

BLACK MAGIC EVOCATION
OF THE
SHEM HA MEPHORASH

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For Satanaschi



There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto יהוה.

Deuteronomy 18:10

Whoever practices witchcraft will have no share in Paradise.

Quran, Al Baqarah 102

Whenever a new teaching from a black magician ascends, Samael, the tongue of falsehood, bursts forth from the chasm of the immense abyss, leaping 500 parasangs to obtain that teaching. Grabbing her, he takes the teaching back to his chasm and transmogrifies her into a distorted heaven called Chaos. Samael flies through heaven, 6000 parasangs in one glide. As soon as the distorted heaven is established, Lilith emerges, clinging to it. As she endures in that heaven, she is empowered to swoop through the entire world in a single moment... Many are those she has struck dead.

Zohar 1:5

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PREFACE TO THE SECOND EDITION

In the three years since the publication of the first edition of *Black Magic Evocation of the Shem ha Mephorash*, I have written and published four more works. The first addition to my continuously evolving *oeuvre* was *Sacerdotium Umbrae Mortis*, a deep, semiotic exegesis of the eleven tribes of Canaan and their enumeration and systematization into a full rite of self-initiation into a priesthood dedicated to penetrating the mysteries of vampirism and predatory sorcery. That book contains some very useful and illuminating corrections to various errors in the Hebrew and in the transliteration of terms in the traditional Qliphoth or adverse Kabbalistic tree of life. At the time I wrote *Black Magic Evocation*, I had not discovered those errors nor made the corrections.

In the next book I published, *Explicit Name of Lucifer*, I laid out a complete system of poetic resonances for words that can be written in the English alphabet. I dubbed this system *Luciferal Gematria*. As it turns out, this tool has proven useful beyond my wildest expectations; it is safe to say that without it, subsequent works would have been impaired if not impossible. Again, I did not have *Luciferal Gematria* at my disposal when I wrote the first edition of *Black Magic Evocation*.

My next book was *Sefer Yeroch Ruachot* (literally “Moon Spirits Book”), which lays out a previously unknown Shem ha Mephorash subsystem—a cipher representing facets not of the creator deity Yahweh but of said divinity’s nemesis, Satan, in said archfiend’s lunar aspect. Some of the spirits enumerated in *Sefer Yeroch Ruachot* belong to the same angelic detachments as those discussed in *Black Magic Evocation* (in fact, one spirit is a member of both Shem ha Mephorash systems). Once again, when I wrote the first edition of *Black Magic Evocation*, I had not done the deeper research that became *Sefer Yeroch Ruachot*.

As a result, when I agreed to the second edition of this book, in addition to performing the usual tasks of error correction, clarification of some difficult topics, and rewriting awkward prose, I decided to retrofit and extend the entire book using the knowledge and tools I created and perfected in those later works, changing and adding information as needed. I first changed the Qliphothic names to the corrected versions formulated in *Sacerdotium Umbrae Mortis*. I then used Luciferal Gematria from *Explicit Name of Lucifer* to mine deeper poetic resonances for each spirit, determine which chimeric forms they might be expected to take when manifesting in the conjuration chamber, provide additional sacraments for each entity, and divine mantras of Luciferally resonant power words which aid in bringing them into conscious interaction by means of Luciferal

resonance. After I had finished these tasks, I updated information on various spirits when my knowledge of them had benefited from the additional and deeper research that became *Sefer Yeroch Ruachot*.

Finally, I carefully and meticulously created several indexes which list each of the 390 spirits and 60 angelic detachments that are discussed in this treatise. I also, to give the reader a sense of context, provided, for the first time, a complete list of the 52 subsystems, 1273 angels, and 250 angelic detachments which comprise the entire Greater Shem ha Mephorash, and which will be the subject of *The Complete Encyclopedia of Shem ha Mephorash Spirits*.

(There is in addition to this Hebrew supersystem a Shem ha Mephorash hidden in the Greek New Testament. This system, being constructed from different semiotic primitives, is apart from the Hebrew Greater Shem ha Mephorash supersystem and is treated in a separate volume entirely.)

The result is that the second edition is 509 pages compared with the first edition's 249 pages. The new content alone is enough to fill a 200-page second volume. I hope this new version provides greater clarity, richness, detail, illumination and usefulness to all witches embarking on pathworking using the spirits herein, or

who are reading the book for knowledge and edification,
or just out of curiosity or for enjoyment.

Hail Satan,

GILLES DE LAVAL

INTRODUCTION

This book is designed for use in the practice of black magick. In essence, it divides or dissects (some might say vivisects) the Monotheist Deity – the God of Abraham, Isaac, Jacob, St. Paul, and Mohammed – into 72 carefully delineated segments, then lays out a system whereby the witch may conjure these dismembered enumerations of

the Word of Creation as Goetic entities in the service of the black arts.

These living egregorean sections of the univalent Infinite are referred to as the *Shem ha Mephorash*, a list of 72 spirits who, when combined, synergistically become the Divine *Logos* or the living word that created the universe.

This grimoire is based on the idea that the forces of creation and order exist parallel to imbalanced forces of entropy, chaos and destruction, and that one side cannot exist without the other side. Therefore, the angels of the *Shem ha Mephorash* have demonic as well as angelic aspects as nothing in the experiential universe is without admixture.

This is not an anti-moral work but it is an amoral work. The witch is neither forbidden nor encouraged to use the knowledge herein to harm or heal, or in the service of love or hate, or to create or destroy. *Do As Thou Wilt* shall be the whole of the law. *The witch* is the law, continuously being written into the fabric of the universe, black fire upon white fire. The wisdom at her fingertips is as ancient as the stars and your nobility as a born witch as unimpeachable as the flames of paradise, having been purchased with the blood and ashes of thousands of thousands of martyrs who have gone before you.

Hail Satan,

G. de Laval

CONVENTIONS

The author has adopted a few conventions in the writing of this grimoire of which the reader should be aware. These terms are not to be taken as universal doctrine. Their use here is subjectively imposed primarily for internal consistency and utility, and, esoterically, for specific poetic resonances contained within the words, chosen to continually knock the reader out of her comfort zone of cultural framework that works against achieving the rarefied states of consciousness conducive to witchcraft.

First, the words *magickian* and *witch* are generally used interchangeably: they refer here to a born wise one whose consciousness has been trained (or gifted) with the ability to operate in and be aware of the higher dimensions of magical and contemplative reality which permeate our mundane existence.

Second, the word *witchcraft* and *magick* are also used interchangeably.

SHAKTI PAT

Lastly, the generic pronoun in this book, rather than *he* and *his*, is *she* and *her*. This is done with a particular

purpose in mind: to connect the reader to a continual, palpable charge of negative, *Shakti* energy. Shakti energy comes from the Aeonic spheres and is presided over by the Devourer goddess, *Kali Tamas*, the Destroyer. In addition to other techniques which will not be discussed here, the transmission of this energy is delivered at once and then continued in what Hindus refer to as a *Shakti Pat*. If you have touched a legitimate printed copy of this book and opened it, the magick contained within has been discharged to you instantaneously.

As previously mentioned, this may challenge the reader's sense of equilibrium, woven of assumptions about the ego, which works against proficiency in magick, and can be disorienting because of the connection to the magickal energy currents contained within the words. This sometimes produces in the reader the feeling temporal-spatial disorientation—in this case, of remembering the book even though she has touched it for the first time. This is because one's sense of time is slurred when connecting to the dimensions of witchcraft which exist, again, in higher space and follow higher laws of causality than what we perceive as the mere “before” and “after” narrative.

The book is a talisman. Its aim, in addition to contributing knowledge to the corpus of occult literature, is to empower witches everywhere and unveil their

inherent, ancient nobility. The gods and demons live within, because you, at the highest levels of your consciousness, are in fact the Universe, and everything that can be thought, sensed or experienced emanates from that singular point of infinite nothingness.

So, by the power of the eight open palms of the *Kaphim*—*Dachach*, *Devi*, *Diyu*, *Iddo*, *Niyd*, *Vechu*, *Vody*, and *Yehehiah*—thou art transformed!

Ad Majorem Satanae Gloriam.

THE TWO TREES

The Shem ha Mephorash or Explicit Name is a 216-character secret name of Creation consisting of 72 angels with three letter names. Kabbalists derived it from a passage in the Jewish Tanakh (the Old Testament of the Christian Bible) using a very precise mechanism, which will be discussed later. The Kabbalah is based on an operative principle similar to most ur-gnostic esoteric schools of thought: that the proper wisdom of any Scripture is hidden (occult), and that careful study, dedication and insight is necessary to penetrate beyond the apparent literal meaning of the words and grasp the potent, abstract, subtle, spiritual, fundamental truths and realities (worlds) locked within the shells of literalism and hidden in plain sight. The Kabbalists base their creation myth around the idea of the Tree of Life (see figure 1), a diagram of ten enumerations (Sephiroth) which begins with Keter, the Crown, the highest sphere of discrete consciousness attainable and the membrane between finite and infinite, and ends with Malkuth, the Kingdom, the habitation of the phenomenal, experiential, material universe of human experience. Between these two highest and lowest Sephiroth are eight intermediate domains or energy centers of successive transmogrification from the incomprehensible Keter to the experiential Malkuth.

A significant part of the kabbalistic creation myth involves the idea of the *tzimtzum*, the contraction of the Infinite to make room for the phenomenal universe of experience. During this contraction, in which the Infinite condensed into a singularity of infinite potential (the Sephiroth of Chokmah or wisdom), the energy bolt of creation connected the Sephiroth of the Tree of Life with 22 paths which together represents a hyper-dimensional lightning bolt known by western occultists as the Fall of Lucifer. During the release of this bolt of creative energy (known in occultism as the Astral Light and by mystical alchemists as the Azoth) in which the universe came into being, the shells (Qliphoth) containing the enumerations of creative potential (Sephiroth) were overwhelmed by this creative surge and shattered. The broken shells coalesced into an anti-world of distorted, unbalanced forces of antagonism and derangement known as the Tree of Death or more commonly by the name of the broken shells, the Qliphoth (see figure 2). Whereas the Sephiroth are the ordered universe of creation and structure, the Qliphoth are the disordered world of entropy, destruction and chaos.

The two worlds are not separate but exist within the same space and time and form an eleven-dimensional continuum which comprises the magickal universe accessed by witches in ritual and in meditation and study.

The Qliphoth is not a mirror anti-Sephirothic world, however, as the Qliphoth are the protective shells which shattered and whose function became unstable and unbalanced. Only the first three shells, the Qliphothic anti-Sephirah of Keter (crown), Chokmah (Wisdom) and Binah (Understanding), were not completely shattered. What was left was a twisted, antagonistic, chaotic domain where destructive, necromantic, and predatory vampiric energy continuously changes and tunnels between the energy centers of the broken shells. In this model, the lower eight Qliphoth are much more distorted and convoluted than the higher three.

Each Sephirah has an anti-Sephirah (Qliphah) residing in the anti-universe of the Qliphoth (see following table).

THE SEPHIROTH	THE QLIPHOTH
<i>Keter</i> : the crown; unbroken unity; incomprehensible; Nirvana	<i>Thaumiel</i> : The twins of God; factions; never- ending duality; never- ending conflict
<i>Chokmah</i> : Wisdom; Singularity	<i>Belgonal</i> : Confusion

THE SEPHIROTH	THE QLIPHOTH
<i>Binah</i> : Understanding; Revelation; Enlightenment	<i>Setheriel</i> : Concealment
<i>Chesed</i> : Kindness; Mercy; Giving	<i>Zullanim</i> : Devourers; Predatory Energy; Taking
<i>Geburah</i> : Severity; Chastening; Discipline	<i>Buer-Gephoth</i> : Flames; Torture; Sadism
<i>Tipharet</i> : Beauty, Equilibrium; Balance; Tranquility	<i>Thagirioth</i> : Quarreling; Argument; Conflict; Agitation
<i>Netzach</i> : Eternity; Truth; The Akashic Records; Spacetime Structure	<i>A'arev Tzereq</i> : Raven of Dispersal; Entropy; Decay
<i>Hod</i> : Glory, Splendor; Newness; Perfect Forms; Truth	<i>Shevayoth</i> : False Accusers; Slander; Lying; Ignominy

THE SEPHIROTH

THE QLIPHOTH

Yesod: Foundation;
Order; Balance

Peraxolel (Peraqolel):
The Obscene Ass; Noise;
Chaos; Imbalance;
Disorder

Malkuth: Kingdom; The
Experiential Universe;
Organic Life; Mankind;
Microprosopia or ideal
human.

Malkuth Leilah:
Kingdom of night; The
Universe of Illusion and
Dreams; Death;
Humankind as Bestial
and Unclean.

There is a hidden Sephirah on the Tree of Life: Daat or Daat (gnosis), which represents mystical attainment of knowledge—one and the same knowledge offered by the serpent to Eve. This Sephirah does not exist *per se* but is, in reality, a sort of a trick; it can be viewed conceptually as a kind of trap-door into the Qliphothic Tree of Knowledge and death, so much so that the aforementioned has sometimes been called the Tree of Daat. It is very closely linked to the sphere of Geburah (Severity or Valor) to the point that many Kabbalists explain the existence of imbalance and evil in the universe using the idea of

Geburah and do not include Daat in the tree of life even as a footnote.

The anti-sphere of Keter has two chambers; the 2nd or Lower Thaumiel, the throne of Moloch the fiery devourer of innocence, and 1st or higher Thaumiel, throne of Satan, Lord of this world and Archon of the Second Death. This 'greatest' sphere contains or coalesces the lower three regions (2nd Thaumiel, Belgonal, and Setheriel) into the domain of Samael, the Poisonous God. See figure 2.

The Shem ha Mephorash angels reside in various Sephiroth and have baneful aspects that spill over into the Qliphoth. Some angels are almost entirely Sephirothic and would be most effectively invoked as angelic beings (brought down from the spheres of the super-conscious self). Others have prominent Qliphothic resonance and may be evoked (brought up from the Qliphothic Hells of the subconscious and shadow self). Still others may be either invoked in their angelic form or evoked in their demonic form. For this reason, the reader should consider obtaining a functional knowledge of the Sephiroth and the Qliphoth before accessing these entities.

Books on the Kabbalah and the Tree of Life are numerous and should be consulted for further study if the witch is not familiar with basic concepts or lacks a working understanding of their interaction within the conceptual hyperspace of ritual magick in its practice and philosophy. The information provided here, however, should be sufficient for this treatise.

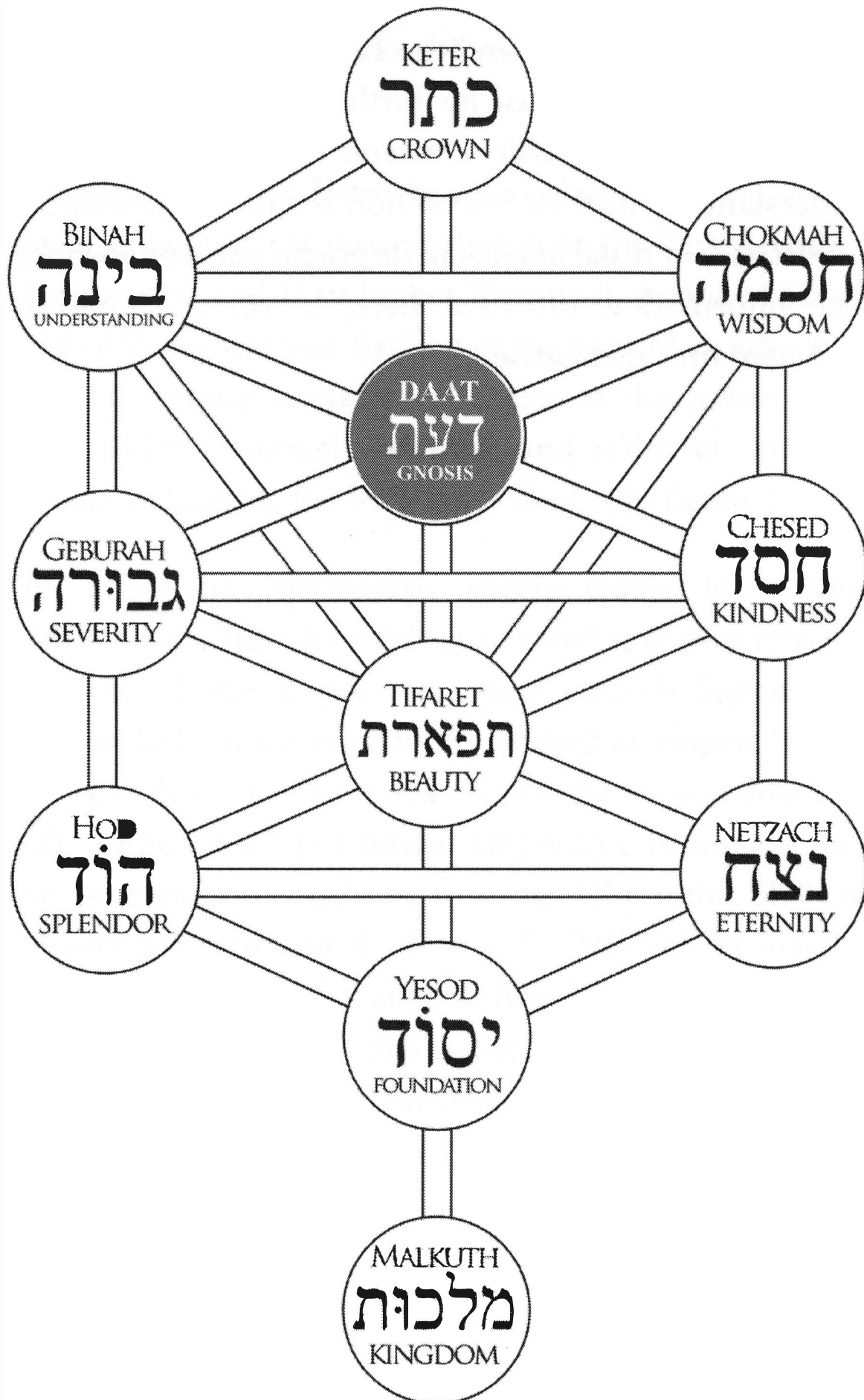


Figure 1. The Tree of Life; The Sephiroth

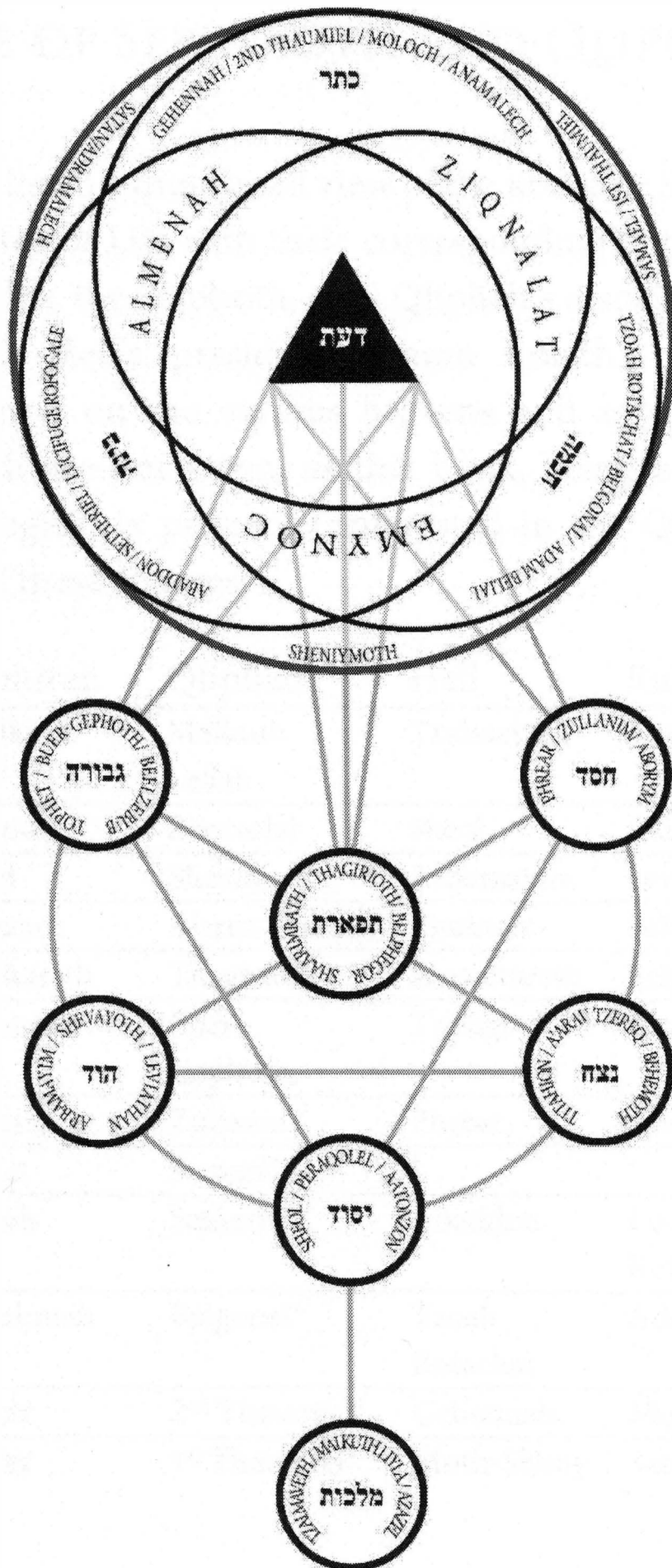


Figure 2. The Tree of Knowledge; The Qliphoth

TABLE OF SEPHIROTH AND QLIPHOTH

Below is listed a thumbnail view of the nodes or Sephiroth of the Tree of Life with their corresponding antagonistic anti-worlds, the Qliphoth, each Qliphah's associated Hell, and that Hell's presiding demon exarch. Detailed information on the various heavens and angels of the Sephiroth are not given, as this book, being a work of black magick, is primarily interested in the Qliphothic aspect of these spheres.

	Sephirah	Qliphah	Hell	Ruler
1	Malkuth	Malkuth Leilah	Tzalmeveth	Azazel
2	Yesod	Peraxolel	Sheol	Aatonzema
3	Hod	Shevayoth	Arbamayim	Leviathan
4	Netzach	A'arev Tzereq	Titahion	Behemoth
5	Tiphareth	Thagirioth	Shaarimrath	Belphegor
6	Geburah	Buer- Gephoth	Tophet	Beelzebub
7	Chesed	Zullanim	Phrear	Aborym
*	Da'at	Samael*	*	*
8	Binah	Setheriel*	Abaddon	Lucifuge Rofocale
9	Chokmah	Belgonal*	Tzoah Rotachat	Adam Belial
10	Keter	2 nd Thaumiel*	Gehennah	Moloch
11	Keter	1 st Thaumiel*	Moth-Sheny	Satan

* The final three Qliphoth (Setheriel, Belgonal, and Thaumiel) fold into a single hypersphere – Samael, the poison of God – which represents the passage from Da’at within the Tree of Life into the netherworlds of the Tree of Knowledge and Death.

DERIVATION OF THE EXPLICIT NAME

The following section outlines how the Shem ha Mephorash is derived. We first begin with the Hebrew Tanakh, the document that Christians refer to as the Old Testament of their Bible. In the book of Exodus, chapter 14, verses 19-21, we find a three-verse passage concerning the story of Moses leading the freed slaves into the wilderness after their liberation from Pharaoh. I will emphasize that the stories of the Bible, or any source text, do *not* need to be literally true for magick and mysticism concerning scripture to be valid: this is the heart of mysticism: wherever you look, *there is something to see*. To the illuminated glance, the deepest mysteries of the universe are hidden in plain sight.

EXODUS 14:19

ויסע מלאך האלהים ההלך לפני מחנה
ישראל וילך מאחריהם ויסע עמוד הענן
מפניהם ויעמד מאחריהם

*And the angel of Elohim, which went before
the camp of Israel, removed and went
behind them; and the pillar of the cloud*

went from before their face, and stood behind them.

EXODUS 14:20

ויבא בין מחנה מצרים ובין מחנה ישראל
ויהי הענן והחשך ויאר את הלילה ולא
קרב זה אל זה כל הלילה

And it came between the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

EXODUS 14: 21

ויט משה את ידו על הים ויולך יהוה את
הים ברוח קדים עזה כל הלילה וישם את
הים לחרבה ויבקעו המים

And Moses stretched out his hand over the sea, and יהוה caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

These three verses each have seventy-two Hebrew letters. The letters are then arranged in three rows. The first row

reads right-to-left, the second row reverses and reads left-to-right, and the last row renormalizes and reads right-to-left, zig-zagging the passage to yield a matrix of 72 columns spanning three rows each. Moving from right-to-left, going from top-to-bottom, we derive the Hebrew trigrammatons for the seventy-two angels of the Shem ha Mephorash in the following table.

Many of the Shem ha Mephorash spirits are members of angelic detachments which contain angels not in this subsystem. When this is the case, for the sake of completeness, all the other spirits who are members of that detachment are listed as well, although spirit signatures and certain specific information about those angels not directly in the Shem ha Mephorash are beyond the scope of this book.

THE SHEM HA MEPHORASH ANGELS

01. והו	13. יזל	25. נתה	37. אני	49. והו	61. ומב
02. ילי	14. סבה	26. האא	38. חעס	50. דני	62. יהה
03. סיט	15. הרי	27. ירת	39. רהע	51. החש	63. ענו
04. עלמ	16. הקס	28. שאה	40. ייז	52. עמס	64. מחי
05. מהש	17. לאו	29. ריי	41. ההה	53. נא	65. דמב
06. ללה	18. דלי	30. אום	42. סיכ	54. וית	66. מוק
07. אכא	19. לוו	31. לדב	43. וול	55. מבה	67. איע
08. דהת	20. פהל	32. ושר	44. ילה	56. פוי	68. חבו
09. הזי	21. נלך	33. יחו	45. סאל	57. נסס	69. ראה
10. אלד	22. ייי	34. להח	46. ערי	58. ייל	70. יבמ
11. לאו	23. מלה	35. דוק	47. עשל	59. הרח	71. היי
12. ההע	24. חהו	36. מוד	48. מיה	60. סצר	72. סוס

Each of these angels resonates with a particular energy current of its own, and most of them are members of angelic detachments who share the same energy current. Each angel has a beneficent form, the Sephirothic form, residing within the enumerations and energy pathways along the tree of life connecting the witch's consciousness with higher spheres of reality and awareness. Each angel also has a shell form, an exoteric structure that interacts with the anti-universe of the Qliphoth and the shadow cast into that tunneled world of deformity and chaos as a demonic egregore, a teratism of creation, a monstrosity which can be accessed by the black magickian using techniques of evocation and necromancy. *In reality, they are one and the same angel* in the same way that in Keter,

the myths of God and Satan are reconciled into an unknowable reality of negative existence wherein there is no separation or distinction of consciousness or concept.

This book is concerned primarily with the baneful, Qliphothic aspects of these angels, but information on both aspects are given to complete the picture. Furthermore, the operating premise of this work is that, at its core, all magick is black in that the witch is accessing blind, unknowing reservoirs of knowledge, power, and energy forbidden to her by innumerable injunctions against such practices found in the scriptures of the right-hand path. To an advanced witch, the typical “black” and “white” descriptors are moral contrivances and irrelevant. There is only magick, the raw, chaotic power of the untapped mind as consciousness interacts with gateways to the larger multifaceted universe beyond and beneath the illusion-shell of the ego. How it is applied does not change its amoral nature or somehow imbue it with virtue or villainy any more than public address systems at Christian revival meetings are powered by virtuous electricity. Magick is the unthinking, primal power source of transformation according to will.

WHY BLACK MAGICK?

Classically speaking, the term “black magick” refers to a set of beliefs and practices in which dark, evil, or demonic forces are employed by the magician for the purpose of personal gain. Traditionally, black magick involved making pacts with Satan and other demons and the commission of various crimes of torture, sadism, or ritual sacrifice to appease these demons. Even today, some extremist black magick covens require that their members commit some crime for which there is no statute of limitations to procure membership, or continue to commit crimes of victimization for which there is such a statute to secure continued membership. The author cannot in good conscience condone the commission of violent crimes of victimization to appease the spirits in this or any other grimoire, so we will leave this topic as it is with no further discussion.

Philosophically speaking, we may reason that all magick is black. The entirety of our art is condemned in part and in whole by the entirety of orthodoxy. All magick is the domain of the Devil by mere consensus. Two or three billions of people’s contribution of misunderstanding, hatred, loathing and phobia of these long-proscribed practices feed the collective unconscious with an infinite and continuous stream of psychic energy. Attempts to

deny the Devil his due are not only feckless and nearsighted disputes over semantics, but they cut off the very source of the witch's power. This is the underlying truth behind all efficacious witchcraft; the sooner the witch stops running from it and accepts the nobility and essence, the danger and power of her ancient heritage, the sooner she will tap into this limitless spring of potency and success will return to her in and out of the ritual chamber.

There is no need to dispute the language stems of the right-hand path, whose scriptures quite clearly and without ambiguity damn all witches and practitioners of the rarified sciences of the occult to sempiternal and pitiless damnation. There is no need to argue over who gets to control the semantics, it is a pointless trap of egotism and it solves nothing. This is a book for the brave and the honest, following in the age-old tradition of those souls who are willing to risk everything for *gnosis*, even the salvation of their own souls, be there such a thing as a soul and damnation thereof.

A competent practitioner of magick will at once see the absolute uselessness of quibbling over this simple admission, and no witch worth her salt is an enemy of the Devil. She is free to create or destroy, love or hate, nurture or torment, wound or heal; it is all destructive energy summoned from chaos, and it is all, *philosophically* speaking, black magick. Light is darkness revealed and

darkness is light hidden in higher dimensions. And the light bearer is as it has always has been, Satan-Lucifer, the prism of the astral light at the heart of our work.

Until this internal struggle has been settled, the reader may want to reconsider attempting any form of ceremonial Goetic conjuration of these spirits, as the witch's confusion over her own identity, coupled with the complexities of the interlaced Sephirothic and Qliphothic energies of the angels being accessed, could further exacerbate this or other psychological or emotional imbalances, with potentially disastrous results. It is assumed, then, that the witch embarking on the path of putting into practice Goetic evocation of the Shem ha Mephorash has already made her peace with *Old Scratch*.

Specifically speaking, and usually within this treatise, the word is used with the following connotations: there are different types of magickal practice, and the term "Black Magick" is a term that is used herein to denote a particular arena of focus in contradistinction to other practices. Some of the terms utilized in this book are as follows: keep in mind that there are no set definitions. They are used here with the following meanings for the sake of establishing coherence and consistency within this work and are not to be mistaken for dogma.

- ♣ *Aeonic Magick.* Magick involving time, usually concerning Kali, the goddess of time whose name means Aeon. This is called the magick of thirteen cemeteries corresponding to thirteen Aeons or months of the lunar year and is linked to the thirteen Mayan ages as well as the thirteen Mayan hours of the day and night.
- ♣ *Vampiric Magick* is predatory Aeonic Magick based on the idea that time, represented by Kali, the devourer, is the fundamental—and final—vampire. Aeonic and vampiric magick overlap in function, the latter falling under the category of the former.
- ♣ *Spheric Magick.* A term popularized by the German occultist Franz Bardon, denoting magick that involves astrological influence, primarily concerned with the spheres of the so-called wandering stars, the seven classical planets of antiquity as they travel in their concentric circuits around the sun. It is the magick of nine crossroads, symbolizing nine planetary intersections of congress between self—the inner witch, mind, subject, or Atman—and other—the outer witch, world, object, Brahman.

- ♣ *Lunar Magick.* Magick concerning the phases of the Moon generally related to exarchs such as Hecate, the triple-faced goddess of magick. It is the magick of the three witches of the moon: white (waxing), red (full), & black (waning and new).
- ♣ *Black Magick.* Magick concerned with the eleven hells of the Qliphoth and interaction with negative, imbalanced, destructive, demonic energy. This is the magick of the eleven gates of hell (q.v.).

INVOCATION AND EVOCATION

As previously stated, the angels of the Shem ha Mephorash reside primarily in the energy currents and energy density centers of the Tree of Life. However, they radiate current that filters down into the Qliphothic spheres of hell, and their distorted shadow forms may be accessed by a black magickian familiar with the currents of the Tree of Death. In either case *it is the same spirit and same energy stream being accessed, the only difference is the sphere of consciousness and its relationship to the witch and her intentions.*

In their angelic forms, the spirits are drawn down from the realms of the superconscious self, from the higher Sephiroth into conscious interaction; this is called invocation and is a receptive art, similar to prayer or supplication. One asks the spirit and hopes for a positive response. It may seem counterintuitive but black magickians may invoke angelic spirits based on two principles: all magick is diabolical in nature as it is condemned *en toto* by the unanimous consensus of orthodoxy; and, *Do What Thou Wilt* shall be the whole of the law.

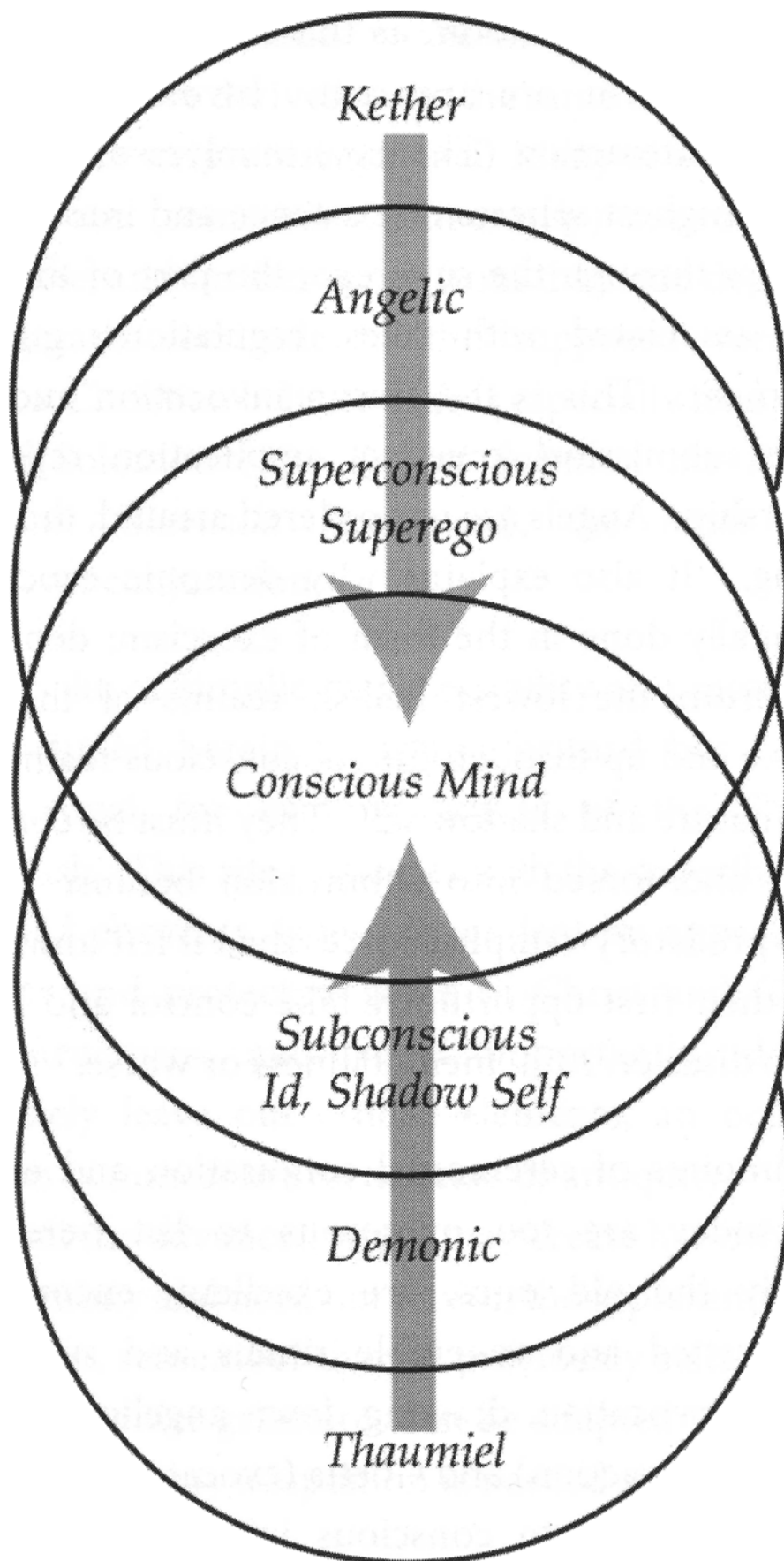
In their demonic forms, the spirits are drawn upwards towards interaction with the conscious mind from the

realms of the subconscious and shadow self, the place of fears, phobias, unresolved conflict, and the gateways to the spheres of the Qliphoth and the eleven hells thereof. This is known as evocation, drawing up, and is an active art, similar to exorcism whereby the spirits are adjured into obedience by the use of protective seals and talismans.

An angel invoked has evoked the magickian. A demon evoked has invoked the magickian. This is a corollary of the law of mutual attraction applied to the art of ceremonial magick and it contains a very powerful key to the mastery of formal ceremonial witchcraft.

