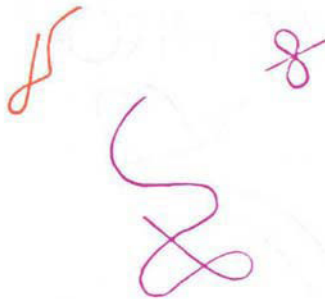


FAFHFK

29.-Reiuel

141°-145°

21°-25°d



FTTSKF

30.-Omael

146°-150°

26°-30°d

29 P



L D B E

31.- Lekabel

151°-155°

1°-5°_{mp}

TFHKOE

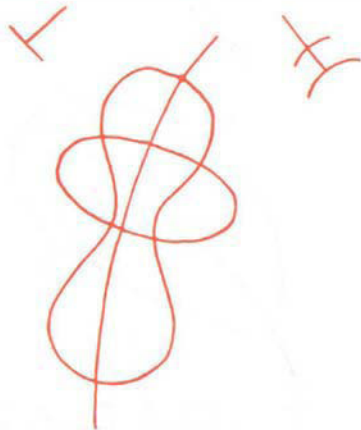


P P P

32.-Vasariah

156°-160°

6°-10°_{mp}



ABAEK

35.-Kevakiah

171°-175°

21°-25°*mp*



GAEY

36.-Menadel

176°-180°

26°-30°*mp*

P B



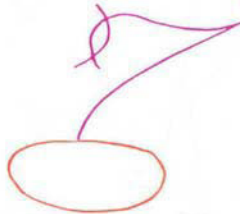
FEAEY

37.-Aniel

181°-185°

1°-5° \triangle

P B



HARRE

38.-Haamiah

186°-190°

6°-10° \triangle



39.-Rehael

191°-195°
11°-15°



40.- İeiazel

196°- 200°
16°- 20°



OKTUY

41.- Hahahel

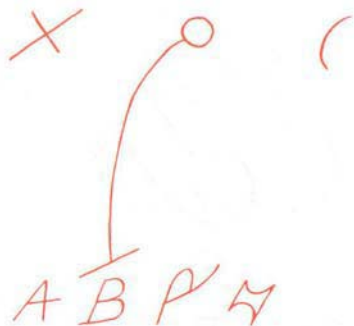
20°-205°
21°-25° \triangle



DEAFYO

42.-Mikael

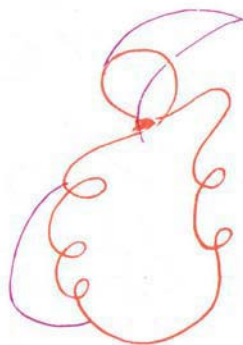
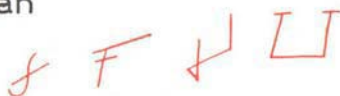
206°- 210°
26°- 30° \triangle



43.-Veubiah

211°-215°

1°-5° *↗*

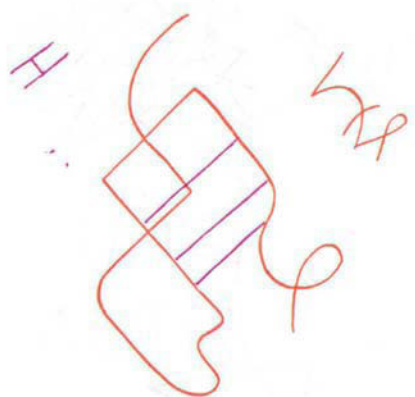


NFAKHF

44.- Ielajahiah

216°-220°

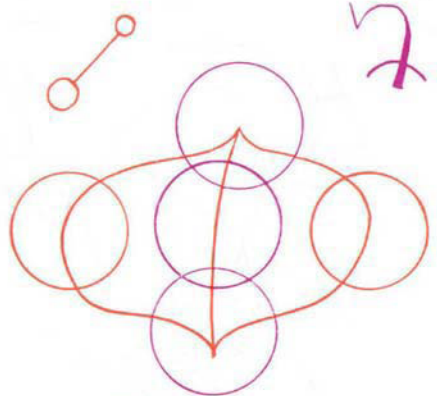
6°-10° *↗*



45.- Sealiah

221°- 225°

11°- 15° *m*

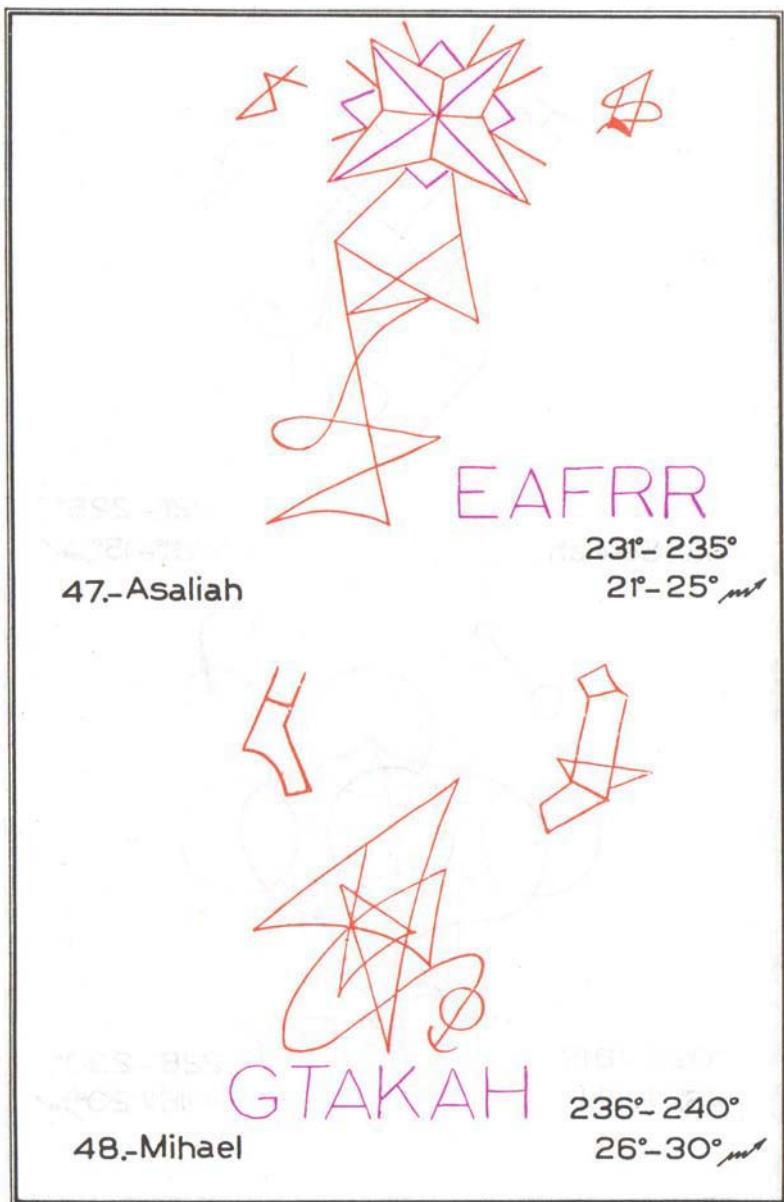


46.- Ariel

TNEFY

226°- 230°

16°- 20° *m*



47.-Asaliah

EAFRR

231°-235°

21°-25° ↗

48.-Mihael

GTAKAH

236°-240°

26°-30° ↗

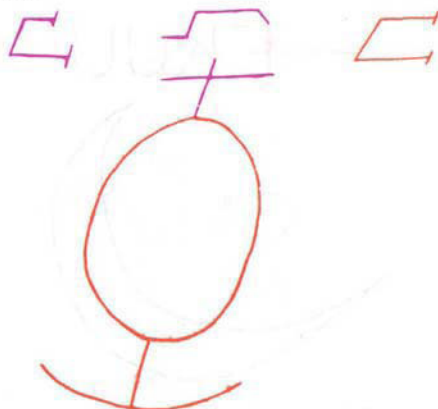


AUTK

49.-Vehuel

241°-245°

1°-5° ↗

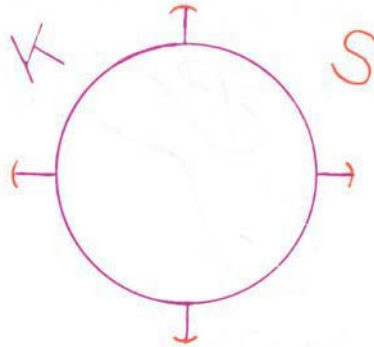


ULBKY

50.-Daniel

246°-250°

6°-10° ↗



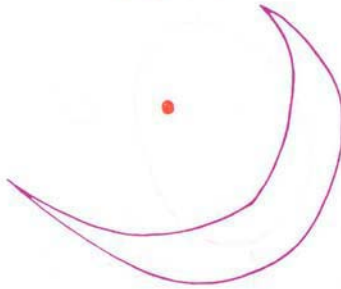
KHUXS

51.-Hahasiah

251°-255°

11°-15° ↗

—EKUU

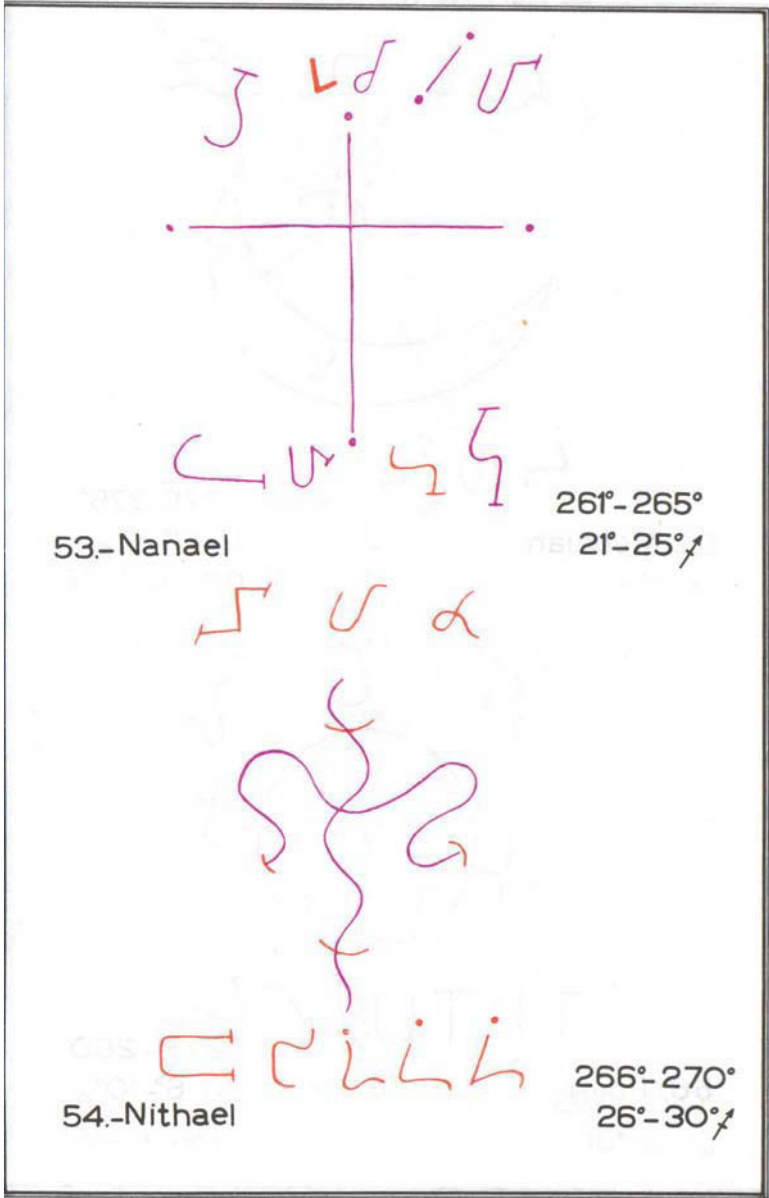


THEKUS—

52.-Imamiah

256°-260°

16°-20° ↗



⋈ ⋈ ⋈ ⋈



⋈ ⋈ ⋈

55. Mebaiah

$271^{\circ} - 275^{\circ}$
 $1^{\circ} - 5^{\circ}$
♁



TKTU ⋈ ⋈

56. Poiel

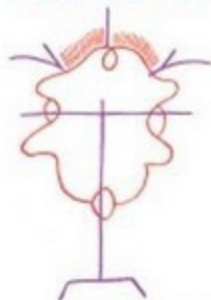
$276^{\circ} - 280^{\circ}$
 $6^{\circ} - 10^{\circ}$
♁