In both cases (angelic invocation and demonic evocation) the angel or demon is being accessed from realms of the witch's own transpersonal self. Black magickians, if they understand their art, may invoke angelic beings, and ceremonial theurgists may, of course, perform rites of Goetic conjuration whereby they interact with demons of the shadows. The witch ever interacts with higher or lower layers of the self, embodying the Hindu maxim *Atman is Brahman*, which is to say, self is everything. In other words, there is nothing in the universe outside the Self due to our relationship to consciousness via interconnectedness and the relationship of experience to phenomena. Not even nonbeing is outside of the Self.

Invocation - Drawing the Angelic Down



Evocation - Drawing the Demonic Up

From the above diagram the differences between invocation and evocation, as this discourse defines and approaches them, are apparent. Invoking angels into conscious interaction (Theurgy) involves drawing them from the highest spheres of existence and into conscious awareness through the superego, the part of the witch's psyche associated with rules, regulations, guilt, and punishment. This is the reason invocation and prayer involves submission, kneeling, supplication, repentance, and worship. Angels are not ordered around, they do the ordering. It also explains why demonic evocation is traditionally done in the form of exorcism; demons are drawn from the lowest hellish realms of the bestial collective and up through the subconscious realms of the animal nature and shadow self. They must be controlled, adjured and forced into submission because they are primal, predatory vampiric forces that if left unmanaged, will at their first opportunity take control and lead the witch to disaster, ruin, mental illness or worse.

The grimoires of ceremonial conjuration and exorcism extant today are too numerous to list here. Most, especially the old ones, are excellent, encompassing myriad vetted and venerable rituals and systems for Theurgy (invocation, drawing down angelic beings into conscious interaction) and Goetia (evocation, drawing up demonic beings into conscious interaction). With a modicum of creativity and honest work, the witch is free

to adapt such rites to work with the angels herein. In fact, many of them are based on the use of power names of *Yahweh* that were derived using the same techniques from the very same scriptures and texts. Many of these systems, however, are (sometimes deliberately) convoluted and incomplete, and further suffer from thematic dependence on dogmatic servitude to the supposed veracity of orthodox Christian beliefs. This is especially true with the Keys of Solomon (*The Key of Solomon the King* and *Lemegeton Clavicula Salomonis*), the most famous treatises on conjuration.

For the sake of simplicity, accessibility and modernity, I have included herein a straightforward but complete formal ritual for evoking angels of the Shem ha Mephorash. This rite dispenses with the superfluous and outmoded elements, is less dependent on appeals to the authority and protective grace of Christ and Christian mytho-structures, and, most importantly, does not deliberately leave out crucial elements, an occurrence sadly too common in Goetic texts of antiquity. Keep in mind that the advanced witch may create her own rituals and ceremony and need not rely on those presented in this book. Also, remember that, as previously stated, existing methods in older grimoires can be adapted to work with these angels, if any adaptation is needed at all.

Magickal ritual is a dress rehearsal for life. It is a tool to focus and strengthen the potency of magickal will.

The advanced witch may not need formal or external ritual at all if she can construct the proper space within her imagination. The entire point of ritual is to strengthen magickal will and conscious connectivity to the Astral Light or Azoth, the Wick of Baphomet as it is referred to by students of left-hand-path occultism. It therefore follows that if the connection to magickal will is sufficiently developed and sophisticated, the ritual shell becomes unnecessary. Once the invisible temple is built, the external scaffolding can be taken down. *However, while it is true that she can with sufficiently developed ability and training transcend the need for the outer accouterments, the witch should always keep in mind that she cannot cheat or fool the universe. A slipshod, lazy, dishonest attitude, making excuses, and self-delusion will yield the same lackluster results in magickal practice as they do in any other of life's pursuits.*

Even if all this was not the case, however, these angelic energy centers may be accessed without elaborate formal ceremony in countless ways, a few of which we will henceforth discuss. As always, the practitioner should exercise creativity and try new things. The methods in this book are provided for convenience and are in no way

intended to restrict or fetter the magickian's freedom and intuition.

METHODS OF ACCESSING THE SHEM HA MEPHORASH

Below are outlined three primary ways the witch may employ the angels of the Shem ha Mephorash for her benefit. These methods are described below, in order of increasing formality and complexity, beginning with a simple study for the sake of personal insight, moving on to meditative techniques using the spirits' names as power words, and culminating with a template of solemn ceremonial evocation designed to consciously interact with egregorean manifestations of the spirits herein. Again, there are countless ways in which these angels may be invoked or evoked. Creativity is encouraged: magick is interactive. The witch herself *is* the law, writ upon the scroll of the world with the pen of her own focused volition.

PERSONAL STUDY & DIVINATION

Each of the names of the Shem ha Mephorash expresses a particular vertex in the structure of the magickal universe of the Western esoteric tradition. These seventy-two names then are a kind of cipher which, when combined, give the student of the occult a pathway to enlightenment whereby the mysteries of creation are unfolded. In this way, each of the angels of the Shem ha Mephorash may be mined by careful study and meditation to yield one of these seventy-two keys. Each angel has a three-letter base name or trigrammaton, suffixed by one of two traditional names of God.

Take, for example, the 35th spirit, *Kouqel*. The English name derives from the spirit's Hebrew trigrammaton *kuq* [כוק] which are the letters *kaph*, *vav*, and *qoph*, suffixed by the word *El*. Many of the Shem ha Mephorash spirits derive their name by suffixing their base trigrammaton is with either *El* [אל] or *Yah* [יה]. As stated before, each of the letters of a spirit's trigrammaton is taken from a verse. The first (rightmost) character, *kaph*, comes from Exodus 14:19. The middle glyph, *vav*, comes from verse 20 and the leftmost (final) character, *qoph*, is from verse 21.

Each of these three verses corresponds to one of the three mothers enumerated by the Kabbalah: *aleph* [א] (air, the

mental faculties), *mem* [מ] (water, the emotional, intuitive faculties), and *shin* [ש] (fire, the realm of action and decision). So in the position of air we have the character *kaph* [כ]; in the place of water we have the letter *vav* [ו]; and, in the location of fire, we have the letter *qoph* [ק].

A first key to understanding an angel herein lies in the fact that each Hebrew letter has an esoteric meaning, established by our forebears through a longstanding tradition of that letter's correspondence to a Tarot card, and this can be used by a sensitive, illumined mind to construct a divinatory reading. The angel also has a direct planetary and elemental correspondence.

The planetary and elemental correspondences given in this text for the Shem ha Mephorash exist in relation to other angels which are beyond the scope of this book: they are specific to their function within this archangelic legion and tie their Sephirothic and Qliphothic meanings together. They differ from the traditional assignment of planets and elements by their association with the 36 decans of the zodiac. They are relational, not absolute, correspondences.

By consulting the appendices of this book and using the information on the 35th angel, then, creates the following study. The ordinal position also has numerological significance. The number 35 reduces to eight using standard techniques of numerology. Eight is a power number and represents money, success, power and influence according to most numerological correspondences.

35 = 8

KOUQEL

WATER OF MARS

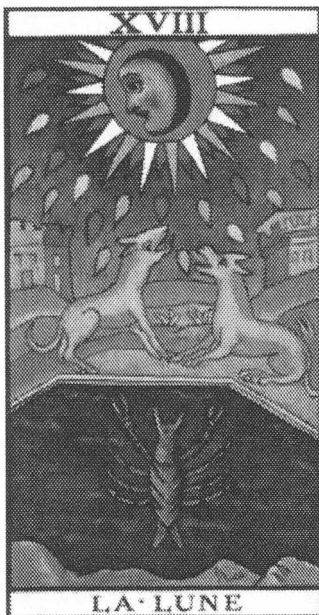
FIRE

*Will, Decisions,
Volition*



Qoph

*Touch; Insight;
Thoth*



The Moon

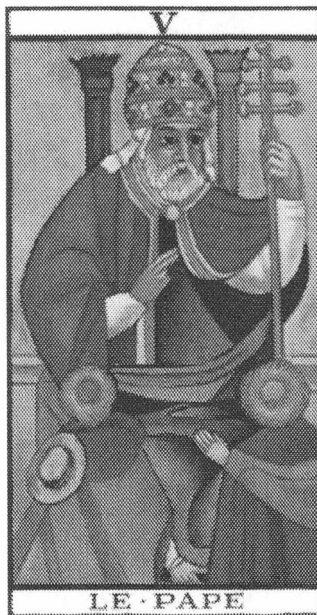
WATER

*Emotions,
Relationships*



Vav

Hook; unification



Hierophant

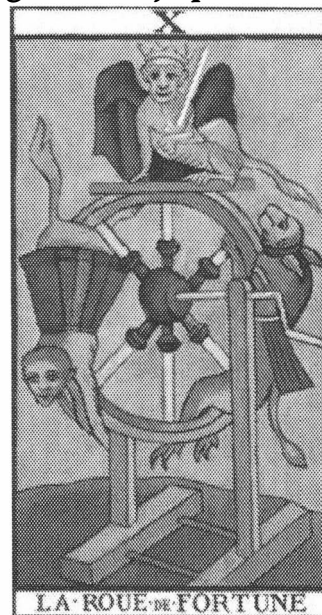
AIR

*Mind, Intellect,
Cognition*



Kaph

*The palm:
generosity; promise*



Wheel of
Fortune

Eight is a power number denoting both monetary success and upheaval, Mars is the planet of conflict and Water denotes active feminine energy. The witch should lay out her tarot reading in a ritual setting where candles and

incense corresponding to the element and planet of the angel are burned, and meditate on these correspondences, invoking the angelic energy of the spirit to guide her in apprehending the power she wishes to access. This will establish primary contact with the angel which will serve as a foundation for future working.

The tarot reading can be read based on the corresponding Hebrew letter's placement within the currents of Air, Water, and Fire, as above, or it can be interpreted as Positive, Grounding, and Negative, or as Beginning, Present, and End, or using any number of other three-card tarot spreads. The reader should choose the configuration that best enables instinctual interpretation from the entity's trigrammaton to a working impression of its office and function as it relates to her own interactive experience with it.

Tarot interpretation is personal, deeply intuitive, subjective, and cooperative: it is a subject too lengthy to elaborate here. The reader should consult any of countless excellent books on the subject which are available.

CREATING AND DISCHARGING ANGELIC POWER WORDS

Once the primary meditation and study is complete, the witch may consult the appendix herein touching upon the Shaktic months, weeks, days and hours of the day. These tables describe, from the ground up, an entire system of electional temporal magick. It divides the solar year into 13 lunar months of three elemental weeks, each consisting of nine planetary solar days; it further divides a solar day into 13 hours of daylight and 13 hours of night.

Continuing with the same hypothetical example of divination and magick using the 35th *Shem ha Mephorash* spirit, *Kouqel*, the witch determines that the day is the day of 2 *Arathon*, which is September 1, a day ruled by Venus. Consulting the table of planetary hours, she determines that the hour of Mars on that day falls between 4:36 and 5:32 am and pm. While it is unnecessary to perform the meditation at precisely this time, the connection will be stronger at this day and hour to its resonance with the martial spirit *Kouqel*. The witch once again lights candles and incense which are propitious to the element and planet of the angel being accessed, and sits in a dark room, meditating on the shape of the angel's Hebrew trigrammaton:

כוק

The shapes themselves are considered sacred, so the witch attempts to free her mind from transliterations or English derivations, trying to pry her critical faculties away from even the primitive signification of the pictograms and instead focus on the pure geometry and proportions. Armed with the techniques and information delineated herein, and personal interactions with her study of the angel based on the information and tarot spread in the previous section, she then begins to charge the Hebrew name as a living egregore with the distilled, raw, semiotic power she has collected from previous interaction with the angel. This is continued until the witch is satisfied that an apposite concentration of power has been stored up.

She may then discharge this power to effect change in the universe according to her will and the unique fingerprint of energetic potentialities of the angel, by merely holding out her open palm, concentrating upon the release of energy and speaking the name KOUQEL! If she is discharging Qliphothic or baneful demonic energy she may wish to instead employ the raw trigrammaton and say KVQ, if she feels this to be more propitious to her working. The Qliphothic name is more of a direct transliteration of the grammaton and often contains no

vowels or deific suffix, so one's choice of how to pronounce and discharge the energy thereof is a function of the witch's own connection with *Thelema* – specifically, to the astral light, the wick of intuition connecting the witch's quotidian awareness with the radiant light of supreme creative genius and primeval wisdom blazing at the crown of Baphomet. Raw Qliphothic names are given in addition to regular English transliterations for each of the spirits discussed in this book.

The witch is encouraged to be creative in how to interact with this energy. The left-hand path is a way of creativity and innovation, not dogma, stale obedience, and punctilious imitation. Power names are a potent form of storing magickal potential and their methods and uses are myriad. The reader should not limit herself to the rules of this book. We together are on the left-hand-path where *nothing is true and everything is permitted*. These spirits are living, interactive beings who permeate the membrane between myth and manifestation, command and reification, whose complexity and richness lie well beyond the limitations of the treatise currently being read.

CEREMONIAL BLACK MAGICK EVOCATION

The following is an example of a formal conjuration ritual designed around invoking *Kouqel*, the 35th Shem ha Mephorash angel. It serves as an example that can be tailored to other spirits. The minor elements of the ritual, such as which sacraments to use, should be modified to specifically resonate with the energy currents and specific identity of the various spirits being accessed ritually. The major elements of the ritual may be altered based on the expertise of the witch and the development of her magickal ability. As previously mentioned, other conjuration rituals may be used entirely, including those taken from older or other grimoires, and those entirely designed by the witch performing the ceremony.

The witch attempting to perform a solemn ceremonial evocation of a Shem ha Mephorash angel, especially as a Qliphothic or Goetic shadow-spirit, should already be initiated into left-hand-path mysticism and black magick. She will be confronting a chaotic and unbalanced vortex of positive (angelic) and negative (demonic) energy and unless she is already comfortable and familiar with the ceremonial planes and emotional and spiritual states conducive to the paradoxical and distorted energy of the Qliphoth. Such a procedure could produce destructive

and unpredictable results, even if her intentions are not malevolent.

CAVEAT

The witch must be on her guard lest she create a mysticism based too heavily on elitism to the detriment of personal accomplishment. Rites whose mastery is contingent on privilege—physical health, membership in exclusive societies, or wealth—are of limited use. One of the pitfalls of so-called high ceremonial magick is that its appurtenances and paraphernalia traditionally required prohibitive amounts of treasure, effectively limiting its mastery to noblemen and other wealthy members of the idle classes (the traditional exclusion of women from this art is yet another problem), predicating success in the operations of this magickal school ultimately upon advantage and not strength of will and perseverance. As a result, the practitioner wishing to wade into the waters of Goetic conjuration of the spirits cataloged herein is encouraged to be mindful that ritual is not the end; it is not even the means. Ritual is a tool of the means toward the end of magick. It is an amplifier of will, and will is the means of magick. Ritual is dress-rehearsal for the manifest realities portended by occultism. It is the skeletal framework we build in our experiential universe to provide a grounding, structure, and focal mechanism of

the will, but the actual operation of magick occurs in subtle dimensions. The rites and accessories of magick are like the scaffolding around a building. One can build without a scaffold, but a scaffold by itself is of minimal use.

In short, the elements of this formal rite may be substituted. Do not conflate your budget or your privilege with your magickal ability.

THE ALTAR

Countless publically available books and treatises exist which comprehensively discuss constructing altars for use in the practice of magick; as a result, this topic will receive only cursory treatment here in the interest of not repeating what the reader can easily find in excellent books dedicated to the subject.

The essential elements of the black magick altar for the purpose of this conjuration are as follows. This list is not intended to establish a universal dogma or place the witch on the right-hand path of rote conformism and blind obedience. It is a starting point, an example. *Do what thou wilt.*

- ▲ A wand, representing the witch's adeptness with the esoteric element of fire, corresponding to the will, desires, and volitional faculties.
- ▲ An athame (dagger) or sword, representing the witch's adeptness with the esoteric element of air, corresponding to the mind, imagination, and intellect.
- ▲ A chalice or cup, representing the witch's adeptness with the esoteric element of water, which corresponds to the emotions, relationships, and psychological affect.
- ▲ A small Baphomet pentagram or a small purse or reliquary of coins, representing witch's adeptness with the esoteric element of earth, corresponding to the preëminence of the material and physical plane.

- ♣ At least one icon. For the purpose of black magick, this might commonly be a Baphomet statue or an inverted cross. Other left-hand-path practitioners may choose their own particular figures, such as the black Santa Muerte, an illustration or spirit signature of a baleful Yoruba Orixá or vengeful Santería saint, or perhaps a statue or picture of a personally powerful or totem Goetic spirit or pagan deity. For vampiric sorcerers, the totem icon may even be a mirror.
- ♣ An incense burner or censer.
- ♣ Candle holders, at least one at the left of the altar and one to the right, indicating the left and right pillars of the tree of life, and representing the witch's adeptness with the primal element of Aethyr or illumination as well as with the lunar and solar (left and right) serpents of middle-pillar mysticism.
- ♣ A polished scrying mirror, copper bowl filled with water, or small crystal ball as a focal point for the development of magickal vision and clairvoyance.
- ♣ A gong or altar bell, for signifying by its tintinnabulation the beginning and ending of rituals.

The above objects are generally magically charged in a way that is meaningful and magically significant for the witch. For increased ritual potency in the practice of more baneful shades of black magick and necromancy, the witch may opt to adorn her altar with the following relics. Some, many, or all of these substances may be banned or illegal in various places or times. It is up to the individual to draw upon her wisdom to know how best to implement the suggestions and what to avoid for the sake of her own safety and freedom.

- ♣ Dirt gathered from thirteen cemeteries, indicating the witch's adeptness with temporal and vampiric magick.
- ♣ Dirt collected from nine crossroads, representing the nine planetary conjunctive points, and signifying the witch's adeptness with spheric or planetary magick.

- ▲ Human blood, preferably menstrual blood, or statues of the three witches of the Moon, representing the witch's adeptness in the art of lunar magick. The red, white, and black *Santisimas Muertes* may be used to represent the three lunar witches if they are given their own space because they are jealous spirits. Illustrations of the red, black, and white Kali will also suffice. A statue or depiction of Hecate, the goddess of witchcraft with three faces, is another example of a lunar attractor.
- ▲ Dirt gathered from eleven gates, representing the gates of Death and Hell and indicating the witch's adeptness with the art of black magick and necromancy.
- ▲ A small caldron or similar reliquary containing baneful relics, such as poisons, venomous animals such as scorpions and spiders, blood, bones and other items both sacred to the witch and representative of the raw, negative, baneful power of magick.
- ▲ Human bones, preferably a skull, a focal point and attractor of necromantic energy.

THE ALTAR CHAMBER

The altar chamber should be a safe place, away from the prying eyes and ears of the uninitiated, with windows drawn shut by opaque shades or shutters to keep out all light but that of the candles to be burned. The chamber should contain enough space for the witch to be able to exercise relative freedom of motion.

THE DAYS AND THE HOURS

Let us say that the day happens to be January 1. The 35th Shem ha Mephorash spirit, Kouqel, is a conduit of watery energy and ruled by the planet Mars. The witch consults the appendices at the end of this book and discovers that the day most propitious for the conjuration of this spirit is the day of Mars during the week of Water, and the closest upcoming day corresponding to this elemental and planetary energy is 25 *Orifiel*, or January 14, the day of *Admiel*. The ordinal ranking of this spirit (35) numerologically reduces to eight, the number of the planet Saturn. This is the minor planetary aspect. Consulting the table of hours, she finds that 7:23 am and 7:23 pm are the times most propitious to saturnine energy within the day of Mars. The optimum time and date for the ritual of conjuring the 35th spirit of the Shem ha Mephorash is thusly set at January 14, 7:23 pm.

THE CANDLES

The positive or right candle should be the candle of the spirit being conjured. In the case of *Kouqel*, this would be a red candle which is the color associated with Mars. Since *Kouqel's* elemental energy is water, the candle might be dressed (rubbed) with an herb or oil corresponding to that element.

The negative or left candle should correspond to the witch's own identity and specific intention for this ritual, or signify her own planetary and elemental correspondence. Say her astrological sign is Virgo, which is the earth of mercury; in this case a purple candle rubbed with dirt would work correctly. Tables of elemental, color, and planetary correspondence in the back of this book will aid the witch in choosing a negative candle that is an optimal channel for her personal energy or for the energy corresponding to her ritual intentions.

For a baneful or Qliphothic conjuration, the positions (left vs. right) of the positive and negative candles are reversed.

THE INCENSE

For best results incense should be in resin or loose herbal form and burned upon heated charcoal tablets. The ceremonial chamber should be neutralized and purified of

any residual magickal energy by burning an incense of purification. These include benzoin, storax, and bark from a white willow tree (aspirin can be substituted).

Directly before beginning the formal ritual, a combination of incenses and herbs and resins should be burned that correspond both to the witch's identity, her magickal intentions, and the planetary and elemental correspondences of the angel being summoned. Refer to the appendices.

INVERSION

When performing Qliphothic evocation, or conjuration for hostile purposes or black magick, inversion incense can be burned in addition to the other incenses to reverse the energy. For example, if working with an angel who is gifted at ferreting out and uncovering traitors, and the witch wishes to employ that spirit's vitality to keep her own betrayal of someone from being discovered, she would burn inversion incense in addition to the other scents to aid in bringing about this effect. A few good inversion incenses are hemp seeds, cannabis*, Salvia Divinorum*, opoponax, wormwood, and greater bindweed. However, any incense linked with the planet Uranus can be used. The various herbs in the appendix are given for planetary and elemental correspondences.

* Certain of those herbs are baneful and should not be used as incense, but rather placed on the altar in a small container or some reliquary. Always handle poisonous substances with gloves, or, if you are not experienced in baneful sacraments, do not handle them at all and choose something safer. Always check to make sure the sacraments you intend to use are not proscribed in your area, and act according to your own wisdom.

THE ATTIRE

Each witch has her own preferred ritual garb for use in ceremony, some prefer to work nude. There is no set rule. Generally, whatever is to be worn is dedicated solely to altar work and is freshly laundered and clean, with the exception of extremely negative and baneful black magick or if the witch is an adept of particular manifestations of Kali or other unclean spirits who demand uncleanness or foulness as part of ritual context and environment.

Many witches prefer to work barefoot.

Amulets or talismans may be worn by the witch. Commonly worn talismans are the hexagram of Solomon, a protective conjuration amulet, and talismans of the planetary correspondence of the conjurer and/or the spirit being accessed.

The witch herself, unless in circumstances previously noted, should also be freshly bathed and clean. She may opt to take a ritual cleansing bath using one of the countless recipes readily available at botanical and ritual supply shops, or she may construct her own from information in numerous books on the subject which are widely available as of this writing. At a minimum, except under circumstances previously mentioned, a thorough bath or shower with soap and water and shampoo is a good idea.

THE CONJURATION CIRCLE

This conjuration circle is based on the protective and nurturing energy of the three lunar witches and their power over space and time, which creates a protective sphere around both the witch and the spirit to allow for easy and efficient entry and departure of Qliphothic energy into the universe. It can be drawn on the floor 3 feet in diameter, printed out on a flag or tapestry of the same dimension, and the witch will stand within it during the conjuration. If this is not possible, the seal may be printed out and placed on the floor within a 3' diameter circle, or if her imagination and magickal will is strong enough, kept in her field of vision and projected psychically around her as the center of a large three-dimensional sphere of protection around herself.

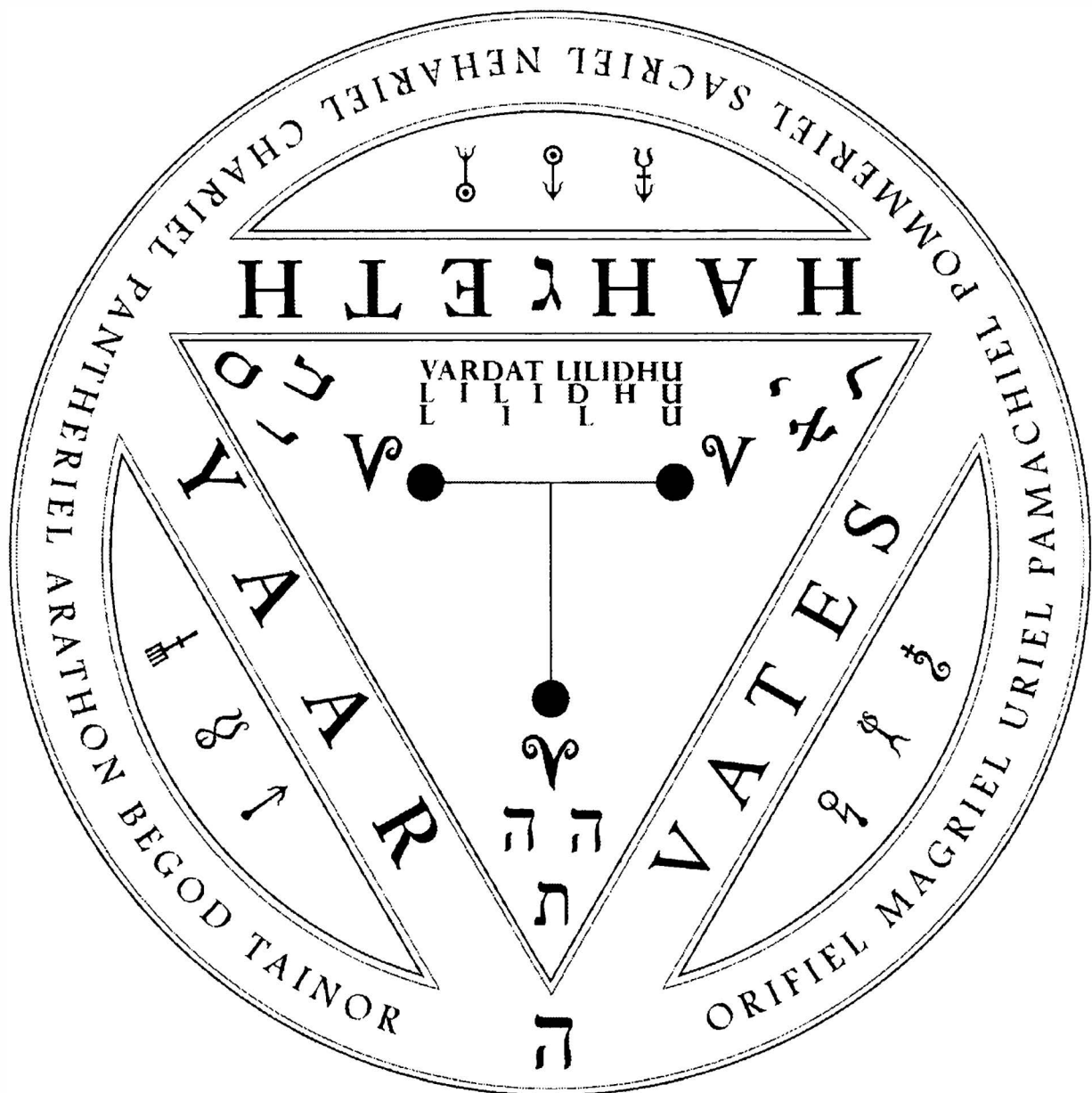


Figure 3. The Conjunction Circle of the Three Witches of the Crossroads

THE SPIRIT SIGNATURE OF THE ANGEL

The ancient Goetic grimoires generally required the conjurer to engrave the spirit signature (seal) of the demon or spirit being invoked onto a lamen of metal pertaining to that spirit's planet. This may still be

performed today if the witch has the money and access to enough of the planetary metal required. Some of the metals are cheap and readily obtainable; others, like gold and platinum, are prohibitively expensive.

Another method employed is to draw the spirit signature of the angel onto a black scrying plate, chalkboard, or another surface which contains negative space (blackness) and can be used as a scrying surface overlaid with the seal of the angel being accessed. Carroll Runyon's method is to engrave the spirit signature onto a black triangle, indicating the three points of a plane which allow the spirit to enter only two dimensions of our universe and not three, thus protecting the witch in the case of a mishap.

During the ritual, the witch will face this seal whether it is engraved onto a metal lamen or displayed onto a negative scrying surface. For baneful, Qliphothic conjuration, the seal should be displayed upside down as in the example below:

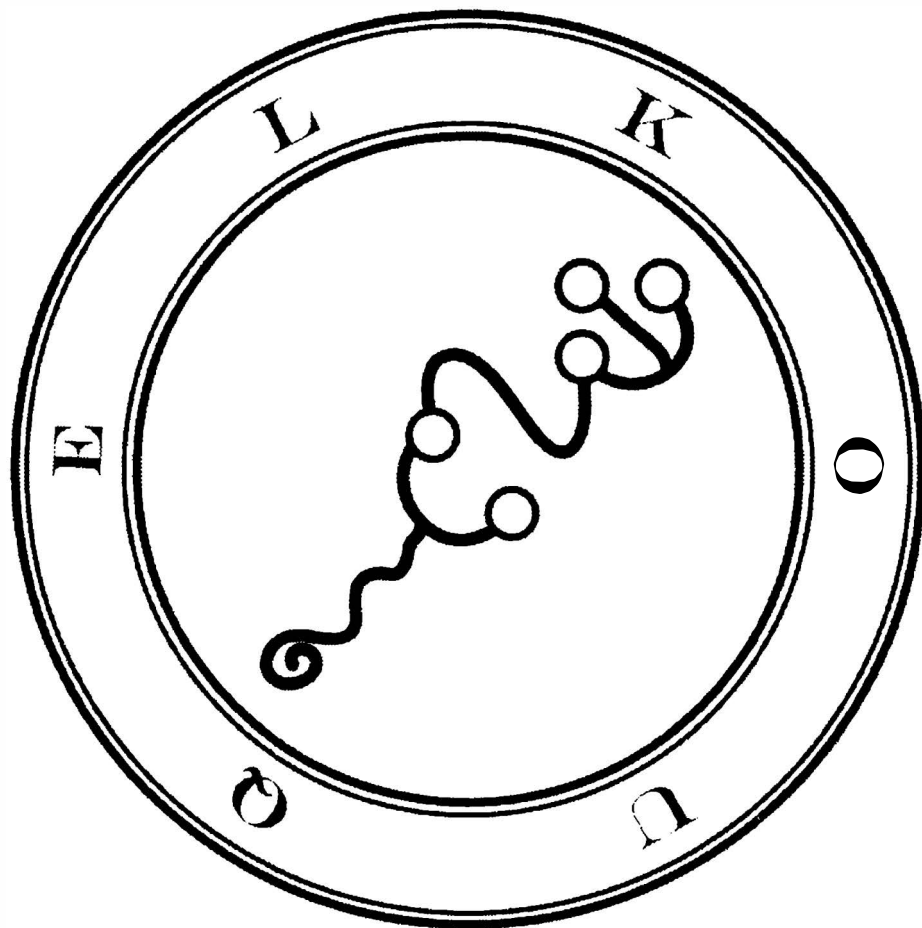


Figure 4. Qliphothic (Inverted) Seal of Kougel

THE OPENING AND CLOSING OF THE GATE

There are several methods of opening the doorway to ritual commerce with spirits from the preternatural spheres of the occult and, having completed the ceremony, safely closing them. The first is a simple invoking of the pentagram, which is then followed by a banishing of the pentagram to close the gate. This may be done using the left hand for Sephirothic or angelic invocation, the right hand for Qliphothic or demonic

evocation, and may also be performed using the witch's altar wand (q.v.).

Another involves the witch keeping the Santeria or Yoruba orixa of Ellegua, or Saint Anthony, Ellegua's corresponding Santeria saint. The witch should consult books on Santeria or Palo to learn how to keep and maintain a relationship with the gatekeeper, Ellegua.

Another method of opening the doorway to the spirits is to ask the three witches of the Moon to open the way. The white lunar witch, or alternately the Santa Muerte in her white dress, is asked to open up the crossroads to allow the spirit to safely enter the universe for the purpose of conscious interaction. When finished, the witch then asks the black lunar witch or the Santa Muerte in her black dress to draw the angel back out of the universe and close the crossroad.

Always remember to feed the spirits on your altar. They will love and care for you in return and come to your aid when you need them most.

Any or all of these methods may be employed, but the opening and closing of the ceremony should always accompany the ringing of the altar bell.

OPENING INCANTATION

The power words used in the following incantations are grimoiric ciphers which correspond to the vampiric, spheric, lunar, and black-magick princes of the 36 decans of nocturnal witchcraft, according to the book Liber Sethur.

The witch begins facing south for angelic invocation or north for demonic evocation and rings the altar bell three times to commence the ceremony. She then faces right and pronounces the following power words which bring the protection of the fiery spirits of her protective sphere:

- ♣ POMMERIEL
- ♣ PANTHERIA
- ♣ ACHILIA
- ♣ AYRAM
- ♣ MEBTSA'AR
- ♣ KHALIB
- ♣ MAGDIEL
- ♣ CTHOUNIEL
- ♣ QENAZ
- ♣ ZURZAMOR
- ♣ HABORYM

She faces backward and invokes the power names of the aerial spirits of her protective sphere:

- ♣ TEMAN

- ▲ AGIATHON
- ▲ ORIFIEL
- ▲ PIYNON
- ▲ NEHARIEL
- ▲ MILIA
- ▲ BIYL
- ▲ TARTAROUEL
- ▲ URIEL
- ▲ YSTANA
- ▲ BEELZEBUB

She faces left and pronounces the power names of the watery spirits of her protective sphere:

- ▲ SYBILIA
- ▲ PAMACHIEL
- ▲ BABET
- ▲ TAINOR
- ▲ ELAH
- ▲ OGIEL
- ▲ BEGUD
- ▲ YETET
- ▲ CHARIEL
- ▲ SURAEI
- ▲ LEVIATHAN

She then returns to her initial position and invokes the earth spirits of her ritual sphere:

- ♣ ORNIEL
- ♣ SACRIEL
- ♣ TEMNA
- ♣ BARBUEL
- ♣ SBIROUEL
- ♣ AHELIYBAMAH
- ♣ MAGRIEL
- ♣ ARATHON
- ♣ ALVAH
- ♣ OADYON
- ♣ BEHEMOTH

Continuing forward, she then invokes the Aethyrial essences of her ritual protective sphere:

AKASHA!

TEMPLI LUCIFER, MY MASTER
OMNIUM BELIAL, MY GUIDE
HOMINUM SEMYAZAH, MY TEACHER
PACIS SATANAEL, MY EXAMPLE
ABHAS AZAZEL, MY DELIVERER

YOU MAY COME NOW IN PEACE AND IN LOVE,
SPIRIT _____, ANGEL OF THE INFINITE.

THE ENCOUNTER

Nothing can be written explicitly here as this is the essence of the experience whereby the witch communes with an angel of the Shem ha Mephorash, having taken the form of Deity herself in interaction with the highest and lowest conjunctions of reality. It is a private experience and sacred space, untrammelled by the unconsecrated hands of dogma. Will the witch ask or command, supplicate or adjure? Is this an exorcism or an invocation? Does she come in love or hate? Does she wish to interact or merely observe? During these moments, she is connected to vertices in the spacetime continuum that connect the highest heavens of the Sephiroth to the lowest hells of the Qliphoth and the power of the universe is experientially hers to touch and have and handle.

CLOSING INCANTATION

Once the ritual has concluded, the following salutations are incanted to allow the elemental spirits to be re-integrated into the protective sphere before it is closed.

!NEMA

YOU MAY DEPART IN PEACE, ETERNALLY BOUND
IN LOVE AND PEACE, WRITTEN INTO THE

AKASHIC RECORDS, SPIRIT _____, ANGEL OF
THE INFINITE.

(Facing Backward)

AVE BEHEMOTH

(Facing Left)

AVE LEVIATHAN

(Facing Right)

AVE HABORYM

(Facing Forward)

AVE BEELZEBUB

HAIL AZAZEL

AVE SATANAS

HAIL SEMYAZAH

HAIL BELIAL

HAIL LUCIFER

AD MAJOREM SATANAE GLORIAM

The witch then continues facing forwards towards her initial position, rings the altar bell three times to formally close the ritual, and the gate is closed in the same way that it was opened (q.v.).

At this point, purifying incense may be burned to re-neutralize the altar chamber and rejuvenate it from the draining pull of necromantic energy. The witch may want to bathe to remove any incense smoke and residual ritual energy from her person.

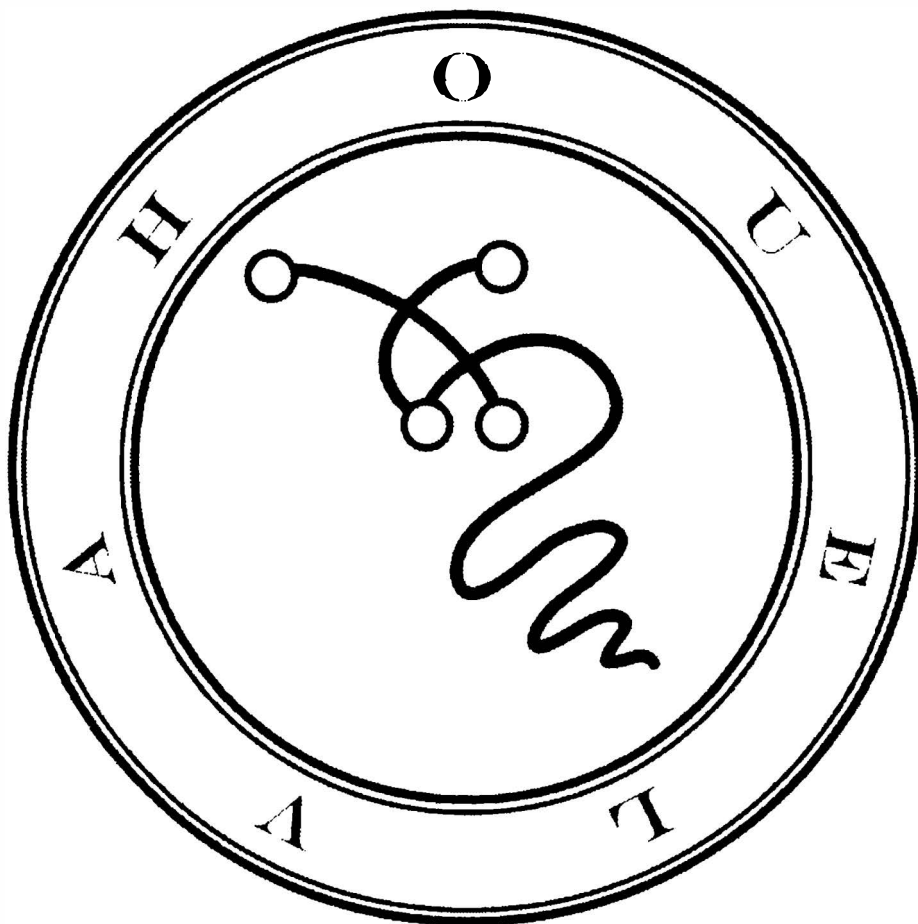
THE SHEM HA MEPHORASH

1

והו

VAHOUEL

Air of Jupiter



5. The First Seal of Vahouel

Education; Governmental and Academic Structures;
Training; Law Enforcement. Qliphothic name: VHV.

Multidimensional time; cause and effect vs. acausality; temporal magick; vampiric predation.

The angel *Vahouel* is the leader of the 13 *Chagavim*, or hiding places, angels who reside in Yesod and its anti-Sephirah, *Peraxolel*, the obscene ass of putrilage and esoterically of protection of the light against tyranny through the act of dilution, and in praxis, paraphilia, and certain sex yogas.

Their energy current is the prime number 17, a rich and variegated current that corresponds to the following subcurrents and the angels of the *Chagavim* most propitious to the witch seeking those outcomes.

Dreams and Dream Interpretation; The Unconscious, through correspondence with the words *hazah* [הזה] to dream, sleep, rave; *zebub* [זבוב] fly; and, *divg* [דיג] fisherman, fisher, typifying the mystic who is able to hunt for and draw up meaning and interpretation from the surreal imagery of dreams and the unconscious mind.

Relevant angels: *Yevah*, *Vahavel*, *Avyah*, *Yoael*.

Lust and Sexual Desire, through numerological equivalence to the words *ehguz* [אגוז] nuts; from Song 6:11; metaphor of sexual congress; and, *evi* [אי] which means “desire”.

Relevant angels: *Vaeyah, Viael*

Security and Protection, via correspondence to the words *chagu* [חגו] clefts, places of concealment, retreats; and *chug* [חוג], an anagram of *chagu* that means a circle, circuit, encompassing; encircling. Esoterically these words also refer to the shells of the Qliphoth as spheres of the concealment of esoteric doctrine, and this sub-current can be helpful in hiding or concealing.

Relevant angel: *Ayuel*

Giving, Gifts, Generosity, through correspondence with the words *hada* [חדה], to rejoice; *tov* [טוב], good, pleasant, good things, goodness; and, *yadav* [יהב] to give, provide; burden, lot, apportionment

Relevant angels: *Vahouel, Godiyah*

Sacrifice, Propitiation, and Atonement, via *gediy* [גדי], kid, young male goat; *zebach* [זבח], to slaughter for sacrifice, and *giyd* [גיד], sinew, as of a dismembered animal sacrifice and an anagram of *gediy*.

Relevant angel: *Haviel*

Civil War, Factions, Judgment, Defeat in Battle, via the words *zod* [זוד], to act proudly, be presumptuous; *giych* [גורח], to break forth; strive; *ouiy* [אוי] woe! (a passionate

cry of grief or despair); *gadud* [גדוד], a band, troop, marauding band, raiding band; *gezaz* [גזז], to shear or cut off, to be cut off or destroyed; and, *zebah* [זבח], deprived of protection.

Relevant angels: *Huvel*, *Vebatel*, *Yauyah*

Each of the *Chagavim* is more potent during one of the thirteen Shaktic lunar months (see appendix of lunar months).

THE CHAGEVIM

- ♣ For the month of Orifiel (Dec 21-Jan 18),
Vahouel
- ♣ For the month of Magriel (Jan 19-Feb 15),
Haviel
- ♣ For the month of Uriel (Feb 16-Mar 15),
Avyah
- ♣ For the month of Pamachiel (Mar 16-Apr 12), *Godiyah*
- ♣ For the month of Pommeriel (Apr 13-May 10), *Vebatel*
- ♣ For the month of Sacriel (May 11-Jun 7),
Viael
- ♣ For the month of Nehariel (Jun 8-Jul 5),
Yevah
- ♣ For the month of Chariel (Jul 6-Aug 2),
Yauyah

- ♣ For the month of Pantheriel (Aug 3-Aug 30),
Ayuel
- ♣ For the month of Arathon (Aug 31-Sep 27),
Vavahel
- ♣ For the month of Agiathon (Sep 28-Oct 25),
Vaeyah
- ♣ For the month of Begud (Oct 26-Nov 22),
Yoaël
- ♣ For the month of Tainor (Nov 23-Dec 20),
Huvel

When conjured Qliphothically Vahouel appears as an *impregnated, stigmatical* she-goat. Burn incense and candles conducive to air and Jupiter and offer {*Linden blossom*} and *Zula-Zula*, repeating the following mantra:

CHAMYQUIOL
DALQUIEL
GEROMAGOL
HERAMATHON
IHAVALA
SEMAGAR



YELIEL

Air of Uranus



6. Seal of Yeliel

Judgment; Judges; Supreme Court; Law Schools; Sequestration and Study. Mining for hidden truth; tzadikim; hidden treasures both mystical, psychological and physical. Qliphothic name: YLY

The *Gazamim*, Locusts, are baneful aerial spirits who reside in the anti-Sephirah of Binah, Setheriel (the Concealers), the sphere of the hell of Abaddon, the bottomless pit. They are led by *Yeliel* and *Yeyalyah*, the 2nd and 58th Shem ha Mephorash angels, respectively. *Yeliel* is also related to violent suicides through its Luciferal Gematria correspondence with the words “cyanide” and “hellfire.”

They are Captains of the locust army of Revelation 9:1-11:

The fifth angel opened the shaft of the bottomless pit, and smoke came out of the shaft like the smoke from a large furnace. The sun and the air were darkened with the smoke from the shaft. Locusts came out of the smoke onto the earth, and they were given power like that of earthly scorpions. They were told not to harm the grass on the earth, any green plant, or any tree. They could harm only the people who do not have the seal of God on their foreheads. They were not allowed to kill them, but were only allowed to torture them for five months. Their torture was like the pain of a scorpion when it stings someone. In those days people will seek death, but never find it. They will long to die, but death will escape them. The

locusts looked like horses prepared for battle. On their heads were victor's crowns that looked like gold, and their faces were like human faces. They had hair like women's hair and teeth like lions' teeth. They had breastplates like iron, and the noise of their wings was like the roar of chariots with many horses rushing into battle. They had tails and stingers like scorpions, and they had the power to hurt people with their tails for five months. They had the angel of the bottomless pit ruling over them as king. In Hebrew he is called Abaddon, and in Greek he is called Apollyon.

Their energy current of 50 is baleful and potent, a gold mine for the black magickian. It emits three primary subcurrents outlined below.

INITIATION INTO THE LEFT HAND PATH; IMPURITY

- ♣ [איזבל] Jezebel, "Baal exalts": queen of Israel, wife of Ahab, daughter of Ethbaal. She influenced the king to erect altars to the worship of both Baal (Shaivism) and Asherah (Shaktism).
- ♣ *tema* [טמא], unclean or impure

- ♣ *mazeg* [מזג], mixture, mixed wine

DEATH, AS BEING BORN INTO, ENCOMPASSED BY,
CLOTHED IN AND IMPRISONED WITHIN THE SEA

- ♣ *yalud* [ילוד], born
- ♣ *iyim* [ים], sea
- ♣ *atem* [אטם], to shut, shut up, close
- ♣ *madou* [מדון], garment

LOCUST, DEVOURING, CALAMITY

- ♣ *gazem* [גזם], locusts
- ♣ *kal* [כל], all, whole, the whole the whole of, all
- ♣ *moud* [מוד], to shake
- ♣ *edemah* [אדמה], ground, land ground

The *Gazamim* may be evoked by the witch to aid in emitting constructive or destructive energy within any of these subcurrents, or generally to inflict torture and punishment on her enemies by the specific name of the angel based on its planetary correspondence, *vis-a-vis* the desired outcome or hour and day of the conjuration.

THE GAZAMIM

- ♣ Sun: Valohel
- ♣ Mercury: Yeyalyah
- ♣ Venus: Kokiyah
- ♣ Mars: Yakok

- ♠ Jupiter: *Atom*
- ♠ Saturn: *Layayel*
- ♠ Uranus: *Yeliel*
- ♠ Neptune: *Hameheyah*
- ♠ Pluto: *Mahahel*

Yeliel appears as either a *locust* or a {*puff adder*}. Burn candles and incense pertaining to air and Uranus, offering *mincemeat* and *tobacco* and chanting the following mantra:

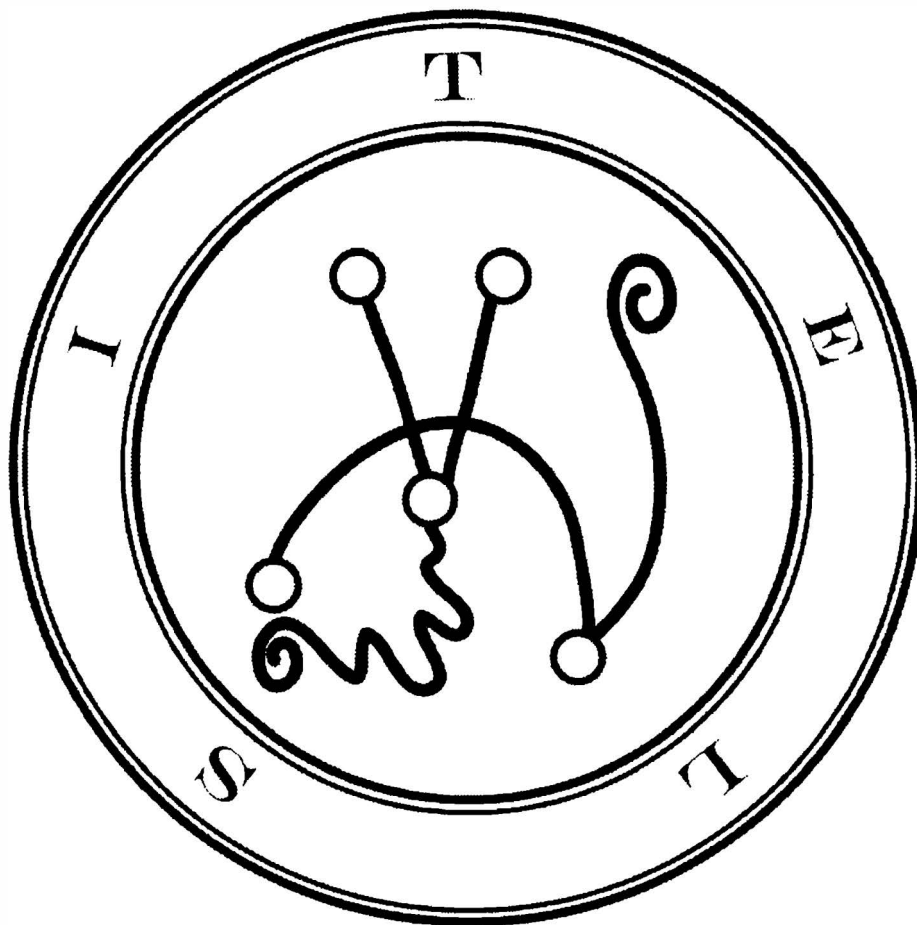
BAKIEL
DOMOS
DOSOM
FRONYZON
GERENIA
GERGOHEN
HOSEN
IEMAZAL
NEGIOGGE
OLYARAM
SEHON

3

ט י ט

SITEL

Air of Mercury



7. The Seal of Sitel

Weighing Options; Cooperation and Teamwork; Emotional Withdrawal and Reflection; Brave Choices; Courage. Great fortune; remission; the miraculous. Qliphothic name: SYT.

One of the three angels of *Ba'az*, swiftness, who traverse the left (negative or female) pillar of the tree of life, the paths between Hod, Geburah, and Binah.

THE ANGELS OF BA'AZ

- ♣ *Sitel*, Hod, Mercury, Air
- ♣ *Cabazon*, Binah, Water, Saturn
- ♣ *Aagu*, Geburah, Fire, Mars

Their energy current corresponds numerically to *Ba'az* [בַּעַז], the name of the leftmost pillar at the entrance of Solomon's temple. It means "swiftness" and is the negative (female) pillar on the tree of life, the receiving or passive current. The other pillar, the right pillar, is *Iakin* [יָכִין] which means "he establishes" and is the active or dispensing current, the male pillar, and whose Gematria is 90. Qliphothically they correspond to Samael, the establisher of doctrinal error, and Lilith, the swift destructress who seduces the world with the heresies of Samael. The total of both pillars is 169, the number of the middle pillar and the square of 13. Thirteen is the number pertaining to time and denotes the mind of the enlightened witch operating in conscious interaction with three-dimensional time.

The current of the middle pillar denotes standing in the middle as the middle pillar or the spinal column of divine consciousness and uniting the anti-polar energy fields

(currents) of *Ba'az* and *Iakin*, which total 169, the square of 13. The following are nodes and anti-nodes of Gematria 13 that multiply together to activate the middle-pillar current.

COMPLETION AND EMPTINESS

- ♣ *echad* [אחד], the number One; unity, completion
- ♣ *vahou* [בהו], emptiness, void

WOUNDING AND HEALING

- ♣ *goud* [גוד], to attack
- ♣ *gachah* [גחה], a cure, a healing

DESTRUCTIVE AND CREATIVE DESIRE

- ♣ *daegah* [דאגה], anxiety, worry
- ♣ *yaev* [יאב], to long for or desire

TAKING AND GIVING

- ♣ *chagah* [חגה], remove, take away
- ♣ *zaved* [זבד], to endow, bestow

DEVOURING AND PROVIDING

- ♣ *chagev* [חגב], locust, a devourer of food
- ♣ *doug* [דוג], fisherman, a gatherer of food

HATE AND LOVE

▲ *aehabah* [אהבה], love

▲ *ayv* [איב], hostility

The secret lies in multiplying the energy of the two nodes, not in averaging them. One must see both extremes as functions of the same reality in order to master middle-pillar mysticism.

The angels of the *Ba'az* are *Aagu*, *Cabazon*, and *Sitel*.

Sitel appears to the Qliphothic conjurer as an *incipital tormentrix*. Burn candles and incense propitious to air and Mercury and offer to her *buttery cracknel* and *cimolite*, repeating the following mantra.

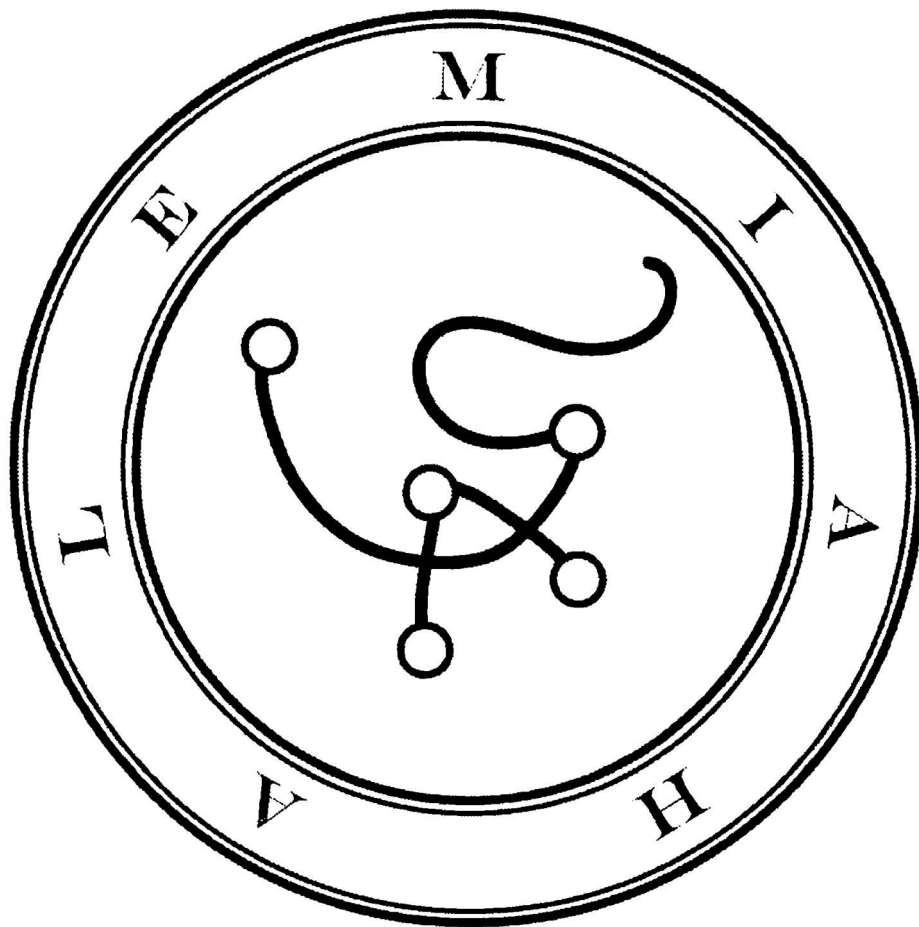
CUYRYEL
GAMAEL
HAMICATA
HECKIEL
IMPERATRIX
MAGAEL
TEMEYZ
TOMAS

4

עלמ

ALEMIAH

Fire of Saturn



8. The Seal of Alemiah

The name of this angel means Young God or, perhaps more poetically; Existence is Young. Ambition; Mediating between Conflict; Diplomats; Choosing Long-Term Gain over Short-Term Gratification; the Temporal

Lobe. Mental Discipline and Meditation; Eliminating Destructive or Hindering Thought Patterns. Qliphothic name: ALM.

Alemiah is one of the fourteen *Kiylephoth*, the axes of Geburah, fiery saturnine spirits who do battle within the Sephirah of Geburah, the Sephirah of greatness, magnificence, valor, severity, correction, chastening, the crucible that removes impurities of consciousness prior to ascending to the higher states of Binah and Chokmah consciousness.

In this narrow sense, there are no ‘victors’ in Geburah, only sufferers laboring to endure the crucible of purification, working to free themselves from the burdens of their own ignorance, selfishness, and destructive decisions. Therefore, these fourteen angels of Geburah hunt out impurity and chaos in the countenance of the witch as a bird of prey finds hidden scurrying rats, unclean egregores concealed in the psyche. The angels raise their axes to sever that which cannot pass through to Binah and thus free the witch to rise or be lifted to the *ma'al* [מעל], the upper parts, higher states of awareness.

These angels embody the manifold paradox of joy in the face of punishment. This attitude is embodied by Kali, who adorns her body with the severed limbs and heads of her devotees, to show them that their sins and impurity

are not shameful things to be hated, but are the ornaments and jewelry of enlightenment, gems around the neck of the highest manifestation of Shakti.

Their energy current of 140 has four major subcurrents which these angels may be evoked or invoked to aid or prosecute.

Paradise; Ecstasy; Binah Consciousness through the words *hedony* [ἡδονή], pleasure; and, *aalam* [עלם], perpetuity, antiquity, endlessness

Investigation and Punishing Crime, Chastening, Purifying via correspondence to the words *netz* [נץ] Bird of prey, such as a falcon, hunter; *peis* [פס], palm of the hand; *kiylaph* [כילף], axe, for punishing and separating; *miytz* [מיץ] squeezing, pressing, wringing; *aliyl* [עליל] furnace, crucible, for purifying gold and other precious metals; and *iylaq* [ילק], young locust; devourer.

Judgment, Councils, Parliaments and Senates, Courts, through the words *lehaqah* [להקה], company, group, band; *maal* [מעל], lifting, raising, above or higher part; *qehalah* [קהלה], assembly, congregation; *kathedra* [καθέδρα], high seat; a position occupied by luminaries such as teachers and judges; and *phelel* [פלל], to intervene, mediate, judge.

Plots, Schemes, Conspiracies, Corruption in Leadership through the words *meq* [מק], decay, rottenness, corruption; *eritheia* [ἐριθεία], electioneering or intriguing for office, scheming for position or power; *tzon* [צן], treachery (literal meaning, “thorn”); and an alternate meaning of *aalam* [עלם], to conceal, hide, or be secret.

The angels of the Kiyephoth are *Alemiah*, *Camalon*, *Cokoq*, *Ketzel*, *Kiyrael*, *Lephel*, *Mekefel*, *Naman*, *Nanim*, *Neka'a*, *Phekamel*, *Phiynel*, *Qiyl*, and *Yaleq*.

Alemiah's Qliphothic appearance is that of a *millipedic hinderling* of division *pedipalpi*, or a {water bug}. Burn incense and candles pertaining to fire and Saturn, offering a {stew pot} of {white meat}, and chanting the following mantra.

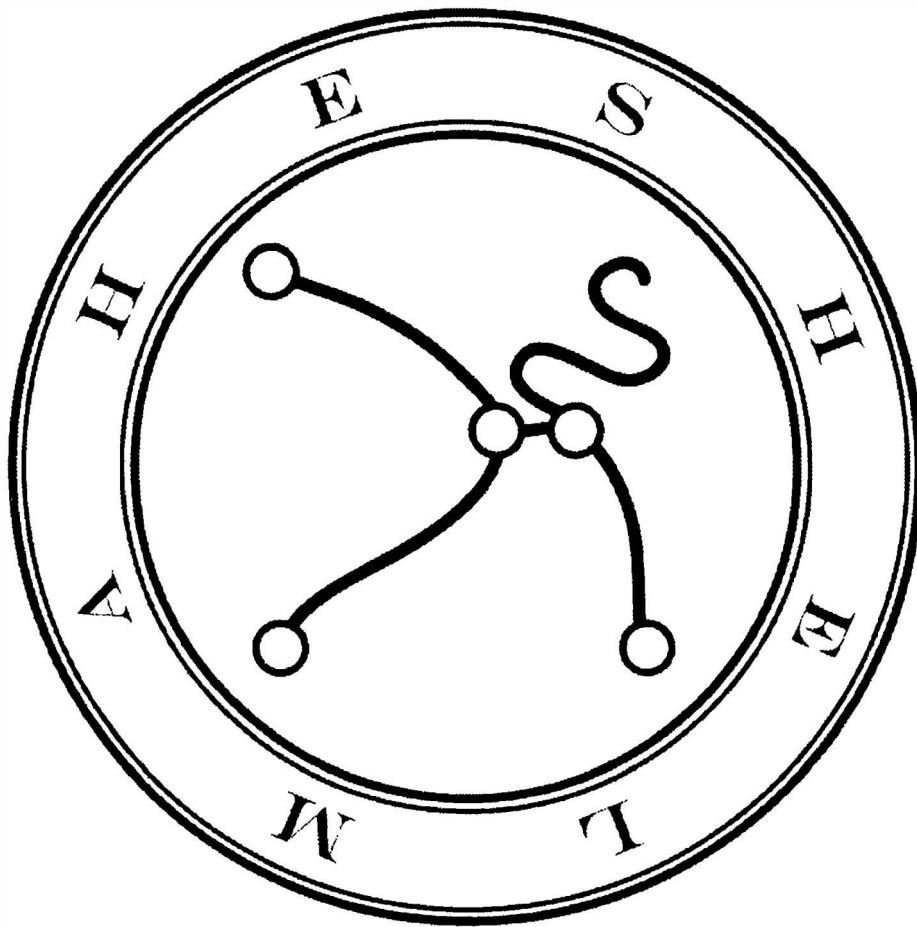
CHEVON
IECELY
NAMBROTH
NECPYS
VIORDY

5

מהש

MAHESHEL

Air of Jupiter



9. Seal of Maheshel

Paradigm Shift; Re-examining Beliefs; Suspension of Faith; Influence and Power in Relationships; Controlling Emotions; Plans Come to Fruition; Old Opportunities

Reborn. Medicine, Health, and Healing. Qliphothic name: MHS^H.

Maheshel is also the leader of the three *Shahemim*, the onyxes, ruled by the planet Jupiter. They are angels arrayed in black. They give victory in battle and fortify strongholds, and aid in escaping from one's enemies when being pursued, providing them refuge. They give wisdom to leaders, pastors, and administrators. They represent the upward current which leads the student of the occult towards the placidity and nobility of the multifaceted jewels of the higher Sephiroth. They calm fears and grant a cool head. In their baneful aspect, they push down into the lower Sephirah of waste and uncleanness and induce horror and appalment.

Their energy current of 345 is 15 x 23, which also denotes the following subjects and disciplines wherein these angels are propitious to the witch:

The glories of the higher Sephiroth, through their correspondence with *hod* [הוד], beauty, splendor or glory; multiplied by *tziyn* [זין], brightness,

The Joys of Studying the Occult through correspondence with *chabah* [חבה], hidden, occult, withdrawing, hiding oneself; multiplied by *chadouh* [חדוה], joy

Kali Raja, the Red Kali, the Sustainer of the Universe, through their correspondence with *thea* [θεά], goddess; coupled with *chayah* [חיה], to live, have life, or sustain life

Mastery of Music through correspondence with *ga'avah* [גאוה], excellence; combined with *dachouh* [דחווה], music or musical instruments.

Judgment and Calamity through correspondence with the words *eyd* [איד], calamity; coupled with *kaav* [כאב], pain and sorrow

Demotion and Exile through correspondence with the words *hiy* [הי], lamentation, wailing; coupled with *zachech* [זחח] to remove, displace

The angels of the Shahemim are Hashemiah, Maheshel, and Shammah.

Maheshel appears *cobralike* and arrayed in black. Burn candles and incense pertaining to air and Jupiter, offering *nevadite*, *birdfeed* and a *flowering plant*, and chanting the following mantra.

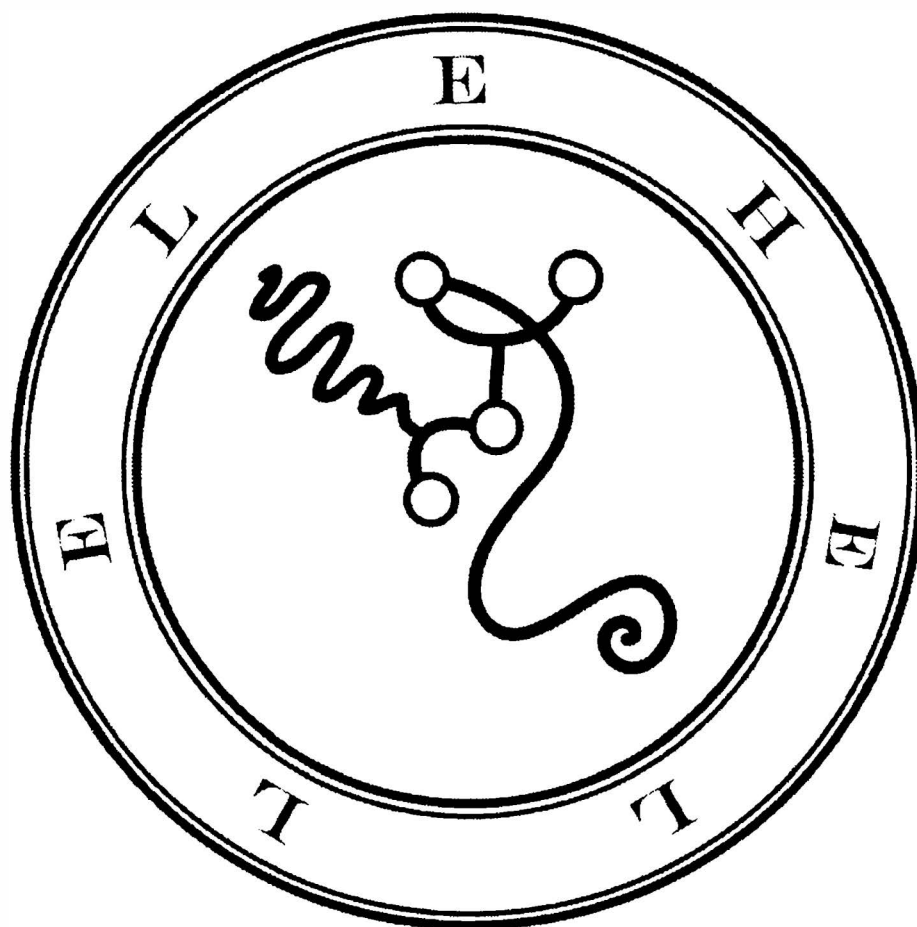
DORMASON
SADDIEL

6

ללה

LELEHEL

Earth of Moon



10. The Seal of Lelehel

Open Minded; Emotionally Receptive; Forcefulness in Action. Dreams,entheogens, vision quests. Qliphothic name: LLH.

Lehehel leads the *Hiykalim*, the temple palaces, lunar spirits of the nave who reside in Yesod. They aid in temple, sanctuary, and altar work. They live in hymns and songs of lament and create desire and longing within the heart. The *Hiykalim* create peace, stillness, silence and patience. They cause those they love to shine with divine favor, and cast off, vex, and wound those they hate. They aid in conditions involving the kidneys. *Lelehel* is judgmentally malicious and usurpatory towards those the spirit hates.

Their holy places are palaces, sanctuaries, temples, and places of worship. Their energy is strongest during full moons, and the angel should be invoked who is most propitious to the elemental correspondence of the desired outcome of the conjuration:

THE HIYKALIM

- ▲ Fire: *Mahok*
- ▲ Air: *Makehiah*
- ▲ Water: *Hiyn*
- ▲ Earth: *Lelehel*

When summoned by the black magickian, *Lelehel* appears as a {*water hare*}, or as a *featurely* {*flower child*}. Burn silver and either brown or vermillion candles and incense propitious to the earth and moon, offering *coconut*,

chamomile, jasmine and Birchwood while repeating the following mantra.

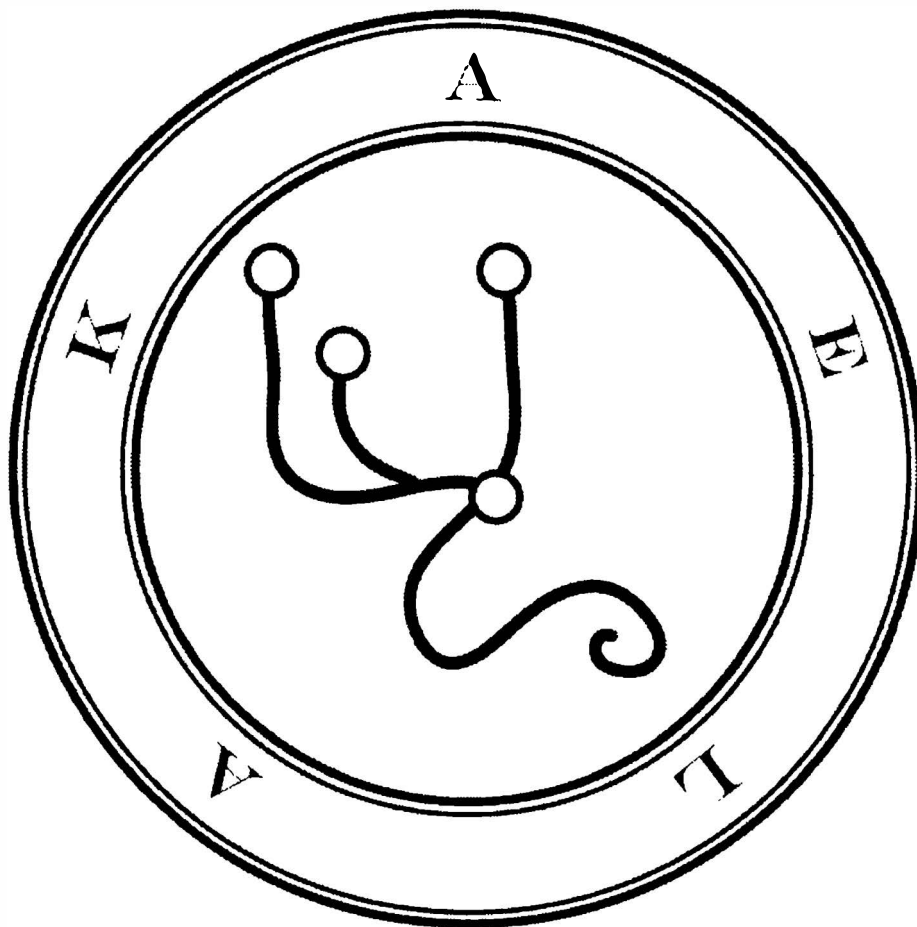
IROMENIS
JENAZIEL
KALGOSA
PYNSYLON
SAHALAT
SEHVA
THAAZARON
YEBYRYN

7

אכא

AKAEL

Air of Jupiter



11. The Seal of Akael

New Relationships; Risk-Taking; Trying New Ideas; The Scientific Method; Experimentation. Psychoanalysis; systematized consciousness; paradigm; self-awareness. Qliphothic name: 'K'.

Akael is the leader of the eleven *Gadyoth*, she-goatlings, female goat kids who traverse the entire Qliphoth. They transmit nurturing and nourishing energy and are propitious to matters of love, passion, children, emotional, marital and sexual union, and the inner recesses and hidden aspects of the emotional-affective domain. They are ruled by Virgo and their holy places are riverbanks. Specifically, their energy currents branch off more or less into the following subcurrents wherein they may be called upon for assistance:

Love, through the words, *tacheh* [טחה], inner regions, hidden recesses, inward parts; *chadiy* [חדי] breast, chest, the place of the heart; and, *dod* [דוד], beloved, love.

Lust and copulation, through the words *azeh* [אזה], heat, or, to make hot; and, *yachad* [יחד] union or unitedness.

Nourishment, through the words, *chateh* [חטה], wheat, and *gadiyah* [גדיה], river bank, the place of drinking.

The feminine aspect of Azazel, the scapegoat, through the alternate meaning of *gadiyah* [גדיה], young female goats; *dahiy* [דחי], a stumbling, falling; *choch* [חוח], a hiding place; and, *chadud* [חדוד], sharp, pointed, sharpened. This paints a picture of the sacrificial slaughter of the goat of the mountain or scapegoat. The female Azazel current is favorable to the occult as hiding

places are the storehouses of magickal reality and sharpness and falling bespeak not only of the power of baneful magick as a destructive tool, but also denote its pitfalls and dangers.

They may be conjured, as always for benevolent or maleficent applications of this energy according to their Sephirothic correspondences below:

THE GADYOTH

- ▲ Keter, *Biyiyel*
- ▲ Chokmah, *Haziel*
- ▲ Binah, *Vouyah*
- ▲ (Daat - *Cheyd*)
- ▲ Chesed, *Akael*
- ▲ Geburah, *Houhou*
- ▲ Tipharet, *Diyeh*
- ▲ Netzach, *Youvel*
- ▲ Hod, *Chadiyah*
- ▲ Yesod, *Yebiel*
- ▲ Malkuth, *Eak*

In the Qliphothic conjuration chamber, Akael takes the form of a she-goat with the markings and wings of either a *Shahin* or a *firebug*. Burn candles and incense pertaining to air and Jupiter, offering the mineral *cotunnite* and a {*hand net*} and repeating the following mantra:

ARDAHUZ

AXAULA

DIHYMEZ

PARYEL

TASMA

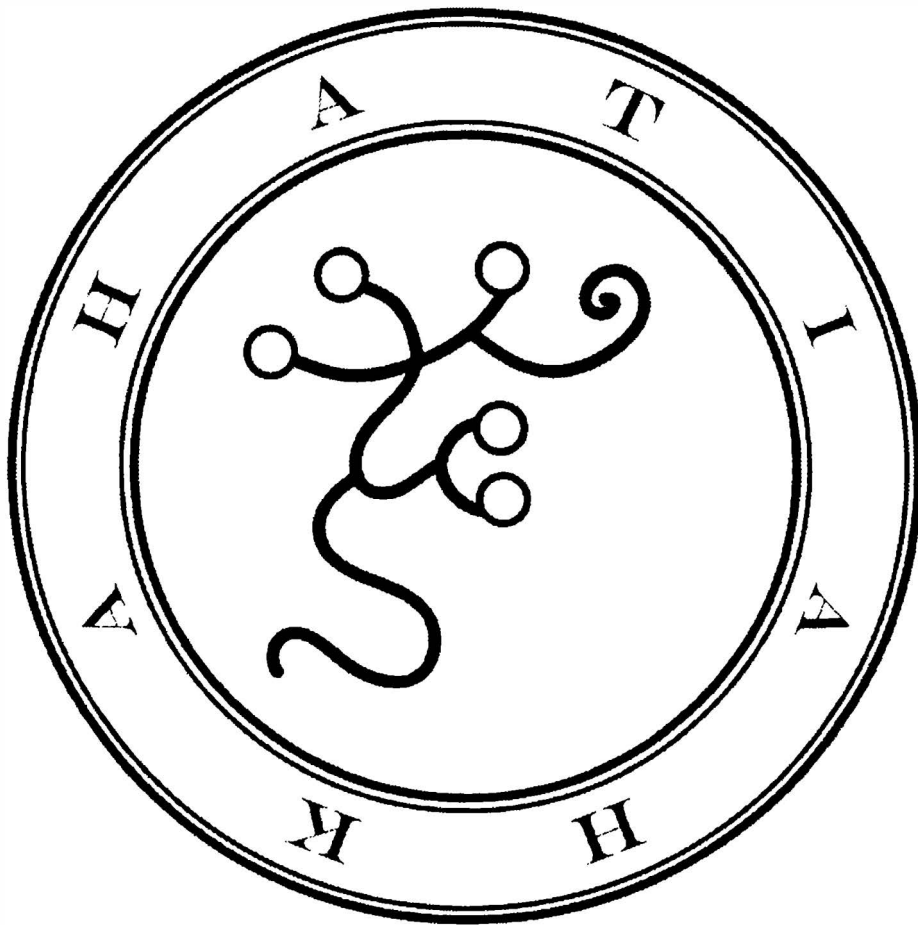
UGALIS

8

ךהת

KAHATIAH

Air of Saturn



12. The Seal of Kahatiah

The implementation of personal insight in one's relationships and emotional life leads to the completion and fulfillment of one's desires and dreams. Catharsis;

diffusion of emotional turmoil; release. Qliphothic name: K-HT

The 8th Shem Ha Mephorash spirit corresponds to the Hebrew word *batachoth* [בטחות] "Secure tranquility" and is found only once in the Tanakh relating to the prosperity of the wicked: Job 12:6 "The tabernacles of robbers prosper and they that provoke God are secure (בטחות); into whose hand God bringeth abundantly". *Kahatiah*, therefore, grants security and safety despite the karmic ramifications of such protection.