57. Nemamiah

$281^{\circ} - 285^{\circ}$
 $11^{\circ} - 15^{\circ}$
 γ_{ρ}

KLKLOU



LEADKYOUE

58. Jeialel

$286^{\circ} - 290^{\circ}$
 $16^{\circ} - 20^{\circ}$
 γ_{ρ}

59.-Harahel

291°-295°
21°-25°_p

LMCLO

60.-Mizrael

296°-300°
26°-30°_p

UTTKTNS

TKUTS



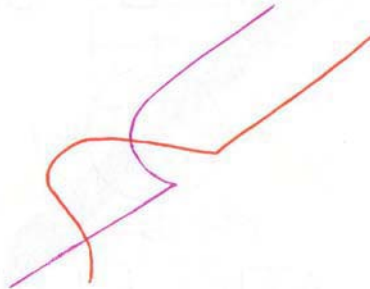
KFUINNE

61.-Umabel

301°-305°

1°-5° 

5 j l

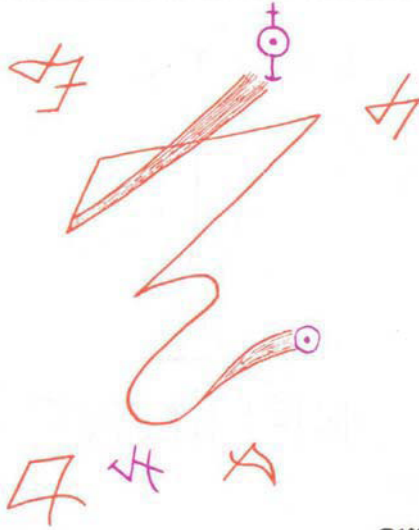


UMNSKELL

62.-JahHel

306°-310°

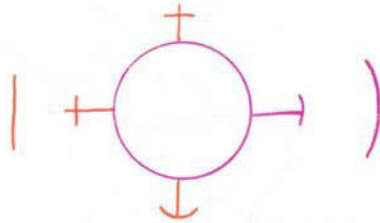
6°-10° 



63.- Anianuel

311° - 315°
11° - 15° ~~~

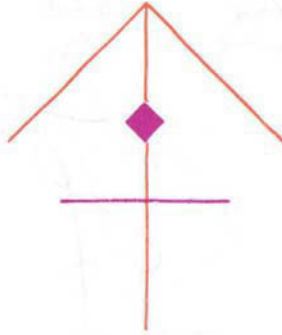
AU O US



ATKLLUQ

64.- Mehiel

316° - 320°
16° - 20° ~~~



65.- Damabiah

321°- 325°

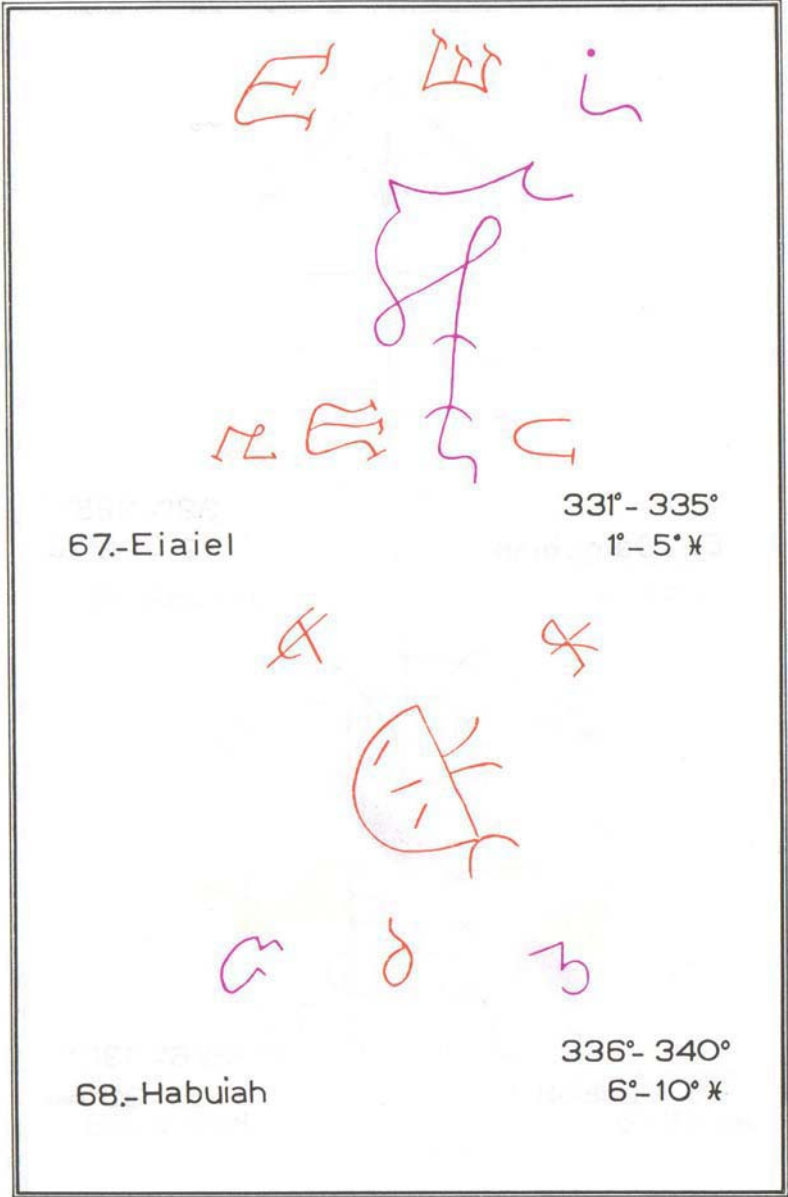
21°-25°



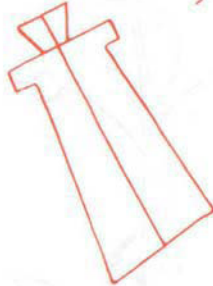
66.-Manakel

326°- 330°

26°-30°

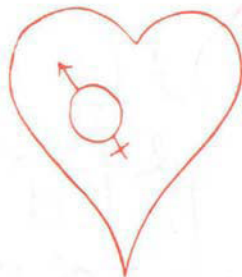


U S A



69.-Rochel

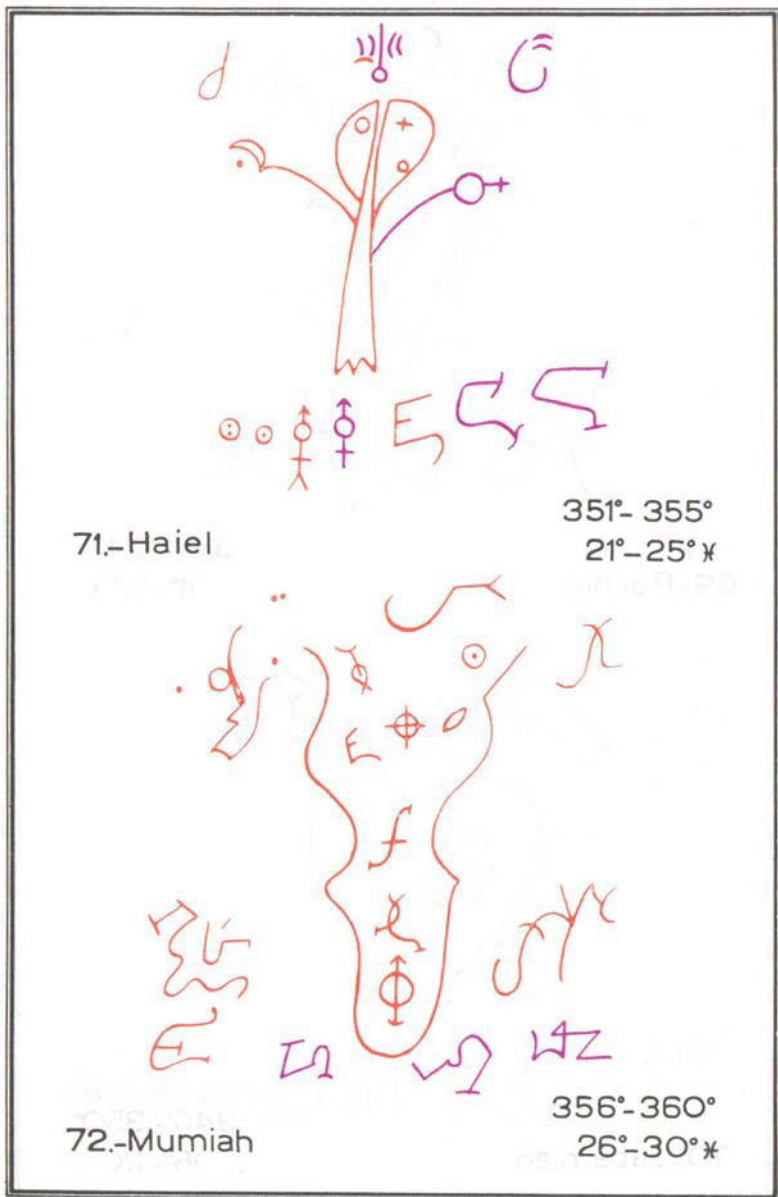
341°-345°
11°-15° ✕



ANT TMS

70.-Jabamiah

346°-350°
16°-20° ✕



6

Intelligences of the Venus Sphere



1.-Omah
1°-4°r



2.-Odujo
6°-8°r



3.-Obideh
9°-12°r



4.-Onami
13°-16°r



5.-Osphe
17°-20°r



6.-Orif
21°-24°r



7.-Obaneh
25°-28°r



8.-Odumi
29°-2°r



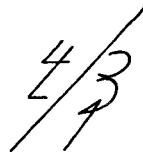
9.-Orula
3°-6°r



10.-Osoa
7°-10°r



11.-Owina
11°-14°r



12.-Obata
15°-18°r



13.-Ogieh
19°-22°*8*



14.-Obche
23°-26°*8*



15.-Otra
27°-30°*8*



16.-Alam
1°-4°*I*



17.-Agum
5°-8°*I*



18.-Albadi
9°-12°*I*



19.-Aogum
13°-16° z



20.-Acolom
17°- 20° z



21.-Achadiel
21°-24° z



22.-Adimil
25°-28° z



23.-Aser
29° -2° z



24.-Aahum
3°-6° z



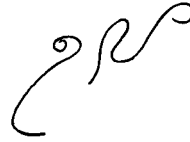
25.-Acho
7°-10°



26.-Arohimi
11°-14°



27.-Ardho
15°-18°



28.-Asam
19°-22°



29.-Astoph
23°-26°



30.-Aosid
27°-30°



31.-iseh
1°-4° φ



32.-isodeh
5°-8° φ



33.-idmuh
9°-12° φ



34.-irumiah
13°-16° φ



35.-idea
17°-20° φ



36.-idovi
21°-24° φ

37.-isill
25°-28°*q*

38.-ismee
29°*q*-2*mp*

39.-inea
3°-6°*mp*

40.-ihom
7°-10°*mp*

41.-iomi
11°-14°*mp*

42.-ibladi
15°-18°*mp*



43.-idioh
19°-22°_{mp}



44.-ischoa
23°-24°_{mp}



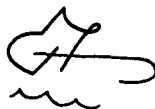
45.-Igea
27°-30°_{mp}



46.-Orro
1°-4°_±



47.-Oposah
5°-8°_±



48.-Odlo
9°-12°_±



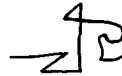
49.-Olo
13°-16° \triangle



50.-Odedo
17°-20° \triangle



51.-Omo
21°-24° \triangle



52.-Osaso
25°-28° \triangle



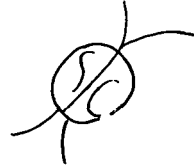
53.-Ogego
29°-2° \triangle



54.-Okaf
3°-6° \triangle



55.-Ofmir
7°-10° *W*



56.-Otuo
11°-14° *W*



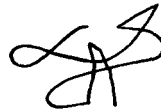
57.-Ohoah
15°-18° *W*



58.-Ocher
19°-22° *W*



59.-Otlur
23°-26° *W*



60.-Ogileh
27°-30° *W*



61.-Gega
1°-4° \nearrow



62.-Gema
5°-8° \nearrow



63.-Gegega
9°-12° \nearrow



64.-Garieh
13°-16° \nearrow



65.-Gesa
17°-20° \nearrow



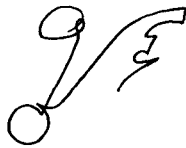
66.-Geswi
21°-24° \nearrow



67.-Godeah
25°-28°



68.-Guru
29°-2°



69.-Gomah
3°-6°



70.-Goldro
7°-10°



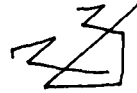
71.-Gesdri
11°-14°



72.-Gesoah
15°-18°



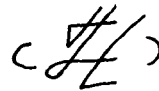
73.-Gescheh
19°-22° ζ



74.-Gehela
23°-26° ζ



75.-Gercha
27°-30° ζ



76.-Purol
1°-4° ω



77.-Podme
5°-8° ω



78.-Podumar
9°-12° ω



79.-Pirr
13°-16°*~*



80.-Puer
17°-20°*~*



81.-Pliseh
21°-24°*~*



82.-Padcheh
25°-28°*~*



83.-Pehel
29°*~*-2°*✕*



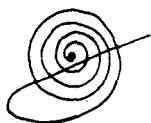
84.-Pomarp
3°-6°*✕*



85.-Pitofil
7°-10°*



86.-Pirmen
11°-14°*



87.-Piomal
15°-18°*



88.-Piseph
19°-22°*



89.-Pidioeh
23°-26°*



90.-Pimel
27°-30°*

7

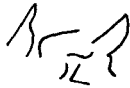
Genii of the Sun Sphere



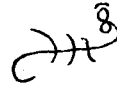
1.-Emnasut
1°-8°r



2.-Lubech
9°-16°r



3.-Teras
17°-24°r



4.-Dubezh
25°r-2°r



5.-Amser
3°-10°r



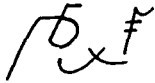
6.-Emedetz
11°-18°r



7.-Kesbetz
19°-26° δ



8.-Emayisa
27° δ -4° \mathcal{I}



9.-Emvetas
5°-12° \mathcal{I}



10.-Bunam
13°-20° \mathcal{I}



11.-Serytz
21°-28° \mathcal{I}



12.-Wybiol
29 \mathcal{I} -6° \mathcal{G}



13.-Lubuyil
7°-14° ☉



14.-Geler
15°-22° ☉



15.-Wybitzis
23°-30° ☉



16.-Wybalap
1°-8° ☉



17.-Tzizhet
9°-16° ☉



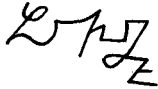
18.-Dabetz
17°-24° ☉



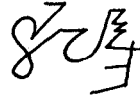
19.-Banamol
25°_{up}-2°_{up}



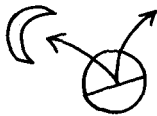
20.-Emuyir
3°-10°_{up}



21.-Dukeb
11°-18°_{up}



22.-Emtzel
19°-26°_{up}



23.-Tasar
27°_{up}-4°_{up}



24.-Fusradu
5°-12°_{up}



25.-Firul
13°-20°_☰



26.-Ebytzyril
21°-28°_☰



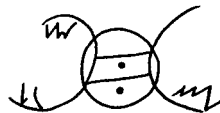
27.-Lhomtab
29°--6°_☿



28.-Tzybayol
7°-14°_☿



29.-Gena
15°-22°_☿



30.-Kasreyobu
23°-30°_☿



31.-Etzybet
1°-8%



32.-Balem
9°-16%



33.-Belemche
17°-24%



34.-Aresut
25%²-2%



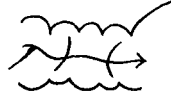
35.-Tinas
3°-10%



36.-Gane
11°-18%



37.-Emtub
19°-26° β



38.-Erab
27 β -4° \approx



39.-Tybolyr
5°-12° \approx



40.-CHibys
13°-20° \approx



41.-Selhube
21°-28° \approx



42.-Levem
29° \approx -6° \ast

1256

1257

43.-Vasat
7°-14°*

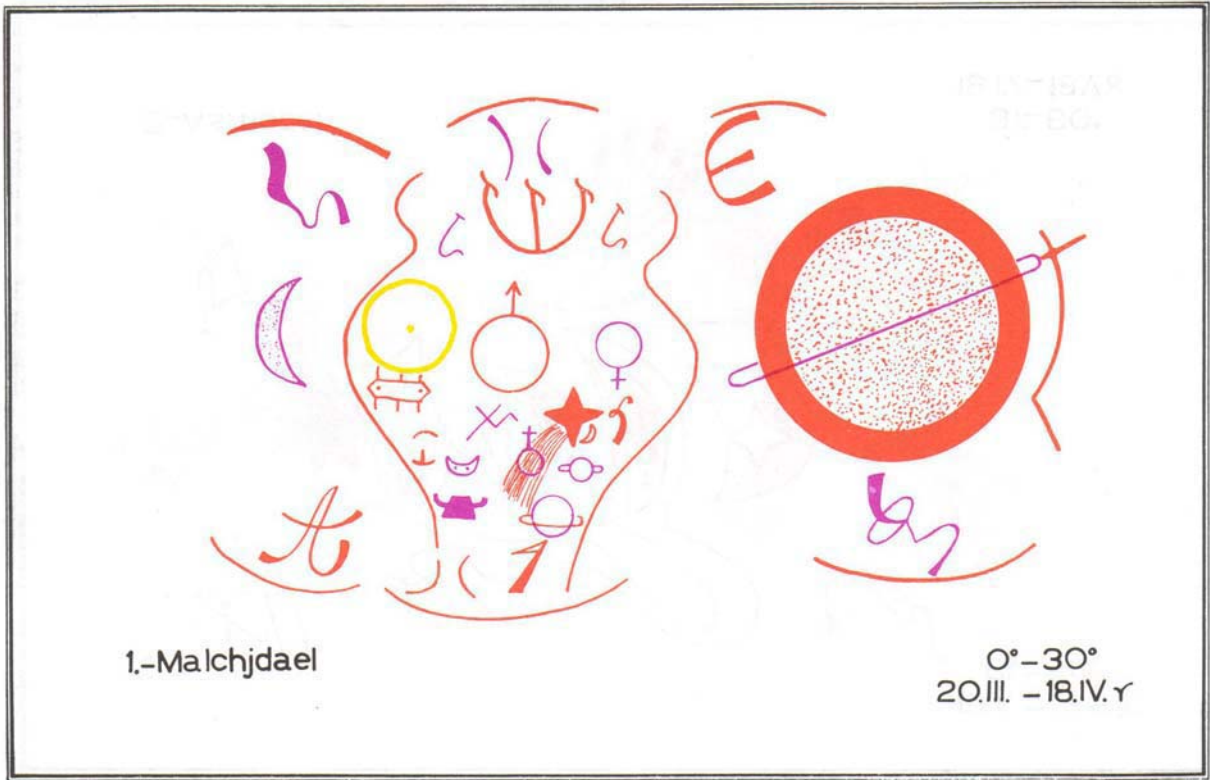
44.-Ezhabsab
15°-22°*

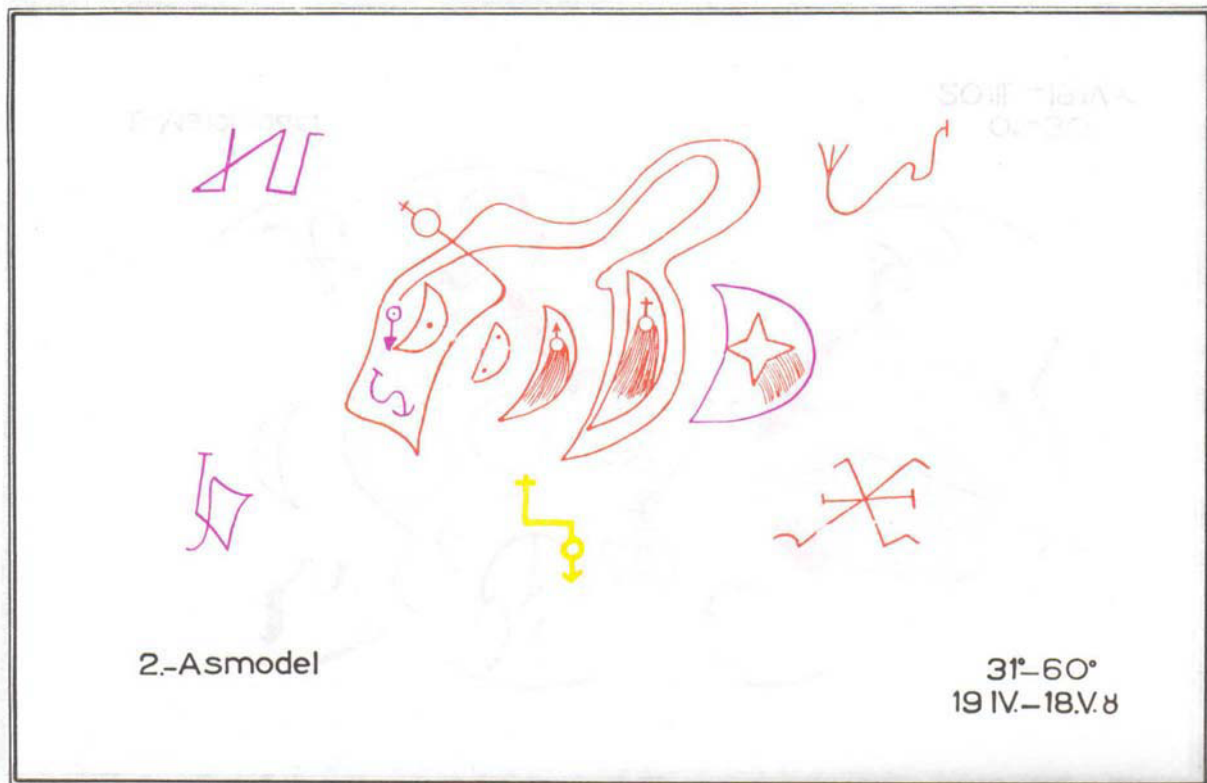
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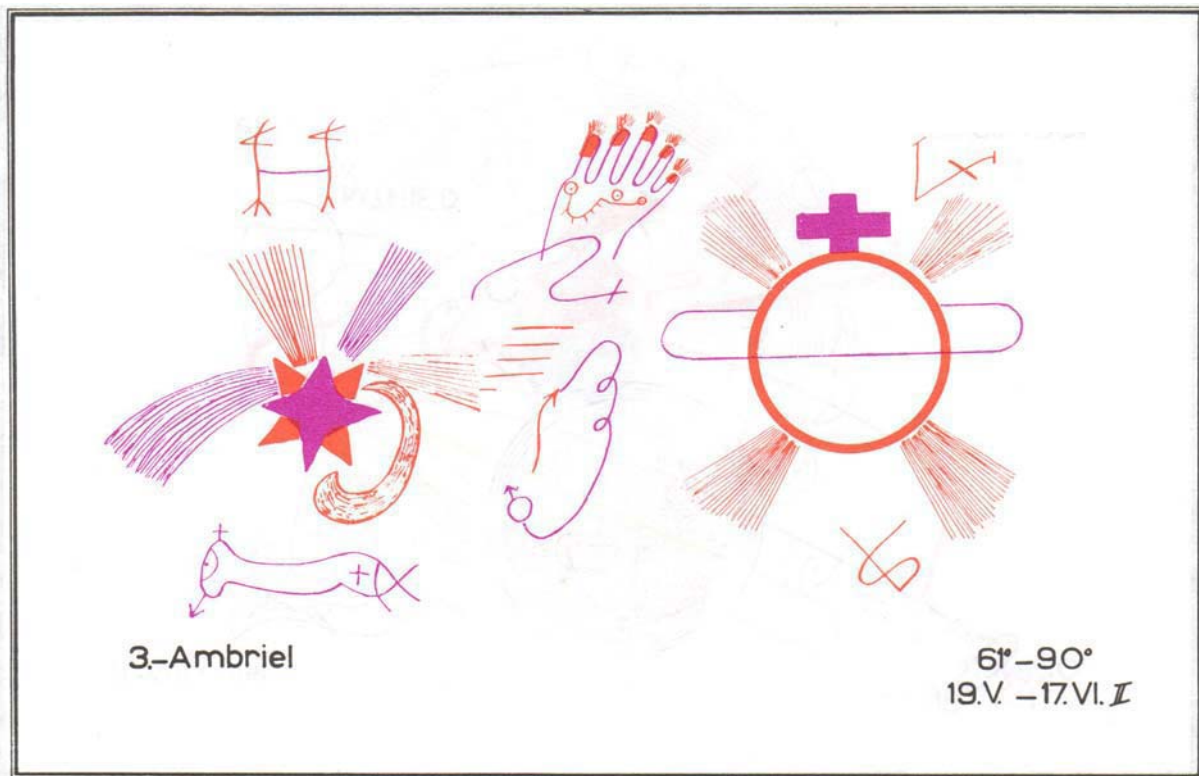
45.-Debytzet
23°-30°*

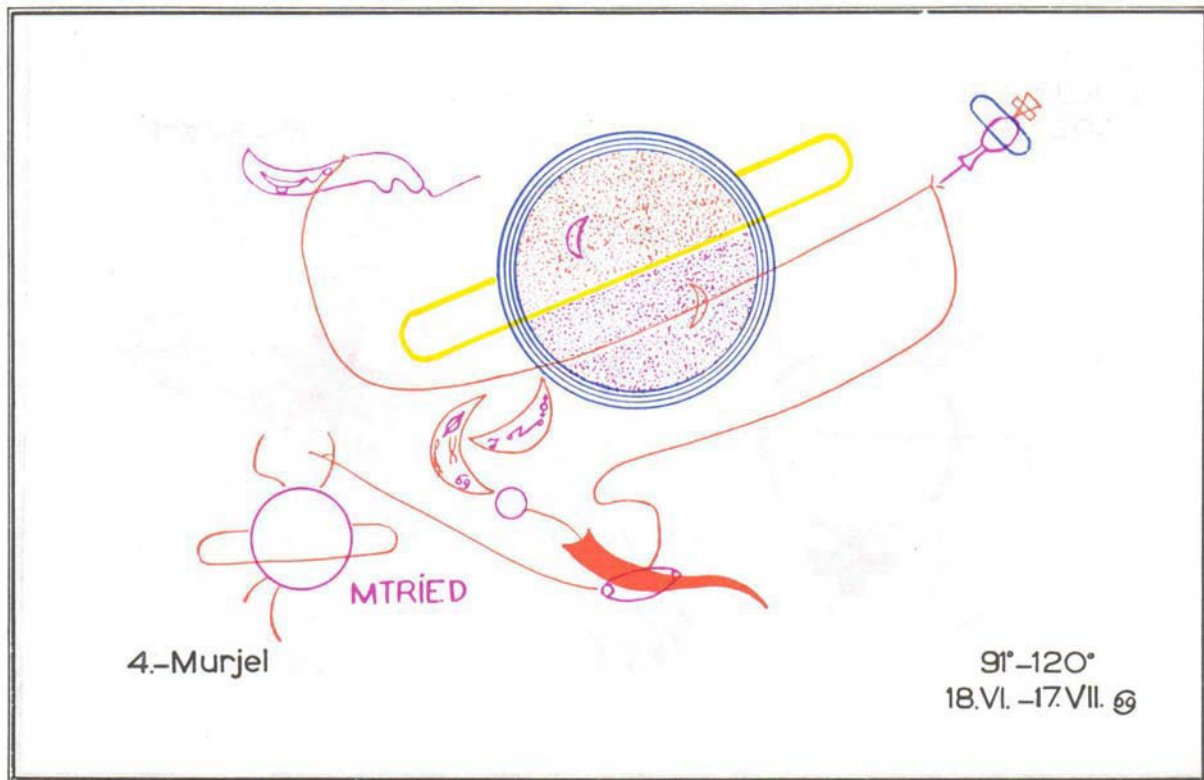
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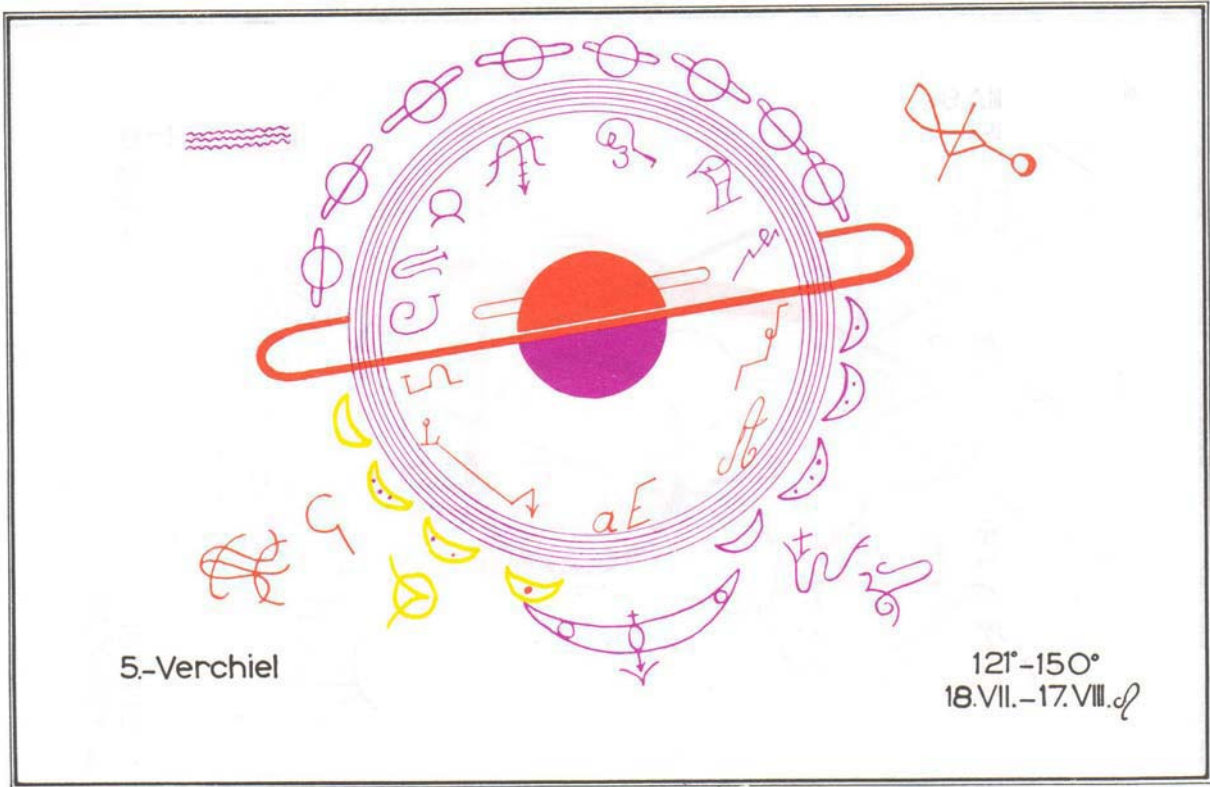
Genii of the Jupiter Sphere