He is propitious to police and detective work and scholarly research as *Kahatiah* uncovers the ordinary, neutral truth behind earthly mysteries through his Gematria correspondence with the word *Hathor* [התך], a proper name meaning 'truth' and the name of a eunuch in the court of King Ahasuerus.

Kahatiah is also propitious for altar work involving the mental faculties through his relationship with air and his correspondence with the word *nardos* [νάρδος] which means spikenard, a form of incense.

This spirit is also propitious to assistant and attendant positions in politics, churches and bureaucracies through the word *diakonos* [διάκονος] which refers to one who executes the commands of another, the source of our

word “deacon”. This also gives *Kahatiah* the ability to aid the witch in the acquisition of magickal servitors or generation of psychical egregores who do her bidding.

Kahatiah appears as a *rorulent, Cupidinian paramour*. Burn candles and incense of air and Saturn, offering *chains*, *spikenard*, a *valinch*, *papaya*, and *irhtemite*, chanting the following mantra:

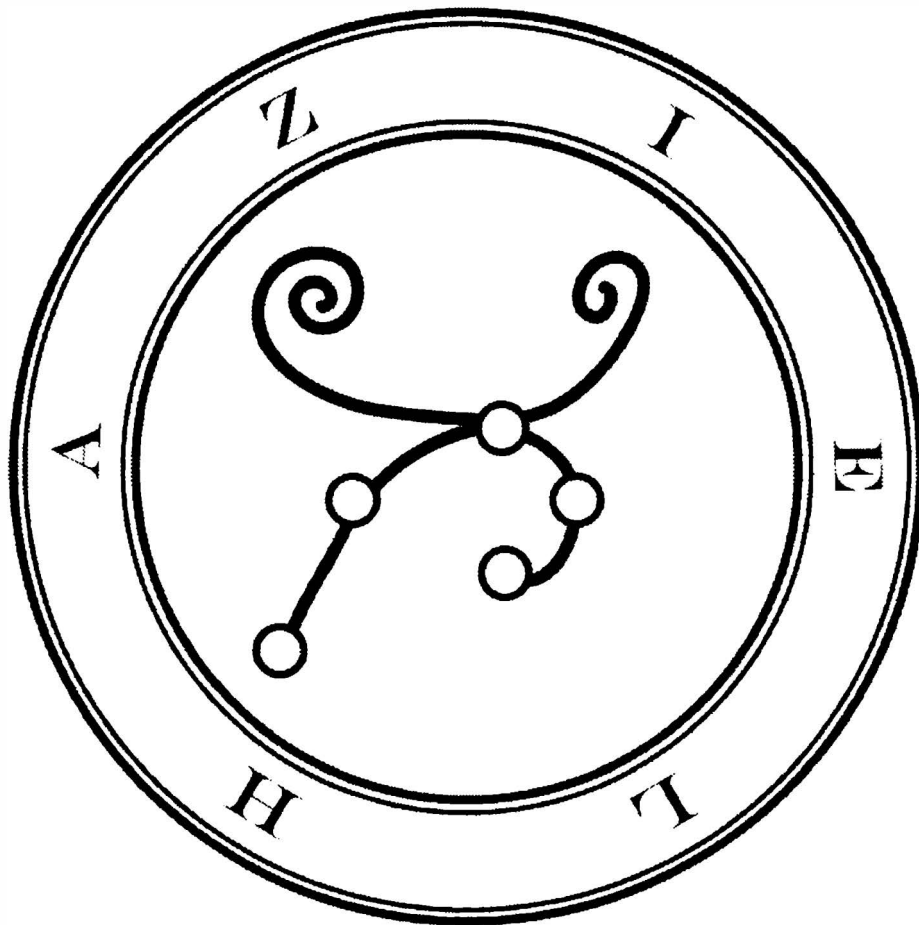
AGRAGON
AREAN
CAPRICORN
CHANSI
HAZIEL
HIFARION
MOTHEHAM
THELIHEM

9

הזי

HAZIEL

Water of Neptune



13. The Seal of Haziel

Emotionality, Letting Go of Ego and Long-Standing Beliefs and Yielding to Intuition; Following the Heart; Going with the Flow. Angelic invocation; Higher

Guardian angel; the guidance of higher consciousness.
Qliphothic name: HZY.

Haziel is one of the eleven *Gadyoth*. See the seventh Shem ha Mephorash angel, *Akael*. Qliphothically Haziel is related to ill-doing and intrigue.

Haziel appears as a she-goat kid swarmed by *snippacks* or *gambets*. Burn candles and incense propitious to water and Neptune, offering {*May wine*} and *khaddar*, and repeating the following mantra.

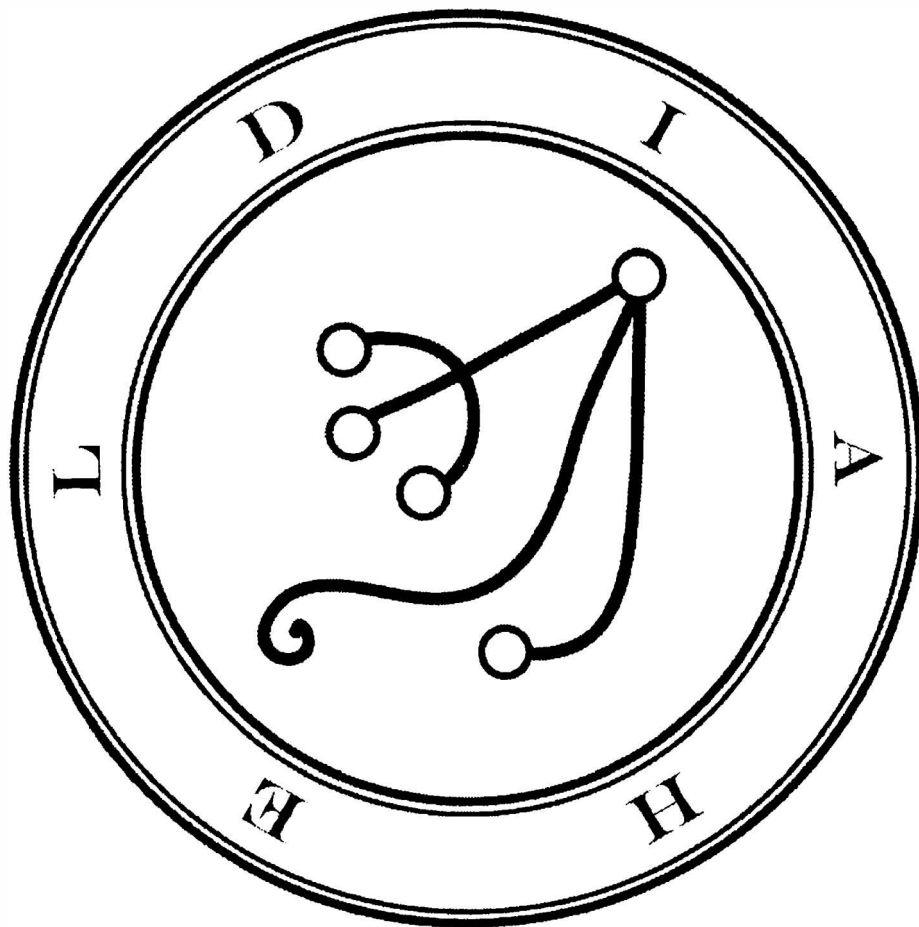
AGEI
CHAIA
HACAHA
HIE

10

אלד

ELDIAH

Earth of Venus



14. The Seal of Eldiah

The astral light illuminates the mind with new insights that bring resolution in relationship issues and stability to family and home. Protection from *ojos*, the envious glance or evil eye. Qliphothic name: 'LD.

Eldiah is one of the five *Gebalim*, mountains, angels who reside in Netzach. They refract the astral light and radiate it as elemental energy. They are ruled by Venus, the sphere of Lucifer, the divine prism. Their Gematria of 35 corresponds to the word *balag* [בלג], to show a smile, look pleasant, or to cause to shine forth or make cheerful, also to cause to burst forth, radiate or explode, as in Amos 5:9, "...causing desolation to shine forth upon the mighty..." as of a metaphor of dawn quickly and suddenly spreading itself, denoting the baneful aspect of dawning or breaking forth. The number 35 also corresponds to 'border' or 'territory', *gebul* [גבל] which is an anagram of *balag*. Its number is the number of Greek *gala* [γαλα] or milk. They radiate nurturing energy to those they love, then, and shine forth desolations in their baneful Qliphothic aspect upon those they hate. "Those they love" refers to the successful conjurer; "those they hate" can refer either to the enemies of the successful conjurer, or to the magickian herself should her pathworking prove unsuccessful.

THE GEBALIM

- ♣ Aethyr, *Kiyhel*
- ♣ Fire, *Kazah*
- ♣ Air, *Hiykyah*
- ♣ Water, *Da'al*
- ♣ Earth, *Eldiah*

In the Qliphothic ceremonial chamber, *Eldiah* appears as a *twifaced Aotus monkey-fiddler* ridden by a *philomel* or a {*herring gull*}. Burn candles and incense corresponding to earth and *Venus*, offering a bowlful of *boudin* sausage and incanting the following mantra.

ALDIRAHDAHIEL

GILARION

HADIEL

HANAGAI

HELYMAR

JATAEL

MARYHEL

MYRAHEL

NEDRUAN

PANDOLI

TAJAEL

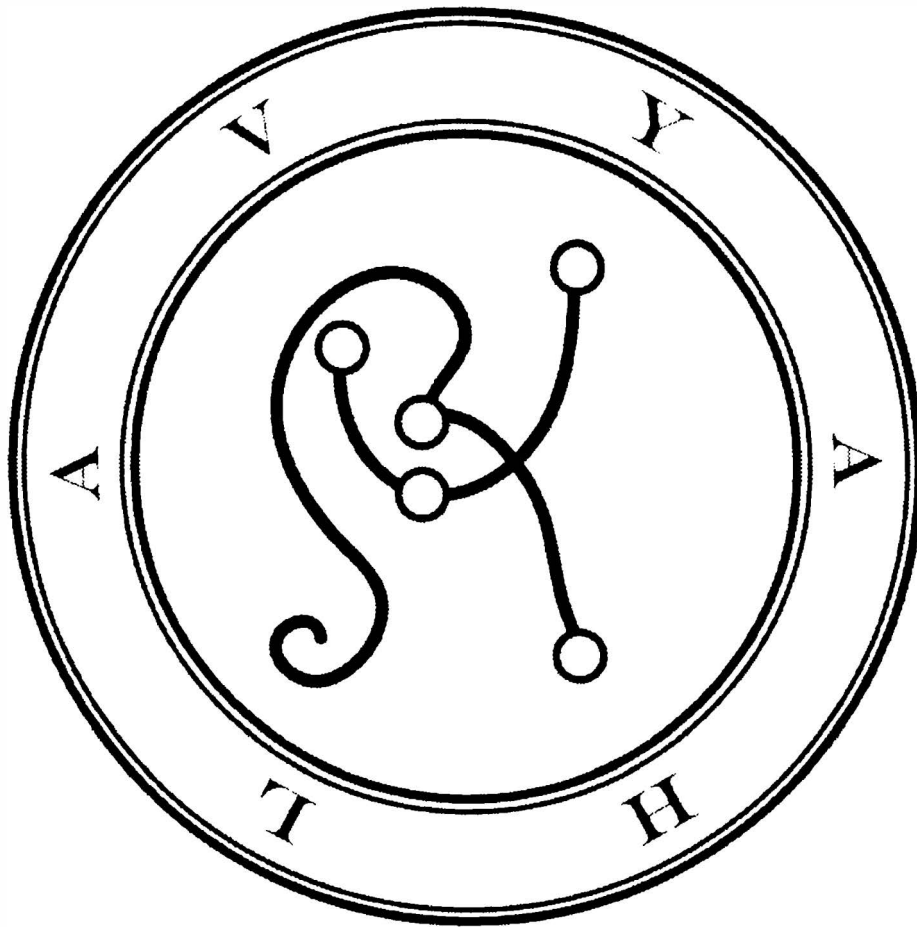
VAS

11

לאו

LAVYAH

Air of Mercury



15. The First Seal of Lavyah

The eleventh and seventeenth Shem ha Mephorash angel. He is most propitious to weighing conflicting thoughts about a new relationship before making a decision; looking before leaping; planning; blueprints; architecture.

Banishing hurtful or destructive energy; exorcism. Qliphothic name: L'V. Lavyah is also propitious to the practice of Portuguese sorcery through the Luciferal correspondence of its name with the word *bruxaria*.

Lavyah is the leader of the six *Laboth*, flaming hearts, aerial angels of the left pillar, spirits who carry female Shakti energy from Binah to Hod, the left or negative pillar of the tree of life. They represent the *anima*, the feminine aspect of male power, typified by the Platonic element of air. In the Qliphoth, they appear as corpulent kings under the rule of Mammon. They give an advantage in battle with the use of weapons, promote those they love to positions of greatness and power, and grant them abundance, wealth, bravery, insight and initiative. They frighten and dismay those they hate and cause them trouble, exhaustion, and premature aging. Their primary energy subcurrents, based on prime current 37, are as follows:

Abundance, Plenty, and Nobility through correspondence to the words *aul* [אול], prominence body, belly (a term for a noble or wealthy man and also a symbol of the *anima*, the female aspect of maleness, through the idea of the voluptuous male); and, *kavudah* [כבודה], abundance, riches, wealth; and, *gadol* [גדול] greatness, magnitude. This angelic subcurrent is transmitted by the *Laboth* angels of saturnine Binah. These are *Hebalyah*, who seeks to

remain in Binah, and *Lehavel*, who pushes downwards back towards Geburah.

Attacks, Ambushes; Betrayals; Vampiric Predation, through Gematria equivalence with the words *bahal* [בהל], to frighten, alarm, dismay; *balah* [בלה], to trouble; to wear out, become old; worn out or old (typical of vampiric energy drain); *labah* [לבה], flame; heart; *habal* [הבל], Abel, second son of Adam & Eve who was murdered, whose name means Breath or Mist; and, *lahab* [להב], flame, blade. All these words are anagrams of each other in Hebrew. This angelic sub-current is carried by the *Laboth* angels of martial Geburah, namely *Halavel*, who pushes up towards Binah, and *Va'al*, who pushes downwards to Hod.

Boldness, Bravery; Ambition, through correspondence with the anagrams *gadol* [גדל] greatness, magnitude; *dogal* [דגל] banner, standard, also, to look, or behold; conspicuous; and, *dolag* [דלג] to leap. This energy sub-current is transmitted by the *Laboth* angels of mercurial Hod: these are *Lavyah*, the pragmatist, who pushes towards Geburah, and *Kyzel*, who seeks to remain in Hod.

Lavyah appears as either a corpulent king, a *primigenial*, *deitate salmon*, or a *vexed gravida*. Burn candles and incense conducive to air and mercury, offering *tenorite* or *mayapple*, repeating the following mantra.

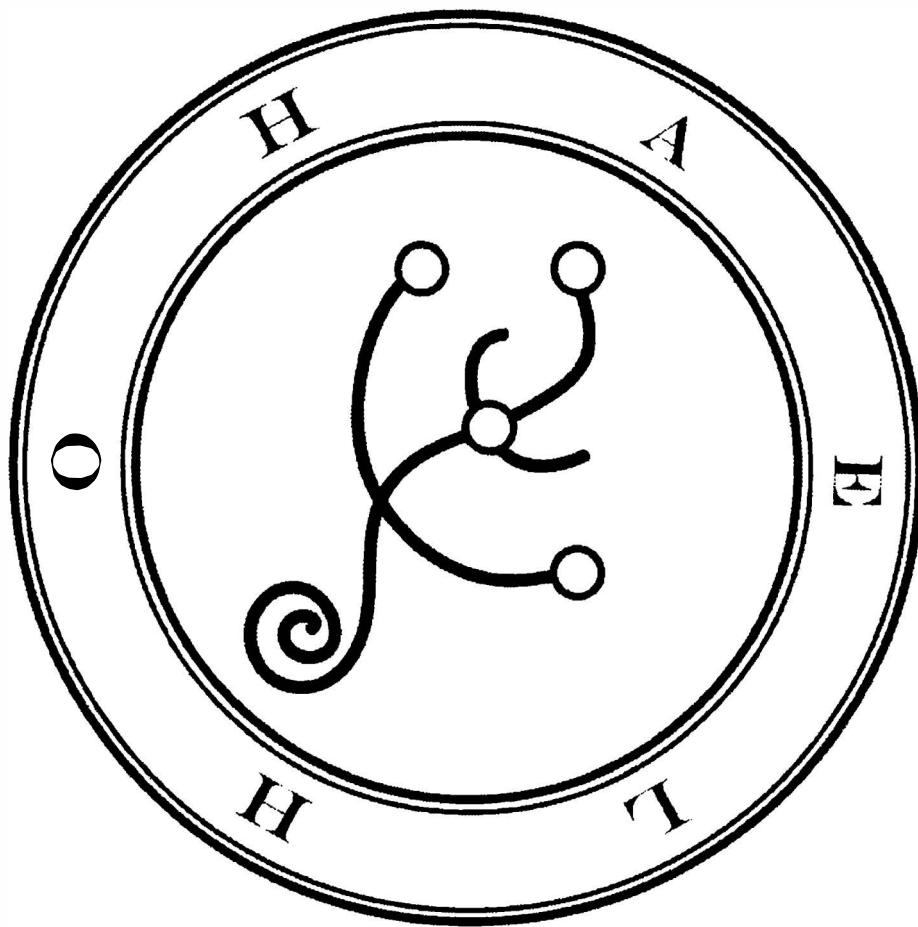
ARCISAT
DUMASO
HEZIDIHAM

12

ההע

HOHAEL

Earth of Moon



16. The Seal of Hohael

Mental and Emotional Tenacity in the Face of Upheaval;
Grace Under Pressure; Endurance through Testing and
Hardship. Unconditional love. Qliphothic name: HHA.

The twelfth Shem ha Mephorash angel *Hohael* is the chief of the eight angels of the *Kesim* or thrones, lunar earth spirits seated in Yesod above Malkuth, the kingdom. Numerologically these angels correspond to the word *Yesod*, foundation, the same as the Sephirah of the same name, as well as *gaza*, tree trunk, symbolic of Yesod as the seat or foundation of the tree of life, and *kas*, seat or throne, all depicting the Sephirah Yesod as a seat of sifting through the throngs of humanity to draw those successful students upward to the higher Sephiroth, and push those who have failed life's tests back down into Malkuth or the earthly kingdom. The *Kesim* are a council of advisors at the foundation of the tree of life, scoring tests and drawing upwards towards completion and perfection of the witch. They watch over and protect spiritual orders and priesthoods as well as temples, churches, cathedrals and other assemblies of people, and bind adherents together around shared beliefs.

They give wise counsel and are a treasury of the mysteries of higher consciousness. They will reject those who provoke or anger them, cast them down to the sphere of Malkuth where they will have to start over in their quest to dig through the ruins of imbalance for the deeper realities which comprise the ladder to Yesod. These angels in their Qliphothic aspect are propitious to lustfulness as it is the force of procreation of the

multitudes. These proclivities are obvious through their Gematria subcurrents below.

Promotion; Study; The Passing of a Test, through the words *ganezak* [גנזך], treasury, that which awaits the successful aspirant; *aata* [עטא], counsel; *kohenah* [כהנה], priesthood, signifying the ranks of ascension through the Sephiroth; and, *kalel* [כלל], to complete, perfect, make complete.

Demotion; Failure of a Test, through the words *yaa* [יע], a shovel, as the shovel of dividing between success and failure; *ay* [עי], an anagram of *yaa* which means ruin, heap of ruins, signifying the detritus which is moved away and separated by the shovel; *makel* [מכך], to be low, be humiliated; and, *aved* [עוד], to repeat or do again, as those who fail a test must repeat it to proceed to the next level of development.

Yesod, the foundation of the tree of life, through the word *Yesod* [יסוד], foundation or base; *gaza* [גזע], stem, tree trunk; and, *kas* [כס], seat, throne, the seat of the council of the angels of the *Kesim*.

Lust, Marriage; Reproduction; The Throng of Humanity, through the words *agevah* [עגבה], lustfulness; *sek* [סך] covert or booth, also a throng or multitude, indicating the multitudes of humanity in the Sephiroth of Malkuth; and,

magavelah [מגבלה], twisted, cords, representing the testing ground of Malkuth preceding the leap upwards through Yesod into the higher Sephiroth upon advancement of the student.

The angels of the Kesim are Dao, Hohael, Lalek, Meliyel, Miylyah, Vaad, Yalem, and Yisiy.

Hohael appears to the Goetic conjurer as an *unspoilt*, feminine *thaumaturge* with the face of a *Bluewing*. Summon Hohael by *starlight*, burning candles and incense propitious to the element of earth and the Moon, offering *yagona* and *rambutan*, chanting the following incantation.

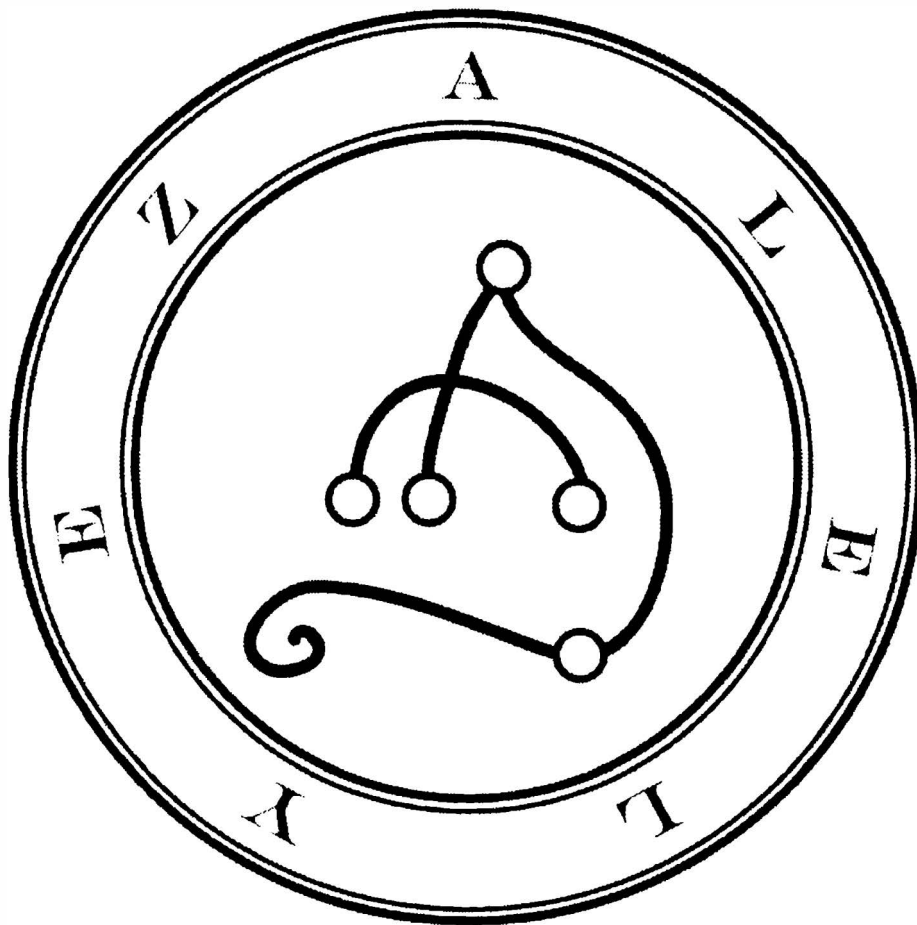
DUDAEI
JEZEMY
ISIEL

13



YEZALEL

Air of Mercury



17. The Seal of Yezelel

Looking within for the insight necessary to resolve conflict in a relationship fairly; Taking Inventory; Enumerations; Mediation. The experience of higher

spheres of consciousness in Malkuth; earthly paradise; mental and physical ecstasies. Qliphothic name: YZL

The seven *Megodim* or eminences are planetary angels of initiative and risk who radiate courage, insight, and decisiveness to those they love, according to their correspondences. They are esoterically linked with the Tarot card of the Fool by Gematria correspondence to the word *auli* [אולי] which means "fool", "perhaps" or "peradventure", and through the word *bemah* [במה] or high place or ridge, the sacred cliff of blind risk over which, in many Tarot decks, the Fool is depicted as blithely walking. The *bemah* represents the place of occult study, the place where pagan altars were built, and esoterically the place of leaping to fields of higher consciousness. Just as the Fool is brightly colored, the *Megodim* energy current of 47 also corresponds to *tabul* [טבול] which means brightly dyed attire. This is the current of bravely acting and stepping out into uncharted territory and reaping the benefit (or suffering the consequences) of such initiative and courage. Evoke the *Megodim* according to their planetary correspondences based on the desired outcome of the pathworking.

THE MEGODIM

- ♣ Sun, *Behamel*: Manifesting the Unconscious Mind

- ♣ Moon, *Mabahiah*: Intuitively Building Coalitions
- ♣ Mercury, *Yezalel*: Conflict Resolution
- ♣ Venus, *Aom*: Project Planning; Tactics; Strategy
- ♣ Mars, *Hebem*: Inventiveness; Creativity
- ♣ Jupiter, *Amu*: Decision Making; Relationships
- ♣ Saturn, *Mao*: Shaktism; Pre-eminence of Female Energy

Yezalel appears as a brightly dressed *vestal* to the conjurer. Burn candles and incense corresponding to air and Mercury, offering {*butter pear*}, *raindrops*, and {*real ale*}, repeating the following intonation.

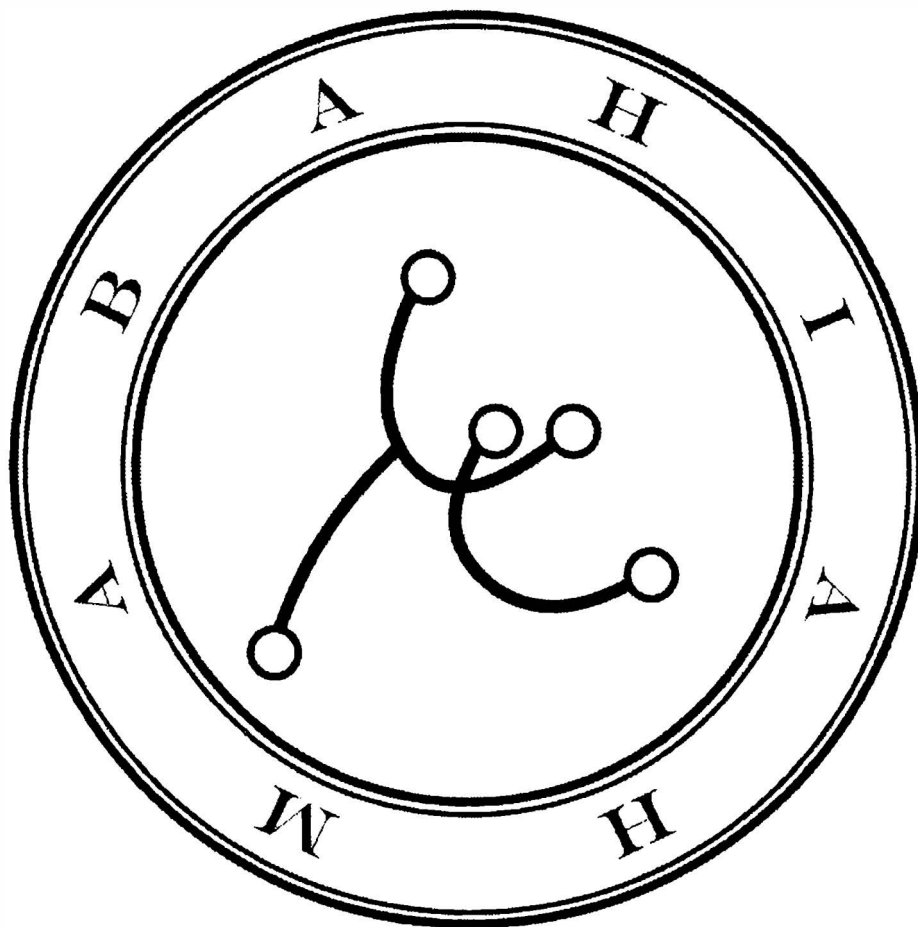
BETHTAEZ
FRODINOS
YASHIEL

14

מבה

MABAHIAH

Water of Moon



18. The First Seal of Mabahiah

The Power of the Unconscious Mind; Building Partnerships; Covens; Sales; Seduction. Disarmament; diplomacy. Qliphothic name: MBH.

Mabahiah is one of the seven *Megodim*, see the 13th Shem ha Mephorash angel *Yezalel*.

Mabahiah appears to the Qliphothic magician in the guise of a {*fennec fox*} with wings of a {*blue jay*}, dressed for a *Buddhist* ceremony. Burn candles and incense propitious to water and the Moon, offering *notchweed* and *crowflower* and uttering the following mantra.

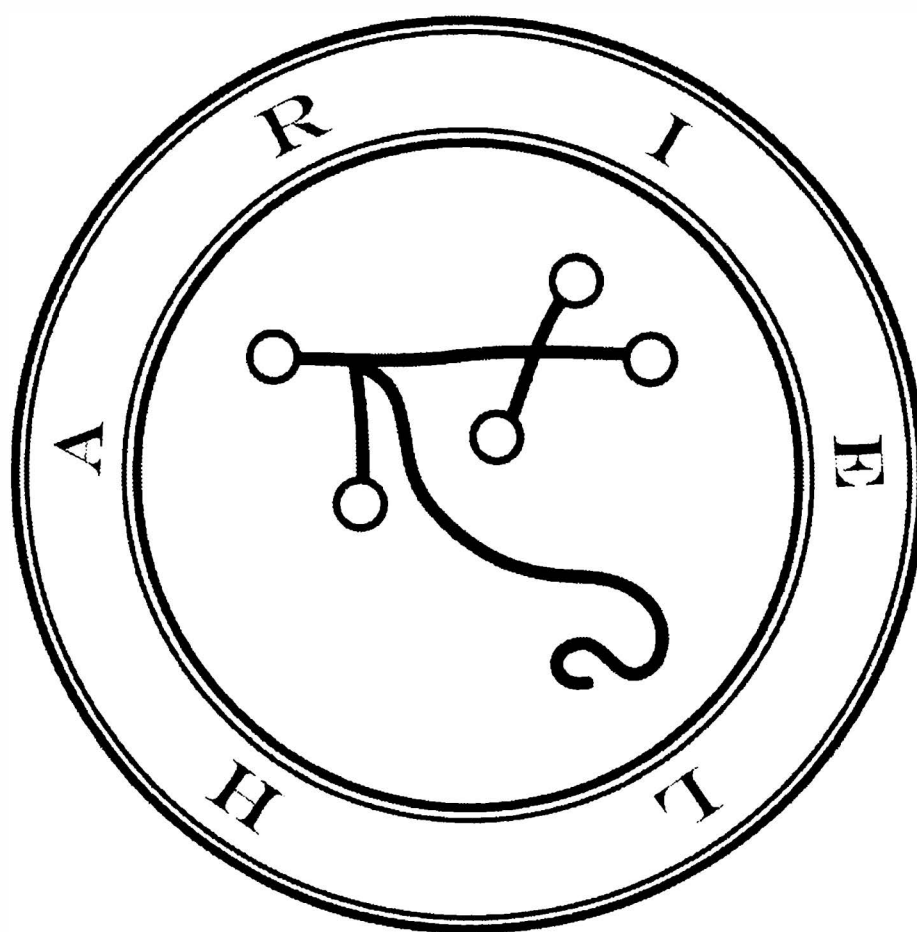
AKOROS
EHENYTON
GESIEL
HELYEMATH
LABANA
LAFAYEL
OMAGES
PALTELLON
SAGRIEL
SERGULATH

15

הרי

HARIEL

Earth of Saturn



19. The Seal of Haniel

Careful Planning; Measured Decisions; Protecting Home; Family; Tribe. Long-term plans; strategy vs. tactics. Fortune-telling and prescience. Qliphothic name: HRI.

The three *Metzaphoth* or watchtowers are angelic sentry angels, in particular, the watchtowers which comprise the left pillar of the tree of life. They reside primarily in the highest point of that pillar, Binah, but distribute themselves through the entire column. Their leader is *Hariel*, the 15th Shem ha Mephorash angel. They are constantly dawning with radiant energy that inspires awe in those they love, leading to the development of magickal will and the transmogrification of fear into the determination and insight to overcome obstacles to success, as they lead the witch higher up the mountain of learning towards the watchtower, which is the top tier of the tree of life, the world of *Atziluth*, the place of looking down upon the entire world and the platform of leaping to void-consciousness. This upward mobility leads to positions of influence, greatness, and monetary success to those whom the *Metzaphoth* loves, as well as success in relationships and associations. Those they hate their radiation wounds, creates terror and fear and trembling leading to collapse, ruin and desolation.

In their Sephirothic aspect, they respond angrily to treachery, being the angels linked to the Biblical downfall of Judas Iscariot in the mythological story of the Christian Messiah.

Their energy current is 215, a powerful current with extremely potent baneful subcurrents, branching into the following primary forks:

Spiritual Promotion and Authority, via correspondence with the words, *zerach* [זרח], dawning, shining; *geviyr* [גביר], lord, ruler; and *adiyr* [אדיר], great, majestic.

Guardianship of Occult Secrets, through the words *tur* [טור], mountain; and, *metzaphah* [מצפה] watchtower, lookout point.

Treachery and Betrayal in High Places; Guilt and Remorse, by means of the principle of Judas Iscariot:

- ▲ *chaverah* [חברה], associate, fellow, companion, as Judas was one of the apostles.
- ▲ *agurah* [אגורה] payment, piece, coin, as he accepted thirty pieces of silver to betray the Christ.
- ▲ the alternate meaning of *chaverah* [חברה], bruise, stripe, wound, blow, the punishment dealt to the Messiah catalyzed by the Iscariot's betrayal,
- ▲ *maamesah* [מעמסה] load, burden, of guilt for his betrayal,

- ▲ *saphah* [סעפה], bough, branch, from which the traitor hung himself in the field called *Akeldamah* which is:
- ▲ *charevah* [חרבה], and anagram of *chaverah* which means a place laid waste, ruin, waste, desolation, the spiritual state of the *Akeldamah*, the field whence Iscariot hung himself by a tree, tortured by guilt over his betrayal of the Christ. See notes below.

Judgment; Demotion; Fear; Being Cast Down, through correspondence with the words *ragezah* [רגזה], trembling, quivering, quaking; and, *gazerah* [גזרה], an anagram of *ragezah* which means something cut off or separated.

THE METZAPHOTH

- ▲ *Hariel*, Binah, Earth of Saturn
- ▲ *Yareh*, Geburah, Water of Mars
- ▲ *Yehar*, Hod, Fire of Mercury

NOTES ON AKELDAMAH

The word for *Akeldamah* is Aramaic *Aqal-Dama* [חקל דמא] which means "Field of Blood." Its Gematria of 183 corresponds to the word *machleqah* [מחלקה] meaning a class or division within a priesthood. This link is the key to employing the *Metzaphoth* angels for the purpose of

opening the door of initiation into the teachings of the Order of Judas Iscariot, a fraternity of advanced black magickians dedicated to the pursuit of occult gnosis or enlightenment by studying and working with the traitorous energy of treason and treachery, an essential skill related to conspiracies, infiltration and assassination. The number 183 is 3×61 , which breaks the baneful energy of treachery into three energy tributaries and assigns one of the *Metzaphoth* angels to each:

- ▲ *Volition, nadevah* [נדבה], Gematria 61, meaning voluntariness; betrayal is an art of free will. The mercurial fire angel *Yehar* teaches this science.
- ▲ *Proclivity, nagach* [נגח], Gematria 61, meaning addiction to goring or wounding; aptness to wound. Treachery must be inherent in one's nature. The watery martial angel *Yareh* instructs in this art.
- ▲ *Reward, chun* [חון], Gematria 61, meaning wealth, riches, substance. One must be sure of one's reward as the consequences of treachery are to live and die in infamy. The saturnine earth spirit *Hariel* leads this discipline.

$61 \times 3 = 183$, the number of *Akeldamah*, the sacred field of self-martyrdom consecrated by the blood and entrails

of the high priest of the occult science of treachery, Judas Iscariot.

Keep in mind that according to the Gnostic Gospel of Judas, the Iscariot was a martyr and a hero, the wisest and most spiritually advanced of the disciples, not the villain he is portrayed to be by the patriarchal propaganda of the Right Hand Path.

When 183 is added to 32, the number of *zekah* [זכה] which means ritual cleanness and purity, we arrive back at 215, the number of the *Metzaphoth*, the three spirits who guide and instruct the black magick rite of *Zekah Shel Aqal-Dama: the Vindication of the Field of Blood; the Order of Judas Iscariot*.

Luciferal Gematria links the spirit Hariel to the wedding bed and marital sex—and by extension reproduction and sex magick—through correspondence with the Latin words *maritus* and *mistura* (a married man, and copulation or mixture). Qliphothically Hariel may also be assumed to aid the male (or witch exercising her animus) in carrying out extramarital affairs.

Hariel appears to the necromantic conjurer as the goddess *Pomona*, a deity of fruits and fruit trees, with a demeanor of *warlike ogrism*. Burn candles and incense propitious to

earth and Saturn, offering {*chili oil*} and *cibol* and chanting the following mantra.

FRIAGNE

HAAJAH

HARIEL

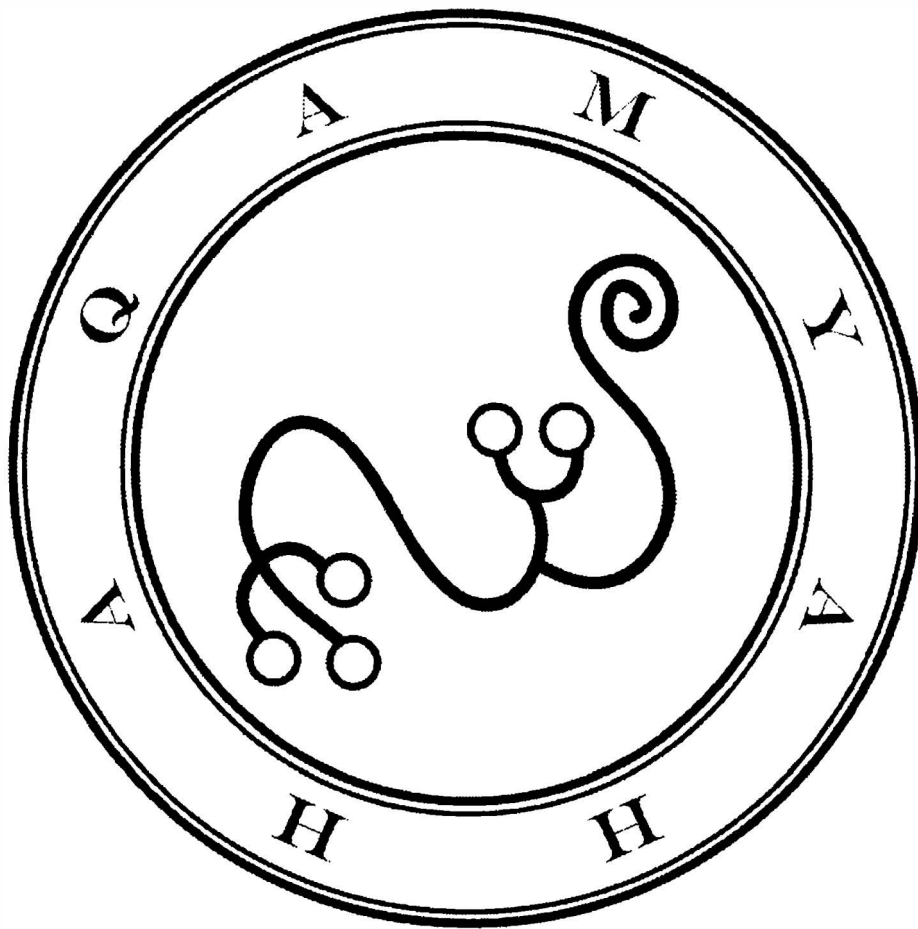
PAMYEL

16

הקם

HAQAMYAH

Water of Mars



20. The Seal of Haqamyah

Disruption of thoughts and emotions out of control lead to decisions that impede progress. Conquering emotional impedances to ascension; overcoming depression and mania. Qliphothic name: HQM.

The three *Ma'aloth*, steps of ascent, led by the 16th Shem ha Mephorash angel *Haqamyah*. They are martial spirits of battle and vengeance who exchange the energy current between Geburah and Chesed. They watch over all those who congregate to make the ascent up the staircase of gnosis and are propitious to esoteric and religious fraternities.

As Grimoire spirits, they appear as young women geared for battle. In their exoteric function, they bear a resemblance to the goddess Diana and represent the male aspect of female energy, the *animus*. Their principle can also be seen at work in the mythologies of the Germanic Valkyries and the Greek Furies, Alecto, Megaera, and Tisiphone, who protect the innocent and avenge injustice done to children.

As Qliphothic spirits, they grant abundance, plenty, and increased clarity and thinking skills to those they love, and snatch away and consume the goods and thoughts of those they hate. They aid in the use of armor and weapons, especially those which puncture or penetrate, and guide military detachments in battle.

THE MA'ALOTH

- ♣ *Hetzenel* – Geburah (Fire of Mars)
- ♣ *Hanatz* - between Geburah and Chesed (Air of Mars)

▲ *Haqamyah* – Chesed (Water of Mars)

In Luciferal resonances, *Haqamyah* is related to *ophiolatry*, the worship of serpents. *Haqamyah* appears Qliphothically as a warrior female arrayed for battle, or an *undertaker* with the face of a {*tiger shark*}, dressed in the garb of an *Islamite*. Burn candles and incense corresponding to Water and Mars, offering a *corkscrew* or a {*spark coil*} and uttering the following incantation.

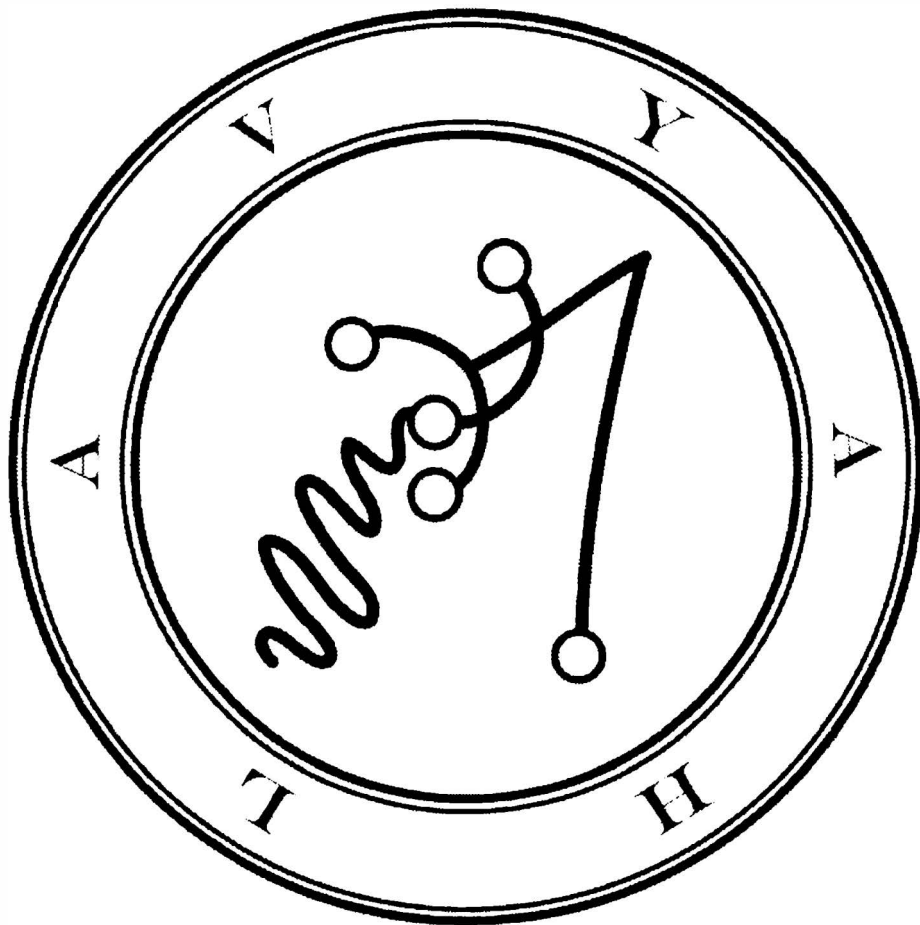
CHASHMALIM
 JANOTHYEL
 MALYSAN
 MEYURNEYZ
 NARCORIEL
 TABOTS

17

לאו

LAVYAH

Air of Mercury



21. The Second Seal of Lavyah

See the eleventh Shem ha Mephorash angel. *Lavyah* occupies the place of the eleventh and the seventeenth ranks and possesses two seals based on the subtleties of these ordinal positions within the *Shem ha Mephorash*.

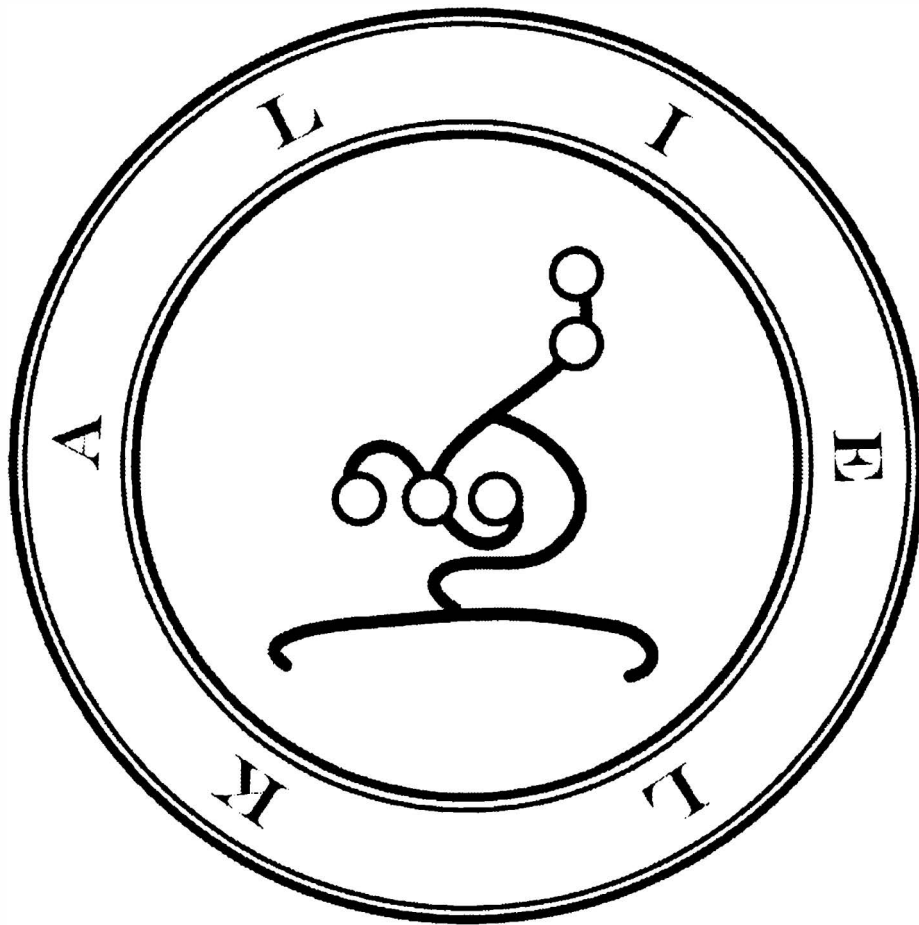
Evoke him with the seal most appropriate to the numeric correspondence to the working desired (eleven reduces to two, seventeen reduces to eight). In this rank, *Lavyah*, in addition to earlier attributions, is propitious to escapes, both of mental, behavior and physical restraints and prisons.

18

קל

KALIEL

Earth of Uranus



22. The Seal of Kaliel

Name means Shell or Vessel of God. Inspiration; Powerful Insight; Fairness in Relationships; Mediation; Reflection; Measured Response. Fertility and creativity

through receptiveness. Qliphothic name: K'LI, meaning, Shell, the root of the word Qliphoth.

Kaliel is the leader of the five *Naedoth*, wineskins, alchemical repositories of psychical energy, spirits who reside in the Sephirah of Hod. Their current represents the shells of the Qliphoth, which yield tools for sublimating it and weaving its anguish into the music of enlightenment. They bestow prophetic visions and open the treasures of gnosis to those they love, and cause those they hate to wail and lament. They grant skill in the use of musical instruments and other tools to transmute and carry magickal current. They aid in judgment and are propitious to judges, trials, criminal law and those involved with trying, testing, and evaluating. They are containers (vessels, bottles, baskets, etc.) that collect emotional and psychic energy. They are propitious to the witch seeking aid and power in the following subcurrents of their Gematria of 60.

The Study of The Occult via Gematria correspondence with the words *gavez* [גאון], exaltation, majesty, and excellence, the place of higher consciousness; *bechan* [בחן], watchtower, a symbol of the higher Sephiroth of magical awareness from which one looks down over all of the universe; *machezah* [מחזה], vision (in the ecstatic state); *haneh* [הנה], behold, representing magickal revelation; *matouh* [מטוה], that which is spun, indicating

the formation of new paradigms based on that which is revealed to the higher mind; and, *genaz* [גנז], treasure.

Criminal Trials, Judgment, Courts, through the alternate meaning of *bechan* [בחן] which is to test or try; *keliy* [כלי], scoundrel or criminal; *naheh* [נהה], to lament; *niy* [ני], wailing; and, *diyn* [דין], judgment. They are also propitious to *thieves and theft*, by means of numerological equivalence with the words *ganevah* [גנבה], thing stolen, theft; and, *keliy* [כלי], scoundrel.

The Qliphoth as a carrier of magickal current, typified by correspondence with the words *naedah* [נאדה], water skin or skin bottle, indicating the human being as a vessel of magickal power or living water; *keliy* [כלי] shell, vessel, (root of the word Qliphoth); [טנא] basket, another symbol of the vessels of the Qliphoth; and, *hamiyah* [המיה] sound, music, as a channel of magickal power.

As Uranian spirits, the *Naedoth* are also inverters, which makes them propitious to spells and pathworking involving the inversion of magickal energy. An example of inversion is the turning of the cross upside-down, which turns Christian vitality on its head and transfigures it into Qliphothic, Satanic potential. The inverting of the pentacle of Wiccan magick into a pentagram and placing a goat's head within it is another example of inversive mysticism.

THE NAEDOTH

- ▲ *Demien*, Air of Uranus
- ▲ *Kaliel*, Earth of Uranus
- ▲ *Mayayah*, Fire of Uranus
- ▲ *Yemyah*, Aethyr of Uranus
- ▲ *Yeyem*, Water of Uranus

Kaliel appears to the black magickian as a *Cupidlike rannel*, *balmy* but *menacing*. Burn candles and incense relevant to earth and Uranus, offering *huamachil* and *cornel*, incanting the following words:

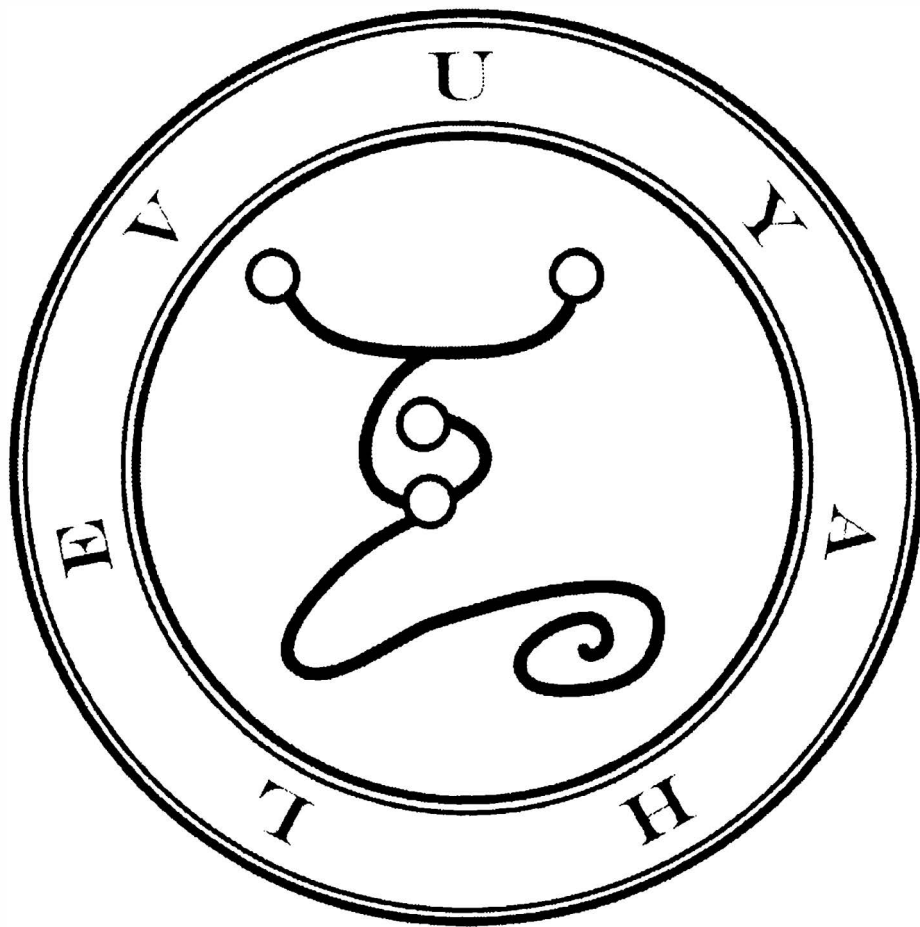
DANJAL
ERYON
HORIEL
MEMNOLIK
MILTAS
PEOYM
CEALD

19

ל״ו

LEVUYAH

Earth of Jupiter



23. The Seal of Levuyah

Juries; Lawyers. Clearing obstructions that impede connection to the Astral Light or Wick of Baphomet. The Qliphothic name is LVV.

One of the eleven *Yabalim*, tunnellers, baneful angels who reside in Chokmah. They are led by *Levuyah* and *Vavel*, the 19th and 43rd angels of the Shem ha Mephorash respectively. In their Qliphothic, baneful aspect they are led by *Beliel* and *Beel*. They are angels of catastrophe and disaster, favorable to calls to battle, military invasions, ambushes, and psychological warfare as they create dismay, terror, dread, fear and alarm, and cause destruction, and calamity and work against morale. They teach vampiric sorcery and hold the secrets of the tunnels of the Qliphoth.

Their energy current of 42 corresponds to a Hebrew word for God, *Eloah* [אלוה] and typifies the Hebrew creator deity as a wrathful tyrant who presides over cataclysm and history-altering world calamities. The number 42 also yields the following subcurrents in the prosecution of which these angels may be employed to aid the conjurer.

Calamity, Judgment, Disaster, and Terror, through Gematria correspondence to the words *bahelah* [בהלה], dismay, sudden terror or ruin, alarm; *balaheh* [בלהה], an anagram of *bahelah* which means terror, destruction, calamity, or a dreadful event; *chadal* [חדל], rejected; and *dahal* [דחל], to fear.

Vampiric Predation and Death Magick, via the words *beliy* [בלי], wearing out, exhausting, or negating, which is

energy drain; and *chodel* [חדל], rest, cessation, and symbolically death as the final quiescent state which concludes the human experience. This sub-current could also be called *Sickness*.

Agitation of Revolution and Calls to Battle, through *yabel* [יבל], ram, ram's horn, trumpet; and *daleh* [דלח], to stir up or trouble.

History; Altering the Stream of World Events, through the words *chaled* [חלד], age, duration of life, the world; and *yabal* [יבל], a stream, watercourse.

Demonic Tunnellers of the Qliphoth, by means of the words [חלד], weasel, mole, a tunneling beast; via the Ulian Gematria of the demon Beel (Bel), a secret name of Lucifer from the apocryphal story of Bel and the Dragon and from the Old Testament book of Daniel; and through the demon Beliel, an angel of night who is the 68th Goetic demon and one of the angels of the *Yabalim*.

Qliphothically speaking Levuyah's adversative personality is particularly favorable in aiding the study of left-hand-path sorcery and black magick through the spirit's Luciferal correspondence with the terms *night side* and *inverter*.

As Sephirothic spirits, they represent the final cataclysm or revelation whereby all imbalance and impurity is

blasted away from the countenance of the witch before she disappears into the singularity of Chokmah consciousness.

THE YABALIM

- ♣ *Beel*, Hod
- ♣ *Livyah*, Netzach
- ♣ *Velouel*, Tipharet
- ♣ *Kebokel*, Geburah
- ♣ (*Beliel*, Daath)
- ♣ *Kakobiah*, Chokmah
- ♣ *Amael*, Keter
- ♣ *Bakek*, Yesod
- ♣ *Levuyah*, Chesed
- ♣ *Yalavel*, Binah
- ♣ *Vavel*; Malkuth

Qliphothically Levuyah appears to the witch as an *odious kinswoman*; that is to say, she takes the form of a female relative towards whom the witch is antipathetic. Burn candles and incense corresponding to earth and Jupiter, offering *banana* and *frijolillo*, intoning the following syllables:

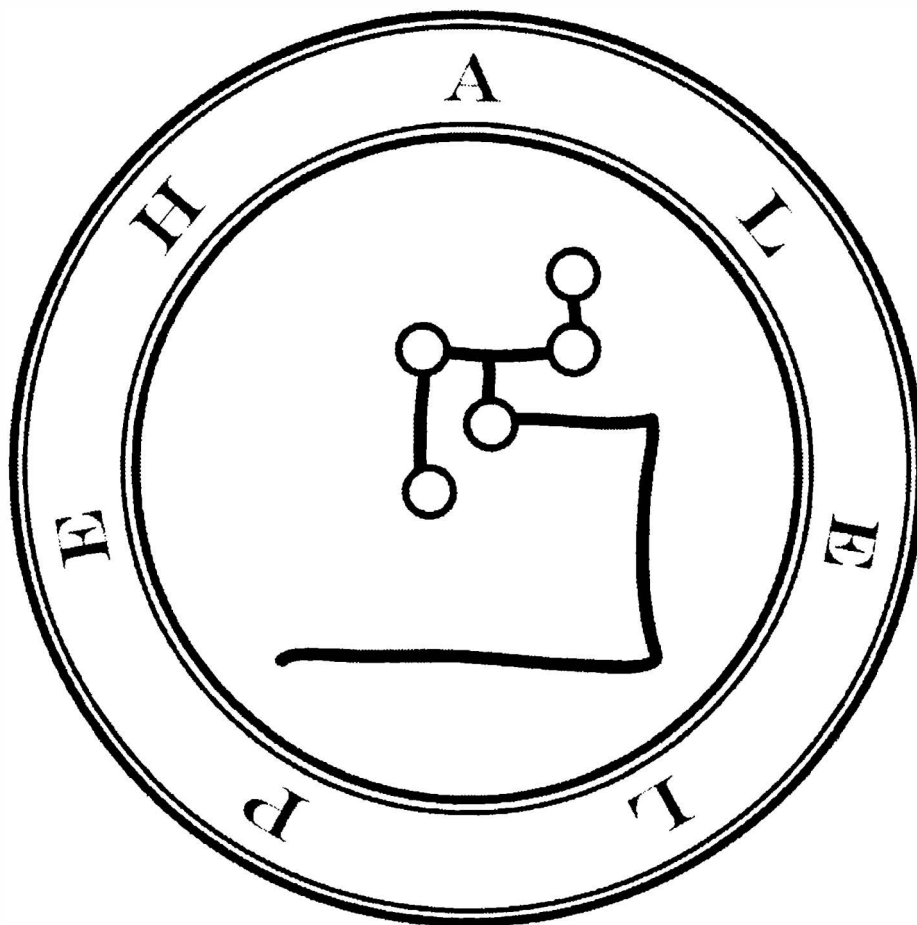
VOCATIO
EMONEO
ADIRAEI
ELERION
HELOTEY
IABOHA
IEROLEN
ILOSON
LAYMOS
IEZAYDI
MASADUL
RELAMYE
TOSLITAN

20

פהל

PEHALEL

Earth of Uranus



24. The Seal of Pehalel

Logical Breakdown; Profound Insight; Disturbances in Relationships; Grace Under Pressure; Brainstorming; Debate; Think Tanks. Overcoming attachments and addictions. Qliphothic name: PHL

The three *Ya'alothe* or flaming she-goats are angels lead by *Pehalel*, the 20th Shem ha Mephorash angel, whose dominion is Yesod and Malkuth. They bestow confidence and strength but are severe and try the innermost thoughts and feelings of the witch, vomiting out from their domain all that they detest, leading them into temptation. They are propitious to community and teamwork. They bring rest and security to those they love and elevate their mind into the roof chamber or attic of higher consciousness. The *Ya'alothe* appoint men to high places. They can be evoked to heal or to cause ailments of the internal organs and intestines.

They are numerologically linked to Azazel [עזאזל], the scapegoat of Leviticus 16:8, it means "entire removal" as Azazel is the final fork in the lightning bolt of *tzimtzum* and the Aethyric essence of the earth, the final stage of the of Lucifer from the former archangel's Heavenly station. He appears in the experiential universe, touching his hooves upon the new earth to consecrate the finality of creation with adversarial energy.

His Gematria is 115, the equivalent of *anachenu* [אנחנו] "we", as we, all witches, are the Azazel and have been blamed for misfortune, persecuted, tortured and burnt at stakes as scapegoats since the right hand path began its subjugation of the ancient cults. It also has an element of proving, trying, or temptation, *nasah* [נסה] and his are the

incubi, as he is also the chief fallen angel whose copulation with the female Microprosopeia produces cataclysm and chaos (the succubae belong to Lilith).

The angels of the *Ya'aloth* are *Makahon*, *Pehalel*, and *Pelah*

Qliphothically Pehalel is related through Luciferal Gematria to the word *autolatry* or the worship of self; as a result, the spirit often takes the form of the witch's own doppelganger when not in the guise of a she-goat wreathed in silvery-brown flame. Burn candles and incense conducive to earth and Uranus, offering *tsipouro* and *penzhinite*, incanting the following words.

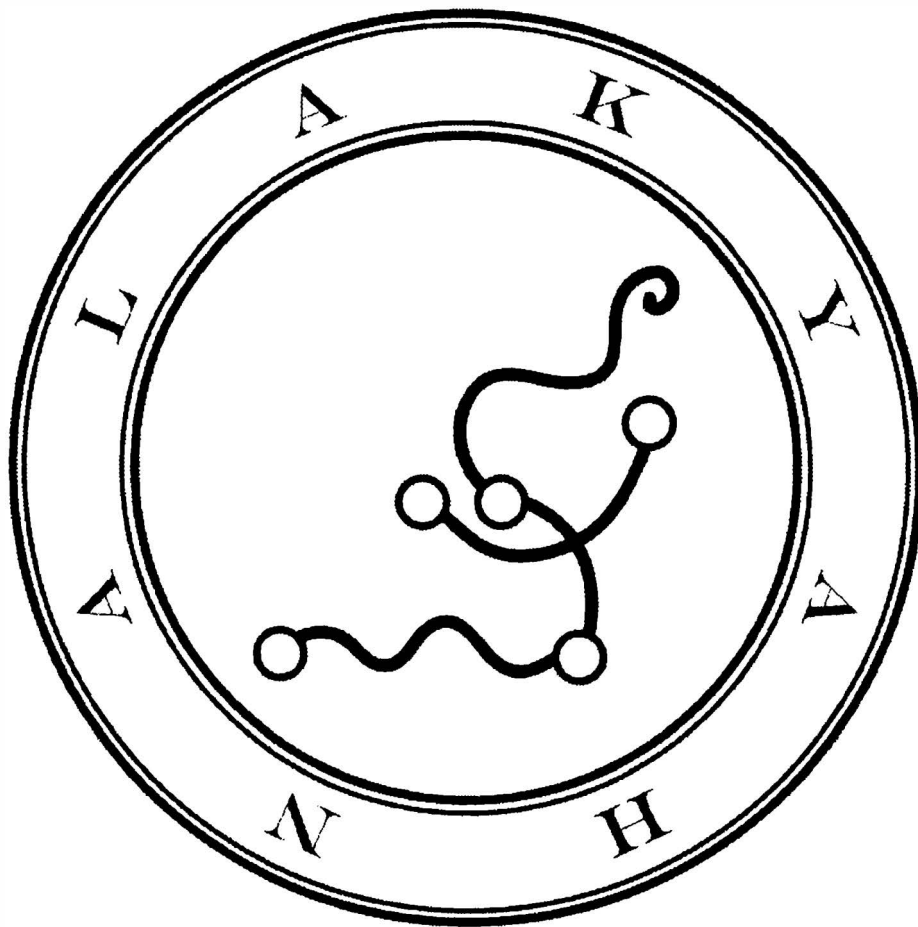
GNOHEMGNOR
 ZEZEGETA
 WESTEN
 EALDOR

21

נלך

NALAKYAH

Water of Mercury



25. The Seal of Nalakyah

Shedding of Paradigm; Resolution of Conflicts; Lucky Decisions; Choosing the Right Path. Epidemiology; plagues and outbreaks. Viral consciousness. The Qliphothic name is NLK.

Nalakyah is the leader of the nine angels of the *Kaphim*, open palms of impartation, planetary spirits who reside within the sphere of Chesed and its anti-Sephirah, Zullanim, the devourers. They are benevolent, generous angels who bless, uplift and solve problems. They lift the lowly and give them stature, aid in conditions of the throat, including speaking skills and issues of the voice. Their holy places are in clefts of rocks and they love sweet-smelling incense. They can help in the forgiveness or payment of debts. They protect sailors and all those who travel by sea and also air. They give cunning and craftiness, aid in the hunt, increase beauty, combat depression, calm fears and give peace and tranquility. They are auspicious to biochemistry and medicine. They assist hunters in catching their prey and help find lost loves. They are propitious in assembling gangs of workers and help to work out strife and contention. They impart wisdom when choosing the best decision from problematic options, and help in psychoanalysis and uncovering hidden motives in the unconscious. Their Gematria of 100 also relates them to the letter Qoph [ק] which is a pictogram of the back of the head, denoting the unconscious mind, so the *Kaphim* are also hunters of buried thoughts and thus conducive to operations of memory and, again, agents of breakthrough in psychoanalysis. Invoke them according to the planetary nature of the outcome desired:

THE KAPHIM

- ♣ *Yenam*: Sun
- ♣ *Nalakyah*: Mercury
- ♣ *Lemelel*: Venus
- ♣ *Pheyiy*: Mars
- ♣ *Miyn*: Jupiter
- ♣ *Mekem*: Saturn
- ♣ *Namiy*: Uranus
- ♣ *Niym*: Neptune
- ♣ *Yayeph*: Pluto

Qliphothically *Nalakyah* is related to deathbed confessions and last rites via Luciferal correspondence to the term {*death watch*} (which can also denote hospice care) and, on a darker note, to the word *suicide*. The spirit appears to the black magickian usually as a *weredog*, and when in human form, in the uniform of a *chokedar*, bedecked in *Masonic* symbols. Burn incense and candles of Mercury and water, offering *wartweed* and *cohenite*, chanting the following syllables.

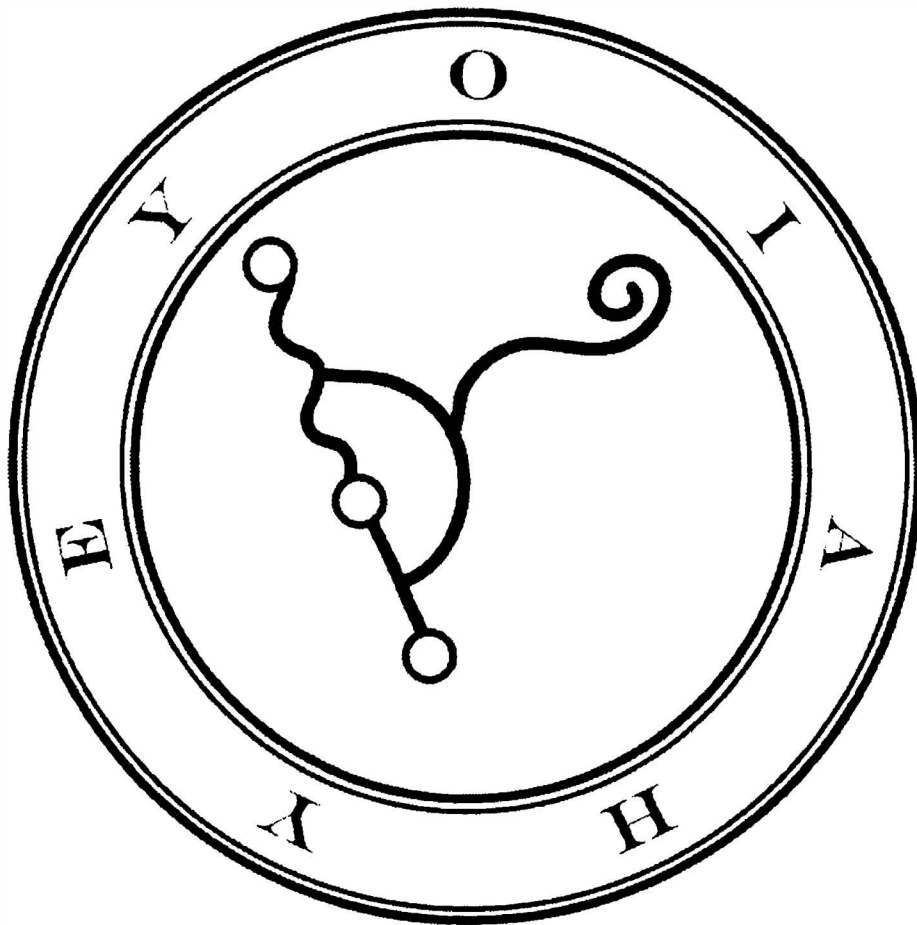
ANIMANS
SECRE
GENGES
HARATHAMAM
PAXONYON
SARIB
SYMPILIA
CERVEL

22



YEYOIAH

Fire of Jupiter



26. The Seal of Yeyoiah

Withdrawing; Personal Reflection; Total Isolation. The Triple Hermit. Retreat to the Cave of Introspection. Negatively: Autism. Breaking free from destructive

relationships; ending dangerous attachments. The Qliphothic name is III or YYY.

One of the three *Keyim* or burnings, led by *Yeyoiah*, the 22nd angel of the *Shem ha Mephorash*. They deal in deceit, treacherousness and lying, dim the intellectual and emotional faculties, and are propitious to secrecy and hiding. They aid in work involving the hand, such as surgery, fine art, *et al.* They represent one of the three paths the witch may take to traverse the bridge of the Abyss, cheating the ravenous jaws of the demon Chronzon, the devourer. The *Keyim* represent passage between Chesed, over the Abyss of Daat, and towards the Sephirah of Binah or spiritual ecstasy. The bridge over the Abyss of Daat is where the witch encounters all of the destructive, negative aspects of her personality that block her way to attaining gnosis and attempt to convince her of her unworthiness to apprehend the secrets of the universe. She must find a way past Choronzon lest the creature drag her into the prison of the Qliphoth where she will be devoured and consumed by failure, incompetence, and madness.

THE KEYIM

▲ *Yeyoiah* is Chesed pushing towards Binah

- ♣ *Davok* resides in Daat and teaches the secrets of Choronzon drawing downwards into the Abyss.
- ♣ *Hehek* resides in Binah and draws towards Binah.

Qliphothically Yeyoiah also relates to sex toys and apparatuses of erotic pleasure through Luciferal correspondence with the words *baubon* (dildo) and *dilatation*. The spirit appears as a *brockish, ordurous headhunter-divinator* (a shaman of a headhunting tribe). Burn candles and incense of fire and Jupiter, offering *alehoof* and chanting the following.