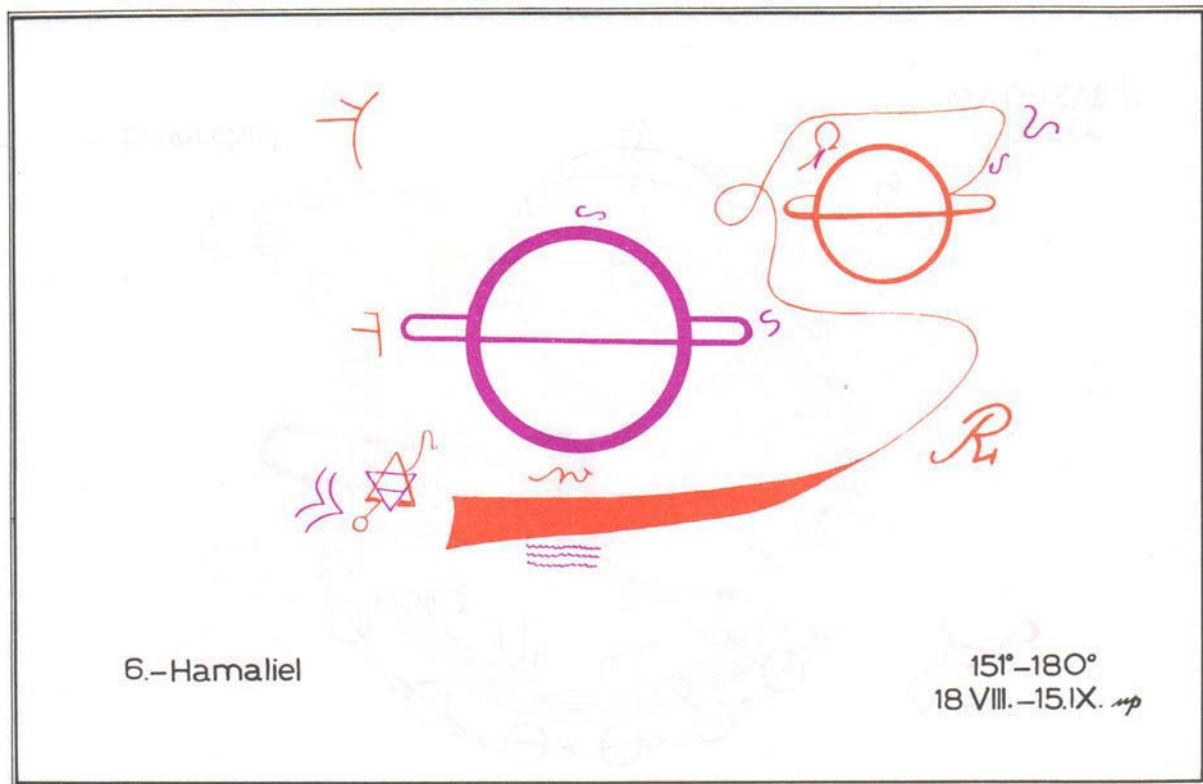


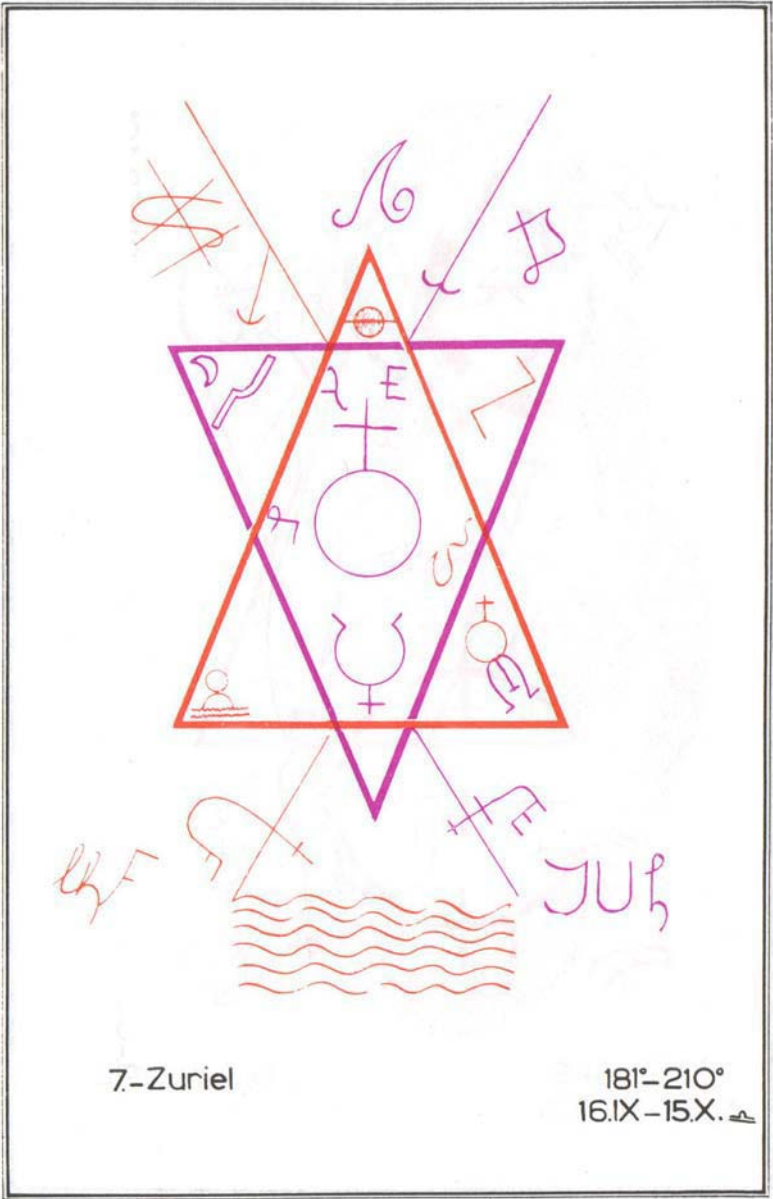






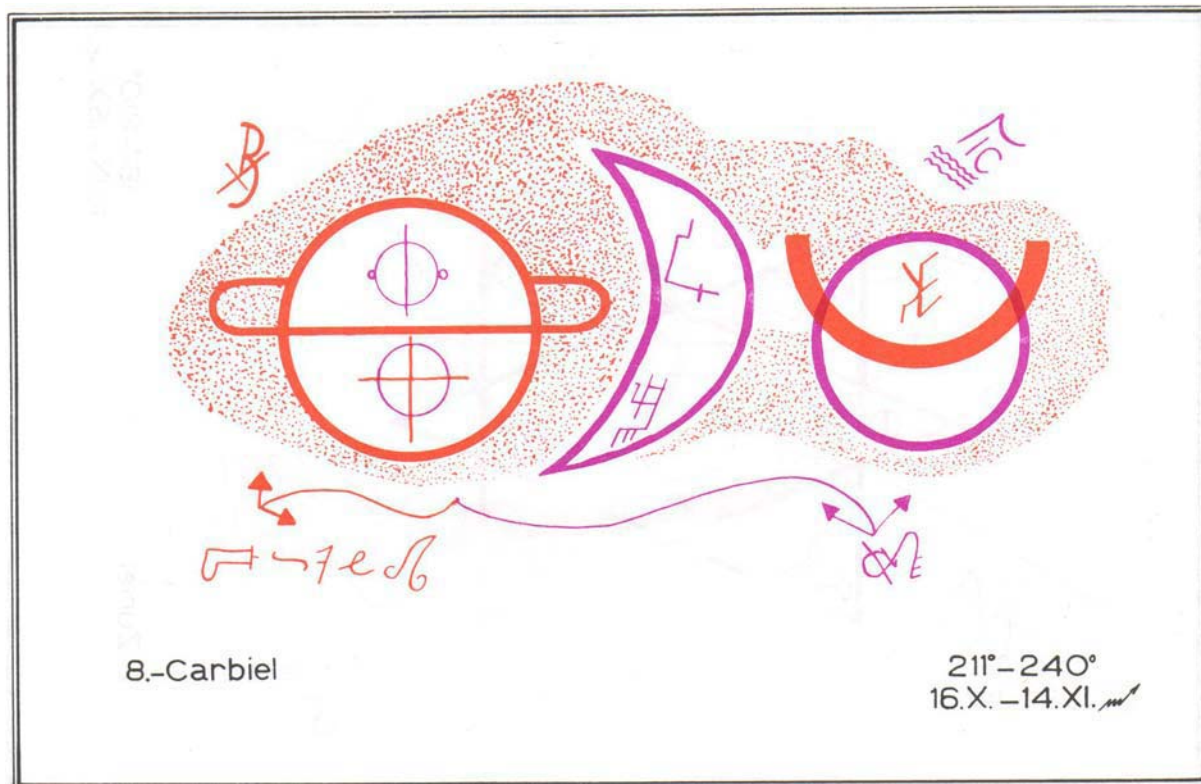


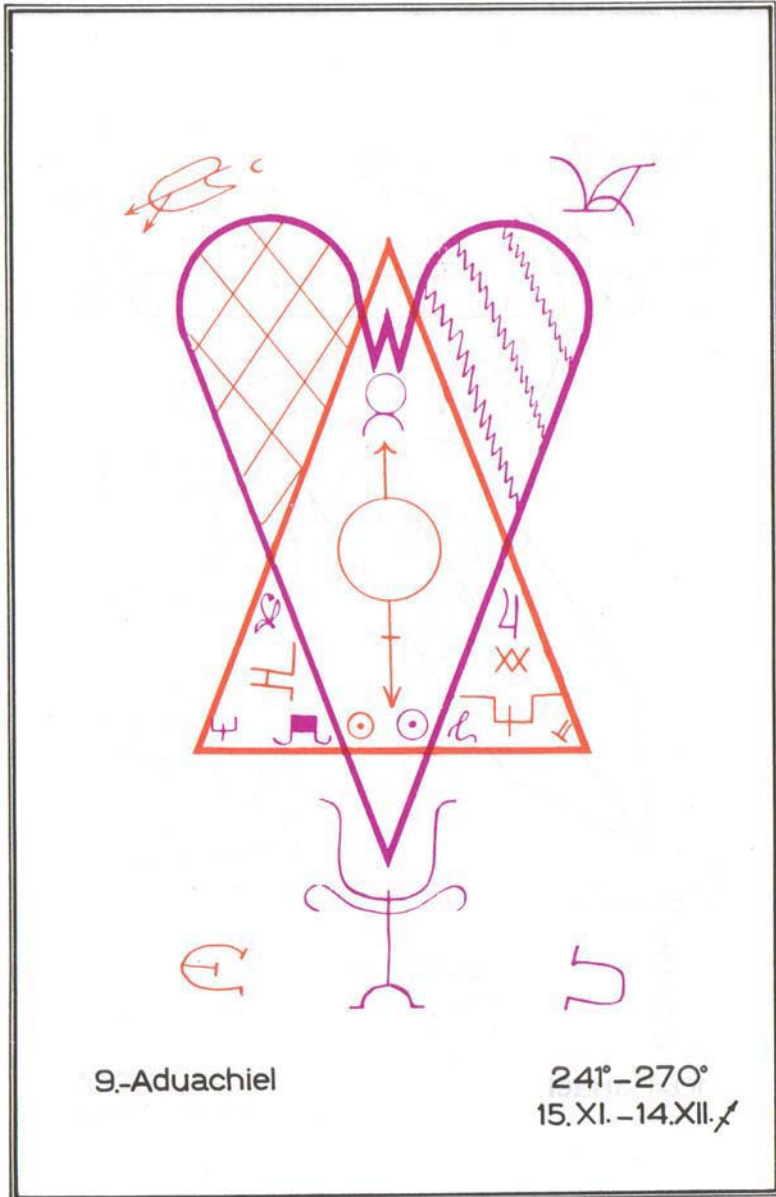


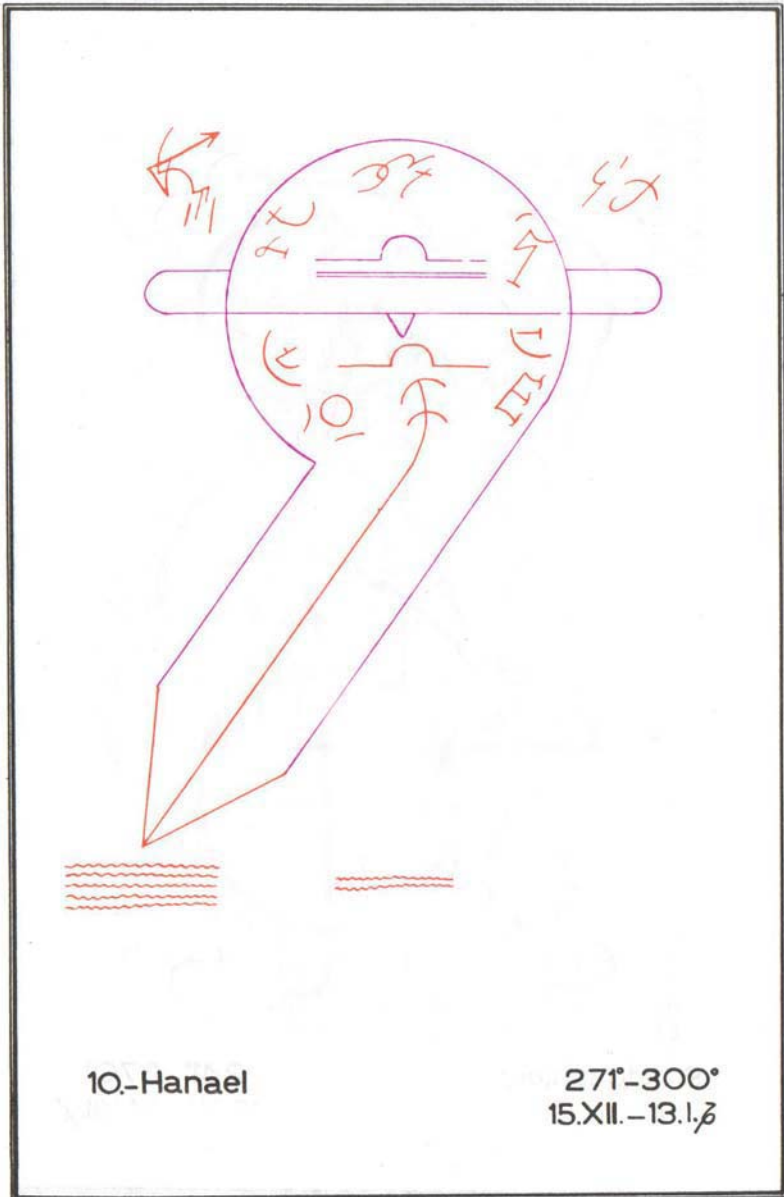


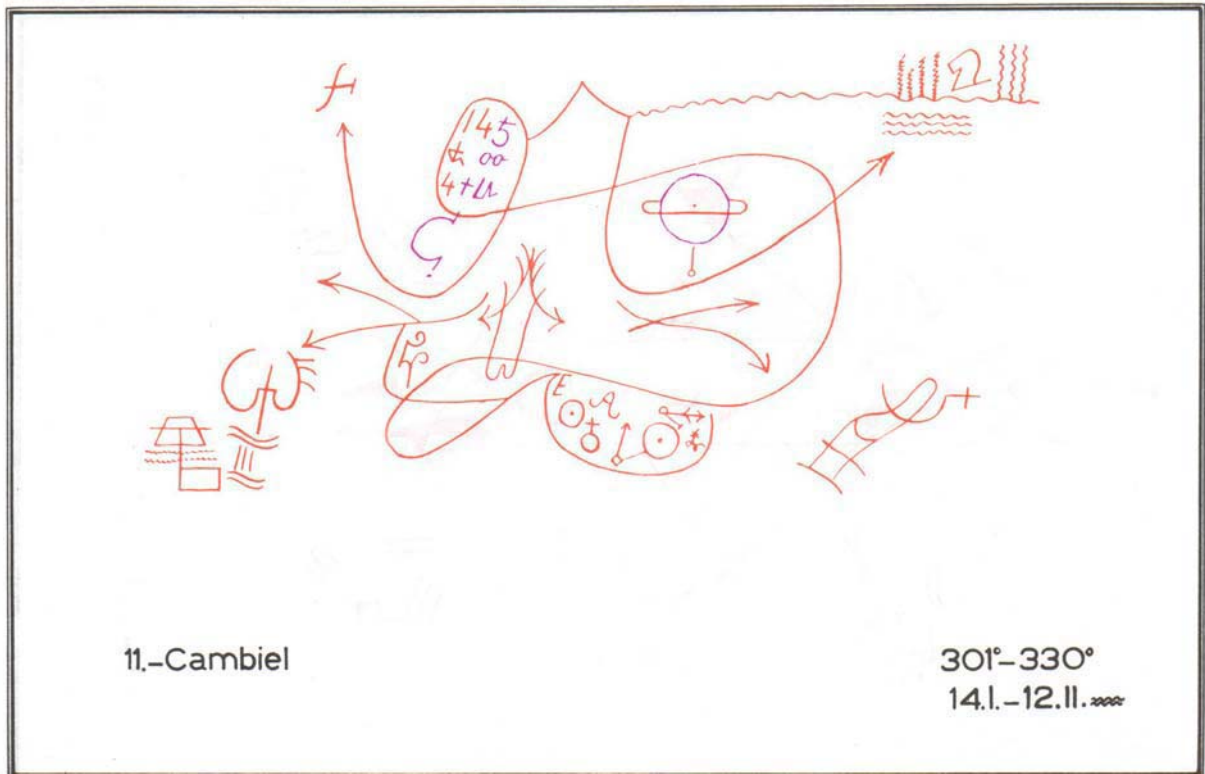
7-Zuriel

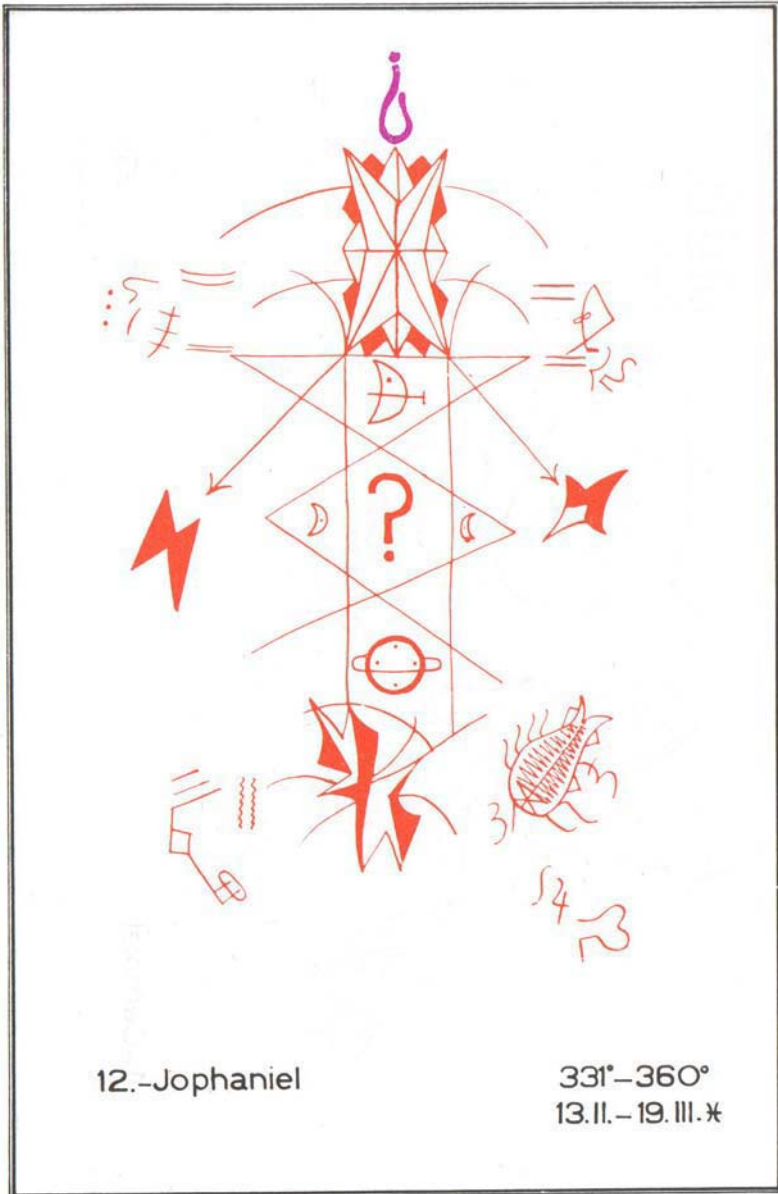
181°-210°
16.IX-15.X.











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The secret of the 1st Tarot-card. A course of instruction in scientific magic in 10 stages. Theory and Practice for a magical initiation.

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294 pages, hb., picture of the 1st Tarot-card.

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ISBN 3-921338-07-7 / 160 pages, six illustr., pb.,

Publisher: Ruggeberg-Verlag, Postfach 1308 44,
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Bardons cipher alphabet

Austrian Bardonist Emil Stejnar discovered that Frantisek Bardon used an encoded cipher to protect the spirits true names/stars, which was only given to his students and close associates. It is thanks to the work of people such as Stejnar, and Tim Scott and Paul Allen that this is now widely known.

The cipher is below:

A	=	E	F	=	V	LH	=	SCH	R	=	T	V	=	D
B	=	R	G	=	W	M	=	L	S	=	N	W	=	P
CH	=	H	I	=	O	N	=	G	T	=	B	Y	=	J
D	=	M	K	=	Z	O	=	U	TZ	=	K	ZH	=	CH
E	=	A	L	=	S	P	=	F	U	=	I	Z	=	C

THE SPIRITS OF THE MERCURY SPHERE

Bardon declined to reveal the negative spirits of the mercurial sphere (and indeed of the other spheres) for fear of misuse.

However, the negative entities were well known and published amongst the Fraternitus Saturni, and those in Bardons esoteric circles in Prague and Germany. These 72 will certainly be published by myself or others, in a later revised appendice.

SPIRITS OF THE MARS SPHERE

Bardon is said to have taken these from the Ghayat l'Hakim (Picatrix). However , the original Egyptian/Chaldean schema used 36 individual stars or Gods within the constellations, each ruling a decan of 10 degrees within a zodiac sign. As witness in the Denderah Zodiac.

SPIRITS OF THE SUN SPHERE

When the cipher is applied to the names of the spirits, stars within constellations are revealed - the ideal time astrologically to evoke the spirits.

Previous decoded lists of the sun genii are vague i.e giving simply constellation instead of the individual star longitude. I present these.

SPIRITS OF THE SATURN SPHERE

A well known misnomer or blind is that inexplicably Bardon used the sigils of the Saturnian entities as the Spirits of Jupiter, where in fact the original sigils of Saturn were published and to be found in the works of Rah Ohmir Quintscher- "Kabbalit" "denu val gumas". The sigils Bardon used even contain the rings of Saturn quite clearly for those who look.

SUN SPHERE GENII

Bardon P M.E	Decoded	Fixed Star	Sign:Degree(Longitude)	Constellation
1. EMNASUT	ALGENIB	ALGENIB	ARIES:09	GAMMA PEGASUS
2. LUBECH	SIRAH	ALPHERATZ	ARIES:14	ALPHA ANDROMEDA
3. TERAS	BATEN	BATEN KAITOS	ARIES:21	ZETA CETUS
4. DUBEZH	MIRACH	MIRACH	TAURUS:00	BETA ANDROMEDA
5. AMSER	ELNAT	HAMAL *1	TAURUS:07	ALPHA ARIES
6. EMEDETZ	ALAMAK	ALMACH	TAURUS:14	GAMMA ANDROMEDA
7. KESBETZ	ZANRAK	ZAURAK	TAURUS:23	GAMMA ERIDANUS
8. EMAYISA	ALEJONE	ALCYONE	GEMINI:00	ETA TAURUS
9. EMVETAS	ALDABEN	ALDEBAREN	GEMINI:01	ALPHA TAURUS
10. BUNAM	RIGEL	RIGEL	GEMINI:16	BETA ORION
11. SERYTZ	NATJK	EL NATH	GEMINI:22	BETA TAURUS
12. WYBIOL	PJROUS	PROPUS	CANCER:03	ETA GEMINI
13. LUBUYIL	SIRIJOS	SIRIUS	CANCER:14	ALPHA CANIS MAJOR
14. GELER	WASAT	WASAT	CANCER:18	DELTA GEMINI
15. WYBITZIS	PJROKON	PROCYON	CANCER:25	ALPHA CANIS MAJOR
16. WYBALAP	PJRESEF	PRAESAEPPE	LEO:07	EPSILON OR M44 CANCER
17. TZIZHET	KOCHAB	KOCHAB	LEO:13	BETA URSA MINOR
18. DABETZ	MERAK	MERAK	LEO:19	BETA URSA MAJOR
19. BANAMOL	REGELUS	REGULUS	LEO:29	COR LEONIS, KALB
20. EMUYIR	ALIJOT	ALIOTH	VIRGO:08	EPSILON URSA MAJOR
21. DUBBK	MIZAR	MIZAR	VIRGO:15	ZETA URSA MAJOR
22. EMTZEL	ALKAS	ALKES	VIRGO:23	ALPHA CRATER
23. TASAR	BENET	ALKAID (BENETNASH)	VIRGO:26	ETA URSA MAJOR
24. FUSRADU	YINTEMI	VINDEMIATRIX	LIBRA:09	EPSILON VIRGO
25. FIRUL	VOTIS	SEGINUS *2	LIBRA:17	GAMMA BOOTES
26. EBYTZYRIL	ARJKJTOS	ARCTURUS	LIBRA:24	ALPHA BOOTES
27. LOHMTAB	SCHULBER	NUSAKAN *3	SCORPIO:09	BETA CORONA BOREALIS
28. TZYBAYOL	KJREJUS	ACRUX *4	SCORPIO:11	ALPHA CRUX
29. GENA	WAGE	AGENA	SCORPIO:23	BETA CENTAURUS
30. KASREYOBU	ZENTAJURI	TOLIMAN/BUNGULA *5	SCORPIO:29	ALPHA CENTAURUS
31. ETZVBETH	AKJRAB	ACRAB GRAFFIAS	SAGITTARIUS:03	BETA 1 SCORPIUS
32. BALEM	RESAL	RAS ALGETHI	SAGITTARIUS:16	ALPHA HERCULES
33. BELEMICHE	RASALHA	RAS ALHAGUE	SAGITTARIUS:22	ALPHA OPHIUCUS
34. ARESUT	ETAMIN	ETAMIN	SAGITTARIUS:27	GAMMA DRACO
35. TINAS	BOGEN/BOW	NUNKI/PELAGUS?	CAPRICORN:12	SIGMA SAGITTARIUS
36. GANE	VEGA	VEGA	CAPRICORN:15	ALPHA LYRA
37. EMTUB	ALBIRIO	ALBIREO	AQUARIUS:01	BETA 1 CYGNUS
38. ERAB	ATAIR	ALTAIR	AQUARIUS:01	ALPHA AQUILA
39. TYBOLYR	BJRUSJT/BRUST	ARMUS? *6a	AQUARIUS:12	ETA CAPRICORNUS
40. CHYBIS	HJRON/HORN	AL GIEDI? *6b	AQUARIUS:03	ALPHA1 & 2CAPRICORNUS
41. SELHUBE	SAD NASCHIRA	NASHIRA	AQUARIUS:21	GAMMA CAPRICORNUS
42. LEVUM	SAD ALMELEK	SAD ALMELEK	PISCES:03	ALPHA AQUARIUS
43. VASAT	DENEB	DENEB ADIGE *7	PISCES:05	ALPHA CYGNUS
44. EZHABSAB	ACHERNAR	ACHERNAR	PISCES:15	ALPHA ERIDANUS
45. DEBYTZET	MARJKAB	MARKAB	PISCES:23	ALPHA PEGASUS

*1. In antiquity this star used to be called El Nath or El Natih the Horn of the Butting One but this name is now given to Beta Taurus (longitude Gemini: 22).

*2. I believe this genii star designation is Seginus , as this is derived from "Theguis" the Greek name for "Bootes".

*3. Emil Stejnar gives schale ("bowl") in German. Between Arcturus and Acrux the only bowl is Nusaka- part of the Kasat al Masakin, "the Pauper's Bowl", another name for the constellation of the Northern Crown Corona Borealis.

*4. The star is Acrux the brightest star of the cross, rather than Gacrux at longitude Aries:06.

*5. This star - Alpha Centauri the third largest in the sky- was called Rigel Kentaurus in antiquity, now commonly called Toliman or Bungula.

*6a. and 6b. The order of these are possibly mixed up deliberately or by mistake. The stars in the "horn " are Al Gedi(likely) or Alshat (longtitude 04Aquarius) and should come before the lontitude of the "brust" or breast/heart of the goat which I believe refers to Armus.

The potential stars Bardon refers to for Breast and Horn are from the below:

Al Gedi	Aquarius:03	Alpha CAPRICORNUS
Dabih	Aquarius:04	Beta CAPRICORNUS
Alshat	Aquarius:04	Nu CAPRICORNUS
Oculus	Aquarius:04	Pi CAPRICORNUS
Bos	Aquarius:05	Rho CAPRICORNUS
Armus	Aquarius:12	Eta CAPRICORNUS
Dorsum	Aquarius:13	Theta CAPRICORNUS
Castra	Aquarius:20	Epsilon CAPRICORNUS

*7. One of the names for this star is also Arion, Bardon's magical pseudonym.

POTENTIALS FOR 35. BOGEN (THE BOW)

Spiculum	Capricorn: 01	M8, 18, 20, 21 Sagittarius NGC6523
Al nasl (spiculum)	Capricorn : 01	Gamma Sagittarius
"The point/arrowhead of the Bow"		
Polis	Capricorn:03	Mu Sagittarius
"with Kaus Borealis associated with Ishtar"		
Kaus medius	Capricorn: 04	Bow of Sagittarius (middle star)
"Middle of the Bow"		
Kaus australis	Capricorn: 05	Epsilon Sagittarius
"Southern part of the Bow"		
Kaus borealis	capricorn:06	Lambda Sagittarius
"Northern part of the Bow"		
Facies	Capricorn: 08	M22 Sagittarius
Nunki(Pelagus)	Capricorn: 12	Sigma Sagittarius
Ascella	Capricorn: 13	Zeta Sagittarius
manubrium	Capricorn: 14	Omicron Sagittarius

CODED NAME	FIXED STAR	HEB. LETTER	TAROT	PLANETARY NATURE
1. EMNASUT	ALGENIB	ALEPH	MAGICIAN	MARS-MERC
2. LUBECH	SIRRAH	PEH	THE STAR	JUP- VENUS
3. TERAS	BATEN KAITOS		(zeta CETUS-the Whale)	SATURN
4. DUBEZH	MIRACH	PEH	THE STAR	VENUS
5. AMSER EL	HAMAL	HEH	THE POPE	MARS-SATURN
6. EMEDETZ	ALAMAK	PEH	THE STAR	VENUS
7. KESBETZ	ZAURAK		(ERIDANUS-The River)	SATURN
8. EMAYISA	ALKYONE	ALEPH	MAGICIAN	MOON-MARS
9. EMVETAS	ALDEBARAN	ALEPH	MAGICIAN	MARS
10. BUNAM	RIGEL	ALEPH	MAGICIAN	JUPITER-MARS
11. SERYTZ	NATH	ALEPH	MAGICIAN	MARS -MERC
12. WYBIOL	PROPUS	QOPH	THE SUN	SATURN
13. LUBUYIL	SIRIUS	TZADDI	THE MOON	JUPITER-MARS
14. GELER	WASAT	QOPH	THE SUN	SATURN
15. WYBITZIS	PROCYON	TZADDI	THE MOON	MERC-MARS
16. WYBALAP	PRÄSEPE	TZADDI	THE MOON	MARS-MOON
17. TZIZHET	KOCHAB	TAU	THE UNIVERSE	SATURN-MERC
18. DABETZ	MERAK	ZAIN	THE CHARIOT	SATURN-MERC
19. BANAMOL	REGULUS	KAPH	STRENGTH	MARS-JUPITER
20. EMUYIR	ALIOTH	ZAIN	THE CHARIOT	SATURN-VENUS
21. DUBEK	MIZAR	ZAIN	THE CHARIOT	SATURN-VENUS
22. EMTZEL	ALKES		(alpha CRATER)	VENUS-MERC
23. TASAR	ALKAID-BENET	ZAIN	THE CHARIOT	MOON-MERC
24. FUSRADU	VINDEMIATRIX	GIMEL	THE EMPRESS	SATURN-MERC
25. FIRUL	SEGINUS HARI	THETH	THE HERMIT	MERC-SATURN
26. EBYTZYRIL	ARCTURUS	THETH	THE HERMIT	MARS-JUPITER
27. LOHMTAB	SCHALE (bowl)	DALETH	THE EMPEROR	VENUS-MERC
28. TZYBAYOL	ACRUX		(ALPHA CRUX)	JUPITER
29. GENA	AGENA		(BETA CENTAURUS)	VENUS -JUPITER
30. KASREYOBU	RIJIL ZENTAURUS		(ALPHA CENTAURI)	VENUS-JUPITER
31. ETZYBETH	AKRAB	AYIN	THE TOWER	MARS-SATURN
32. BALEM RAS	RAS ALGETH	DALETH	THE EMPEROR	SATURN
33. BELEMCHE	RAS ALHAGUE	AYIN	THE TOWER	SATURN-VENUS
34. ARESUT	ETAMIN	MEM	DEATH	MARS-MOON
35. TINAS	PELAGUS	VAU	THE LOVERS	JUPITER-MERC
36. GANE	WEGA	DALETH	THE EMPEROR	VENUS-MERC
37. EMTUB	ALBIRIO	RESH	JUDGEMENT	VENUS-MERC
38. ERAB	ATAIR	VAU	THE LOVERS	MARS-JUPITER
39. TYBOLYR	BRUST/ARMUS?	YOD	WHEEL OF FORT.	MARS-MERC
40. CHYBIS	HORN/AL GEDI ?	YOD	WHEEL OF FORT.	VENUS-MARS
41. SELHUBE	SAD NASCHIRA	YOD	WHEEL OF FORT.	SAT -JUPITER
42. LEVUM	SADALMELEK	NUN	TEMPERANCE	SATURN-MERC
43. VASAT	DENEK ADIGE	YOD	WHEEL OF FORT.	SAT-JUPITER
44. EZHABSAB	ACHERNAR		(ERIDANUS- The River)	JUPITER
45. DEBYTZET	MARKAB		(PEGASUS)	MARS-MERC

An Index to Franz Bardon: *The Practice of Magical Evocation*

1. [Beings of Elements](#)
 2. [Earth Zone Original Intelligences](#)
 3. [Earth Zone Genii](#)
 4. [Moon Zone](#)
 5. [Mercury Zone](#)
 6. [Venus Zone](#)
 7. [Sun Zone](#)
 8. [Mars Zone](#)
 9. [Jupiter Zone](#)
 10. [Alphabetical Listing \(All Zones\)](#)
 11. [Range of Influence](#)
-

1. Beings of Elements

Name (Figure #) Range

Fire:

Pyrhum (1/1) Fire Magic
Aphtiph (1/2) Fire Magic
Orudu (1/3) Fire Magic / Volcanos
Itumo (1/4) Fire Magic / Thunderstorms
Coroman (1/5) Fire Magic
Tapheth (1/6) Fire Magic / Alchemy
Oriman (1/7) Fire Magic / Pyrotechnics

Amtophul (1/8) Fire Magic

Water:

Amasol (1/9) Water Magic / Sea

Ardiphne (1/10) Water Magic

Isaphil (1/11) Water Magic

Amue (1/12) Water Magic / Fish

Aposto (1/13) Water Magic / Rivers / Drowning

Ermot (1/14) Water Magic

Osipeh (1/15) Water Magic / Rhythm

Istiphul (1/16) Water Magic

Earth:

Mentifil (1/17) Alchemy

Ordaphe (1/18) Ores

Orova (1/19) Gemstones

Idurah (1/20) Salts /Alchemy

Musar (1/21) Earth Magic

Necas (1/22) Vegetation

Erami (1/23) Earth Magic

Andimo (1/24) Alchemy ~ Caves

Air:

Parahim (1/25) Air Magic

Apilki (1/26) Air Magic

Erkeya (1/27) Air Magic

Dalep (1/28) Air Magic

Capisis (1/29) Air Magic

Drisophi (1/30) Air Magic

Glisi (1/31) Air Magic

Cargoste (1/32) Air Magic

2. Earth Zone Original Intelligences

Name (Figure #) Range

Aschmunadai (2/1) Astral Law

Aladiah (2/2) Astral Law

Kolorom (2/3) Astral Law

Gibora (2/4) Weather

Siilla (2/5) Symbols

Lilitha (2/6) Magic
Asamarc (2/7) Legality / Analogy
Aschmunadai (2/8) Astral Law
Emuel (2/9) Propagation
Ubiveh (2/10) Moon Magic
Asael (2/11) Electric & Magnetic Fluid
Gojel (2/12) Chemistry
Armiel (2/13) Alchemy
Amuthim (2/14) Dematerialization
Coel (2/15) Analogy [Scorpio]
Figure 2/16 ~ Electric & Magnetic Influence
Aeoiu (2/17) Magic
Juoea (2/18) Consciousness
Nahum (2/19) Sleep / Dreams
Immicat (2/20) Sleep
Osrail (2/21) Death
Ados (2/22) Magic
Sata-Pessajah (2/23) Akasa
Laosa (2/24) Astral Travel

3. Earth Zone Genii

Name (Figure #) (Astro Degree) Range

Aries

Morech (3/25)(1° Aries) Invention
Malacha (3/26)(2° Ari) Alchemy
Ecdulon (3/27)(3° Ari) Love
Lurchi (3/28)(4° Ari) Love / Money
Aspadit (3/29)(5° Ari) Luck
Nascela (3/30)(6° Ari) Writers
Apollagon (3/31)(7° Ari) Magic
Ramara (3/32)(8° Ari) Magic
Anamil (3/33)(9° Ari) Electric-Magnetic Fluids
Tabori (3/34)(10° Ari) Magic (Water)
Igigi (3/35)(11° Ari) Magic
Bialode (3/36)(12° Ari) Alchemy / Sun Magic
Opilon (3/37)(13° Ari) Magic / Science
Jrachro (3/38)(14° Ari) Magic / Eloquence

Golog (3/39)(15° Ari) Science / Philosophy
Argilo (3/40)(16° Ari) Love
Barnel (3/41)(17° Ari) Love
Sernpolo (3/42)(18° Ari) Language
Hyris (3/43)(19° Ari) Water Magic
Hahadu (3/44)(20° Ari) Water Magic
Oromonas (3/45)(21° Ari) Magic
Bekaro (3/46)(22° Ari) Justice
Belifares (3/47)(23° Ari) Magic
Nadele (3/48)(24° Ari) Medicine
Yromus (3/49)(25° Ari) Alchemy
Hadcu (3/50)(26° Ari) Magic
Balachman (3/51)(27° Ari) Astrology
Jugula (3/52)(28° Ari) Talismans
Secabmi (3/53) (29° Ari) Spagiry
Calacha (3/54)(30° Ari) Water Magic

Taurus

Serap (3/55)(1° Tau) Sympathy
Molabeda (3/56)(2° Tau) Love
Manmes (3/57)(3° Tau) Plants / Spagiry
Faluna (3/58)(4° Tau) Money / Spagiry
Nasi (3/59)(5° Tau) Money / Pleasure
Conioli (3/60)(6° Tau) Mathematics
Carubot (3/61)(7° Tau) Writers
Jajaregi (3/62)(8° Tau) Writers
Orienell (3/63)(9° Tau) Magic
Concario (3/64)(10° Tau) Moon Magic
Dosom (3/65)(11° Tau) Occultism
Galago (3/66)(12° Tau) Success
Paguldez (3/67)(13° Tau) Nature Magic
Pafessa (3/68)(14° Tau) Business
Jromoni (3/69)(15° Tau) Money / Treasure
Tardoe (3/70)(16° Tau) Talent /Writers /Art
Ubarim (3/71)(17° Tau) Love
Magelucha (3/72)(18° Tau) Magic
Chadail (3/73)(19° Tau) Agriculture
Charagi (3/74)(20° Tau) Agriculture
Hagos (3/75)(21° Tau) Agriculture
Hyla (3/76)(22° Tau) Consciousness
Camarion (3/77)(23° Tau) Food

Camalo (3/78)(24° Tau) Minerals
Baalto (3/79)(25° Tau) Minerals
Amalomi (3/80)(26° Tau) QBL
Gagison (3/81)(27° Tau) Philosophy
Carahami (3/82)(28° Tau) Physics
Calamos (3/83)(29° Tau) Agriculture /Protection (Water)
Sapasani (3/84)(30° Tau) Water Magic / Salt