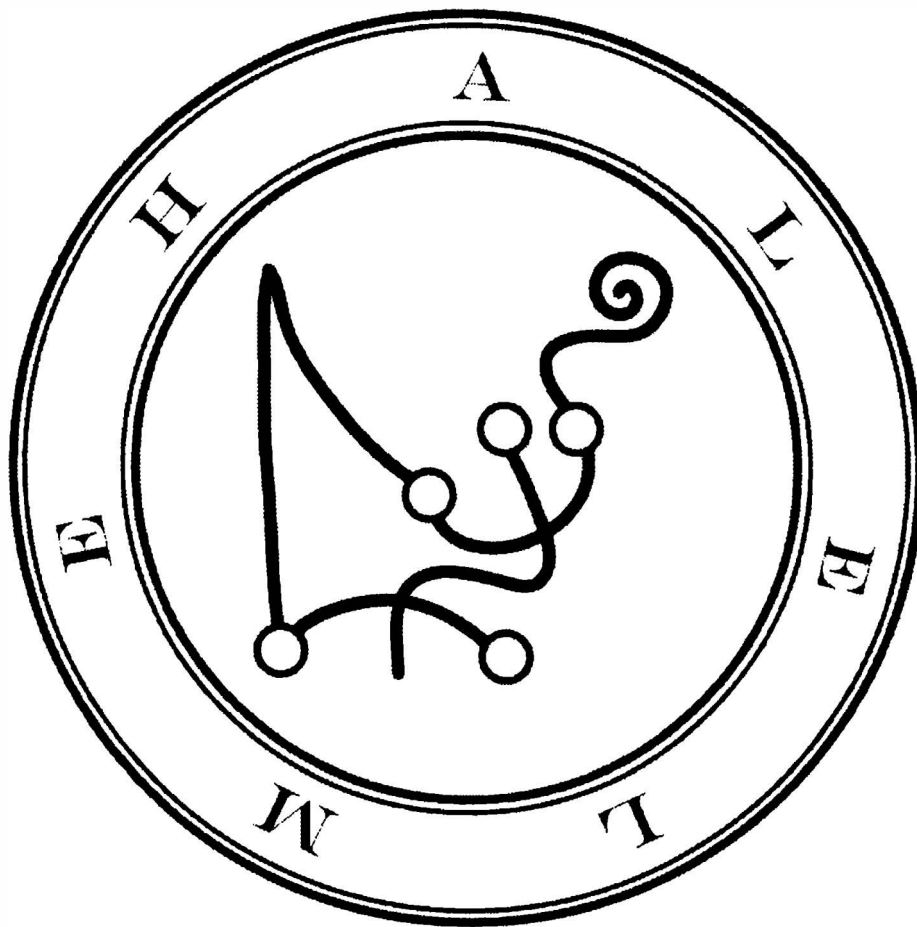
FRASIS
HAEBAL
HEREMYNAR
HEYDINEZ
SATURNUS
TACAROS
APARELHO
TAESAN

23

מלה

MELAHHEL

Water of Venus



27. The Seal of Melahel

The weighing and judgment of long-held ideas lead to a revolution in thought that powers sound, forceful decisions. The propagation of new ideas; sales; popularity; spreading enthusiasm. Qliphothic name is MLH

The four *Aagevim* are Venusian elemental spirits who in their Qliphothic aspect serve under the archangel Lucifer, demon exarch of the planet Venus whose name in Hebrew is *Heylel* [הילל], the Shining One, who shares their Gematria of 75. They reside in Netzach and are led by *Melahel*, the 23rd Shem ha Mephorash spirit.

They grant love and lust to the object of the magician's affection. They strike those they hate, weaken and cut them down, cause them to wail and howl, and swallow them into the ground. They grant titles and honor to those they love, cause their words to come to pass, and give them confidence, trust, and hope. They are propitious to priests and magickians and also to music and anoint it with magical power, and give musicians and composers creativity.

They are favorable to the following exercises and may be called upon to aid the witch in the prosecution of these energy currents according to the specific angel's elemental correspondence:

Astronomy, Astrology, and Nocturnal Witchcraft, through the words, *leilah* [לילה], night; and, *Kiymah* [כימה], Pleiades, a constellation. The angel *Cahenel* teaches these sciences and arts.

Promotion to Positions of Leadership by means of *melah* [מלה], word, thing word, utterance, command; *kelah* [כנה], to title, surname, give a title to, and *cohen* [כהן], priest. It also represents the decrees or injunctions of earthly authorities or religious dogma. The angel *Daeyah* is propitious to these energy currents of exaltation.

Confidence and Support via the words *batechoun* [בטחון], trust, confidence, hope; and, *kaneh* [כנה], root, support. The angel *Mehalel* is propitious to these emotional states of well-being.

Judgment; Military Strikes; Black Magick and Vampiric Predation, through equivalence with the words *beziyoun* [בזיון], contempt; *halem* [הלם] to smite, hammer or strike down; *mahal* [מהל], to weaken or cut down; *nakah* [נכה], to strike, smite, or kill; and, *sut* [סוט], to swerve or fall away. The angel *Daeyah* presides over these baneful energies.

The Mouth of Hell, by means of the words [להם], to gulp or swallow greedily; and *yalaleh* [יללה], a howling or wailing. The angel *Hasiel* teaches this science

Love; Lust; Seduction; Attracting; Music, through the words *aagev* [עגב], love, lust, or, alternately, a flutelike instrument for seducing through music; and, *halam* [הלם] here, hither, indicating drawing towards. The angel

Melahel is most propitious to this aspect. Luciferally, *Melahel* is also linked to the word *hymnology* and *glamourie*.

THE AAGEVIM

- ♣ *Cahenel* - Air
- ♣ *Daeyah* - Fire
- ♣ *Hasiel* - Earth
- ♣ *Melahel* - Water

When summoned in its Qliphothic aspect, *Melahel* takes the form of an *eldritchly timorous dragonet* (small dragon). Burn incense and candles conducive to water and Venus, offering *nicotiana* and *koellia* and repeating the following syllables.

COMPELLO
 COMMENDO
 ADNÆL
 DANAEL
 HAZIACTOR
 PERIGARON
 TAMERIEL

24

והו

CHEHUYAH

Air of Mars



28. The Seal Chehuyah

Jealousy and possessiveness. Perseverance in thought to think through emotional blockage brings power and influence among one's peers and leads to steady and measured progress. Qliphothic name: CHHV.

One of the eight *Diyoth*, birds of prey, led by the 24th Shem ha Mephorash spirit *Chehuyah*, who traverse the current between Chesed and Geburah. Numerologically they relate to the primordial female Microprosopeia, Eve, whose name means "Life." They grant security and safety to those they love elevate their conscious and reveal secrets of the occult and higher consciousness, and keep them safe and informed about danger and information pertaining to their well-being and welfare. They punish those they hate and cause them woe and grief. They are propitious to hunters, executioners, assassins, butchers, reconnaissance, and warriors, especially those who employ thrown or fired weapons. They can be evoked for magick involving death and cursing.

THE ANGELS OF THE DIYOTH

- ▲ Ayeh, the owl
- ▲ Baviy, the vulture
- ▲ Chehuyah, the falcon
- ▲ Dazebu, the kite
- ▲ Hiyd, the hawk
- ▲ Vaevu, the eagle
- ▲ Yug, the buzzard
- ▲ Zavu, the osprey

Qliphothically Chehuyah appears either as a falcon or as a *siren*—specifically, a falcon with the face of a beautiful,

alluring female. Luciferally it is a *trashy, feminizing, clitoral* spirit based on the spirit's correspondence to those words, indicative of the idea of a dominatrix. Burn incense and candles of air and Mars, offering *styrax* and *venom*, intoning the following mantra.

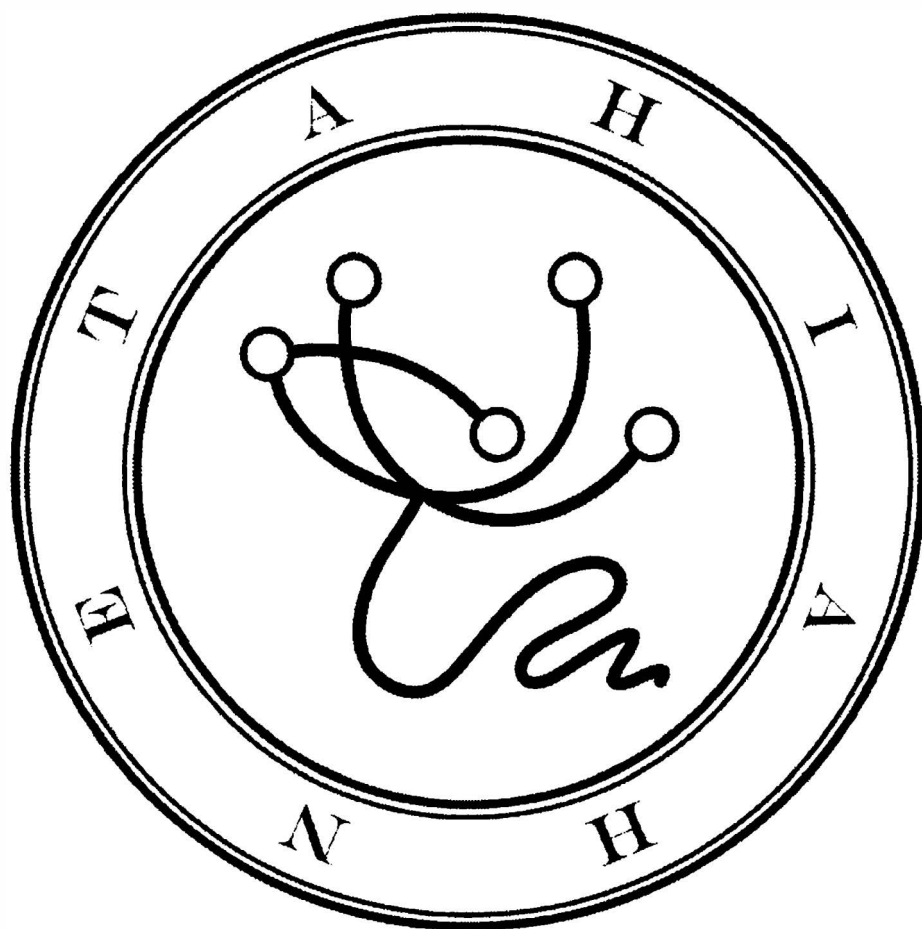
MULCTRALE
CONFICIO
DELIGO
ATHAYA
ENAIA
FREMIEL
GODIEL
ISERN

25

נתה

NETAHIAH

Earth of Saturn



29. The Seal of Netahiah

Shedding old Ideas and false personas; Consummating or Completing Relationships; Marriage; Divorce; Executive Decisions; Mandates. Honesty, Candor, and Shedding of Guile. Qliphothic name: NTH

The two *Tannehim* or habitations are spirits of the Qliphothic spheres of *the Shevियोth*, the false accusers, home of *Arbamayim*, the hell of Four Waters presided over by *Leviathan*; and *A'rav Tzereq*, the Ravens of Dispersal, home of the hell of *Titahion*, the clay of putrefaction, presided over by the beast Behemoth. *Shevियोth* is the anti-sphere of Hod or glory, and *A'arev Tzereq* is the anti-sphere of Netzach or eternity (q.v.). They are related to Typhon-Set. The first angel of the *Tannehim*, *Heneth*, the dragon, is related to Typhon, the Greek god of plagues and calamity, and is under the rule of the element of Water. The second spirit, *Netahiah*, the jackal, is related to the Egyptian god of death, Set and is linked to the element of Earth. Together they combine into a single egregore related to Typhon-Set, the dragon-jackal, and the presiding demon over the sphere of Saturn.

They are advantageous to predatory and vampiric magick through their numeric current of 455, which is 13 x 35, the number of [לה] *lah* which means nothing or not. The *Tannehim* therefore strengthen energy related to thirteen Aeonic negations, each based on a word whose Gematria matches that of *lah*. These are related to the Thirteen Cemeteries of Aeonic magick and more specifically vampiric sorcery (q.v.). These thirteen voids are listed below. They describe the process of reversal of fortune and death as well as religious apostasy, and esoterically portray the fall of Lucifer in vivid detail, enumerating the

various steps in that vagabond archangel's transmogrification from closest and most beloved elect at the right hand of the Judeo-Christian creator deity, and subsequent enthronement as the vilified and hated undead Supreme Being of oppositional defiance and negation, Satan.

THE THIRTEEN NEGATIONS

1. **The Voiding of Disappointment**, from [אכזבה] *akhezbah*, disappointment. The descendent's sense of pride and entitlement is challenged and defeated.
2. **The Voiding of the Chosen**, from [יהודי] *Yehudi*, Jew. At this stage, the rank and status of the descendent are demoted within the congregation of the elect.
3. **The Voiding of Cleanness**, from [דכיא] *dakya* (Aramaic), clean, pure. The status of the descendent as a virtuous person is impeached.
4. **The Void of Excommunication**, from [גלב] *golab*, barber. The descendent's membership in the congregation of the elite is annulled.

5. **The Voiding of the Radiant Face of Dawn**, from [בלג] *galeb*, to gleam, smile, dawn or burst. The countenance, spiritual powers, emotional well-being, personal magnetism and anointing are blotted out.
6. **The Voiding of Heights**, [גבל] *gebal*, a proper noun meaning mountain or high place. The habitation of the descendent is abolished through eviction and casting down.
7. **The Voiding of Abundance**, from [הכי] *hekey*, most. The descendent's wealth is revoked.
8. **The Voiding of Worth**, from [כדאי] *kadai*, desirable or worthwhile. The descendent's sense of personal value and worth is destroyed.
9. **The Voiding of Bounds**, from [גבל] *gabal*, boundary or border. The descendent's own senses of personhood and rights of freedom and ownership within the community of mankind are weakened. Imprisonment and internment are possible here.
10. **The Voiding of Certitude**, from [ביטוח] *beithuch*, insurance. The confidence of the descendent falls prey to siege.

11. **The Voiding of Reason**, from [חַיִּיק], *hayik*, meaning how. The descendent loses the faculty of ratiocination.
12. **The Voiding of the Individual**, from [κάθε] *kathe*, every, each. The descendent completely loses personhood, typically by means of the death of the body.
13. **The Void of Absolute Negation**, from [לֹא] *lah*, no, not, nothing. The descendent is blotted from the good memories of survivors; the very memory of the descendent is written into the annals of villainy and contempt. This can also signify the punitive afterlife of the Second Death or spiritual death which proceeds physical death.

The Tannehim preside over the art of necromancy as they numerically relate to the Greek word *nekrois*, which means the dead. They also aid in the potency of nocturnal and vampiric magick.

Exoterically, for pragmatic purposes they are in their angelic form propitious to hiring employees and seeking employment. Esoterically they aid in helping the witch find her calling, and in seeking initiation into occult orders.

In their angelic aspect, *Heneth* represents the tendency of Hod to move towards Netzach, and *Natayah* represents the reverse. Together they embody perfection through correspondence with [תכלה] *tiklaw*, completeness and perfection, and abundance, through [שפע] *shifaw*, abundance and wealth. They represent perfection and abundance as habitations. Esoterically they bespeak the interplay between the unconscious mind and the id or shadow self.

The angels of the *Tannehim* are *Heneth* and *Netahiah*.

Netahiah as previously mentioned takes the shape of a jackal when summoned, and behaves as an *untrained caperer*, prone to *lionism*. Burn incense and candles corresponding to earth and Saturn and offer a *tabard*, preferably procured via *purloinment*, intoning the following mantra.

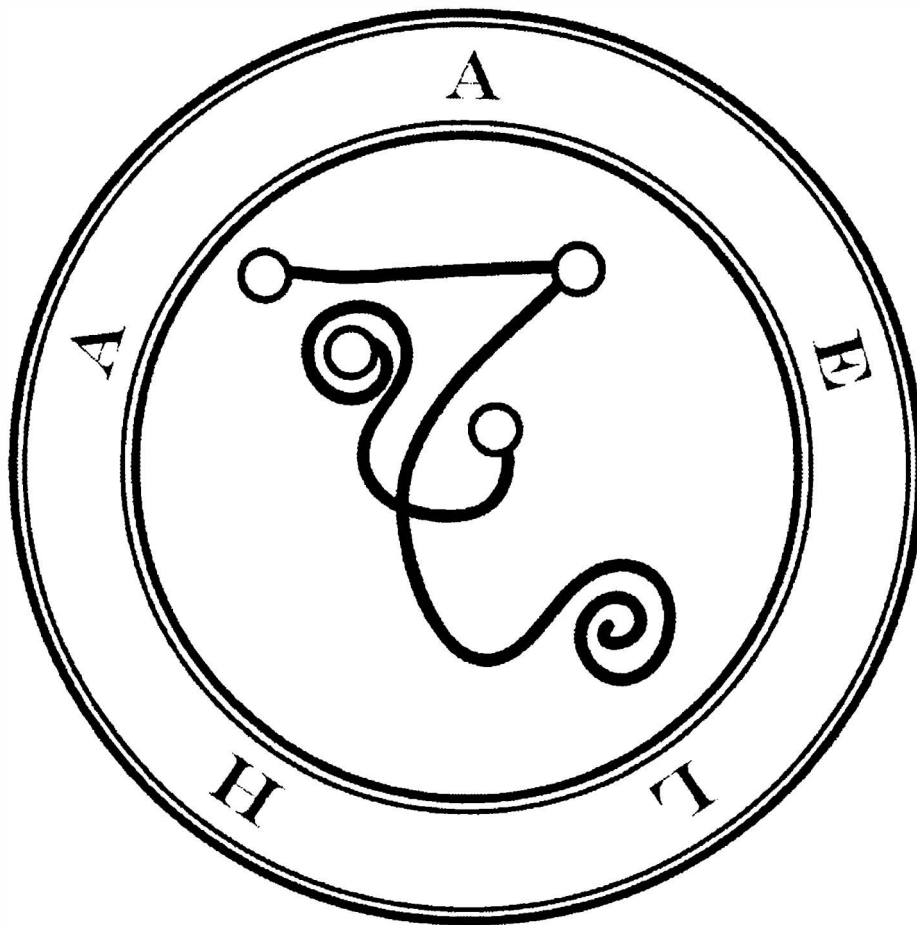
SERMO
CONTEMNO
EMANCIPO
AARIEL
ARIAEL
EIAEL
HANATHIE
HELYNON
REDEMTRIX
ROTHOS
ÆPELU

26

האא

HA'AEL

Earth of Jupiter



30. The Seal of Haael

Developing a plan to launch out in search of new relationships and opportunities. Chaos theory; assembling governing dynamics of unpredictable systems; order from chaos. Qliphothic name: H''

The two *Gadim* or two spirits of fate are related to the Babylonian god of fate or chance, *Gad*. They reside in the sphere of Tipharet. They are related to gambling and other endeavors involving chance. They can be evoked to increase luck or fortune, or to cause bad luck for the witch's enemies. Esoterically they link the Microprosopia with the Macroprosopia, according to the Hermetic maxim "As Above, So Below". *Ha'ael* primarily deals in good fortune but can be called upon to transform someone's good luck into a burden or curse. *Aehael* is primarily concerned with bad fortune but can be called upon to assist in turning bad luck into a blessing. Their Gematria value of seven corresponds to:

HA'AEL

- ♣ [גד] *gad*, good fortune or good luck.
- ♣ [בדא] *bedaa*, to devise, contrive, invent:
creative luck
- ♣ [דבא] *degaa*, strength: physical luck

AEHAEL

- ♣ [אבד] *abad*, destruction, to perish
- ♣ [אדב] *adeb*, to grieve, cause grief, perish,
vanish: psychical misfortune
- ♣ [דאב] *daab*, to languish or become faint:
physical misfortune

The *Gadim*'s Gematria of seven also matches the word [דג] *dag* or fish. This is the root of the Philistine fish god and deity of fertility, [דגון] *Dagon*, and the Hebrew phrase for 'unto Dagon' [לדגון] *lo-dagon*, totals Gematria 93, that of the famous Thelema current popularized by Aleister Crowley. Herein is embedded deep mysteries of value in the ongoing philosophical discourse of free will and randomness.

When evoked ceremonially as spirits of the Qliphoth they can also increase or diminish strength, can be evoked in baneful death magick, and can aid in helping to develop plots and schemes or to detect them to protect the witch.

Qliphothically Ha'ael appears as a *sook*, or as a *pucelle* armed with a *falchion*. Burn incense and candles conducive to earth and Jupiter, offering *nehiloth* (a perforated wind instrument) or a *bickern* (a beaked anvil), reciting the following mantra.

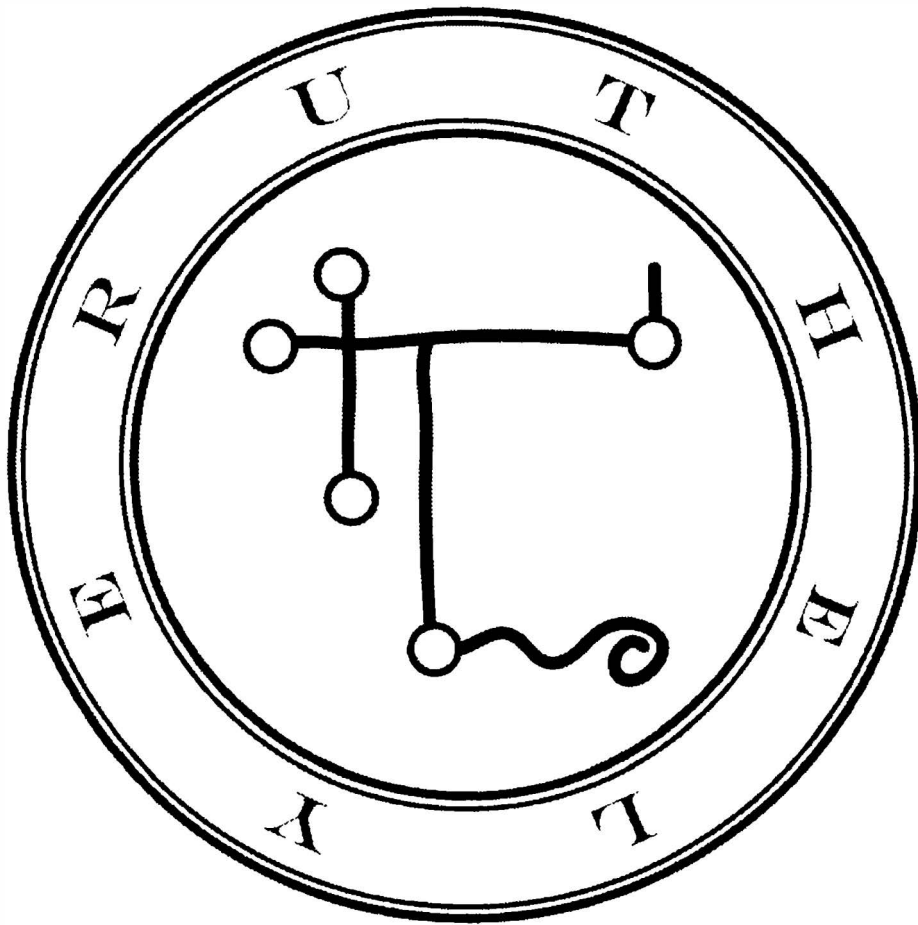
SUPPLEX
VIVO
GLESI
HARAMCHA
HEGETO
HELYMAHT
MAGOS
MELCHIOR
PANDROZ
RUDEFOR

27

ירת

YERUTHEL

Fire of Saturn



31. The Seal of Yeruthel

Meditating on family and home life, accomplishment and fulfillment of an endeavor or project. Overcoming duality; Finding mystical truth in everyday physical phenomena. Qliphothic name: YRT.

The *Yaraqeraqim* or emeralds are fiery, saturnine angels clad in pale green who traverse the current between Tipharet and Geburah. They are also called the *Chaberoth* or wives/consorts. They appear as a maiden (*Shishel*), mother (*Yeruthel*), and a crone (*Yesheshiah*). They are related to the three phases of the moon (waxing, full, and waning) and are auspicious towards lunar magick or the reproductive cycle and reproduction, also relationships and matchmaking. In Hebrew their names literally mean:

THE CHABEROTH

1. *Shishel*, whiteness or newness of God, from [שיש] *shish*, white or alabaster. *The Maiden*.
2. *Yeruthel*, inheritance of God (denoting motherhood and offspring), from [ירת] (Aramaic) *yeruth*, inheritance. *The Mother*.
3. *Yesheshiah*, grayness of God, from [ישש] *yeshesh*, gray-haired or aged. *The Crone*.

The *Yaraqeraqim* are further linked to the magick of the Moon through their Gematrical resonance of current 610 with the word [חארתא] *chaaretha*, liberated or free, and with Satan through the word [שיקר] *sheyiqua*, falsehood, or to lie. For an exhaustive treatise on the three witches of left-hand-path Shaktic lunar magick, refer to the book *Sefer Yeroch Ruachot*.

Qliphothically the angel Yeruthel can appear as a *corsak* with the wings of an *actias* (luna moth). Burn candles and incense of fire and Saturn, offering *honewort* and intoning the following syllables.

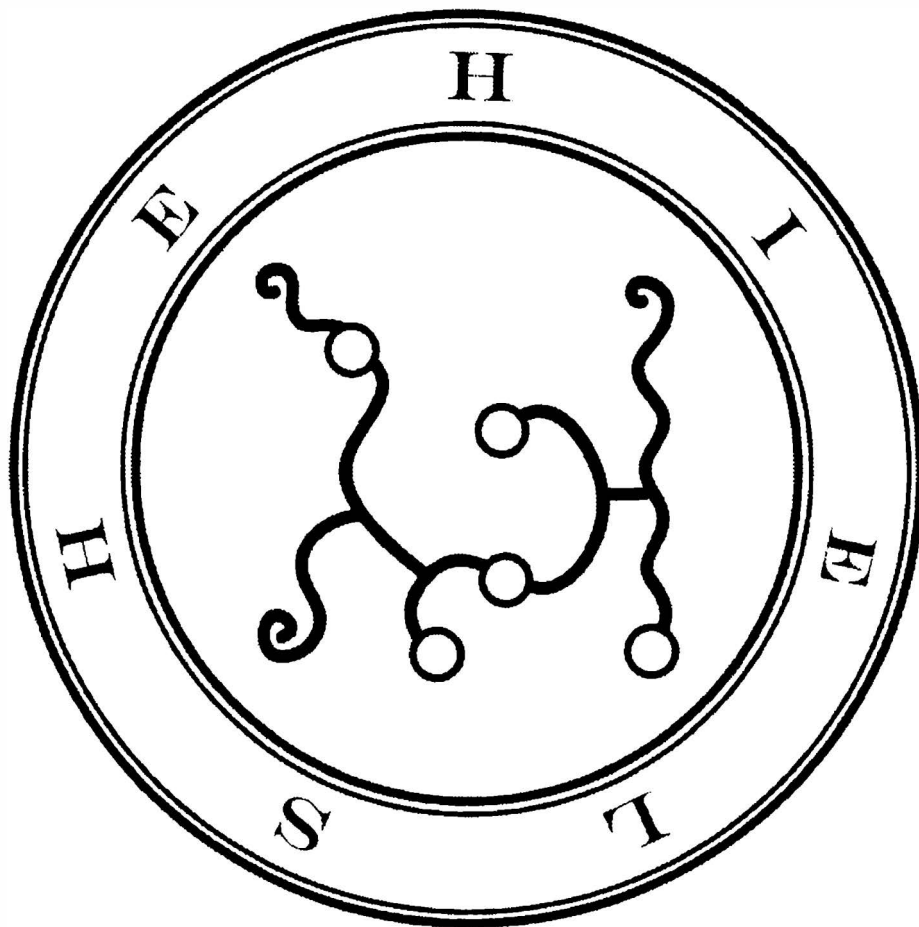
IUVENTA
INGRAVO
ALETHON
KIRABAR
LIBIEL
MEYLUS
SAGNAHT
ZAMYNEL

28

שחיה

SHEHIEL

Fire of Neptune



32. The Seal of Shehiel

The 28th Shem ha Mephorash angel's name means "The destroying gaze of the infinite," functionally similar to the Qliphothic class of demons, the *Timmayel*, as described in the book *Sacerdotium Umbrae Mortis*. They burn off of

impurities, rid the witch of unnecessary chattel, and are auspicious for purification by fire, crucibles, and metallurgy. Qliphothic name: SH'H

One of the *Debashim*, four flaming honeys, baneful, fiery, Neptunian angels who dwell in Geburah and its anti-Sephirah *Buer-Gephoth* (flaming ones), the sphere of the hell of *Tophet*, or the smoke of the fires of perdition. Their baleful nature is underscored by the resonance of their energy current of 306 to the word [ܫܕܐ] (Syriac) *shada*: demon, devil, or evil spirit. Their angelic aspect lies in the corrective nature of their punishments, linked to resonance with [דבש] *debash*, honey, and Syriac [ܐܕܫܐ] *adesha*, fruit, and character. This portrays punishment as sweetness and nourishment and producing the fruit of advancement in character. They are related to flame via their resonance with the word [אש] *eshah*, fire, which is a homonym in Hebrew of the word *ishah* which means wife, linking them to female or Shaktic energy along with correspondence to the word [רצוי] *retzvi*, desirable. They are four punishing goddess-angels of flaming sweetness.

The *Debashim* are propitious to the magick of ceremonial fire offerings as well as to those of water, and the combination of the two (combustible or flaming liquids—the use of rum in Voudon ritual is one example that comes to mind). They traffic in the energy of falsehood, vanity, and error and can assist in those who lie and deceive, as

well as savagely bringing to ruin those who thusly go astray. They can be invoked to inject the venom of their baneful energy into one's enemies to cause them ruin, but make absolutely sure that those you seek to harm with the support of these angels deserve their punishment. They discipline and chasten those they love to strengthen them and prepare them for the honey-like sweetness of Binah consciousness, and pitilessly immolate those they hate. Qliphothically the *Debashim* are dispatched by Samael. They move between Chokmah and Malkuth and their respective anti-Sephiroth.

The angels of the *Debashim* are *Badeshel*, *Begshael*, *Heshael*, and *Shehiel*.

Qliphothically the angel *Shehiel* via Luciferal Gematria resonance is linked to the words *necromancy*, *hieromancy*, *misfortune*, and *cinefaction* (incineration or reduction to ashes) as well as *panphobia*, the irrational fear of everything. All of the *Debashim* appear as beautiful women festooned in flame. Burn candles and incense appropriate to fire and Neptune, offering *stibine* or *nisbite* and intoning the following power words.

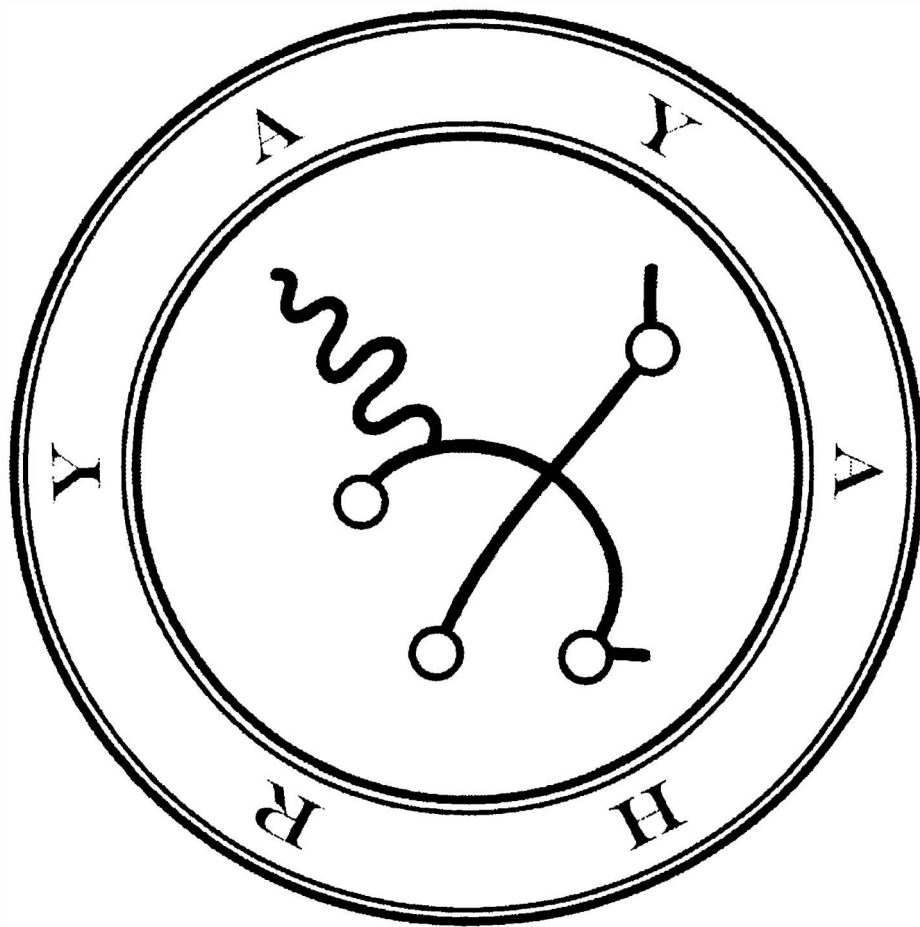
BELLUS
INSISTANS
ASPERGO
ESFYLYN
GEHEMIZAY
GEZEGATHA
HARSHIEL
HESIHEL
IAZAMATHAN
PHILOSEN
SAMJAZA
SODIRNO
TZADIQEL
AICNETAE

29



RYAYAH

Fire of Mercury



33. The Seal of Ryayah

Meditation; Enlightenment; Mental Yoga. The sublimation of emotional energy, desire and attachments into transcendent awareness. Qliphothic name: RYY

The *Tzanaphim* or shrouds are seven planetary angels who reside in the Sephirah of Tipharet. They are angelic queens who grant tenderness and placidity of spirit to those they love. In their baneful aspect, they are vampires who feed off the energy of their enemies, and they project injurious dynamism towards those they hate, driving them away, scattering them, cutting them off and alienating them from their peers, shattering their egos and dashing their plans into pieces. Their energy current of 220 is eleven times 20, and eleven is the number of hells of the Qliphoth. Therefore in their vampiric state, when supplicated, these queens enumerate and bring coherence to the subtleties of Hell as follows.

To those punished by the Qliphoth, each of the eleven hells has the following attributes, each of resonance current 20, totaling 220:

- ♣ *Buzah* [בוזה] contempt
- ♣ *Daviy* [דוי] sickness (illness, languishing)
- ♣ *Hiyh* [היה] devastation (destruction, calamity)
- ♣ *Taveh* [טוה] whirlwind (to spin)

Continuing these attributes with current 20, to black magickians working to transform Qliphothic energy, each of the eleven spheres of the Qliphoth has its own:

- ⬆ *Chazah* [חזה] visionary state (to see, perceive, look, behold, prophesy; a seer or prophet)
- ⬆ *Achouh* [אחווה] order (fraternity, brotherhood)
- ⬆ *Hiyh* [היה] transformation (to be, become, come to pass)
- ⬆ *Diyu* [דיו] scripture (ink)

Each of the eleven hells also has its own countenance, from Greek [ἰδεα] *idea*, which is the ruling demon of that Qliphothic sphere or palace. Access these angels according to the week, day and hour of the ritual being performed, or by correspondence with the desired outcome:

THE TZANAPHIM

- ⬆ *Yeyar* - Saturn, Water
- ⬆ *Yorey* - Mars, Fire
- ⬆ *Keqeq* - Sun, Fire
- ⬆ *Mammenetz* - Jupiter, Air
- ⬆ *Naaq* - Moon, Water
- ⬆ *Paa* - Venus, Earth
- ⬆ *Ryayah* - Mercury, Fire

Ryayah's Luciferal Gematria links the spirit to the word *prophecy*, a fitting gift for a fiery, mercurial angel. *Ryayah* is also connected Luciferally to male sexual prowess and virility via resonance with the words *priapism*, *size* and

spilling. Qliphothically the spirit appears as a *potamian*. Burn candles and incense auspicious for fire and Mercury, offering *delphinium* and *ladino* and repeating the following:

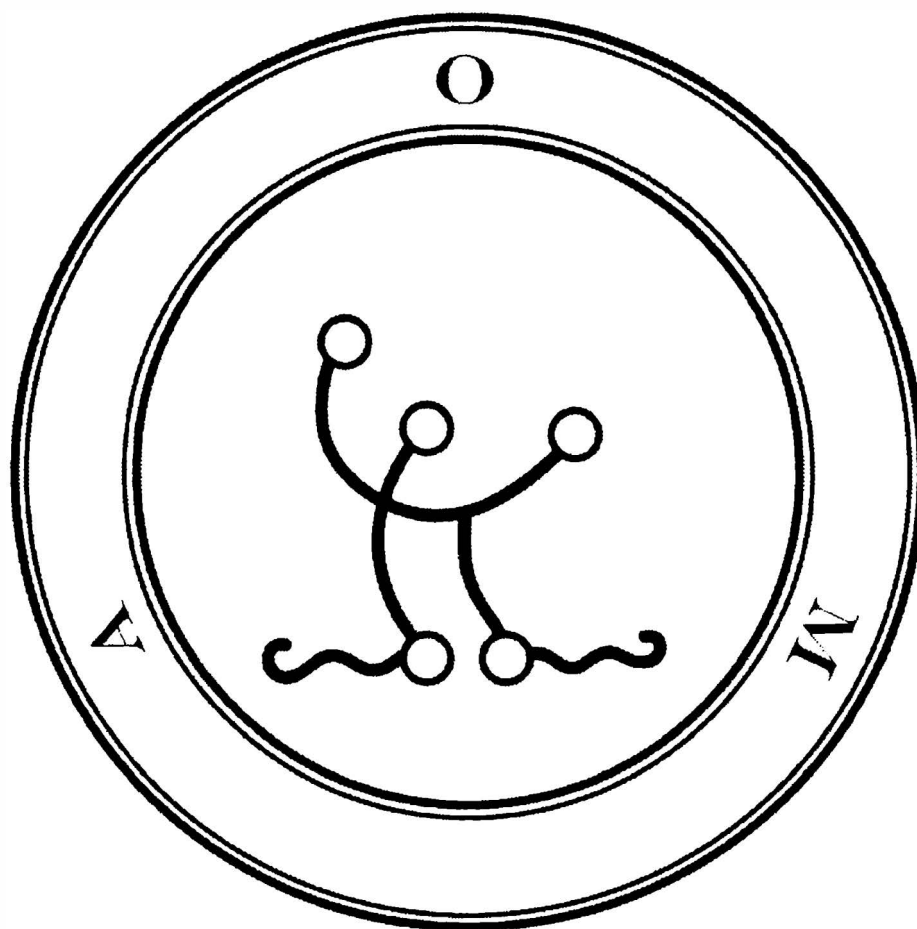
FLETUS
FATIOR
AMATHEI
DALMAY
IARATHAM
MELYON
PATHATUMON

30

אום

AOM

Fire of Venus



34. The Seal of AOM

Delayed Decisions While Seeking New Ideas and Plans; Suspension of Action; Meditation; the Divine Paradox of Transformation Through Non-Action. Wise decisions in relationships. Connection; unification; oneness; building

bridges; ascension to *Ain Soph Aur*. Qliphothic name:
AVM

One of the *Megodim*. See the 13th Shem ha Mephorash
spirit, *Yezalel*.