Gemini

Proxones (3/85)(1° Gem) Electricity / Inventions
Yparcha (3/86)(2° Gem) Inventions
Obedemah (3/87)(3° Gem) Chemistry
Padidi (3/88)(4° Gem) Art
Peralit (3/89)(5° Gem) Babies
Isnirki (3/90)(6° Gem) Animals
Morilon (3/91)(7° Gem) Symbolism / Dreams
Golema (3/92)(8° Gem) Occultism / Writers
Timiram (3/93)(9° Gem) Harmony
Golemi (3/94)(10° Gem) Analogy
Darachin (3/95)(11° Gem) Intellect
Bagoloni (3/96)(12° Gem) Telepathy
Paschy (3/97)(13° Gem) Diplomacy
Amami (3/98)(14° Gem) Books
Pigios (3/99)(15° Gem) Writers
Cepacha (3/100)(16° Gem) Beauty
Urgivoh (3/101)(17° Gem) Sympathy
Amagestol (3/102)(18° Gem) Love
Debam (3/103)(19° Gem) Mudra
Kolani (3/104)(20° Gem) Dance
Mimosah (3/105)(21° Gem) Law
Eneki (3/106)(22° Gem) Prophecy
Corilon (3/107)(23° Gem) Art
Ygarimi (3/108)(24° Gem) Akasa
Jamaih (3/109)(25° Gem) Religion
Bilifo (3/110)(26° Gem) Magic (Societies)
Mafalach (3/111)(27° Gem) Books
Kaflesi (3/112)(28° Gem) Analogy
Sibolas (3/113)(29° Gem) Nature Magic
Seneol (3/114)(30° Gem) Water Sports / Drowning

Cancer

Nablum (3/115)(1° Can) Alchemy
Nudatoni (3/116)(2° Can) Volcanos / Caves / Pyrotechnics
Jachil (3/117)(3° Can) Love
Helali (3/118)(4° Can) Mummial Magic
Emfalion (3/119)(5° Can) Health
Pliroki (3/120)(6° Can) Air Magic
Losimon (3/121)(7° Can) Religion
Kiliki (3/122)(8° Can) Rhythm & Vibration
Oramos (3/123)(9° Can) Magic
Tarato (3/124)(10° Can) Weather
Horomar (3/125)(11° Can) Initiation
Tmako (3/126)(12° Can) Alchemy
Nimalon (3/127)(13° Can) Language
Camalo (3/128)(14° Can) Invisibility
Mimtrix (3/129)(15° Can) Dematerialization
Kalote (3/130)(16° Can) Cosmic Law / Divinity
Ysgquiron (3/131)(17° Can) Divine Virtues
Sikesti (3/132)(18° Can) Creation
Abagrion (3/133)(19° Can) QBL
Kibigili (3/134)(20° Can) Magic
Arakuson (3/135)(21° Can) Magic
Maggio (3/136)(22° Can) Magic
Dirilisin (3/137)(23° Can) Space & Time
Akahimo (3/138)(24° Can) Akasa & Divinity
Aragor (3/139)(25° Can) Divinity
Granona (3/140)(26° Can) Visions & Symbolism
Zagol (3/141)(27° Can) Spheric Magic
Mennolika (3/142)(28° Can) QBL
Forfasan (3/143)(29° Can) Wisdom
Charonthona (3/144)(30° Can) Akasa

Leo

Kosem (3/145)(1° Leo) Fire & Electric Fluid
Methaera (3/146)(2° Leo) Sun & Electric-Magnetic Fluid
Jvar (3/147)(3° Leo) Passion
Mahra (3/148)(4° Leo) Nature Magic
Paruch (3/149)(5° Leo) Tetrapolar Magnet
Aslotama (3/150)(6° Leo) Propagation
Kagaros (3/151)(7° Leo) Air Magic
Romasara (3/152)(8° Leo) Air Magic
Anemalon (3/153)(9° Leo) Holiness & Perfection

Tabbata (3/154)(10° Leo) Alchemy
Ahabbon (3/155)(11° Leo) Consciousness
Akanejonaho (3/156)(12° Leo) QBL
Horog (3/157)(13° Leo) Perfection
Texai (3/158)(14° Leo) Religion
Herich (3/159)(15° Leo) Magic / Matrices (Astral-Mental)
Ychniag (3/160)(16° Leo) Omniscience / Divinity
Odac (3/161)(17° Leo) Cosmic Love
Mecebbera (3/162)(18° Leo) Anatomy
Paschan (3/163)(19° Leo) Talismans
Corocona (3/164)(20° Leo) Alchemy
Rimog (3/165)(21° Leo) Prophecy
Abbetira (3/166)(22° Leo) Money / Favor
Eralicarison (3/167)(23° Leo) Religion / Yoga
Golopa (3/168)(24° Leo) Akasa
Jgakys (3/169)(25° Leo) Consciousness
Pagalusta (3/170)(26° Leo) Mediumism
Ichdison (3/171)(27° Leo) Magic
Takrosa (3/172)(28° Leo) QBL
Andrachor (3/173)(29° Leo) Water Magic
Carona (3/174)(30° Leo) Water Magic / Weather

Virgo

Peresch (3/175)(1° Vir) Politics
Bruahi (3/176)(2° Vir) Invention
Moschel (3/177)(3° Vir) Art
Raschea (3/178)(4° Vir) Flowers
Girmil (3/179)(5° Vir) Love
Zagriona (3/180)(6° Vir) Writers
Ygilon (3/181)(7° Vir) Writers
Alpaso (3/182)(8° Vir) Poverty
Kirek (3/183)(9° Vir) Alchemy
Buriuh (3/184)(10° Vir) Alchemy
Yraganon (3/185)(11° Vir) Business / Metallurgy
Argaro (3/186)(12° Vir) Religion (Relics)
Algebol (3/187)(13° Vir) Rituals
Karasa (3/188)(14° Vir) Medicine (Doctors)
Akirgi (3/189)(15° Vir) Business / Paper
Basanola (3/190)(16° Vir) Agriculture
Rotor (3/191)(17° Vir) Writers
Tigrapho (3/192)(18° Vir) Architecture

Cobel (3/193)(19° Vir) Scents / Aromatherapy
Hipogo (3/194)(20° Vir) Water / Invention (Marine)
Iserag (3/195)(21° Vir) Money / Success
Breffeo (3/196)(22° Vir) Law
Elipinon (3/197)(23° Vir) Prophecy
Nanairoa (3/198)(24° Vir) Property Protection
Olaski (3/199)(25° Vir) Invention (Vehicles)
Hyrmiua (3/200)(26° Vir) Consciousness
Sumuram (3/201)(27° Vir) Birds
Astolitu (3/202)(28° Vir) Invention (Aero & Anti-Gravity)
Notiser (3/203)(29° Vir) Intellect
Regerio (3/204)(30° Vir) Wisdom

Libra

Thirana (3/205)(1° Lib) Sex
Apollyon (3/206)(2° Lib) Metals
Peekah (3/207)(3° Lib) Food (Cooking)
Nogah (3/208)(4° Lib) Love
Tolet (3/209)(5° Lib) Food
Parmasa (3/210)(6 Lib) Entertainment
Gesegos (3/211)(7° Lib) Wood
Soteri (3/212)(8° Lib) Music
Batamabub (3/213)(9° Lib) Clothes
Omana (10° Lib) Hair (3/214)
Lagiros (3/215)(11° Lib) Sympathy
Afrei (3/216)(12° Lib) Love
Rigolon (3/217)(13° Lib) Love
Riqita (3/218)(14° Lib) Music
Tapum (3/219)(15° Lib) Art & Advertising
Nachero (3/220)(16° Lib) Animals
Arator (3/221)(17° Lib) Alcohol
Malata (3/222)(18° Lib) Blood
Arioth (3/223)(19° Lib) Babies
Agikus (3/224)(20° Lib) Electrochemistry
Cheikaseph (3/225)(21° Lib) Mathematics
Ornion (3/226)(22° Lib) Physiology
Gariniranus (3/227)(23° Lib) Physics
Istaroth (3/228)(24° Lib) Loyalty
Haiamon (3/229)(25° Lib) Sex
Canali (3/230)(26° Lib) Jewelry
Aglasis (3/231)(27° Lib) Milk

Merki (3/232)(28° Lib) Fish
Filakon (3/233)(29° Lib) Hygiene
Megalogi (3/234)(30° Lib) Water / Hydrotherapy

Scorpio

Aluph (3/235) (1° Sco) Fire Magic
Schaluah (3/236)(2° Sco) Inventions (Electrical)
Hasperim (3/237)(3° Sco) Self-Preservation
Adae (3/238)(4° Sco) Family
Helmis (3/239)(5° Sco) Milk
Sarasi (3/240)(6° Sco) Ideals
Ugefor (3/241)(7° Sco) Intellect
Amilee (3/242)(8° Sco) Diseases
Ranar (3/243)(9° Sco) Magic / Astral-Mental Travel
Caraschi (3/244)(10° Sco) Medicine (Magnetism)
Eralier (3/245)(11° Sco) Alchemy
Sagara (3/246)(12° Sco) Magic
Trasorim (3/247)(13° Sco) Sun Magic
Schulego (3/248)(14° Sco) Invention (Imitation)
Hipolopos (3/249)(15° Sco) Games
Natolisa (3/250)(16° Sco) Bees
Butharusch (3/251)(17° Sco) Cooking
Tagora (3/252)(18° Sco) Love
Panari (3/253)(19° Sco) Alchemy
Nagar (3/254)(20° Sco) Alchemy
Kofan (3/255)(21° Sco) Success / Satisfaction
Schaluach (3/256)(22° Sco) Emergency
Sipillipis (3/257)(23° Sco) Faith
Tedea (3/258)(24° Sco) Medicine (Diagnosis)
Semechle (3/259)(25° Sco) Medicine (Natural)
Radina (3/260)(26° Sco) QBL Medicine
Hachamel (3/261)(27° Sco) Astronomy
Anadi (3/262)(28° Sco) Hydrotherapy
Horasul (3/263)(29° Sco) Water Engineering
Irmano (3/264)(30° Sco) Fish

Sagittarius

Neschamah (3/265)(1° Sag) Metallurgy
Myrmo (3/266)(2° Sag) Steam
Kathim (3/267)(3° Sag) Agriculture (Fruit)

Erimites (3/268)(4° Sag) Peace
Asinel (3/269)(5° Sag) Luck
Geriola (3/270)(6° Sag) Morality
Asoreg (3/271)(7° Sag) Art
Ramage (3/272)(8° Sag) Moon Magic
Namalon (3/273)(9° Sag) Insanity
Dimurga (3/274)(10° Sag) Protection (Sea Travel)
Golog (3/275)(11° Sag) Magical Evocation
Ugali (3/276)(12° Sag) Spheric Magic
Elason (3/277)(13° Sag) Magic
Giria (3/278)(14° Sag) Money
Hosun (3/279)(15° Sag) Education
Mesah (3/280)(16° Sag) Love
Harknon (3/281)(17° Sag) Orphans
Petuno (3/282)(18° Sag) Hunters
Caboneton (3/283)(19° Sag) Astronomy
Echagi (3/284)(20° Sag) Diseases
Batirunos (3/285)(21° Sag) Happiness
Hillaro (3/286)(22° Sag) Justice
Ergomion (3/287)(23° Sag) Color
Ikon (3/288)(24° Sag) Equilibrium
Alosom (3/289)(25° Sag) Silence
Gezero (3/290)(26° Sag) Conscience
Agasoly (3/291)(27° Sag) Inventions (Magic)
Ekore (3/292)(28° Sag) Fate
Saris (3/292)(29° Sag) Talismans
Elami (3/294)(30° Sag) Water

Capricorn

Milon (3/295)(1° Cap) Akasa
Melamo (3/296)(2° Cap) Persona
Porphora (3/297)(3° Cap) Magic (Sympathetic & Mummial)
Trapi (3/298)(4° Cap) Fate
Jonion (3/299)(5° Cap) Reincarnation
Afolono (3/300)(6° Cap) QBL /Magic (Mercury)
Paruchu (3/301)(7° Cap) Writers
Pormatho (3/302)(8° Cap) Radiation
Ampholion (3/303)(9° Cap) Anatomy
Kogid (3/304)(10° Cap) Consciousness / Enlightenment
Cermiel (3/305)(11° Cap) Reincarnation
Erimihala (3/306)(12° Cap) Magic (Astral)

Trisacha (3/307)(13° Cap) Invention (Television)
Afimo (3/308)(14° Cap) Gases
Garses (3/309)(15° Cap) Earth Rays
Masadu (3/310)(16° Cap) Economy
Arabim (3/311)(17° Cap) Botany
Amia (3/312)(18° Cap) Minerals
Kamual (3/313)(19° Cap) Minerals (Ores, Coal, Mines)
Parachmo (3/314)(20° Cap) Alchemy & Spagiry
Cochaly (3/315)(21° Cap) Hunters
Ybario (3/316)(22° Cap) Justice
Lotifar (3/317)(23° Cap) Suicide
Kama (3/318)(24° Cap) Atmosphere
Segosel (3/319)(25° Cap) Chemistry
Sarsiee (3/320)(26° Cap) Magic
Kiliosa (3/321)(27° Cap) Emergency
Rosora (3/322)(28° Cap) Sound
Ekorim (3/323)(29° Cap) Clay
Ramgisa (3/324)(30° Cap) Fish

Aquarius

Frasis (3/325)(1° Aqu) Blades
Pother (3/326)(2° Aqu) War
Badet (3/327)(3° Aqu) Imagination & Creativity
Naga (3/328)(4° Aqu) Writers (Poetry)
Asturel (3/329)(5° Aqu) Divine Mercy
Liriell (3/330)(6° Aqu) Philosophy
Siges (3/331)(7° Aqu) Mummal Magic
Metosee (3/332)(8° Aqu) Manual Skill
Abusis (3/333)(9° Aqu) Truth
Panfodra (3/334)(10° Aqu) Spiritual Development
Hagus (3/335)(11° Aqu) Radiation
Hatuny (3/336)(12° Aqu) QBL
Gagolchon (3/337)(13° Aqu) Explorers / Natural Science
Bafa (3/338)(14° Aqu) Writers (Occultism)
Ugirpon (3/339)(15° Aqu) Astrophysics
Capipa (3/340)(16° Aqu) Money
Koreh (3/341)(17° Aqu) QBL
Somi (3/342)(18° Aqu) Sex Magic
Erytar (3/343)(19° Aqu) Alchemy
Kosirma (3/344)(20° Aqu) Medicine
Jenuri (3/345)(21° Aqu) Protection

Altono (3/346)(22° Aqu) Law
Chimurgu (3/347)(23° Aqu) Creation
Arisaka (3/348)(24° Aqu) Music
Boreb (3/349)(25° Aqu) Oaths
Soesma (3/350)(26° Aqu) Ritual Magic
Ebaron (3/351)(27° Aqu) Magic
Negani (3/352)(28° Aqu) QBL
Nelion (3/353)(29° Aqu) Alchemy
Sirigilis (3/354)(30° Aqu) Alchemy

Pisces

Haja (3/355)(1° Pis) Magic Powers
Schad (3/356)(2° Pis) Invention
Kohen (3/357)(3° Pis) Invention (Agriculture)
Echami (3/358)(4° Pis) Karma Yoga
Flabison (3/359)(5° Pis) Art
Alagill (3/360)(6° Pis) Business
Atherom (3/361)(7° Pis) Education
Porascho (3/362)(8° Pis) Education (Self)
Egention (3/363)(9° Pis) Travel
Siria (3/364)(10° Pis) Success
Vollman (3/365)(11° Pis) Light
Hagomi (3/366)(12° Pis) QBL
Klorecha (3/367)(13° Pis) Magic Initiation
Baroa (3/368)(14° Pis) Writers
Gomognu (3/369)(15° Pis) Gesture (Mudra &c)
Fermetu (3/370)(16° Pis) Peace
Forsteton (3/371)(17° Pis) Sex
Lotogi (3/372)(18° Pis) Love
Nearah (3/373)(19° Pis) Invention (Pharmaceutical & Dentistry)
Dagio (3/374)(20° Pis) Intellect
Nephasser (3/375)(21° Pis) Success
Armefia (3/376)(22° Pis) Justice
Kaerlesa (3/377)(23° Pis) Science
Bileka (3/378)(24° Pis) Meditation
Ugolog (3/379)(25° Pis) Prophecy
Tmiti (3/380)(26° Pis) Magic
Zalones (3/381)(27° Pis) Magic Missions
Cigila (3/382)(28° Pis) QBL
Ylemis (3/383)(29° Pis) Love
Boria (3/384)(30° Pis) Magic / Chemistry

4. Moon Zone

Name (Figure #) Range

Ebvap (4/1) Tides
Emtircheyud (4/2) Rhythm
Exhesekis (4/3) Akasa / Success
Emvatibe (4/4) Protection
Amzhere (4/5) Sympathy
Enchede (4/6) Love
Emrudue (4/7) Luck /Talismans
Eneye (4/8) Diplomacy
Emzhebyp (4/9) Disease
Emnymar (4/10) Love
Ebvep (4/11) Moon Magic
Emkenpe (4/12) Love
Emcheba (4/13) Mummial Magic
Ezhobar (4/14) Moon Magic / QBL
Emnepe (4/15) Akasa
Echotasa (4/16) Protection
Emzhom (4/17) QBL Banning
Emzhit (4/18) Akasa
Ezheme (4/19) Moon Magic
Etsacheye (4/20) Magic / Dance
Etamrezh (4/21) Invulnerability
Rivatim (4/22) Time-Space
Liteviche (4/23) QBL
Zhevekiyeh (4/24) Alchemy
Lavemezhu (4/25) Agriculture
Empebyn (4/26) Sun Magic
Emzhabe (4/27) Minerals
Emzher (4/28) Water Magic

5. Mercury Zone

Quality Key (Figure #) (Astro Degrees) Range

Vehuiah (5/1)(0-5° Aries) Magic
Jeliel (5/2)(6-10° Ar) Love
Sitael (5/3)(11-15° Ar) Consciousness
Elemiah (5/4)(16-20° Ar) Fate
Mahasiah (5/5) (21-25° Ar) QBL
Lelahel (5/6)(26-30° Ar) Sex Magic

Achaiah (5/7)(1-5° Taurus) Magic
Kahetel (5/8)(6-10° Tau) Natural Magic
Aziel (5/9)(11-15° Tau) \$\$ / Treasure / Divine Mercy & Justice
Aladiah (5/10) (16-20° Tau) Anatomy
Lauviah (5/11)(21-25° Tau) War / QBL
Hahaiah (5/12)(26-30° Tau) Symbols

Jezalel (5/13)(1-5° Gemini) Writers
Mebahel (5/14) (6-10° Gem) War & Peace
Hariel (5/15)(11-15° Gem) Peace & Justice
Hakamiah (5/16)(16-20° Gem) Success / Love
Lanoiah (5/17) (21-25° Gem) Invention / Music
Kaliel (5/18)(26-30° Gem) QBL / Akasa

Leuviah (5/19)(1-5° Cancer) Intellect / Sympathy
Pahaliah (5/20)(6-10° Can) Divine Virtues / Religion
Nelekael (5/21)(11-15° Can) Writers / Alchemy
Jeiael (5/22)(16-20° Can) Success / Travel
Melahel (5/23)(21-25° Can) QBL / Spagiry
Hahuiah (5/24)(26-30° Can) QBL

Nith-Haiah (5/25)(1-5° Leo) Magic
Haaiah (5/26)(6-10° Leo) Justice
Jerathel (5/27)(11-15° Leo) Writer / Language
Seeiah (5/28)(16-20° Leo) QBL
Reiel (5/29)(21-25° Leo) Protection
Omael (5/30)(26-30° Leo) Animals

Lekabel (5/31)(1-5° Virgo) Sex Magic / Alchemy / Treasure
Vasariah (5/32)(6-10° Vir) Protection / Astrophysics
Jehuihah (5/33)(11-15° Vir) Science
Lehahiah (5/34)(16-20° Vir) QBL (Weather, Travel)
Kevakiah (5/35)(21-25° Vir) Sympathy / Success
Menadel (5/36)(26-30° Vir) Astrology / Freedom (Jail) / Success

Aniel (5/37)(1-5° Libra) Writers
Haamiah (5/38)(6-10° Lib) Wisdom / Satisfaction
Rehael (5/39)(11-15° Lib) Alchemy
Ieiazel (5/40)(16-20° Lib) Freedom (Jail)
Hahahel (5/41)(21-25° Lib) War / QBL
Mikael (5/42)(26-30° Lib) Diplomacy & Politics

Veubiah (5/43)(1-5° Scorpio) War / Protection
Ielahiah (5/44)(6-10° Sco) QBL / Akasa
Sealiah (5/45)(11-15° Sco) QBL (vs. black magic)
Ariel (5/46)(16-20° Sco) Prophecy
Asaliah (5/47)(21-25° Sco) Justice (Rights) / Sympathy
Mihael (5/48)(26-30° Sco) Alchemy

Vehuel (5/49)(1-5° Sagittarius) Prophecy
Daniel (5/50)(6-10° Sag) Akasa / Divine Virtues / Writers
Hahasiah (5/51)(11-15° Sag) Hermetics / Alchemy
Imamiah (5/52)(16-20° Sag) Freedom (Jail) / Satisfaction
Nanael (5/53)(21-25° Sag) Animals
Nitahel (5/54)(26-30° Sag) Writers & Artists