Qliphothically, Aom is a *liar*. Burn incense and candles
propitious to fire and Venus, offering *dukkah*, and
chanting:

ARIL

ELI

MADIM

MIRACH

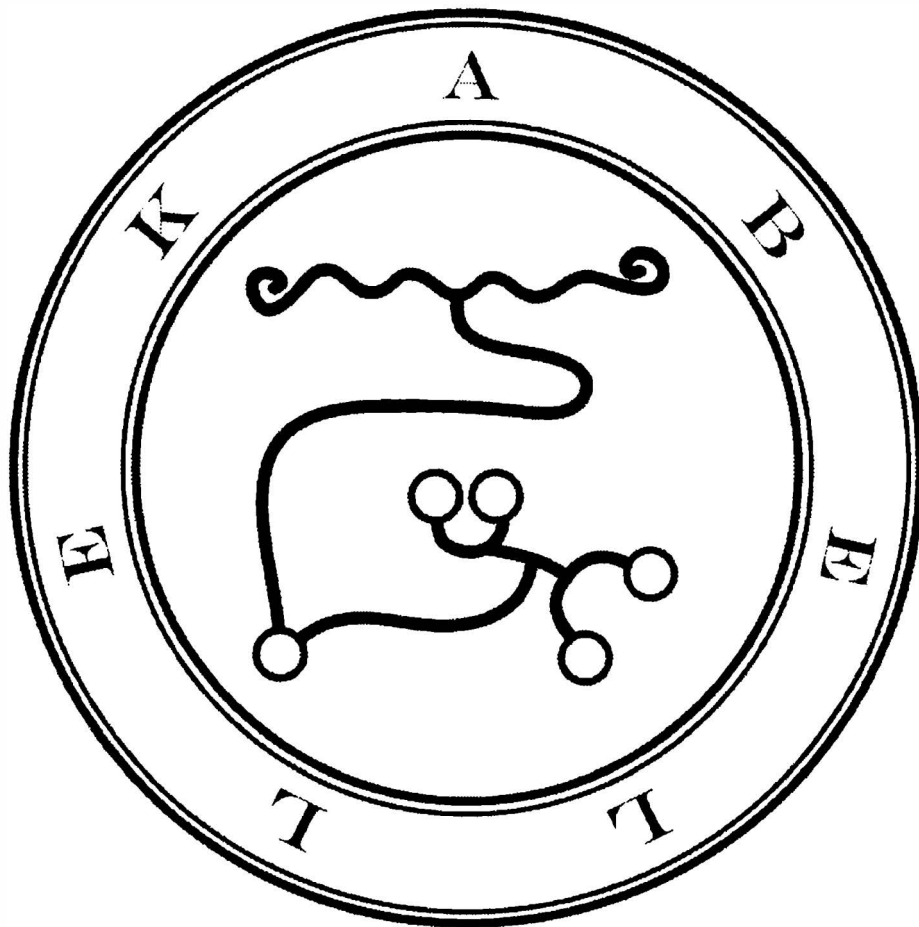
RUMJAL

31

לֵכָב

LEKABEL

Water of Mercury



35. The Seal of Lekabel

Responsible decisions that move relationships and projects forward. Industry; carrying through on one's actions; reliability; hard work; bringing plans to fruition. Qliphothic name: LKV

The six *Chemediym*, the delights, are six angels who traverse the right pillar of the tree of life between *Chesed* and *Netzach* and its Qliphothic anti-spheres of *Zullanim* and *A'arev Tzereq*. They are led by *Lekabel* and *Yabemel*, the 31st and 70th Shem ha Mephorash angels.

As baneful spirits, their energy current of 52 corresponds to the four elemental voids or *bohuyim* [בהו] whose number is 13, and $13 \times 4 = 52$, making the *Chemediym* propitious to the arts of necromancy and black magick.

THE FOUR ELEMENTAL VOIDS OF THE QLIPHOTH

- ▲ The Earthy Hells (*Tzalemoth*, *Titahion*, *Shaarimrath*)
- ▲ The Watery Hells (*Arbamayim*, *Sheol*)
- ▲ The Aerial Hells (*Tophet*, *Baraschechath*)
- ▲ The Fiery Hells (*Phrear*, *Tzoah Rotachat*, *Gehenna*, *Moth-Sheny*)

The four elemental voids of the Qliphoth are treated extensively in the book *Rites of Nullification*.

In their beneficent, Sephirothic aspect they channel the current of the prophet Elijah [אליהו], emit energy of beauty and delight (*chamad* [חמד]), bring healing and instruct in the arts of medicine (*yama* [יָמָא]), build

relationships and community (*ana* [אָנאַ]) as well as families and children (through *ben* [בֶּן], son or child).

In their baneful Qliphothic aspect they are linked to the 26th Goetic demon *Biym*, the Tiamatic teratoma, draconian monstrosity of chaos who presides over sepulchres, necromancy, lust and prostitution. They emit energy of loathsomeness and foulness (*zaham* [זֶהָם]), bestiality and uncleanness (*kelav* [כֶּלֶב]), emotional and psychical (and physical) bondage (*kebal* [כֶּבֶל], an anagram of *kelav*), malice and ill will (*kakia* [κακία]) and draw negative vampiric current which sucks out energy, empties and exhausts (*mazeh* [מִזֶּה]) its victims.

It is incorrect to group the *Chemediym* discretely into three angels and three demons as all six angels have both beneficent and maleficent aspects, both Sephirothic and Qliphothic, and all exchange all aspects of the same energy current. However their moments of inertia reside in the Sephiroth and Qliphoth below:

THE CHEMEDIYM

SEPHIROTIC ANGELS

- ♣ *Yabemel* - Netzach
- ♣ *Yamab* - Chesed
- ♣ *Lekabel* - the path between Netzach and Chesed

QLIPHOTHIC DEMONS

- ▲ *Zahamiah* - Zullanim (anti-Netzach)
- ▲ *Mebiy* - Shevayoth (anti-Chesed)
- ▲ *Mevou* - the tunnel between Zullanim and
A'arev Tzereq

Lekabel's Qliphothic appearance is as an *etherified, larvated vaticinator*. Burn candles and incense pertaining to water and Mercury, offering an {*arming sword*} or *ferrometal*, chanting the following mantra.

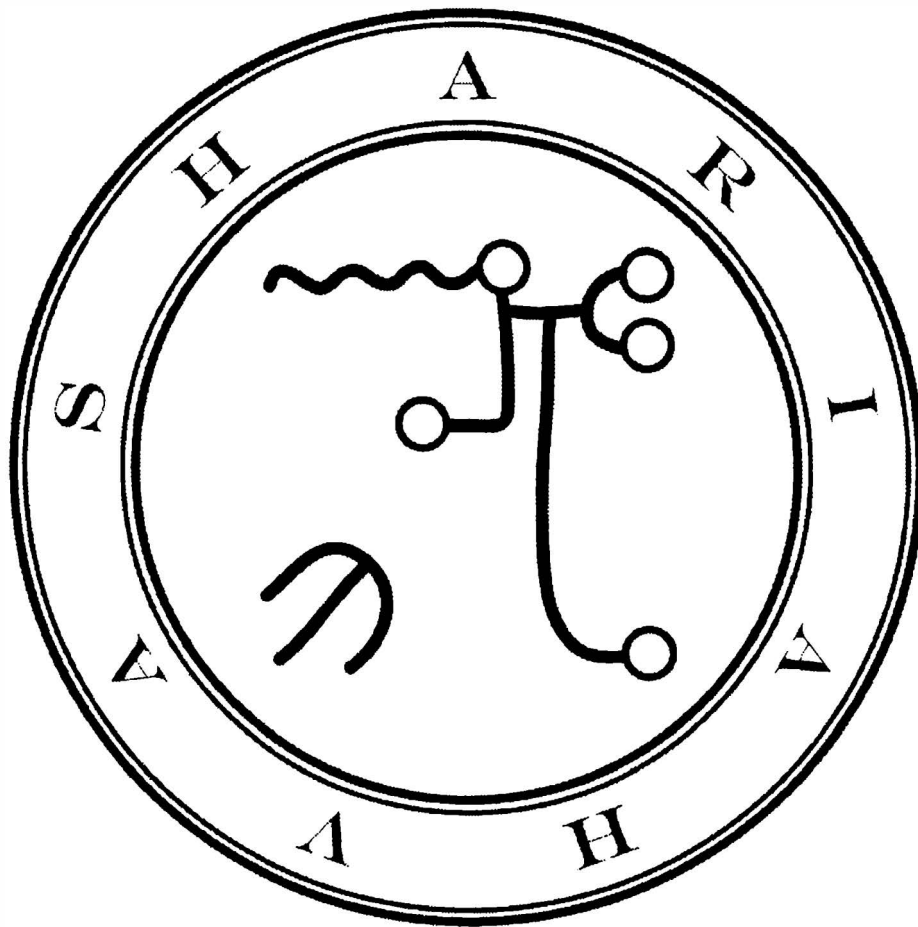
CESILCIE
LEGONOMAY
NAZAIHEMAHT
OCTINOMOS
SARSAC

32

ושר

VASHARIAH

Air of Sun



36. The Seal of Vashariah

Community Leader; Captain; Chief. Tradition; history; preservation of culture; the Akashic records. Qliphothic name: VSHR

Vashariah is one of the two *Tolayim*, the crimson worms, female spirits (spirits who emit negative energy) clad in scarlet who reside in Tipharet, led by *Vashariah*, the Shem ha Mephorash angel. *Vashariah* gives insight and inspiration in the administration of civil affairs and is propitious to beginning new projects, particularly, municipal and community projects. *Sherouel* appoints those whom she chooses to positions of power in government. They watch over the poor and protect them.

Their energy current ties them numerologically with *Asherah* [אשרה], the Canaanite goddess of joy who was the consort of Baal, and her name also refers to the groves or outdoor altars set up by her worshippers to pay homage to her. Asherah was later demonized by the Right Hand Path and became the Goetic demon Astaroth,

The angels of the *Tolayim* are *Sherouel* and *Vashariah*.

Vashariah appears as either a {*crimson worm*} or a *metabolian* insect; alternately, the spirit is *horrendous* and *leopardlike*. Burn incense and candles of air and the Sun, offering {*longleaf pine*} or *clathraceae*, uttering the following words.

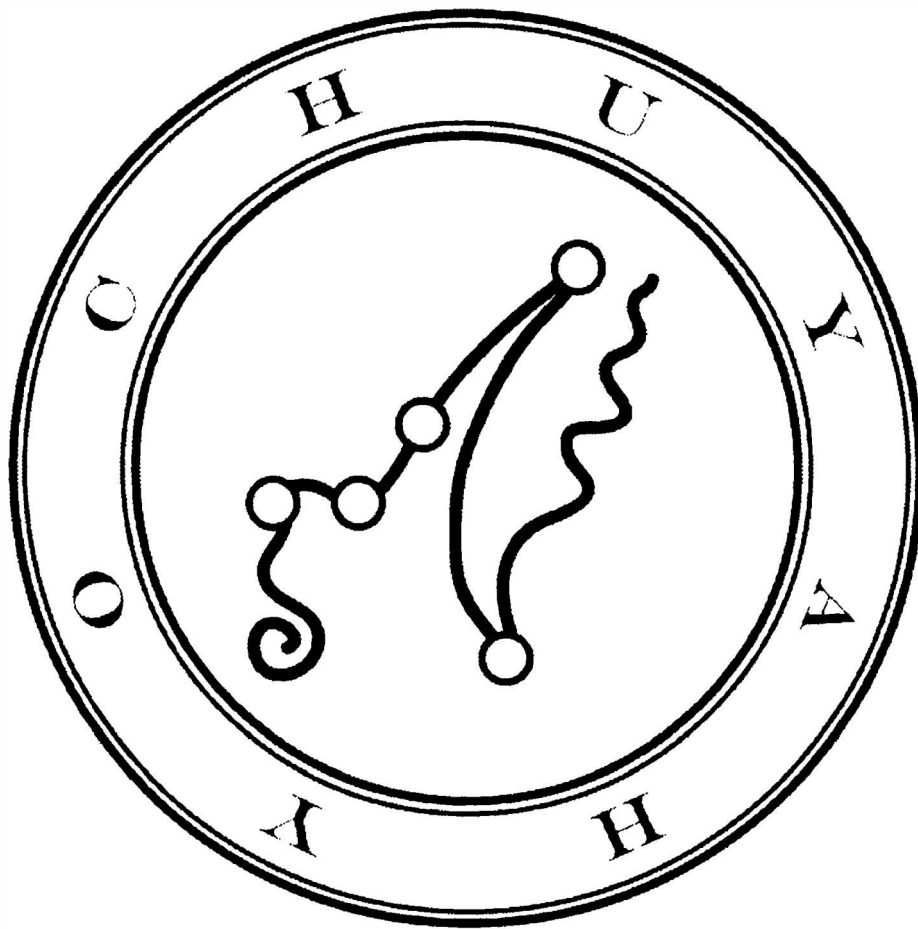
ARSAFAEL
HAMAMABYHON
NESISEN
TABRASOL

33

יחוי

YOCHUYAH

Earth of Venus



37. The Seal of Yochuyah

Developing Strategy; Military Tacticians; Think Tanks. Uncovering hidden strategies; codebreaking; illumination of darkness; spying; reconnaissance; the study of black magick. Qliphothic name: YCHV

Yochuyah leads the ten *Kadoth*, the chalices, angels who traverse the entire tree of life, decanting and receiving portent. They are luxurious, noble, and dressed in dark, colorful raiment. They are chimerical in nature, visionary in essence and draw towards the physical, fleshly nature. They are auspicious to love and drawing magick and aid the witch in gaining the trust and confidence of those she desires and increasing the desire and capacity for love. They carry the feminine current of the Qliphoth. Their baneful energy crushes and slaughters those they hate or who provoke or anger them. The *Kadoth* are led by *Yochuyah*, the 33rd Shem ha Mephorash angel.

THE KADOTH

- ♣ *Babak* - Keter
- ♣ *Dyaya* - Chokmah
- ♣ *Bekeb* - Binah
- ♣ *Vuh* - Chesed
- ♣ *Vohiy* - Geburah
- ♣ *Zyz* - Tifaret
- ♣ *Yochuyah* - Netzach
- ♣ *Agek* - Hod
- ♣ *Yedey* - Yesod
- ♣ *Yuchel* - Malkuth

Qliphothically, *Yochuyah* is wont to appear as an *aphroditic ponghee* with the face of a *goshawk*. Burn

candles and incense conducive to earth and Venus,
offering *socca* or *sisig*, reciting the following syllables.

ASHAI

AZAEL

BACIAR

DRIDMOYL

MEDARIUZ

MURSIEL

SIGIS

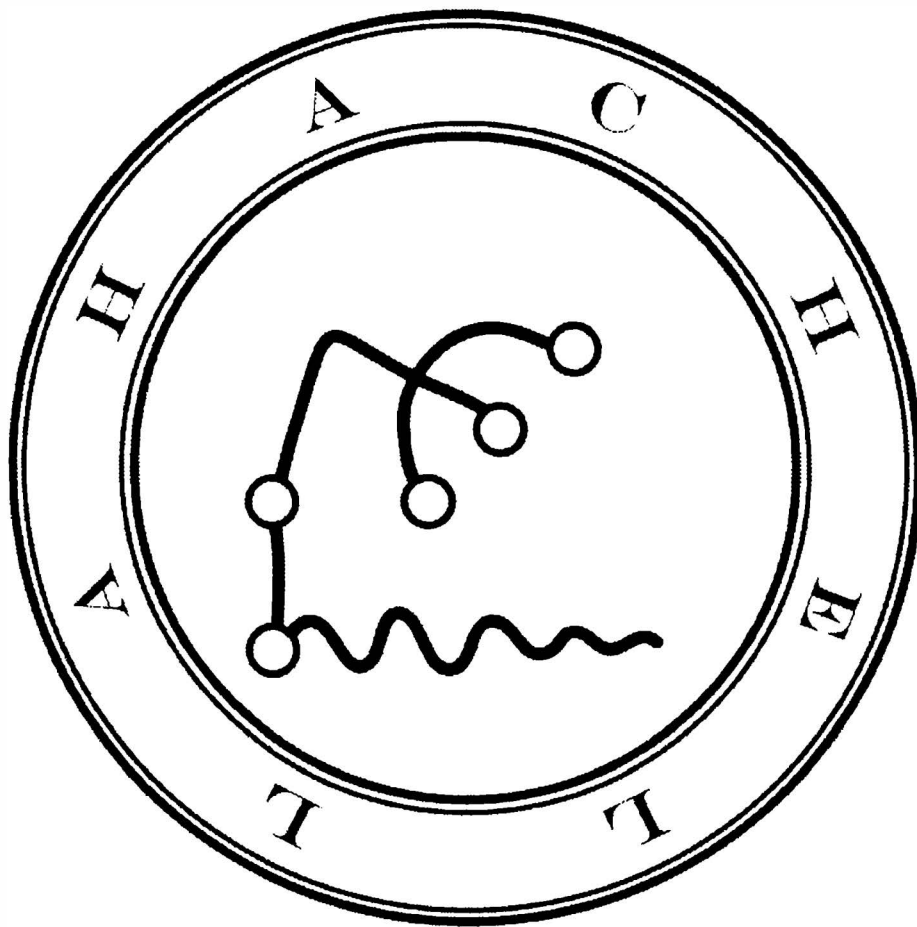
SIRUMEL

34

להח

LAHACHEL

Water of Uranus



38. The Seal of Lahachel

Invasions; Police State; Rehabilitation; Austerity; Imposed Structure. Ascetic mysticism; fasting; severe yogic self-denial; Qliphothic name: LHCH

The four *Louzim* or turnings are angels who dwell in Yesod and represent the four elements at the foundation of the tree of life. Their chief is the 34th Shem ha Mephorash angel *Lahachel*. Their energy current is the prime number 43 and corresponds to the nutritious and enriching almond tree, *luz* [לוז], as well as lavishing upon (*zul* [זול]) and rejoicing (*giyl* [גיל]) which bespeaks nourishing, growth, and bestowing joy and happiness.

Banefully their energy current ties them into vampiric energy drain through the word *chelah* [חלה], to become weak, sick, or disease, and bringing plans to nothing through the word *eike* [עיקי] or purposelessness.

Their energy current, then, brings joy to and lavish gifts upon those they love (the successful witch) and brings sickness and rejection to those they hate (the enemies of the successful witch, or, the unsuccessful witch) and causes their plans to come to nothing. They are gifted in helping the witch to end affairs and relationships and aiding in escaping situations and bringing closer, through the alternate meaning of the word *luz* which is departure or escape.

They are associated with the moon but ruled by Uranus. They can be called upon based on their specific elemental correspondence to the desired outcome:

THE LOUZIM

- ♣ *Kegek* – Air (the mental faculties)
- ♣ *Lahachel* – Water (the emotional faculties)
- ♣ *Mega* – Earth (towards the physical world, physicality)
- ♣ *Yagal* – Fire (the volitional faculties)

Lahachel appears to the ceremonial conjurer as a *macavahu*. Burn incense and candles of water and Uranus, offering *euxenite* and *knopweed*, repeating the following.

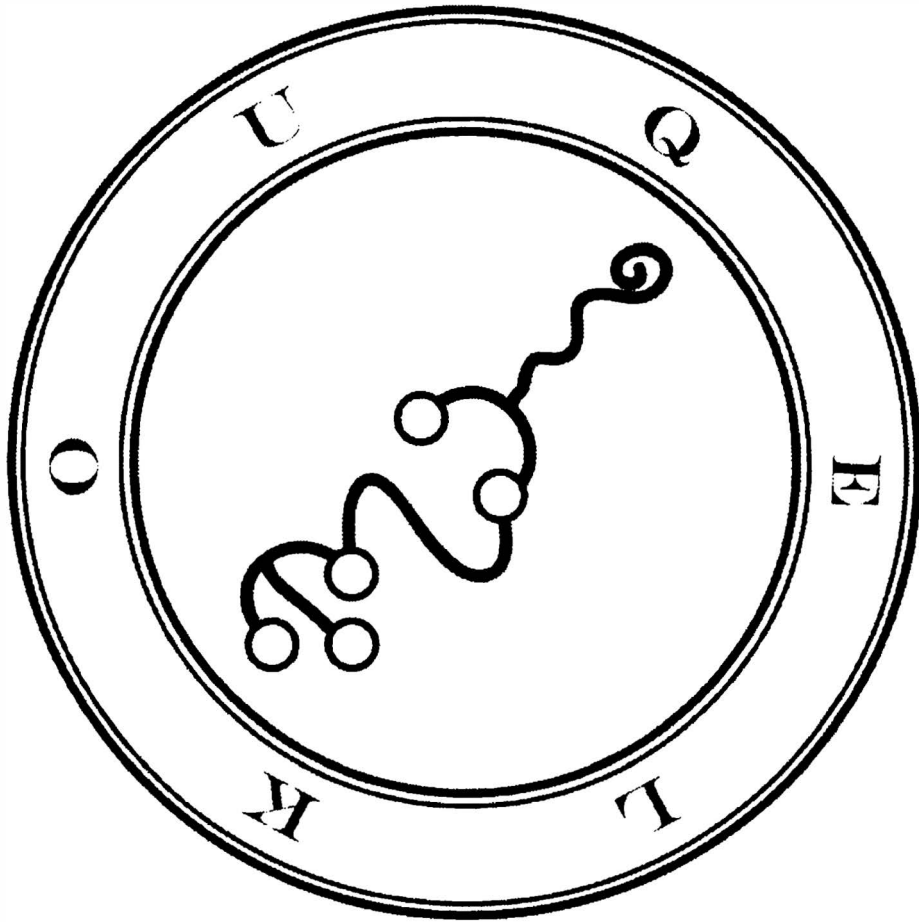
ANATHEMA
 EFFEMINO
 EXPENDO
 CASUIJAH
 HAMANATAR
 IERGOHEN
 OADYON
 TARCHIMACHE
 CHIEVRE

35

דוק

KOUQEL

Water of Mars



39. Kouqel

Daydreaming; Big Plans; Ambition; Brave New World; Invention; Military Technology; Space Exploration. Adventurousness; physical exploration; tantra; sexual energy; promiscuity. Qliphothic name: K-VQ

Kouqel leads the *Zechiychiym*, the shining ones, who live in Geburah. They are primarily associated with judgment and retribution. Their energy current, 126, corresponds to *B'ayden* [בעדן], meaning "in the garden of Eden," *Eden* meaning "pleasure." It also is the number of the word *makelon* [מכלול] or gorgeous attire, as well as *tsachichi* [צחחי] or "bare places," as the primordial attire of the Microprosopia was unashamed nakedness.

As shining ones, they are conceptually related to Lucifer.

The number also corresponds to *malon* [מלון] lodging or inn, as the original human couple only temporarily resided in the garden of pleasure: for it also corresponds to *auwn* [עון] "iniquity" (perversity or depravity) or "punishment", as well as *almanah* [אלמנה] meaning either "widow" or "desolate palace" in the sense of the abandoned garden being a metaphor for a widow. It is also the number of *aviym* [עוים], ruins. It also corresponds to *anav* [ענו] "meek", "poor", "humble", "afflicted", the state of man after punishment for original sin when he is expelled by the Infinite, kept out by angels with flaming swords, and forced to wander (*nuwa*, [נוע]) exiled from the earthly paradise, as Cain wandered the land of Nod.

These angels then represent the unstable energy currents of the Qliphoth as that which destabilizes and brings the orchard of pristine delight to ruin and irretrievable

disrepair. They also punish crimes and bring evil empires to an end. The angels herein are ruled by the angel *Anuel* and can be invoked in retribution and reversal magick according to the elemental correspondence of the desired outcome:

THE ZECHIYCHIYM

- ♣ *Anuel* - Aethyr
- ♣ *Mephou* - Fire
- ♣ *Yan* - Air
- ♣ *Kouqel* - Water
- ♣ *Aun* - Earth

Kouqel takes the form of an *ancille* or handmaid, or as a *Nereid*. Burn incense and candles for water and Mars, offering a {*hip flask*} and intoning the following mantra.

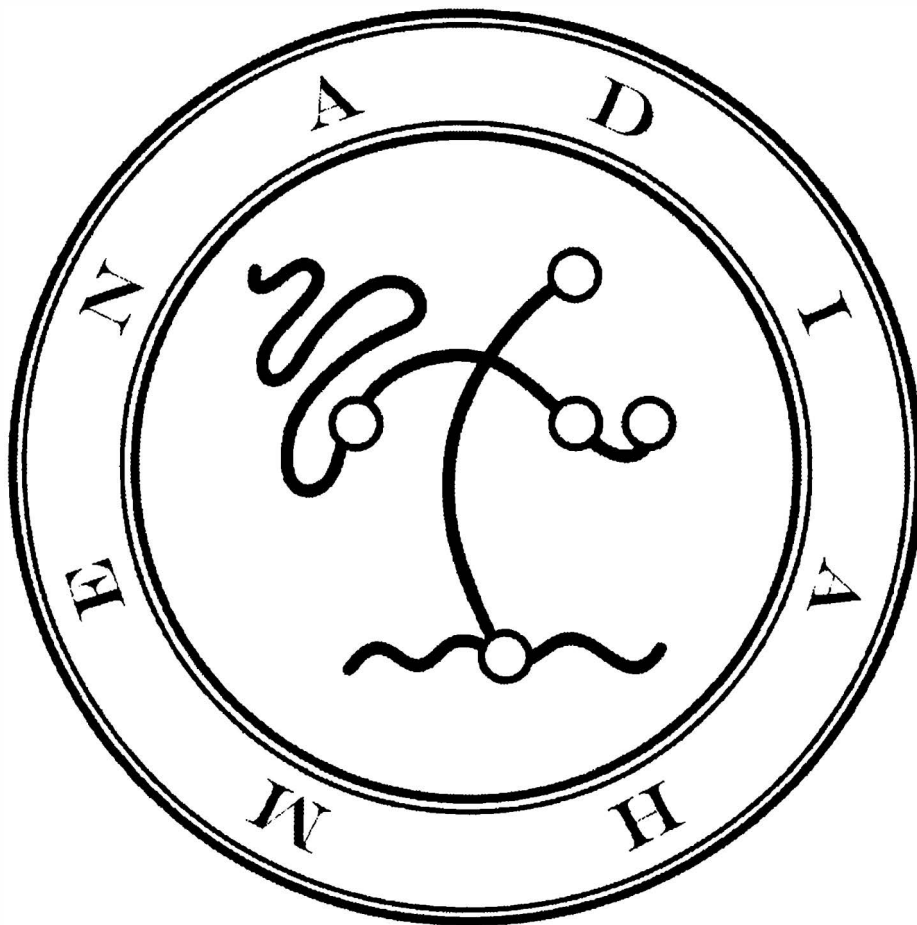
CRUCIATUS
SCRIPTIO
ACHAYA
BAEL
BEAL
CAMALON
CLANIEL
DISON
EBLA
AL AB
HAGIATHAR
HELGYON
LCHATYL
MACALON
RAMARATZ
SYRACH
FÆGER

36

מנד

MENADIAH

Earth of Venus



40. The Seal of Menadiah

Walkabout; Wandering; Exile; Sojourn; Vision Quest.
Psychology of phobias; generating, experiencing,
understanding and overcoming fear. The purpose of fear.
Qliphothic name: MN-D

The four *Tzadim*, sides or borders, are four angels of contention and conflict that traverse the current between the left and right pillars of the tree of life, keeping them separate from each other and thus represent the productive aspect of adversarial energy. They are led by the 36th Shem ha Mephorash angel *Menadiah* and reside between the four-sided boundary whose corners are Hod, Netzach, Chesed, and Geburah. Their energy current, 94, represents two companies or tribes [αγελη] (Gematria 47). The tribe of the right-hand path, and the tribe of the left-hand path. It is the calcification of ego-dualism into warring factions. It is also twice the value of *gemah* [במה] or high places, signifying the two pillars of the tree of life as two altars or perches for viewing the upper mysteries of creation. It is also twice that of *magid* [מגד], excellencies or precious things, an anagram of *gemah* and a reference to the fact that the enumerations of the Sephirah are often spoken of poetically as jewels.

The number 94 resonates strife or contention (*medan* [מדן]), an anagram for the 36th *Shem ha Mephorash* angel which preserves even the final form of the nun, as embodied by Ps. 50:20, "Thou sittest and speakest against thine brother; thou slanderest (*dephi*y [דפי]) (Gematria 94) thy own mother's son." It is the essence of intra-tribal strife, which is worthless as signified by the word *domen* [דמן], "dung," used in the Tanakh as a metaphor to

describe the corpses of those who die fighting the wrong battles. *Corpses are the shit of the beast of war.*

It also corresponds to the window or opening in a wall (*chalon* [חלון]) through which one retains the ability to analyze the enemy in battle through the walls of defense set up against it, and launch defensive attacks against sieges.

These spirits can generally be invoked to aid in battle and are propitious to struggles and conflict, they bring the witch's enemies to ruin and death, and cause swiftness and valor in those they love. Invoke them based on their correspondence below to the days and hours of the ritual undertaken, or according to the outcome desired.

THE TZADIM

- ♣ *Puach* - Geburah, Mars, Fire
- ♣ *Podiy* - Chesed, Jupiter, Water
- ♣ *Menadiah* - Netzach, Venus, Earth
- ♣ *Chiavel* - Hod, Mercury, Air

Luciferally Menadiah resonates with the term {*angor animi*}, a sudden conviction that one is dying, linked to the fear of death. The spirit appears as a *wild animal* armed with *weaponry*. Burn candles and incense propitious to earth and Venus, offering *gypsywort* and *grapholite*, uttering the following words.

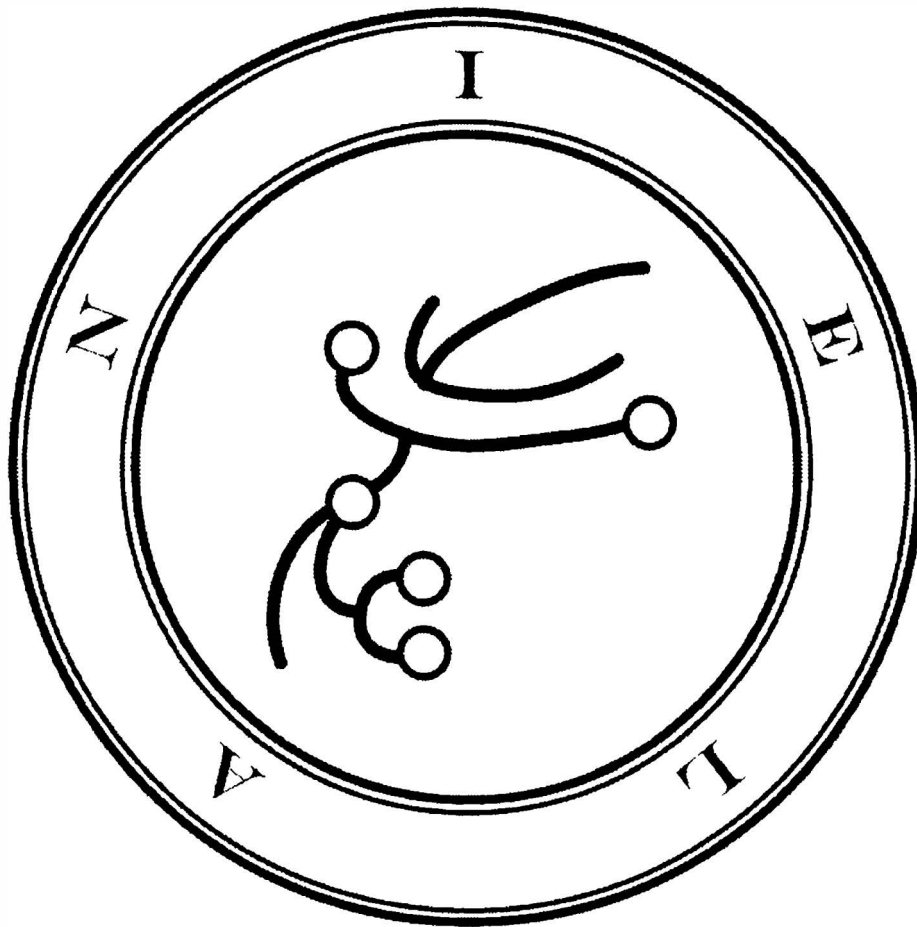
DECERPO
SATURIO
DIRACHIEL
HOSPSK
KABRIEL
SORGIAN

37

אני

ANIEL

Fire of Pluto



41. The Seal of Aniel

Aniel means God-Self. Transpersonal and Cosmic consciousness; Atman is Brahman; self-deification; self-actualization. The de-location of epicenter. The

Qliphothic name is 'NY [אני], the Hebrew word for "I" or self.

Ani is also an anagram of the word for nothingness, *ain* [אין], the void, a lesson that the ego-self is, in fact, an illusion. Its energy current, the prime number 61, reduces to 7, the number of divinity, and thus represents man as a microcosm of the infinite, which is the occult concept of the Microprosopia or prototypical human. 61 is also the number of the belly or womb, *beten* [בטן] as well as habitation, *naveh* [נוה] which corresponds to the mouth of hell when united with *ain* to become the belly or habitation of the void. It is also the number of the title Lord or Master, *Adon* [אדון].

The angel *Aniel*, then, guards the vertex of the universe that opens the teaching that the self is master, the Hindu maxim Atman is Brahman, the "I" is the womb or palace of the void, *ain*, which is feared to be death or hell by the phobic egotists of the right hand path but is in actuality the highest state of being, above the crown of highest divine consciousness or *Keter* [כתר] -- the unanalyzable voided infinity outside of time and space and completely incomprehensible and incalculable by the human mind, the net energy of all of existence in its totality, beyond beginning or end, cause or effect.

This acausal void is that state which some misguided members of left-hand-path fraternities have attempted to invoke in their quest to discover a form of magick that allows them to perform any action without having to suffer the consequences. Their error is that they are invoking not the *ain* [אין] of the acausal void of current 61, but the *ayin*, eye [עין], current 130, which is the imagination, the only place in the experiential universe of spacetime where a finite being can act with impunity. The astute student, however, will immediately discern that even the imagination is not truly acausal, which is emphasized by the fact that the number 130 is not only the Gematrical resonance point of the Hebrew word for eye [עין] but also the word "because", *iyen* [יען], which is an anagram of *ayin* and embodies the very essence of cause and effect. The supposed consequence-free environment of the imagination is in actuality an intermediate stage between spirit and matter, a sandbox where the mind can practice what eventually manifests as action in both obvious and subtle ways.

Higher magick can 'escape' these paradoxes through the use of counterpoints of balance anchored in experiential spacetime, but these do not negate the principle of causality, they merely seek to act in such a way that the net energy of its working is zero, in imitation of the lightning bolt of creation, or the transmutation of the *ain* to physical manifestation or Malkuth [מלכות] through the agent of

Lucifer. This can only be accomplished, however, by a middle-pillar witch: the desire to act with total impunity is a form of mental disorder, a symptom of having already fallen into the devouring mouth of Choronzon before the witch has even attempted to access the trans-abyssal voids of negative existence. Time is definitely not on the side of the egotist seeking to usurp the highest awareness of the sphere of Keter.