Mebaiah (5/55)(1-5° Capricorn) Sex / Success
Poiel (5/56)(6-10° Cap) Satisfaction
Nemamiah (5/57)(11-15° Cap) Invention (Steel) / Magic
Jeialel (5/58)(16-20° Cap) Spheric Magic
Harahel (5/59)(21-25° Cap) Babies
Mizrael (5/60)(26-30° Cap) Alchemy / Freedom

Umabel (5/61)(1-5° Aquarius) Alchemy / Satisfaction
Jah-Hel (5/62)(6-10° Aq) Divine Virtues
Anianuel (5/63)(11-15° Aq) Medicine
Mehiel (5/64)(16-20° Aq) QBL / Satisfaction &c
Damabiah (5/65)(21-25° Aq) Symbols / QBL (Water)
Manakel (5/66)(26-30° Aq) Treasure / Enlightenment &c

Eiaiel (5/67)(1-5° Pisces) Enlightenment / Vegetation
Habuiah (5/68)(6-10° Pis) Medicine / Alchemy
Rochel (5/69)(11-15° Pis) Justice / Protection
Jabamiah (5/70)(16-20° Pis) Ritual Magic
Haiel (5/71)(21-25° Pis) Protection (Emergency)
Mumiah (5/72)(26-30° Pis) QBL & Magic

6. Venus Zone

Name (Figure Zone #) (Astro degrees) Range

Omah (6/1)(1-4° Aries) Sex Magic
Odujo (6/2)(5-8° Ar) Sex Magic
Obideh (6/3)(9-12° Ar) Sex Magic
Onami (6/4)(13-16° Ar) Sex Magic
Opshe (6/5)(17-20° Ar) Sex Magic
Orif (6/6)(21-24° Ar) Sex Magic
Obaneh (6/7)(25-28° Ar) Sex Magic
Odumi (6/8)(29° Aries-2° Taurus) Sex Magic

Orula (6/9)(3-6° Taurus) Peace / Love
Osoa (6/10)(7-10° Tau) Peace / Love
Owina (6/11)(11-14° Tau) Peace / Love
Obata (6/12)(15-18° Tau) Peace / Love
Ogieh (6/13)(19-22° Tau) Peace / Love
Obche (6/14)(23-26° Tau) Peace / Love
Otra (6/15)(27-30° Taurus) Peace / Love

Alam (6/16)(1-4° Gemini) Art / Music / Talent (Inspiration)
Agum (6/17)(5-8° Gem) Art / Music / Talent (Inspiration)
Albadi (6/18)(9-12° Gem) Art / Music / Talent (Inspiration)
Aogum (6/19)(13-16° Gem) Art / Music / Talent (Inspiration)
Acolom (6/20)(17-20° Gem) Art / Music / Talent (Inspiration)
Achadiel (6/21)(21-24° Gem) Art / Music / Talent (Inspiration)
Adimil (6/22)(25-28° Gem) Art / Music / Talent (Inspiration)
Aser (6/23)(29° Gem-2° Cancer) Art / Music / Talent (Inspiration)

Aahum (6/24)(3-6° Cancer) Love
Acho (6/25) (7-10° Can) Love
Arohim (6/26)(11-14° Can) Love
Ardho (6/27)(15-18° Can) Love
Asam (6/28)(19-22° Can) Love
Astoph (6/29)(23-26° Can) Love
Aosid (6/30)(27-30° Cancer) Love

Iseh (6/31)(1-4° Leo) Sympathy /Rituals
Isodeh (6/32)(5-8° Leo) Sympathy /Rituals
Idmuh (6/33)(9-12° Leo) Sympathy /Rituals

Irumiah (6/34)(13-16° Leo) Sympathy /Rituals
Idea (6/35)(17-20° Leo) Sympathy /Rituals
Idovi (6/36)(21-24° Leo) Sympathy /Rituals
Isill (6/37)(25-28° Leo) Sympathy /Rituals
Ismee (6/38)(29° Leo-2° Virgo) Sympathy /Rituals

Inea (6/39)(3-6° Virgo) Invention / Art / Intellect
Ihom (6/40)(7-10° Vir) Invention / Art / Intellect
Iomi (6/41)(11-14° Vir) Invention / Art / Intellect
Ibladi (6/42)(15-18° Vir) Invention / Art / Intellect
Idioh (6/43)(19-22° Vir) Invention / Art / Intellect
Ischoa (6/44)(23-24° Vir) Invention / Art / Intellect
Igea (6/45)(25-30° Vir) Invention / Art / Intellect

Orro (6/46)(1-4° Libra) Growth & Fertility (Vegetable & Animal)
Oposah (6/47)(5-8° Lib) Growth & Fertility (Vegetable & Animal)
Odlo (6/48)(9-12° Lib) Growth & Fertility (Vegetable & Animal)
Olo (6/49)(13-16° Lib) Growth & Fertility (Vegetable & Animal)
Odedo (6/50)(17-20° Lib) Growth & Fertility (Vegetable & Animal)
Omo (6/51)(21-24° Lib) Growth & Fertility (Vegetable & Animal)
Osaso (6/52)(25-28° Lib) Growth & Fertility (Vegetable & Animal)

Ogego (6/53)(29° Lib- 2 Scorpio) Invention
Okaf (6/54)(3-6° Sco) Invention
Ofmir (6/55)(7-10° Sco) Invention
Otuo (6/56)(11-14° Sco) Invention
Ohoah (6/57)(15-18° Sco) Invention
Ocher (6/58)(19-22° Sco) Invention
Otlur (6/59)(23-26° Sco) Invention
Ogileh (6/60)(27-30° Sco) Invention

Gega (6/61)(1-4° Sagittarius) Magic
Gema (6/62)(5-8° Sag) Magic
Gegega (6/63)(9-12° Sag) Magic
Garich (6/64)(13-16° Sag) Magic
Gesa (6/65)(17-20° Sag) Magic
Geswi (6/66)(21-24° Sag) Magic
Godeah (6/67)(25-28° Sag) Magic
Guru (6/68)(29° Sag-2° Capricorn) Magic

Gomah (6/69)(3-6° Capricorn) Akasa /QBL
Goldro (6/70)(7-10° Cap) Akasa / QBL

Gesdri (6/71)(11-14° Cap) Akasa / QBL
Gesoah (6/72)(15-18° Cap) Akasa / QBL
Gescheh (6/73)(19-22° Cap) Akasa / QBL
Gehela (6/74)(23-26° Cap) Akasa / QBL
Gercha (6/75)(27-30° Cap) Akasa / QBL

Purol (6/76)(1-4° Aquarius) QBL
Podme (6/77)(5-8° Aq) QBL
Podumar (6/78)(9-12° Aq) QBL
Pirr (6/79)(13-16° Aq) QBL
Puer (6/80)(17-20° Aq) QBL
Pliseh (6/81)(21-24° Aq) QBL
Padcheh (6/82)(25-28° Aq) QBL
Peהל (6/83)(29° Aquarius-2 Pisces) QBL

Pomanp (6/84)(3-6° Pisces) QBL & Magic
Pitofil (6/85) (7-10° Pis) QBL & Magic
Pirmen (6/86)(11-14° Pis) QBL & Magic
Piomal (6/87)(15-18° Pis) QBL & Magic
Piseph (6/88)(19-22° Pis) QBL & Magic
Pidioeh (6/89)(23-26° Pis) QBL & Magic
Pimel (6/90)(27-30° Pis) QBL & Magic

7. Sun Zone

Name (Figure #) (Zodiac) Range

Emnasut (7/1)(1-8° Aries) Fire Element
Lubech (7/2)(9-16° Ar) Electric Fluid
Teras (7/3)(16-24° Ar) Fire El. & Electric Fluid
Dubezh (7/4)(25° Ar- 2° Taurus) Electric Fluid
Amser (7/5)(3-10° Tau) Electric-Magnetic Fluid
Emedetz (7/6)(11-18° Tau) Fertility
Kesbetz (7/7)(19-26° Tau) Growth
Emayisa (7/8)(27° Taurus-4° Gemini) Self-Preservation
Emvetas (7/9)(5-12° Gem) Consciousness
Bunam (7/10)(13-20° Gem) Intellect
Serytz (7/11)(21-28° Gem) Air Element
Wybiol (7/12)(29° Gem-6° Cancer) Wisdom & Knowledge
Lubuyil (7/13)(7-14° Can) Water Element

Geler (7/14)(15-22° Can) Magnetic Fluid
Wybitzis (7/15)(23-30° Can) Feeling
Wybalap (7/16)(1-8° Leo) Light
Tzizhet (7/17)(9-16° Leo) Enlightenment
Dabetz (7/18)(17-24° Leo) Divine Virtues
Banamol (7/19)(25° Leo-2 Virgo) Light
Emuyir (7/20)(3-10° Vir) Health & Harmony
Dukeb (7/21)(11-18° Vir) Law (Relationship)
Emtzel (7/22)(19-26° Vir) Dynamics & Expansion
Tasar (7/23)(27° Virgo- 4 Libra) Propagation
Fusradu (7/24)(5 –12° Lib) Attraction & Repulsion
Firul (7/25)(13-20° Lib) Stability & Cohesion
Ebytzryil (7/26)(21-28° Lib) Gravitation
Lhomtab (7/27)(29° Libra- 6° Scorpio) Transmutation
Tzybayol (7/28)(7-14° Sco) Vibration & Oscillation
Gena (7/29)(15-22° Sco) Radiation
Kasreyobu (7/30)(23-30° Sco) Quality
Etzybet (7/31)(1-8° Sagittarius) Universal Law
Balem (7/32)(9-16° Sag) Analogy
Belemche (7/33)(17-24° Sag) Appearances
Aresut (7/34)(25° Sag – 2° Capricorn) Equilibrium
Tinas (7/35)(3-10° Cap) Materialization & Crystallization
Gane (7/36)(11-18° Cap) Evolution
Emtub (7/37)(19-26° Cap) Fate & Karma
Erab (7/38)(27° Cap- 4° Aquarius) Time & Space
Tybolyr (7/39)(5-12 Aq) Ideals
Chibys (7/40)(13-20° Aq) Spiritual Development
Selhube (7/41)(21-28° Aq) QBL & Symbols
Levem (7/42)(29° Aq – 6° Pisces) QBL & Magic
Vasat (7/43)(7-14° Pis) Water Element
Ezhabsab (7/44)(15-22° Pis) Water Animals
Debytzet (7/45)(23-30° Pis) Magic (Evocation) / Combustion

8. Mars ZoneName (Zodiac)

Rarum (1-10° Aries)

Gibsir (11-20° Ari)

Rahol (21-30° Ari)

Adica (1-10° Taurus)
Agricol (11-20° Tau)
Fifal (21-30° Tau)
Imini (1-10° Gemini)
Kolluir (11-20° Gem)
Ibnahim (21-30° Gem)
Ititz (1-10° Cancer)
Urodu (11-20° Can)
Irkamon (21-30° Can)
Oksos (1-10° Leo)
Otobir (11-20° Leo)
Kutruc (21-30° Leo)
Idia (1-10° Virgo)
Abodir (11-20° Vir)
Idida (21-30° Vir)
Cibor (1-10° Libra)
Asor (11-20° Lib)
Abodil (21-30° Lib)
Skorpia (1-10° Scorpio)
Vilusia (11-20° Sco)
Koroum (21-30° Sco)
Sagitor (1-10° Sagittarius)
Agilah (11-20° Sag)
Boram (21-30° Sag)
Absalom (1-10° Capricorn)
Istria (11-20° Cap)
Abdomon (21-30° Cap)
Anator (1-10° Aquarius)
Ilutria (11-20° Aqu)
Obola (21-30° Aqu)
Pislar (1° Pisces)
Filista (11-20° Pis)
Odorom (21-30° Pis)

9. Jupiter Zone

Name (Figure #) (Astro Degree / Sign) Range

Malchjdael (8/1)(0°-30°, Aries) Electric Fluid & Fire

Asmodel (8/2)(31°-60°, Taurus) Cosmic Love

Ambriel (8/3)(61°-90°, Gemini) Intellect
Murjel (8/4)(91°-120°, Cancer) Magnetic Fluid & Water
Verchiel (8/5)(121°-150°, Leo) Life Principle
Hamaliel (8/6)(151°-180°, Capricorn) Chemicals
Zuriel (8/7)(181°-210°, Libra) Fertility
Crabiel (8/8)(211°-240°, Scorpio) Radiation
Aduachiel (8/9)(241°-270°, Sagittarius) Justice
Hanael (8/10)(271°-300°, Capricorn) Karma
Cambiel (8/11)(301°-330°, Aquarius) Alchemy
Johaniel (8/12)(331°-360°, Pisces) Evolution

10. Alphabetical Listing (All Zones)

Name (Figure #)(Astro Degree) Range

Aahum (6/24)(3-6° Can) Love
Abagrion (3/133) (19° Can) QBL
Abbetira (3/166)(22° Leo) Money / Favor
Abdomon (9/30) (21-30° Cap)
Abodil (9/21)(21-30° Lib)
Abodir (9/17)(11-20° Vir)
Absalom (9/28)(1-10° Cap)
Abusis (3/333)(9° Aq) Truth
Achadiel (6/21)(21-24° Gem) Art / Music / Talent (Inspiration)
Achaiah (5/7)(1-5° Taurus) Magic
Acho (6/25)(7-10° Can) Love
Acolom (6/20)(17-20° Gem) Art / Music / Talent (Inspiration)
Adae (3/238)(4° Sco) Family
Adica (9/4)(1-10° Tau)
Adimil (6/22)(25-28° Gem) Art / Music / Talent (Inspiration)
Ados (2/22) Magic
Aduachiel (9/9)(241°-270°) Justice
Aeoiu (2/17) Magic
Afimo (3/308)(14° Cap) Gases
Afolono (3/300)(6° Cap) QBL /Magic (Mercury)
Afrei (3/216)(12° Lib) Love
Agasoly (3/291)(27° Sag) Inventions (Magic)
Agikus (3/224)(20° Lib) Electrochemistry
Agilah (9/26)(11-20° Sag)
Aglasis (3/231)(27° Lib) Milk

- Agricol** (9/5)(11-20° Tau)
- Agum** (6/17)(5-8° Gem) Art / Music / Talent (Inspiration)
- Ahabhon** (3/155)(11 Leo) Consciousness
- Akahimo** (3/138)(24° Can) Akasa & Divinity
- Akanejonaho** (3/156)(12° Leo) QBL
- Akirgi** (3/189)(15° Vir) Business / Paper
- Aladiah** (5/10)(16-20° Tau) Anatomy
- Aladiah** (2/2) Astral law
- Alagill** (3/360)(6° Pis) Business
- Alam** (6/16)(1-4° Gem) Art / Music / Talent (Inspiration)
- Albadi** (6/18)(9-12° Gem) Art / Music / Talent (Inspiration)
- Algebol** (3/187)(13° Vir) Rituals
- Alosom** (3/289)(25° Sag) Silence
- Alpaso** (3/182)(8° Vir) Poverty
- Altono** (3/346)(22° Aq) Law
- Aluph** (3/235)(1° Sco) Magic (Fire)
- Amagestol** (3/102)(18° Gem) Love
- Amalomi** (3/80)(26° Tau) QBL
- Amami** (3/98)(14° Gem) Books
- Amasol** (1/9) Magic (Water) / Sea
- Ambriel** (8/3)(61°-90°) (19V-17 VI Gemini) Intellect
- Amia** (3/312)(18° Cap) Minerals
- Amilee** (3/242)(8° Sco) Diseases
- Ampholion** (3/303)(9° Cap) Anatomy
- Amser** (7/5) (3-10° Tau) Electric-Magnetic Fluid
- Amtophul** (1/8) Magic (Fire)
- Amue** (1/12) Magic (Water) / Fish
- Amuthim** (2/14) Dematerialization
- Amzhere** (4/5) Sympathy
- Anadi** (3/262)(28° Sco) Hydrotherapy
- Anamil** (3/33)(9° Ari) Electric-Magnetic Fluids
- Anator** (9/31)(1-10° Aqu)
- Andimo** (1/24) Alchemy / Caves
- Andranchor** (3/173)(29° Leo) Magic (Water)
- Anemalon** (3/153)(9° Leo) Holiness & Perfection
- Anianuel** (5/63)(11-15° Aq) Medicine
- Aniel** (5/37)(1-5° Libra) Writers
- Aogum** (6/19)(13-16° Gem) Art / Music / Talent (Inspiration)
- Aosid** (6/30)(27-30° Can) Love
- Aphtiph** (1/2) Magic (Fire)
- Apilki** (1/26) Magic (Air)
- Apolligon** (3/31)(7° Ari) Magic
- Apollyon** (3/206)(2° Lib) Metals

Aposto (1/13) Magic (Water) / Rivers / Drowning
Arabim (3/311)(17° Cap) Botany
Aragor (3/139)(25° Can) Divinity
Arakuson (3/135)(21° Can) Magic
Arator (3/221)(17° Lib) Alcohol
Ardho (6/27)(15-18° Can) Love
Ardiphne (1/10) Magic (Water)
Aresut (7/34)(25° Sag – 2° Capricorn) Equilibrium
Argaro (3/186)(12° Vir) Religion (Relics)
Argilo (3/40)(16° Ari) Love
Ariel (5/46)(16-20° Sco) Prophecy
Arioth (3/223)(19° Lib) Babies
Arisaka (3/348)(24° Aq) Music
Armefia (3/376)(22° Pis) Justice
Armiel (2/13) Alchemy
Arohim (6/26)(11-14° Can) Love
Asael (2/11) Electric & Magnetic Fluid
Asaliah (5/47)(21-25° Sco) Justice (Rights)
Asam (6/28)(19-22° Can) Love
Asamarc (2/7) Legality / Analogy
Aschmunadai (2/1 & 2/8) Astral Law
Aser (6/23) (29° Gem-2° Can) Art / Music / Talent (Inspiration)
Asinel (3/269)(5° Sag) Luck
Aslotama (3/150) (6° Leo) Propagation
Asmodel (8/2) (31°-60°) Cosmic Love
Asor (9/20)(11-20° Lib)
Asoreg (3/271) (7° Sag) Art
Aspadit (3/29)(5° Ari) Luck
Astolitu (3/202)(28° Vir) Invention (Aero & AntiGravity)
Astoph (6/29)(23-26° Can) Love
Asturel (3/329)(5° Aq) Divine Mercy
Atherom (3/361)(7° Pis) Education
Aziel (5/9)(11-15° Tau) Money / Treasure / Divine Mercy & Justice

Baalto (3/78)(25° Tau) Minerals
Badet (3/327)(3° Aq) Imagination & Creativity
Bafa (3/338)(14° Aq) Writers (Occultism)
Bagoloni (3/96) (12° Gem) Telepathy
Balachman (3/51)(27° Ari) Astrology
Balem (7/32) (9-16° Sag) Analogy
Banamol (7/19) (25° Leo-2 Virgo) Light
Barnel (3/41) (17° Ari) Love
Baroa (3/368)(14° Pis) Writers

Basanola (3/190) (16° Vir) Agriculture
Batamabub (3/213)(9° Lib) Clothes
Batirunos (3/285)(21° Sag) Happiness
Bekaro (3/46)(22° Ari) Justice
Belemche (7/33)(17-24° Sag) Appearances
Belifares (3/47)(23° Ari) Magic
Bialode (3/36)(12° Ari) Alchemy / Magic (Sun)
Bileka (3/378)(24° Pis) Meditation
Bilifo (3/110)(26° Gem) Magic (Societies)
Boram (9/27)(21-30° Sag)
Boreb (3/349)(25° Aq) Oaths
Boria (3/384)(30° Pis) Magic / Chemistry
Breffeo (3/196)(22° Vir) Law
Bruahi (3/176)(2° Vir) Invention
Bunam (7/10)(13-20° Gem) Intellect
Buriuh (3/184)(10° Vir) Alchemy
Butharusch (3/251)(17° Sco) Cooking

Caboneton (3/283) (19° Sag) Astronomy
Calacha (3/54)(30° Ari) Magic (Water)
Calamos (3/83) (29° Tau) Agriculture /Protection (Water)
Camalo (3/128)(14° Can) Invisibility
Camalo (3/77)(24° Tau) Minerals
Camarion (3/79)(23° Tau) Food
Cambiel (8/11)(301°-330°, Aquarius) Alchemy
Canali (3/230)(26° Lib) Jewelry
Capipa (3/340)(16° Aq) Money
Capisi (1/29) Magic (Air)
Carahami (3/82) (28° Tau) Physics
Caraschi (3/244) (10° Sco) Medicine (Magnetism)
Cargoste (1/32) Magic (Air)
Carona (3/174)(30° Leo) Magic (Water) / Weather
Carubot (3/61)(7° Tau) Writers
Cepacha (3/100)(16° Gem) Beauty
Cermiel (3/305)(11° Cap) Reincarnation
Chadail (3/73)(19° Tau) Agriculture
Charagi (3/74)(20° Tau) Agriculture
Charonthona (3/144)(30° Can) Akasa
Cheikaseph (3/225)(21° Lib) Mathematics
Chibys (7/40)(13-20° Aq) Spiritual Development
Chimurgu (3/347) (23° Aq) Creation
Cibor (9/19)(1-10° Lib)
Cigila (3/382)(28° Pis) QBL

Cobel (3/193)(19° Vir) Scents (Aromatherapy)
Cochaly (3/315) (21° Cap) Hunters
Coel (2/15) Analogy
Concario (3/64)(10° Tau) Magic (Moon)
Conioli (3/60)(6° Tau) Mathematics
Corilon (3/107)(23° Gem) Art
Corocona (3/164)(20° Leo) Alchemy
Coroman (1/5) Magic (Fire)
Crabiel (8/8)(211°-240°, Scorpio) Radiation

Dabetz (7/18)(17-24° Leo) Divine Virtues
Dagio (3/374)(20° Pis) Intellect
Dalep (1/28) Magic (Air)
Damabiah (5/65)(21-25° Aq) Symbols / QBL
Daniel (5/50)(6-10° Sag) Akasa /Divine Virtues (Love & Charity)
Darachin (3/95)(11° Gem) Intellect
Debam (3/103)(19° Gem) Mudra
Debyztet (7/45)(23-30° Pis) Magic (Evocation) / Combustion
Dimurga (3/274)(10° Sag) Protection (Sea Travel)
Dirilisin (3/137)(23° Can) Space & Time
Dosom (3/65)(11° Tau) Occultism
Drisophi (1/30) Magic (Air)
Dubezh (7/4)(25° Ari- 2° Tau) Electric Fluid
Dukeb (7/21)(11-18° Vir) Law (Relationship)

Ebaron (3/351)(27° Aq) Magic
Ebvap (4/1) Tides
Ebvep (4/11) Magic (Moon)
Ebytzryil (7/26)(21-28° Lib) Gravitation
Ecdulon (3/27)(3° Ari) Love
Echagi (3/284)(20° Sag) Diseases
Echami (3/358)(4° Pis) Karma Yoga
Echotasa (4/16) Protection
Egention (3/363)(9° Pis) Travel
Eiaiel (5/67) (1-5° Pisces) Enlightenment / Vegetation
Ekore (3/292) (28° Sag) Fate
Ekorim (3/323) (29° Cap) Clay
Elami (3/294)(30° Sag) Water
Elason (3/277)(13° Sag) Magic
Elemiah (5/4) (16-20° Ar) Fate
Elipinon (3/197)(23° Vir) Prophecy
Emayisa (7/8)(27° Tau-4° Gem) Self-Preservation

- Emcheba** (4/13) Magic (Mummial)
Emedetz (7/6)(11-18° Tau) Fertility
Emfalion (3/119)(5° Can) Health
Emkenpe (4/12) Love
Emnasut (7/1)(1-8° Aries) Fire Element
Emnepe (4/15) Akasa
Emnymar (4/10) Love
Empebyn (4/26) Magic (Sun)
Emrudue (4/7) Luck (Talisman)
Emtircheyud (4/2) Rhythm
Emtub (7/37) (19-26° Cap) Fate & Karma
Emtzel (7/22)(19-26° Vir) Dynamics & Expansion
Emuel (2/9) Propagation
Emuyir (7/20)(3-10° Vir) Health & Harmony
Emvatibe (4/4) Protection
Emvetas (7/9)(5-12° Gem) Consciousness
Emzhabe (4/27) Minerals
Emzhebyp (4/9) Disease
Emzher (4/28) Magic (Water)
Emzhit (4/18) Akasa
Emzhom (4/17) QBL (Banning)
Enchede (4/6) Love
Eneki (3/106)(22° Gem) Prophecy
Eneye (4/8) Diplomacy
Erab (7/38)(27° Cap- 4° Aquarius) Time & Space
Eralicarison (Ez143)(23° Leo) Religion / Yoga
Eralier (3/245)(11° Sco) Alchemy
Erami (1/23) Magic (Earth)
Ergomion (3/287) (23° Sag) Color
Erimihala (3/306)(12° Cap) Magic (Astral)
Erimites (3/268)(4° Sag) Peace
Erkeya (1/27) Magic (Air)
Ermot (1/14) Magic (Water)
Erytar (3/343)(19° Aqu) Alchemy
Etamrezh (4/21) Invulnerability
Etsacheye (4/20) Magic (Dance)
Etzybet (7/31) (1-8° Sag) Universal Law
Exhesekis (4/3) Akasa / Success
Ezhabsab (7/44)(15-22° Pis) Water Animals
Ezheme (4/19) Magic (Moon)
Ezhobar (4/14) Magic (Moon) / QBL

Faluna (3/58) (4° Tau) Money / Spagiry

Fermetu (3/370) (16° Pis) Peace
Fifal (9/6)(21-30° Tau)
Figure 2/16 (2/16) Electric & Magnetic Influence
Filakon (3/233) (29° Lib) Hygiene
Filista (9/35)(11-20° Pis)
Firul (7/25)(13-20° Lib) Stability & Cohesion
Flabison (3/359)(5° Pis) Art
Forfasan (3/143) (29° Can) Wisdom
Forsteton (3/371)(17° Pis) Sex
Frasis (3/325)(1° Aqu) Blades
Fusradu (7/24)(5 –12° Lib) Attraction & Repulsion

Gagison (3/81)(27° Tau) Philosophy
Gagolchon (3/337) (13° Aqu) Explorers / Natural Science
Galago (3/66)(12° Tau) Success
Gane (7/36)(11-18° Cap) Evolution
Garich (6/64)(13-16° Sag) Magic
Gariniranus (3/227)(23° Lib) Physics
Garses (3/309)(15° Cap) Earth Rays
Gega (6/61) (1-4° Sag) Magic
Gegega (6/63) (9-12° Sag) Magic
Gehela (6/74)(23-26° Cap) Akasa / QBL
Geler (7/14)(15-22° Can) Magnetic Fluid
Gema (6/62)(5-8° Sag) Magic
Gena (7/29) (15-22° Sco) Radiation
Gercha (6/75)(27-30° Cap) Akasa / QBL
Geriola (3/270) (6° Sag) Morality
Gesa (6/65)(17-20° Sag) Magic
Gescheh (6/73)(19-22° Cap) Akasa / QBL
Gesdri (6/71)(11-14° Cap) Akasa / QBL
Gesegos (3/211)(7° Lib) Wood
Gesoah (6/72)(15-18° Cap) Akasa / QBL
Geswi (6/66)(21-24° Sag) Magic
Gezero (3/290)(26° Sag) Conscience
Gibora (2/4) Weather
Gibsir (9/2)(11-20° Ari)
Giria (3/278)(14° Sag) Money
Girmil (3/179)(5° Vir) Love
Glisi (1/31) Magic (Air)
Godeah (6/67) (25-28° Sag) Magic
Gojel (2/12) Chemistry
Goldro (6/70)(7-10° Cap) Akasa / QBL
Golema (3/92)(8° Gem) Occultism / Writers

Golemi (3/94)(10° Gem) Analogy
Golog (3/275)(11° Sag) Magic (Evocation)
Golog (3/39)(15° Ari) Science / Philosophy
Golopa (3/168)(24° Leo) Akasa
Gomah (6/69)(3-6° Cap) Akasa /QBL
Gomognu (3/369)(15° Pis) Gesture (Mudra &c)
Granona (3/140)(26° Can) Visions & Symbolism
Guru (6/68)(29° Sag-2° Capricorn) Magic

Haaiah (5/26)(6-10° Leo) Justice
Haamiah (5/38)(6-10° Lib) Wisdom / Satisfaction
Habuiah (5/68)(6-10° Pis) Medicine / Alchemy
Hachamel (3/261)(27° Sco) Astronomy
Hadcu (3/50)(26° Ari) Magic
Hagomi (3/366)(12° Pis) QBL
Hagos (3/75)(21° Tau) Agriculture
Hagus (3/335)(11° Aq) Radiation
Hahadu (3/44)(20° Ari) Magic (Water)
Hahahel (5/41)(21-25° Lib) War / QBL
Hahaiah (5/12)(26-30° Tau) Symbols
Hahasiah (5/51)(11-15° Sag) Hermetics / Alchemy
Hahuiah (5/24)(26-30° Can) QBL
Haiamon (3/229)(25° Lib) Sex
Haiel (5/71)(21-25° Pis) Protection (Emergency)
Haja (3/355)(1° Pis) Magic (Powers)
Hakamiah (5/16)(16-20° Gem) Success / Love
Hamaliel (8/6) (151°-180°) Chemicals
Hanael (8/10)(271°-300° , Capricorn) Karma
Harahel (5/59)(21-25° Cap) Babies &c
Hariel (5/15)(11-15° Gem) Peace & Justice
Harkinon (3/281)(17° Sag) Orphans
Hasperim (3/237)(3° Sco) Self-Preservation
Hatuny (3/336)(12° Aq) QBL
Helali (3/118) (4° Can) Magic (Mummial)
Helmis (3/239)(5° Sco) Milk
Herich (3/159)(15° Leo) Magic / Matrices (Astral-Mental)
Hillaro (3/286)(22° Sag) Justice
Hipogo (3/254)(20° Vir) Water / Invention (Ships &c)
Hipolopos (3/249)(15° Sco) Games
Horasul (3/263) (29° Sco) Water Engineering
Horog (3/157)(13° Leo) Perfection
Horomar (3/125)(11° Can) Initiation

Hosun (3/279)(15° Sag) Education
Hyla (3/76)(22° Tau) Consciousness
Hyris (3/43)(19° Ari) Magic (Water)
Hyrmia (3/200)(26° Vir) Consciousness

Ibladi (6/42)(15-18° Vir) Invention / Art / Intellect
Ibnaahim (9/9)(21-30° Gem)
Ichdison (3/171)(27° Leo) Magic
Idea (6/35) (17-20° Leo) Sympathy /Rituals
Idia (9/16)(1-10° Vir)
Idida (9/18) (21-30° Vir)
Idioh (6/43)(19-22° Vir) Invention / Art / Intellect
Idmuh (6/33)(9-12° Leo) Sympathy /Rituals
Idovi (6/36)(21-24° Leo) Sympathy /Rituals
Idurah (1/20) Salts /Alchemy
Ieiazel (5/40)(16-20° Lib) Freedom (Jail)
Ielahiah (5/44) (6-10° Sco) QBL / Akasa
Igea (6/45)(25-30° Vir) Invention / Art / Intellect
Igigi (3/35)(11° Ari) Magic
Ihom (6/40) (7-10° Vir) Invention / Art / Intellect
Ikon (3/288)(24° Sag) Equilibrium
Ilutria (9/32) (11-20° Aqu)
Imamah (5/52) (16-20° Sag) Freedom (Jail)
Imini (9/7) (1-10° Gem)
Immecat (2/20) Sleep
Inea (6/39)(3-6° Vir) Invention / Art / Intellect
Iomi (6/41) (11-14° Vir) Invention / Art / Intellect
Irkamon (9/12)(21-30° Can)
Irmano (3/264) (30° Sco) Fish
Irumiah (6/34)(13-16° Leo) Sympathy /Rituals
Isaphil (1/11) Magic (Water)
Ischoa (6/44) (23-24° Vir) Invention / Art / Intellect
Iseh (6/31)(1-4° Leo) Sympathy /Rituals
Iserag (3/195)(21° Vir) Money / Success
Isill (6/37)(25-28° Leo) Sympathy /Rituals
Ismee (6/38)(29° Leo-2° Virgo) Sympathy /Rituals
Isnirki (3/90)(6° Gem) Animals
Isodeh (6/32)(5-8° Leo) Sympathy /Rituals
Istaroth (3/228)(24° Lib) Loyalty
Istiphul (1/16) Magic (Water)
Istria (9/29)(11-20° Cap)
Ititz (9/10)(1-10° Can)
Itumo (1/4) Magic (Fire) / Thunderstorms

Jabamiah (5/70)(16-20° Pis) Magic (Ritual &c)
Jachil (3/117)(3° Can) Love
Jah-Hel (5/62)(6-10° Aq) Divine Virtues
Jajaregi (3/62)(8° Tau) Writers
Jamaih (3/109)(25° Gem) Religion
Jehuah (5/33)(11-15° Vir) Science
Jeiael (5/22)(16-20° Can) Success / Travel
Jeiael (5/58)(16-20° Cap) Magic (Spheric)
Jeliel (5/2)(6-10° Ar) Love
Jenuri (3/345)(21° Aq) Protection
Jerathel (5/27)(11-15° Leo) Writer / Language
Jezael (5/13)(1-5° Gemini) Writers
Jgakys (3/169)(25° Leo) Consciousness
Johaniel (8/12)(331°-360°, Pisces) Evolution
Jonion (3/299)(5° Cap) Reincarnation
Jrachro (3/38)(14° Ari) Magic / Eloquence
Jromoni (3/69)(15° Tau) Money / Treasure
Jugula (3/52)(28° Ari) Talismans
Juoea (2/18) Consciousness
Jvar (3/147)(3° Leo) Passion

Kaerlesa (3/377)(23° Pis) Science
Kaflesi (3/112)(28° Gem) Analogy
Kagaros (3/151)(7° Leo) Magic (Air)
Kahetel (5/8)(6-10° Tau) Magic (Natural)
Kaliel (5/18)(26-30° Gem) QBL / Akasa
Kalote (3/132)(16° Can) Cosmic Law / Divinity
Kama (3/318)(24° Cap) Atmosphere
Kamual (3/313) (19° Cap) Minerals (Ores, Coal, Mines)
Karasa (3/188)(14° Vir) Medicine (Doctors)
Kasreyobu (7/30) (23-30° Sco) Quality
Kathim (3/267)(3° Sag) Agriculture (Fruit)
Kesbetz (7/7)(19-26° Tau) Growth
Kevakiah (5/35)(21-25° Vir) Sympathy / Success
Kibigili (3/134)(20° Can) Magic)
Kiliki (3/122)(8° Can) Rhythm & Vibration
Kiliosa (3/321)(27° Cap) Emergency
Kirek (3/183)(9° Vir) Alchemy
Klorecha (3/367)(13° Pis) Magic (Initiation)
Kofan (3/255)(21° Sco) Success / Satisfaction
Kogid (3/304) (10° Cap) Consciousness / Enlightenment

Kohen (3/357)(3° Pis) Invention (Agriculture)
Kolani (3/104)(20° Gem) Dance
Kolluir (9/8)(11-20° Gem)
Kolorom (2/3) Astral Law
Koreh (3/341)(17° Aq) QBL
Koroum (9/24)(21-30° Sco)
Kosem (3/145)(1° Leo) Fire & Electric Fluid
Kosirma (3/344)(20° Aq) Medicine
Kutruc (9/15)(21-30° Leo)

Lagiros (3/215)(11° Lib) Sympathy
Lanoiah (5/17)(21-25° Gem) Invention / Music
Laosa (2/24) Astral Travel
Lauviah (5/11) (21-25° Tau) War / QBL
Lavemezhu (4/25) Agriculture
Lehahiah (5/34) (16-20° Vir) QBL (Weather, &c)
Lekabel (5/31)(1-5° Virgo) Magic (Sex) / Alchemy
Lelahl (5/6)(26-30° Ar) Magic (Sex)
Leuviah (5/19)(1-5° Cancer) Intellect / Sympathy
Levem (7/42)(29° Aq – 6° Pis) QBL & Magic
Lhomtab (7/27) (29° Lib- 6° Sco) Transmutation
Lilitha (2/6) Magic
Liriell (3/330) (6° Aq) Philosophy
Liteviche (4/23) QBL
Losimon (3/121) (7° Can) Religion
Lotifar (3/317) (23° Cap) Suicide
Lotogi (3/372)(18° Pis) Love
Lubech (7/2)(9-16° Ari) Electric Fluid
Lubuyil (7/13)(7-14° Can) Water Element
Lurchi (3/28)(4° Ari) Love / Money

Mafalach (3/111) (27° Gem) Books
Magelucha (3/71)(18° Tau) Magic
Maggio (3/136)(22° Can) Magic
Mahasiah (21-25° Ar) QBL
Mahra (3/148)(4° Leo) Magic (Nature)
Malacha (3/26)(2° Ari) Alchemy
Malata (3/222)(18° Lib) Blood
Malchjdael (8/1)(0°-30° Aries) Electric Fluid & Fire
Manakel (5/66)(26-30° Aq) Treasure
Manmes (3/57)(3° Tau) Plants / Spagiry
Masadu (3/310)(16° Cap) Economy

Mebahel (5/14)(6-10° Gem) War & Peace
Mebaiah (5/55)(1-5° Capricorn) Sex / Success
Mechebbera (3/162) (18° Leo) Anatomy
Megalogi (3/234)(30° Lib) Water / Hydrotherapy
Mehiel (5/64)(16-20° Aq) QBL / Satisfaction &
Melahel (5/23)(21-25° Can) QBL / Spagiry
Melamo (3/296)(2° Cap) Persona
Menadel (5/36)(26-30° Vir) Astrology / Freedom
Mennolika (3/142)(28° Can) QBL
Mentifil (1/17) Alchemy
Merki (3/232)(28° Lib) Fish
Mesah (3/280)(16° Sag) Love
Methaera (3/146) (2° Leo) Sun & Electric-Magnetic Fluid
Metosee (3/332)(8° Aqu) Manual Skill
Mihael (5/48) (26-30° Sco) Alchemy
Mikael (5/42)(26-30° Lib) Diplomacy & Politics
Milon (3/295)(1° Cap) Akasa
Mimosah (3/105)(21° Gem) Law
Mimtrix (3/129)(15° Can) Dematerialization
Mizrael (5/60)(26-30° Cap) Alchemy / Freedom
Molabeda (3/56)(2° Tau) Love
Morech (3/25)(1° Aries) Invention
Morilon (3/91)(7° Gem) Symbolism / Dreams
Moschel (3/177)(3° Vir) Art
Mumiah (5/72)(26-30° Pis) QBL & Magic
Murjel (8/4)(91°-120°, Cancer) Magnetic Fluid & Water
Musar (1/21) Magic (Earth)
Myrmo (3/266)(2° Sag) Steam

Nablum (3/115) (1° Can) Alchemy
Nachero (3/220) (16° Lib) Animals
Nadele (3/48) (24° Ari) Medicine
Naga (3/328)(4° Aq) Writers (Poetry)
Nagar (3/254)(20° Sco) Alchemy
Nahum (2/19) Sleep / Dreams
Namalon (3/273)(9° Sag) Insanity
Nanael (5/53)(21-25° Sag) Animals
Naniroa (3/198)(24° Vir) Property (Protection)
Nascela (3/30)(6° Ari) Writers
Nasi (3/59)(5° Tau) Money / Pleasure
Natolisa (3/250)(16° Sco) Bees
Nearah (3/373)(19° Pis) Invention (Pharmaceutical & Dentistry)
Necas (1/22) Vegetation

Negani (3/352)(28° Aq) QBL
Nelekael (5/21)(11-15° Can) Writers / Alchemy
Nelion (3/353)(29° Aqu)) Alchemy
Nemamiah (5/57)(11-15° Cap) Invention (Steel) / Magic
Nephasser (3/375)(21° Pis) Success
Neschamah (3/265)(1° Sag) Metallurgy
Nimalon (3/127)(13° Can) Language
Nimtrix (3/129)(15 Can) Dematerialization/recondensation
Nitahel (5/54)(26-30° Sag) Writers & Artists
Nith-Haiah (5/25)(1-5° Leo) Magic
Nogah (3/208)(4° Lib) Love
Notiser (3/203)(29° Vir) Intellect
Nudatoni (3/116)(2° Can) Volcanos / Caves / Pyrotechnics

Obaneh (6/7)(25-28° Ari) Magic (Sex)
Obata (6/12)(15-18° Tau) Peace / Love
Obche (6/14)(23-26° Tau) Peace / Love
Obedemah (3/87)(3° Gem) Chemistry
Obideh (6/3)(9-12° Ari) Magic (Sex)
Obola (9/33)(21-30° Aqu)
Ocher (6/58)(19-22° Sco) Invention
Odac (3/161)(17° Leo) Cosmic Love
Odedo (6/50)(17-20° Lib) Growth & Fertility (Vegetable & Animal)
Odlo (6/48)(9-12° Lib) Growth & Fertility (Vegetable & Animal)
Odorom (9/36)(21-30° Pis)
Odujo (6/2)(5-8° Ari) Magic (Sex)
Odumi (6/8)(29° Ari-2° Tau) Magic (Sex)
Ofmir (6/55)(7-10° Sco) Invention
Ogego (6/53)(29° Lib- 2 Scorpio) Invention
Ogieh (6/13)(19-22° Tau) Peace / Love
Ogileh (6/60)(27-30° Sco) Invention
Ohoah (6/57)(15-18° Sco) Invention
Okaf (6/54)(3-6° Sco) Invention
Oksos (9/13)(1-10° Leo)
Olaski (3/199)(25° Vir) Invention (Vehicles)
Olo (6/49)(13-16° Lib) Growth & Fertility (Vegetable & Animal)
Omael (5/30)(26-30° Leo) Animals
Omah (6/1)(1-4° Aries) Magic (Sex)
Omana (3/214)(10° Lib) Hair
Omo (6/51)(21-24° Lib) Growth & Fertility (Vegetable & Animal)
Onami (6/4)(13-16° Ar) Magic (Sex)
Opilon (3/37)(13° Ari) Magic / Science
Opollogon = Apollogon (3/31)

Oposah (6/47)(5-8° Lib) Growth & Fertility (Vegetable & Animal)
Opshe (6/5)(17-20° Ar) Magic (Sex)
Oramos (3/123)(9° Can) Magic
Ordaphe (1/18) Ores
Orienell (3/63)(9° Tau) Magic
Orif (6/6) (21-24° Ar) Magic (Sex)
Oriman (1/7) Magic (Fire) / Pyrotechnics
Ornion (3/226)(22° Lib) Physiology
Oromonas (3/45)(21° Ari) Magic
Orova (1/19) Gemstones
Orro (6/46)(1-4° Lib) Growth & Fertility (Vegetable & Animal)
Orudu (1/3) Magic (Fire) / Volcanos
Orula (6/9)(3-6° Tau) Peace / Love
Osaso (6/52)(25-28° Lib) Growth & Fertility (Vegetable & Animal)
Osipeh (1/15) Magic (Water) / Rhythm
Osoa (6/10)(7-10° Tau) Peace / Love
Osrail (2/21) Death
Otlur (6/59)(23-26° Sco) Invention
Otobir (9/14)(11-20° Leo)
Otra (6/15)(27-30° Tau) Peace / Love
Otuo (6/56)(11-14° Sco) Invention
Owina (6/11)(11-14° Tau) Peace / Love

Padcheh (6/82)(25-28° Aq) QBL
Padidi (3/88)(4° Gem) Art
Pafessa (3/68)(14° Tau) Business
Pagalusta (3/170) (26° Leo) Mediumism
Paguldez (3/67)(13° Tau) Magic (Nature)
Pahaliah (5/20)(6-10° Can) Divine Virtues / Religion
Panari (3/253)(19° Sco) Alchemy
Panfodra (3/334) (10° Aqu) Spiritual Development
Parachmo (3/314)(20° Cap) Alchemy & Spagiry
Parahim (1/25) Magic (Air)
Parmasa (3/210)(6 Lib) Entertainment
Paruch (3/149)(5° Leo) Tetrapolar Magnet
Paruchu (3/301) (7° Cap) Writers
Paschan (3/163) (19° Leo) Talismans
Paschy (3/97) (13° Gem) Diplomacy
Peekah (3/207)(3° Lib) Food (Cooking)
Pehel (6/83)(29° Aqu-2 Pis) QBL
Peralit (3/89)(5° Gem) Babies
Peresch (3/175) (1° Vir) Politics

Petuno (3/282)(18° Sag) Hunters
Pidioeh (6/89)(23-26° Pis) QBL & Magic
Pigios (3/99)(15° Gem) Writers
Pimel (6/90)(27-30° Pis) QBL & Magic
Piomal (6/87)(15-18° Pis) QBL & Magic
Pirmen (6/86)(11-14° Pis) QBL & Magic
Pirr (6/79)(13-16° Aqu) QBL
Piseph (6/88)(19-22° Pis) QBL & Magic
Pisiar (9/34)(1° Pis)
Pitofil (6/85)(7-10° Pis) QBL & Magic
Pliroki (3/120)(6° Can) Magic (Air)
Pliseh (6/81)(21-24° Aq) QBL
Podme (6/77)(5-8° Aq) QBL
Podumar (6/78)(9-12° Aq) QBL
Poiel (5/56)(6-10° Cap) Satisfaction
Pomanp (6/84) (3-6° Pis) QBL & Magic
Porascho (3/362)(8° Pis) Education (Self)
Pormatho (3/302) (8° Cap) Radiation
Porphora (3/297) (3° Cap) Magic (Sympathetic & Mummial)
Pother (3/326) (2° Aq) War
Proxones (3/85)(1° Gem) Electricity / Inventions
Puer (6/80)(17-20° Aqu) QBL
Purol (6/76) (1-4° Aqu) QBL
Pyrhum (1/1) Magic (Fire)

Radina (3/260)(26° Sco) QBL Medicine
Rahol (9/3)(21-30° Ari)
Ramage (3/272)(8° Sag) Magic (Moon)
Ramara (3/32)(8° Ari) Magic
Ramgisa (3/324)(30° Cap) Fish
Ranar (3/243)(9° Sco) Magic / Astral-Mental Travel
Rarum (9/1)(1-10° Aries)
Raschea (3/178)(4° Vir) Flowers
Regerio (3/204)(30° Vir) Wisdom
Rehael (5/39)(11-15° Lib) Alchemy
Reiiel (5/29)(21-25° Leo) Protection
Rigolon (3/217)(13° Lib) Love
Rimog (3/165)(21° Leo) Prophecy
Riqita (3/218)(14° Lib) Music
Rivatim (4/22) Time-Space
Rochel (5/69)(11-15° Pis) Justice (Protection)
Romasara (3/152)(8° Leo) Magic (Air)
Rosora (3/322)(28° Cap) Sound

Rotor (3/191)(17° Vir) Writers

Sagara (3/246)(12° Sco) Magic
Sagitor (9/25)(1-10° Sag)
Sapasani (3/84)(30° Tau) Magic (Water) / Salt
Sarasi (3/230)(6° Sco) Ideals
Saris (3/293)(29° Sag) Talismans
Sarsiee (3/320)(26° Cap) Magic
Sata-Pessajah (2/23) Akasa
Schad (3/356)(2° Pis) Invention
Schaluach (3/256)(22° Sco) Emergency
Schaluah (3/236)(2° Sco) Inventions (Electrical)
Schulego (3/248)(14° Sco) Invention (Imitation)
Sealiah (5/45)(11-15° Sco) QBL (vs. black magic)
Secabmi (3/53)(29° Ari) Spagiry
Seeiah (5/28) (16-20° Leo) QBL
Segosel (3/319)(25° Cap) Chemistry
Selhube (7/41)(21-28° Aq) QBL & Symbols
Semechle (3/259)(25° Sco) Medicine (Natural)
Seneol (3/114)(30° Gm) Water Sports / Drowning
Serap (3/55)(1° Tau) Sympathy
Sernpolo (3/42)(18° Ari) Language
Serytz (7/11)(21-28° Gem) Air Element
Sibolas (3/113)(29° Gem) Magic (Nature)
Siges (3/331)(7° Aqu) Magic (Mummial)
Silla (2/5) Symbols
Sikesti (3/132)(18° Can) Creation
Sipillipis (3/257)(23° Sco) Faith
Siria (3/364)(10° Pis) Success
Sirigilis (3/354) (30° Aq) Alchemy
Sitael (5/3)(11-15° Ar) Consciousness
Skorpia (9/22)(1-10° Scorpio)
Soesma (3/350)(26° Aq) Magic (Ritual)
Somi (3/342)(18° Aq) Magic (Sex)
Soteri (3/212)(8° Lib) Music
Sumuram (3/201)(27° Vir) Birds

Tabbata (3/154)(10° Leo) Alchemy
Tabori (3/34)(10° Ari) Magic (Water)
Tagora (3/252)(18° Sco) Love
Takrosa (3/232)(28° Leo) QBL
Tapheth (1/6) Magic (Fire) / Alchemy

Tapum (3/219)(15° Lib) Art & Advertising
Tarato (3/124)(10° Can) Weather
Tardoe (3/70)(16° Tau) Talent /Writers /Art
Tasar (7/23)(27° Vir- 4 Lib) Propagation
Tedea (3/258)(24° Sco) Medicine (Diagnosis)
Teras (7/3)(16-24° Ari) Fire Element & Electric Fluid
Texai (3/218)(14° Leo) Religion
Thirana (3/205)(1° Lib) Sex
Tigrapho (3/192)(18° Vir) Architecture
Timiram (3/93)(9° Gem) Harmony
Tinas (7/35)(3-10° Cap) Materialization & Crystallization
Tmako (3/126)(12° Can) Alchemy
Tmiti (3/380)(26° Pis) Magic
Tolet (3/209)(5° Lib) Food
Trapi (3/298)(4° Cap) Fate
Trasorim (3/247)(13° Sco) Sun magic
Trisacha (3/307)(13° Cap) Invention (Television)
Tybolyr (7/39)(5-12 Aqu) Ideals
Tzizhet (7/17)(9-16° Leo) Enlightenment
Tzybayol (7/28)(7-14° Sco) Vibration & Oscillation

Ubarim (3/71)(17° Tau) Love
Ubiveh (2/10) Moon Magic
Ugali (3/276)(12° Sag) Magic (Spheric)
Ugefor (3/241)(7° Sco) Intellect
Ugirpon (3/339)(15° Aq) Astrophysics
Ugolog (3/379)(25° Pis) Prophecy
Umabel (5/61)(1-5° Aquarius) Alchemy / Satisfaction
Urgivoh (3/101)(17° Gem) Sympathy
Urodu (9/11)(11-20° Can)

Vasariah (5/32)(6-10° Vir) Protection
Vasat (7/43)(7-14° Pis)) Water Element
Vehuel (5/49)(1-5° Sagittarius) Prophecy
Vehuiah (5/1)(0-5° Aries) Magic
Verchiel (8/5)(121°-150°, Leo) Life Principle
Veubiah (5/43)(1-5° Scorpio) War (Protection)
Vilusia (9/23)(11-20° Sco)
Vollman (3/365)(11° Pis)) Light

Wybalap (7/16)(1-8° Leo) Light
Wybiol (7/12)(29° Gem-6° Cancer) Wisdom & Knowledge

Wybitzis (7/15)(23-30° Can) Feeling

Ybario (3/316)(22° Cap) Justice

Ychniag (3/160)(16° Leo) Omniscience / Divinity

Ygarimi (3/108)(24° Gem) Akasa

Ygilon (3/181)(7° Vir) Writers

Ylemis (3/383)(29° Pis) Love

Yparcha (3/86)(2° Gem) Inventions

Yraganon (3/185)(11° Vir) Business / Metallurgy

Yromus (3/49)(25° Ari) Alchemy

Ysgquiron (3/131)(17° Can) Divine Virtues

Zagol (3/141)(27° Can) Magic (Spheric)

Zagriona (3/180)(6° Vir) Writers

Zalones (3/381)(27° Pis) Magic (Missions)

Zhevekiyeh (4/24) Alchemy

Zuriel (8/7)(181°-210°, Libra) Fertility

11. Range of Influence

Range: Figure

Agriculture: 3/73, 3/74, 3/75, 3/83, 3/190, 3/266 (Fruit), 3/357 (Inventions), 4/25

Akasa: 2/23, 3/108, 3/138, 3/144, 3/294, 4/3, 4/15, 4/18, 5/18, 5/44, 5/50, 6/69-6/75

Alchemy: 1/17, 1/20, 1/24, 2/13, 3/36, 3/49, 3/115, 3/126, 3/154, 3/164, 3/183, 3/184, 3/244, 3/252, 3/253, 3/314, 3/243, 3/353, 3/354, 4/24, 5/21, 5/23 (Spagirics), 5/39, 5/48, 5/51, 5/60, 5/61, 5/68, 7/27

Alcohol: 3/220

Animals: 3/90, 3/219, 5/53, 7/44 (Fish)

Analogy: 2/7, 2/15, 3/94, 3/112, 3/162, 7/32

Aromatherapy: 3/193

Architecture: 3/192

Art: 3/70, 3/88, 3/107, 3/177, 3/218, 3/270, 3/359, 6/16-6/23, 6/39-45

Astral: 2/1, 2/2, 2/3, 2/8, 2/24 (Astr. Travel), 3/242 (Astr. Travel), 3/306

Astrology: 3/51

Astronomy/Astrophysics: 3/260, 3/281, 3/339, 5/32, 5/36

Atmosphere: 3/318

Babies: 3/89, 3/222, 5/59

Beauty: 3/100, 7/33

Bees: 3/279
Birds: 3/201
Blades: 3/325
Blood: 3/221
Books: 3/97, 3/111
Botany: 3/311
Business: 3/68, 3/185, 3/189, 3/218 (Advertising), 3/360

Caves: 1/24, 3/116
Chemistry: 2/12, 3/87, 3/223 (Electrochem), 3/319, 3/384, 7/35
Clay: 3/323
Clothes: 3/212
Color: 3/287
Conscience: 3/289
Consciousness: 2/18, 3/76, 3/155, 3/169, 3/200, 3/304, 5/3, 7/9
Creation: 3/132, 3/347

Dance: 3/104, 4/20
Danger: 3/256
Death: 2/21
Dematerialization: 2/14, 3/129
Diplomacy: 3/97, 4/8, 5/42
Diseases: 3/242, 3/284, 4/9
Divine Virtues: 3/130, 3/131, 3/138, 3/139, 3/160, 3/161, 3/329 (Mercy), 5/9 (Div. Mercy & Justice), 5/20, 5/50, 5/62, 7/8
Dream: 2/19

Earth (Element): 7/25
Economy: 3/310
Education: 3/278, 3/361, 3/362
Electric Fluid: 2/11, 3/33, 3/16, 3/145, 7/2, 7/4, 7/5
Electricity: 3/85
Eloquence: 3/38, 3/42 (Language)
Enlightenment: 3/304, 3/378 (Meditation), 7/17
Entertainment: 3/248
Evolution: 7/36

Faith: 3/256
Family: 3/238
Fate: 3/292, 3/298, 5/4, 7/37
Favor: 3/166
Fertility: 2/9, 6/46-6/52, 7/6, 7/7, 7/23

Fish: 1/12, 3/232, 3/264, 3/324, 7/44

Flowers: 3/178

Food: 3/77, 3/207 (Cooking), 3/209, 3/251 (Cooking)

Freedom: 5/36, 5/40, 5/52, 5/60

Gases: 3/308

Gravity: 7/26

Hair: 3/213

Happiness: 3/285, 5/38, 5/2, 5/56, 5/61, 5/64,

Harmony & Equilibrium: 3/93, 3/288, 7/20, 7/34

Health: 3/119, 7/20

Hermetics: 5/51

Holiness: 3/153, 3/157

Hunters: 3/282, 3/315

Hydrotherapy: 3/234, 3/262

Hygiene: 3/233

Ideals: 3/240, 7/39

Imagination: 3/327

Insanity: 3/273

Intellect: 3/95, 3/203, 3/241, 3/374, 5/19, 6/39-6/45, 7/10

Inventions: 3/25, 3/85, 3/86, 3/176, 3/199 (Vehicles), 3/202 (Aero& G), 3/248 (Imitation), 3/291 (Magic), 3/307 (TV), 3/356, 3/257 (Agriculture), 3/373 (Pharmaceutical, Dental), 5/17, 5/57 (Steel), 6/39-6/45, 6/53-V6/60

Invisibility: 3/128

Invulnerability: 4/21

Jewelry: 3/230

Justice: 3/46, 3/286, 3/316, 3/376, 5/36, 5/47, 5/60, 5/69

Karma Yoga: 3/358, 7/37

Language: 3/42, 3/127

Law: 3/105, 3/196, 3/346, 7/31

Legality: 2/7, 7/21

Light: 3/365, 7/16, 7/19

Love: 3/27, 3/28, 3/40, 3/41, 3/56, 3/71, 3/102, 3/117, 3/179, 3/208, 3/228 (Loyalty), 3/216, 3/217, 3/252, 3/280, Ez348, Ez359, 4/6, 4/10, 4/12, 5/2, 5/17, 6/9-6/15, 6/24-6/30

Luck: 3/29, 3/269, 4/7 (Talisman)

Magic: 1/1 (Fire), 1/2 (Fire), 1/3 (Fire), 1/4 (Fire), 1/5 (Fire), 1/6 (Fire), 1/7 (Fire), 1/8

(Fire), 1/25 (Air), 1/26 (Air), 1/27 (Air), 1/28 (Air), 1/29 (Air), 1/29 (Air), 1/30 (Air), 1/32 (Air), 1/17 (Earth), 1/18 (Earth), 2/6 (Earth), 2/10, 2/17 (Earth), 2/22 (Earth), 3/31, 3/32, 3/34, 3/36, 3/38, 3/43, 3/44, 3/45, 3/47, 3/50, 3/54, 3/63, 3/64, 3/67, 3/72, 3/84, 3/110, 3/113, 3/118, 3/120, 3/123, 3/134, 3/135, 3/136, 3/141, 3/148, 3/151, 3/152, 3/159, 3/171, 3/173, 3/174, 3/187, 3/235, 3/243, 3/246, 3/247, 3/272, 3/275, 3/276, 3/277, 3/297, 3/300, 3/306, 3/320, 3/331, 3/342, 3/350, 3/351, 3/355, 3/367, 3/380, 3/381, 3/384, 4/11 (Moon), 4/14, 4/19, 4/13 (Mummial), 4/20 (Dance), 4/28 (Water), 5/1, 5/6 (Sex), 5/7, 5/8 (Natural), 5/58 (Spheric), 5/70 (Ritual), 5/72, 6/1-6/8 (Sex), 6/61-6/68, 6/84-6/90, 7/1, 7/3, 7/11 (Air), 7/13 (Water), 7/15 (Water), 7/22, 7/24, 7/25, 7/42, 7/43 (Water), 7/45 (Evocation, Fire)

Magnetic Fluid: 7/5, 7/14, 7/24

Mathematics: 3/60, 3/225

Medicine: 3/48, 3/188 (Doctors), 3/193 (Aromatherapy), 3/226 (Physiology), 3/242 (Diseases), 3/234, 3/244, 3/258 (Diagnosis), 3/259 (Naturopathy), 3/260, 3/284, 3/303 (Anatomy), 3/344, 3/373 (Dental), 5/10 (Anatomy), 5/63, 5/68

Metallurgy: 3/185, 3/206, 3/265

Milk: 3/231, 3/239

Minerals: 3/78, 3/79, 3/312, 3/313 (Mines, Ore), 4/27

Money: 3/28, 3/58, 3/69, 3/166, 3/195, 3/278, 3/310, 3/340, 5/9

Morality: 3/269

Mudra: 3/103, 3/369

Music: 3/41, 3/212, 3/218, 3/348, 5/17, V6/16-6/23

Oaths: 3/349

Occultism: 3/92, 3/338 (Writers)

Ores: 1/18

Orphans: 3/281

Paper: 3/189

Passion: 3/147

Peace: 3/268, 3/370, 5/14, 6/9-6/15

Persona: 3/296

Philosophy: 3/39, 3/81, 3/330

Physics: 3/82, 3/227

Pleasure: 3/59

Politics: 3/175, 5/42

Poverty: 3/182

Propagation: 2/9, 3/150

Prophecy: 3/106, 3/165, 3/197, 3/379, 5/46, 5/49

Protection: 3/83, 3/198, 3/274 (Sea Travel), 3/321 (Emergency), 3/345, 4/4, 4/16, 5/32, 5/43 (War), 5/69, 5/71 (Emergency)

Pyrotechnics: 3/116

QBL: 3/80, 3/133, 3/142, 3/156, 3/172, 3/260, 3/300, 3/336, 3/341, 3/352, 3/366, 3/382, 4/14, 4/17 (Banning), 4/23, 5/5, 5/11, 5/17, 5/22, 5/24, 5/34, 5/41, 5/44, 5/45, 5/64, 5/65, 5/72, 6/67-6/90, 7/41, 7/42

Quality: 7/30

Radiation: 3/302, 3/309 (Telluric), 3/335, 7/29

Reincarnation: 3/299, 3/305

Religion: 3/109, 3/109, 3/158, 3/186 (Relics), 3/187 (Ritual), 3/334, 5/20, 7/40

Rhythm: 1/15, 3/122, 3/167, 4/2, 7/28

Salts: 1/20, 3/84

Science: 3/26, 3/337 (Natural, Exploration), 3/377, 5/33

Self-Preservation: 3/237, 3/317 (Suicide), 7/8

Sex (Fertility): 2/9, 3/205

Skill: 3/332, 3/ 5/55

Sleep: 2/19 (Dream), 2/20

Sound: 3/322

Space-Time: 3/137

Spagyry: 3/53, 3/57, 3/58, 5/23,

Success: 3/66, 3/195, 3/255, 3/364, 3/375, 4/3, 5/16, 5/22, 5/33, 5/35, 5/36, 5/55, 5/57

Symbols: 2/5, 3/91, 3/140, 5/12, 5/65, 7/41

Sympathy: 3/55, 3/215, 3/296, 4/5, 5/19, 5/35, 5/47, 6/31-6/38

Talismans: 3/52, 3/163, 3/292

Telepathy: 3/96

Tetrapolar Magnet: 3/149

Time-Space: 4/22, Su38,

Travel: 3/363, 3/274 (Sea), 5/22, 5/34

Treasure: 5/9, 5/66

Truth: 3/333

Vegetation: 1/22, 5/67

Vibration: 3/122

Visions (Revelation): 3/140

Volcanos: 1/3, 3/116

War: 3/326, 5/11, 5/14, 5/41, 5/43 (Protection)

Water: 1/13 (Drowning), 1/9 (Fish), 1/12 (Seas), 2/4 (Weather), 3/114 (Sports), 3/124 (Weather), 3/193 (Rivers), 3/262 (Energy), 3/265 (Steam), 3/294, 4/1 (Tides)

Weather: 1/4 (Thunderstorms), 2/4, 3/124, 5/34

Wisdom: 3/143, 3/204, 5/37, 7/12

Wood: 3/211

Writers: 3/30, 3/61, 3/62, 3/70, 3/92, 3/99, 3/180, 3/181, 3/191, 3/301, 3/328 (Poets),
3/368, 5/13, 5/21, 5/37, 5/50, 5/54

Yoga: 3/167

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