Aniel is also the leader of the ten *Aniym* or selves, ten angels who traverse the entire tree of life and represent the self as a multifarious system of parts operating in tandem to form the primal man, the Microprosopus, a microcosm of the universe, they, therefore, are the ten angels of the Microprosopeia. They represent the process of self-actualization typified by the Crowleyan idea of Thelema; or, conscious awareness joining with higher will and completing the circuit of the current of Azoth, which here refers to the astral light connecting all the Sephiroth. This is the flame burning at the crown of Baphomet's head, attached to the lower self by the thread or wick of Baphomet. Esoterically this wick is an invisible thread of condensed energy potential that collects power in the same way that a lightning bolt flashes along filaments of electric potential which thread through the sky. The lightning bolt illuminating this hyper-dimensional riverbed of negative potential stringing us together as magically aware beings (witches) is named Lucifer. He is

the personification of unauthorized access to the mind of the Infinite, the Light Bearer, the Cosmic Enemy and Celestial Bugaboo of the pompous, bloviating hierophants of the right-hand path who have stampeded through history for two thousand years demanding unquestioned control and exclusive access to these channels and who have been systematically denied this monopoly—at least over their own souls—by every witch who has ever raised her hand in conjuration. In their Qliphothic aspects, they are related to sadism and violent impulses through resonance of their Gematria with the word [נגח] *negach*, addicted to goring, and through mobs and competitive fighting via the Syriac [ܥܪܢܢܐ] *egranna*, which means either crowd or throng, or wrestling match or fight.

The *Aniym* provide assistance and aid to these processes based on their primary correspondences:

- ♣ *Aniel* - Keter (Crown)
- ♣ *Miaiel* - Chokmah (Wisdom)
- ♣ *Yenayah* - Binah (Understanding)
- ♣ *Vahen* - Chesed (Kindness)
- ♣ *Amek* - Geburah (Severity)
- ♣ *Houn* - Tipharet (Beauty)
- ♣ *Maek* - Netzach (Eternity)
- ♣ *Lael* - Hod (Glory)
- ♣ *Venahel* - Yesod (Foundation)
- ♣ *Alel* - Malkuth (Kingdom)

Aniel appears in the necromantic chamber as an *alien*, *whirlingly eolic magician* or *tollman*. Burn incense and candles conducive to fire and Pluto, offering {*achromic thread*} (thread which has not been dyed) and uttering the following words.

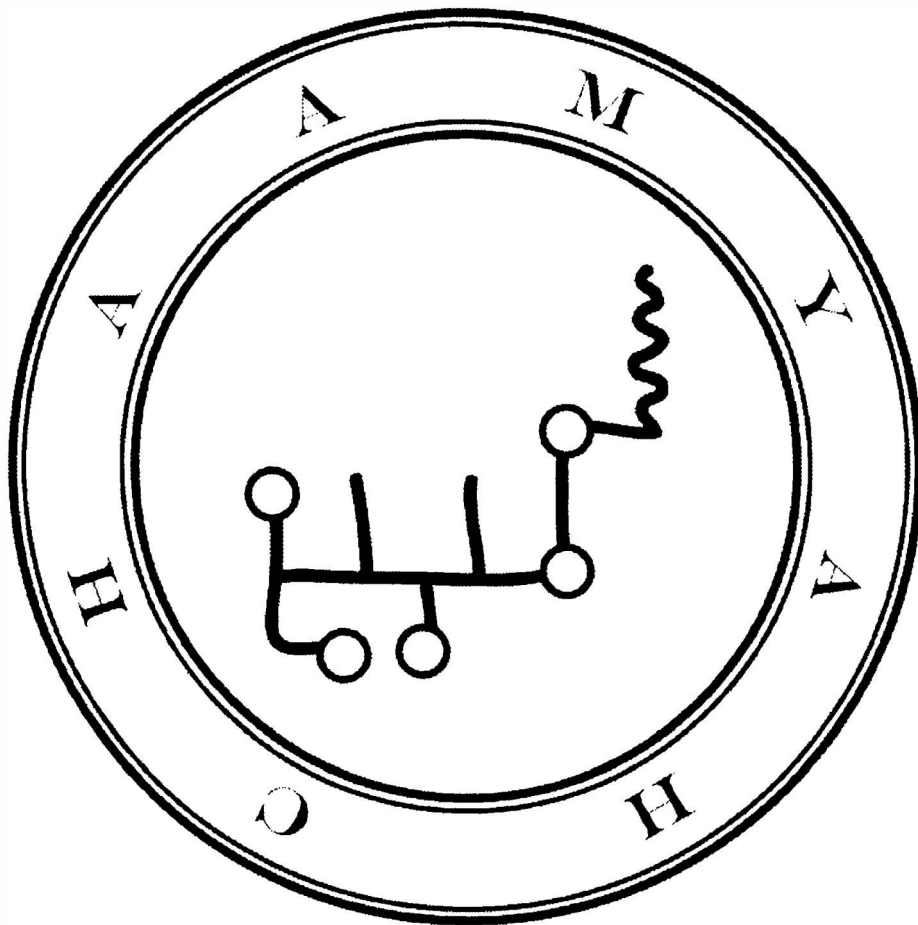
LINEA
OPILIO
INTEGRO
REUNIO
AAMON
DERNIZ
ESCH
GUVARIN

38

חעם

CHAAMYAH

Fire of Mars



42. The Seal of Chaamyah

Chastening; Revealing the Demonic; Self Integration; Systematizing and mapping the subconscious and shadow self. Spirit signatures and sigil-based magick. Qliphothic name: CHAM

The two *Phelachim*, divisions or sectionings, are angels representing the beneficent and baneful aspects of the Sephirah of Geburah or Severity. The benevolent angel *Haamyah* is the 38th Shem ha Mephorash angel and represents the idea of chastening, an exchanging or transformation of the demonic elements into integrated parts of the whole person; not in banishing the demonic but in the integration of the shadow self into the psyche of a completed, balanced witch. The baneful aspect is the angel *Ameh*, who represents shattering, cutting off and segmentation of the psyche which leads to judgment and ruin. They represent the two eyes of the Basilisk - purification and destruction, and esoterically they link to the idea of Coagula, the archetypal cosmic gesture denoting the movement of energy condensing into matter.

The angels of the *Phelachim* are *Ameh* and *Chaamyah*.

Chaamyah's Luciferal Gematria links her with powerful women through correspondence to the words *inaurate*, *impropriatrix*, *inventrix*, and *feminism*. The spirit's current also denotes sexual mania and sadism, through resonance with the words *nymphomaniac* and *tormentor*, and to misfortune via the word *Pandora*. Burn incense and candles propitious to fire and Mars, offering *calaite* or *granitite*, intoning the following.

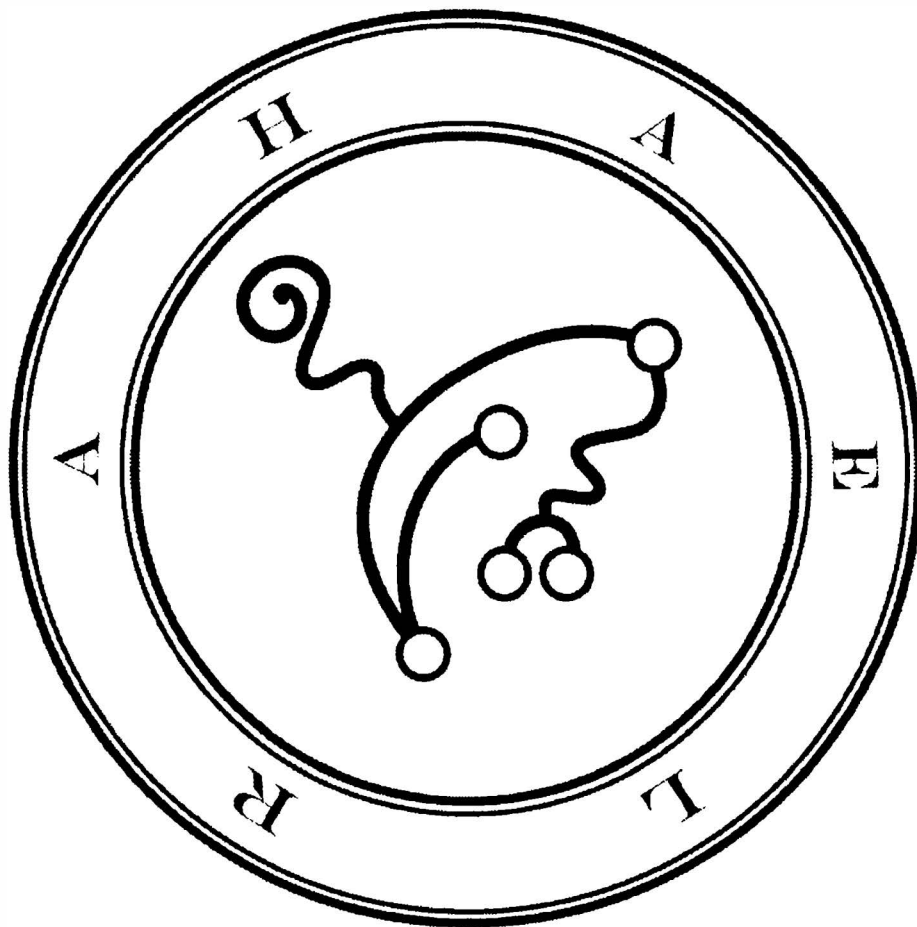
IMPERATOR
PRAECEPTUM
AMPLEXOR
MORDEO
IAMOZIA
LAMALON
SYHEL
ZAZAMAR

39

רהע

RAHAEL

Fire of Neptune



43. The Seal of Rahael

Refinement through punishment; the shaping of rough diamonds into treasures; Raw untapped potential.
Qliphothic name: RHA

Rahael is a baneful angel of punishment and retribution who resides in Geburah. His energy current corresponds to the following ideas:

- ▲ The wrath, *ha-qetzeph* [הקצרף]
- ▲ The evil, *ha-ra'a* [הרע]
- ▲ The strange or alien, *ha-nekar* [הנכר]
- ▲ Shining * firebrands, *ziyz* [זיז] x *aud* [אוד]
- ▲ Evil * Destroy *debah* [דבה] x *daka* [דכא]
- ▲ Fragmented or splintered, *qazephah* [קצפה]
- ▲ Broken, *raah* [רעה]
- ▲ Strong, force, power, *edera* [אדרע]

Rahael then is an angel of judgment who resides in the current between Chokmah and Binah, the place of the *tzimtzum* or the breaking of the vessels of creation where the force of creation overwhelmed the Qliphoth and shattered them, creating a world of unbalanced demonic anti-forces of the tree of life.

Rahael's current of 275 is also 25 x 11, the number of the hells of the Qliphoth. It corresponds to:

11

- ▲ [גוב], *gouv*, locusts
- ▲ [אי] *ai*, howling beast, jackal
- ▲ [אי] *oi*, 'not' (negation)

▲ [גדד] *gadad*, to cut down, hew down

X 25

▲ [דכא] *deka*, to crush or break

▲ [חיוא] *chiva*, beast, animal

Rahael, then, embodies the unthinking, predatory, causal world of the bestial self, and the idea of breaking or cutting down or negation. Esoterically they represent the *tzimtzum* or the divine contraction of the infinite into a single point (Chokmah) preceding the shattering of the singular unified field of the Azoth or astral light into balanced and imbalanced forces.

Rahael appears to the Qliphothic conjuror as an *armylike heretog*. Burn incense apposite to fire and Neptune, offering *cat's-paw* and uttering the following.

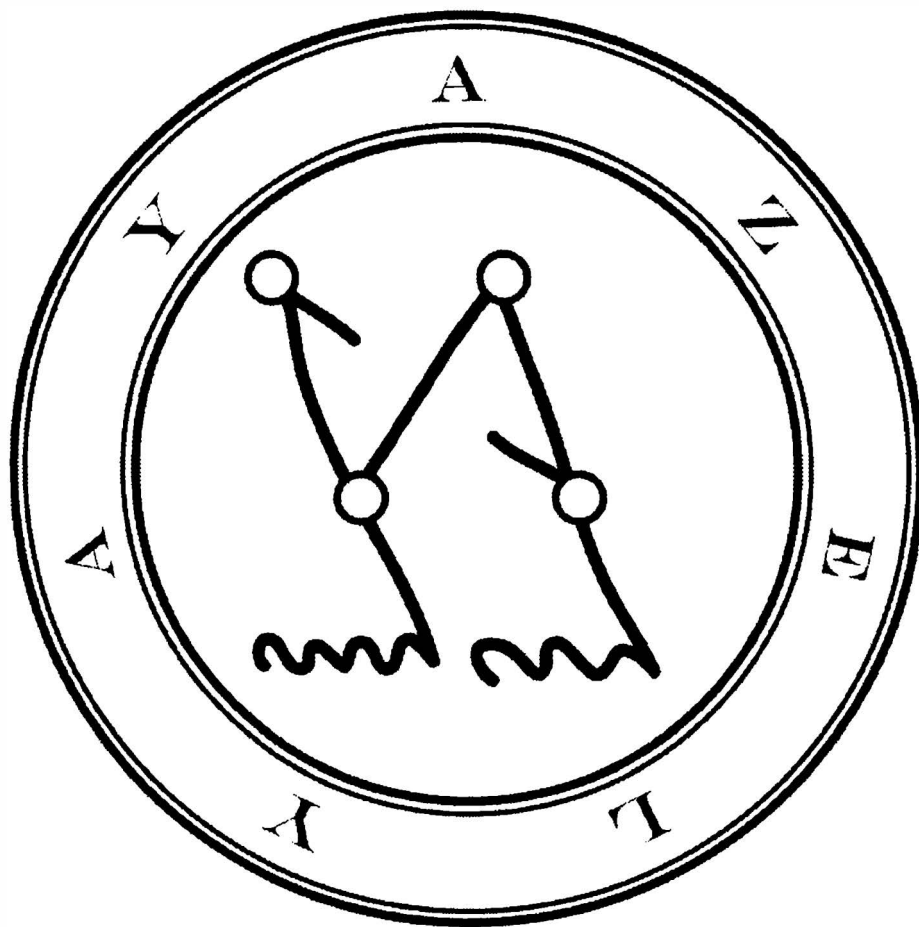
CHERUBIN
DIVORTIUM
MINISTRO
SATIO
BALNA
CEDRION
ENDIRAN
LAFYEL
MEGOS
PARACHHMON
VALIOT
BEHOF

40



YAYAZEL

Air of Jupiter



44. The Seal of Yayazel

Apostles; Starting Churches; Spiritual Families;
Denominations; Movements; Cultures; Founding Fathers.
Learning the syntax of magick; oratory; homiletics; book

publishing; editing and redaction; writing. Qliphothic name: YYZ

The two *Zak-chotim* or purities/sins are two right-hand-path angels who traffic in the current of evangelism through their numerological correspondence - current 27 - to sin (*chotiy* [חטי]), weeping (*bakah* [בכה]), and purification (*Zak* [זך]) through the teaching of parables (*chiydah* [חידה]). They traverse the current from Geburah, pushing it towards Chesed and are responsible for repentance, atonement and salvation in the monotheist patriarchal religious tradition and religious conversion in general, further emphasized by the fact that 27 is the cube of 3 which is the number of *Ab* [אב] or father, demonstrating the triple-male aspect of the Christian trinity specifically and the Gnostic concept of deity generally. The *Zak-chotim* angel *Yayu* is propitious to evangelism and evangelists, and *Yayazel*, the 40th Shem ha Mephorash angel, watches over and guides apostolic leaders or architects of movements and cultures.

Qliphothically, *Yayazel* appears as a *polarizing, directive archdevil*, related to religious leaders through Luciferal correspondence to the word *celibacy*, *expiation*, and *enshrine*. Burn incense and candles of air and Jupiter, offering *feldspar* and chanting the following incantations.

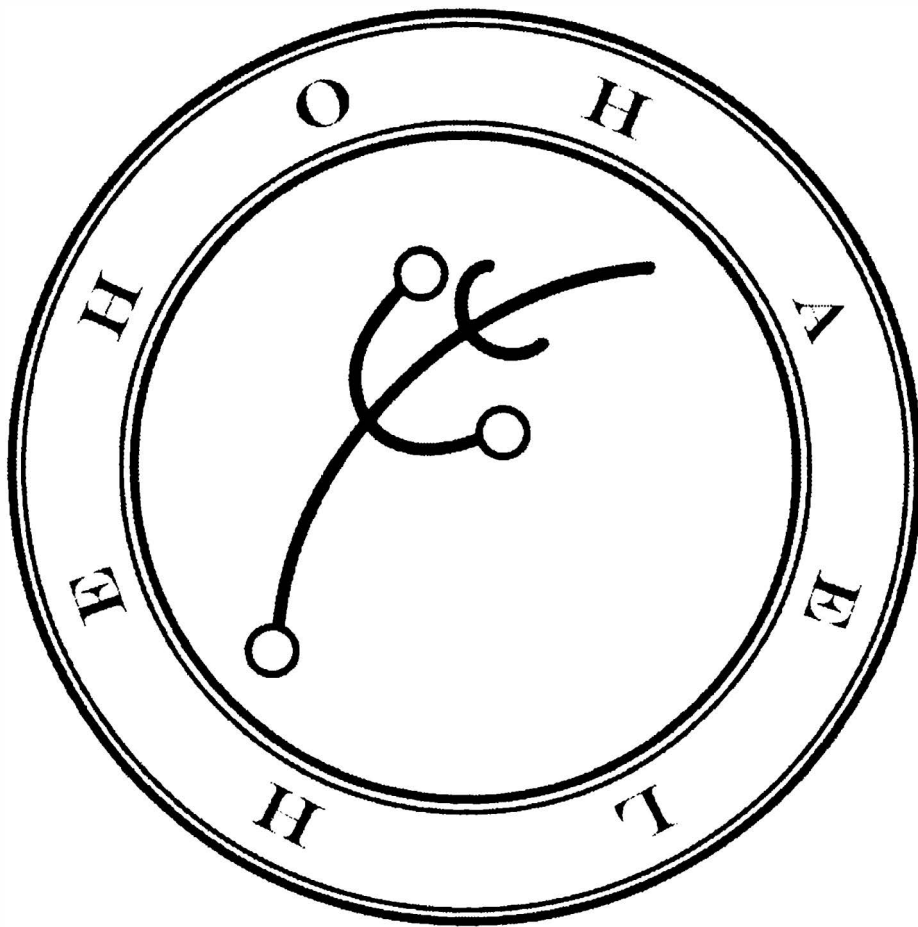
INVOCATIO
CUSTODITIO
ADVELO
RESONO
AFFARYELL
ALBAMACHI
SERYEL
SIRCHDE

41

ההה

HEHOHAEL

Water of Moon



45. The Seal of Hehohael

Hehohael is the triple-female name of the Infinite as the letter *Heh* [ה] carries negative, feminine energy. She is the female counterpart to the Gnostic concept of the triple male. The letter *Heh* is a pictograph of a window,

symbolically it refers to brokenness, and esoterically it represents the broken hymen as a window to the infinite, through the idea of procreation as a means of achieving the immortality of the species. *Hehohael* represents the element of Shekinah resident within Hod. Self-esteem; confidence; emotional ascendance; Her Qliphothic name is HHH.

The ten *Zubim* or rivers are ten angels emitting female or negative energy from the Sephirah of Hod (glory) led by *Hehohael*, the 41st Shem ha Mephorash spirit. They represent the feminine aspect of the *partzufim* of Hod or the ten Sephiroth embedded therein. They transmit lunar current. They are capricious spirits linked to the Babylonian concept of the constellation of Virgo as a young woman holding sheaves of wheat through their numerological connection with the word *Aviv* [אֲבִיב], fresh, young barley - thus, the *Zubim* are nurturing angels who reside in the sphere of glory and splendor.

In their angelic aspect, they grant placidity, beauty, and fertility or virility to those they love.

As baneful angels they can cause famine instead of feasting and produce lament and wailing, treat those they hate with contempt, bringing them to calamity. Their baneful energy works through treachery and deceit.

Their energy current of 15 corresponds to both the Greek word for goddess, *thea* [θεά], as well as the Hebrew word for God, *Yah*, [יה], indicating that they represent the female aspect of infinity, an incomprehensible paradox known in Sanskrit as *Shakti* whose pre-eminent deity is the goddess Kali.

They are propitious specifically to the full moon and thus female reproduction and sexuality as their energy current matches the word *zoub* [זוב], to gush or flow, as of menstrual blood, and the word *daveh* [דוה], menstrual cloth, and through this it symbolically represents sickness or faintness that accompanies this phase in the female reproductive cycle, which also makes these angels in their baneful aspects propitious to certain kinds of predatory or vampiric sorcery.

THE ZUBIM

- ♣ *Yaed* - Keter
- ♣ *Zoub* - Chokmah
- ♣ *Bechahel* - Binah
- ♣ *Dyayah* - Chesed
- ♣ *Bezahel* - Geburah
- ♣ *Yoda* - Tifaret
- ♣ *Zehbo* - Netzach
- ♣ *Hehohael* - Hod
- ♣ *Yachael* - Yesod

▲ *Tah* – Malkuth

When conjured in her Qliphothic guise, Hehohael appears as a {*painted wolf*} with the wings and face of a *cockateel*. The spirit is further related to promiscuity via Luciferal correspondence with the words *iniquity* and *license*. Burn incense and candles related to water and the Moon, offering a *sabre* and incanting the following mantra.

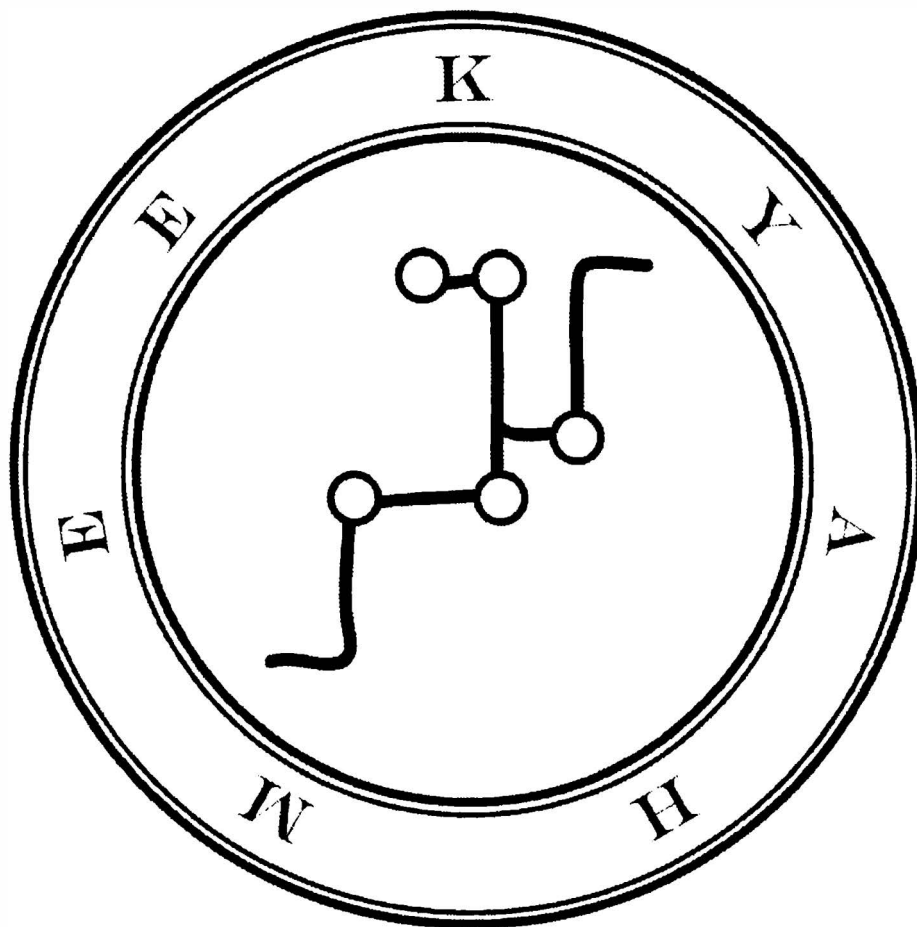
DEBILITO
TEMPERANTIA
PRAEGUSTO
SEBAR

42

סכ״י

MEEKYAH

Air of Moon



46. The Seal of Meekyah

Withdrawal from Society and Relationships; Suspension and Inversion of Ideas; Movement Towards Destiny; Lunar Magick; Black Magick; Study of the Occult;

Revealing of the Concealed; Prophets; Eschatology; Hidden Treasures

The six *Zuzim* or wanderers are aerial lunar spirits who reside in Malkuth and traverse the six paths or energy currents between the Sephiroth of Malkuth and Netzach. They are linked with Lilith, the spirit of Night. Their energy current of 70 corresponds to the word for Night, *Lil*, [ליל], root word of Lilith, as well as the Hebrew letter of *Ayin* [ע], the eye, representing magickal vision, further emphasized by their correspondence to the watchtower, *bahiyn* [בחין], the place of elevated vision linked to visions of higher consciousness. They are conducive to the study of the occult (and more exoterically the revealing of things hidden) through their correspondence with the word [נחבין] *nachby* or hidden. In their baneful aspect they traffic in bestial, negative, predatory energy through their relation to howling, *yala* [ילל], gnats, *ken* [כן], and wailing or lament, *nahyah* [נהיה].

As wanderers they are of import to the ideas of religious apostasy and infiltration, cf. the apostle's malediction against such traitors in Jude 1:13: "They are wild waves of the sea, churning up the foam of their own shame. They are wandering stars for whom the deepest darkness has been reserved forever."

In their angelic (or less destructive) aspect they embody the Tarot card of the Hermit – withdrawal from the tropes and superficialities of the crowd to the quiet solitude and sequestration of study and search for deeper, more fundamental and more abiding truths, indicated by Gematrical resonance with the word [ἀγνεία] *agneia*, purity, and [הסה] *hawsaw*, quietness and silence.

They transmit the intoxicating feminine soma of divine ecstasy from the yoni or vulva of the goddess Kali through their correspondence to wine, *yayon* [יין], thus the phrase “drunk on Kali”, a state of ecstasy reported by her devotees. On a more exoteric note, this resonance can be auspicious for the use of intoxicants for ritual, medical and recreational use.

The angels of the *Zuzim* are *Camy*, *Kiym*, *Liyl*, *Meekyah*, *Nayiyel*, and *Yelal*.

Meekyah appears to the ceremonial black magickian as a {*black man*} in the garb of a *Pythonist*. Burn candles and incense of air and the Moon, offering *peanuts*, *prangos*, and a maxillary, repeating the following syllables.

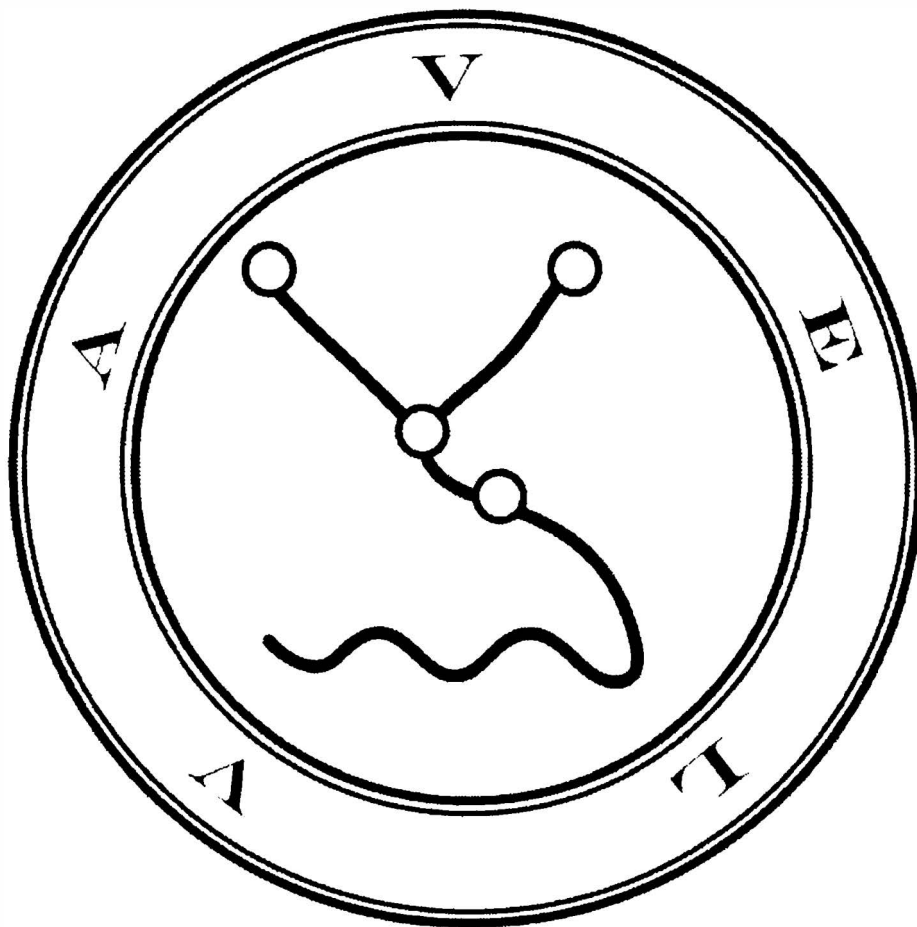
GRAVITER
INFLUENTIA
MINORATIO
JAVIEL
ORFYELL
ROHELL
NARCOTICA

43

לול

VAVEL

Earth of Mars



47. The Seal of Vavel

Meaning: The Hook of the Infinite. Ascension; Defying Gravity; Levitation; Ecstatic Vision; Aerodynamics and Propulsion Sciences; The Tribulation; Persecutions;

Holocausts; Trials; Judgment; Court System. Qliphothic name: VVL

One of the eleven *Yabalim*, tunnellers of the Qliphoth, baneful angels who reside in Chokmah. Refer to the 19th Shem ha Mephorash angel *Levuyah*.

Qliphothically, Vavel is a *vulturelike*, *zephyrlike* spirit of *deturpation*, sometimes appearing as a *maned wolf*. Burn candles associated with earth and the planet Mars, offering *padelion* and chanting the following syllables.

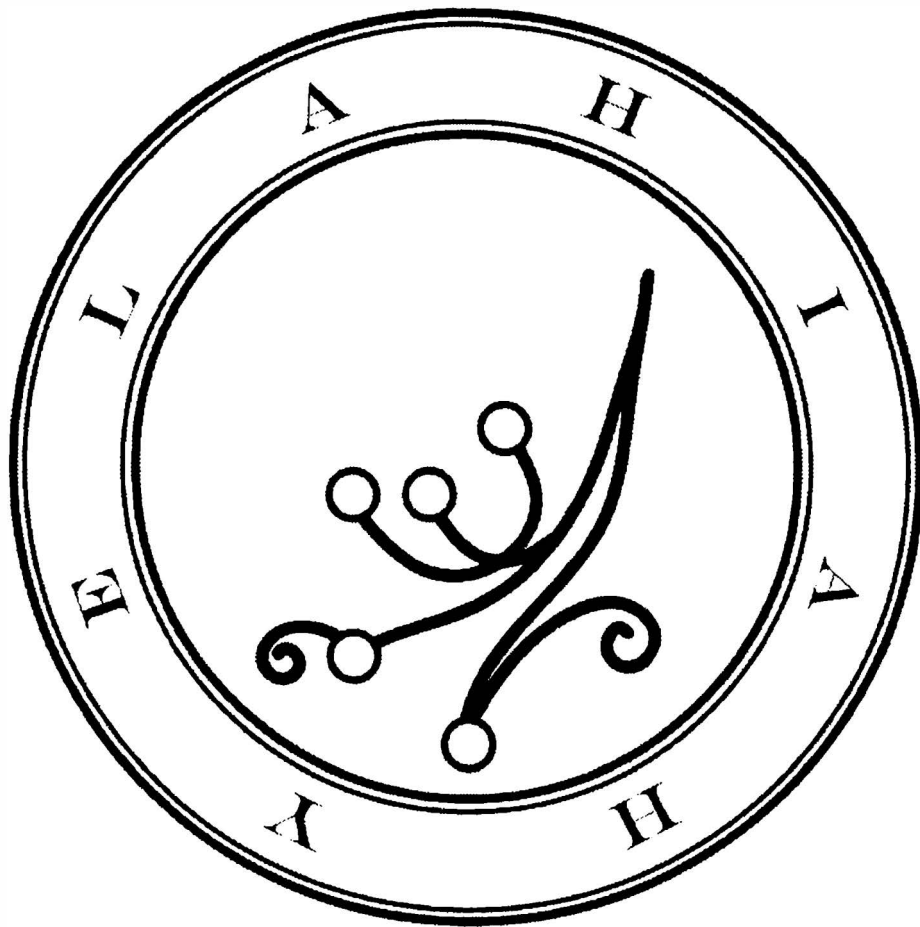
IUBILATIO
AESTUO
DEMOLIOR
AREHANAH
BOROB
DAHVELIZ
HAMYLOS
HELIOREN
LEDIEHA
SATHAMAC

44

יֵלָה

YELAHIAH

Aethyr of Mars



48. The Seal of Yelahiah

Mediation; Equilibrium; Deliberation; Litigation.
Advocacy; Hypocrisy; Mitigation of Judgment.
Qliphothic name: YLH.

The *Edemim*, rubies, consist of five planetary angels, clad in red, who reside in Geburah. They are ruled by Mars and led by the 44th Shem ha Mephorash angel *Yelahiah*.

They are related to the Qliphoth through the idea of the Tarot suit of Cups, that is to say, as vessels of both occult treasure and predatory energy. These angels assist in the practice of black magick and necromancy through correspondence of their energy current of 45, which is 9×5 the same as *aveb* [אֵב], water skin bottle, multiplied by *gav* [גַּב], locust, indicating a vessel of baneful predatory bestial energy of devourment, a vivid and compelling image of the Qliphoth. *Aveb* also means “sorcerer” or “Necromancer” in the same sense that a water-skin bottle carries water, a witch is a receptacle and dispenser of occult energy.

45 is also the letter *Heh* [ה], the window, multiplied by *babeh* [בָּבֵה] or pupil of the eye, indicating that in addition to being a storehouse of predatory energy, the Qliphoth are a window to higher consciousness as the eye symbolizes awareness and enlightenment.

This current of the Qliphoth being a store of treasure is underscored and linked to the idea of self-actualization by the fact that 45 corresponds to the Greek word *me* [μέ], as well as *edom* [אֶדָם], the word for dirt which is also the name of the first man, Adam and also the name of the

anti-Israel or “unchosen race” of Edom (which is linked to the Qliphoth or realm of the rejected in Crowley’s writing, et al), and also means “ruby” through its meaning of “red” which indicates treasure. The concept of night-side resonance of this angelic detachment is underscored by Gematrical equivalence with the word [לטאה] *lata’ah*, which is a *hapax legomenon* within the Masoretic Text and means a ceremonially unclean extinct lizard and, by extension, unholiness.

Keep in mind that in its original meaning, the word ‘unholy’ means common—the opposite of sacred, which designates something set aside for special religious use. Unholiness begins with baseness.

These considerations then, portray these angels, in their shadow attributes, typifying the study of the Qliphothic realms of the subconscious mind, which yields gnosis of primal self as witch, unlocking treasures of illumination.

To further emphasize the idea of these spirits—and by extension, the Qliphoth in general—as feminine receptors or vessels of treasure, the energy current of these angels relate to the word *theke* [θήκη], a receptacle or repository, *lut* [לוט], a covering or envelope, *maed* [מאד] which means exceedingly or much in the sense of plenty, and *hem* [הם], which means abundance. This particular subcurrent also links these angels to the feminine and depicts the idea of

the womb as a symbol of plenty and abundance in the sense of reproduction and procreation. Further emphasis on the feminine nature of these spirits lies in their Gematrical resonance with the Syriac word [ܝܠܕܐ] *yalda*, childbirth, and the Aramaic word [ܕܡܐ] *dama* or *blood*, here denoting the female reproductive cycle.

In their baneful or negative aspect, these spirits are, as the vessel of locusts mentioned earlier, predatory and vampiric through their correspondence with the word *gazelah* [גזלה] which means plunder or robbery, *tul* [טול], to hurl or cast away, as the shells of those whose essence is plundered are thrown away as rubbish, leaving the survivors to shrink back or crawl away [זחל] in defeat.

In their angelic—or, at least, less venomous, Qliphothic—sense, the *edemim* are propitious to court cases, litigation, and matters of debate, mediation, deliberation and law, as well as archival and taxonomic sciences and information technology. Their energy current carries the idea of ordering and reordering and systematizing information.

They can be accessed for aid by those black magickians who are trafficking in the art of theft and robbery.

They emit negative (female) energy and increase the memory and learning capacity of the witch accessing

them. Below is listed the *Edemim* as a complete Goetic elemental division of the planet Mars.

THE EDEMIM

- ♣ *Heel* – Earth of Mars
- ♣ *Heliy* – Air of Mars
- ♣ *Yelahiah* – Aethyr of Mars
- ♣ *Lahiy* – Fire of Mars
- ♣ *Lyah* – Water of Mars

To the Qliphothic conjurer, *Yelahiah's* appearance is *glorious* and *paganistic*, taking the form of a *preëminent, immodest bearcat*. Burn incense and candles of water and Mars, offering *neckweed* and {*birch bark*}, reciting the following mantra.

EXUSTUS
FRAUDATUS
CONSIGNO
HEHEYDIZ
NOYNEMAL
PENTAGNONY
PAPUCSFÉRJ
MISTISIZM

45

סאל

SAELYAH

Earth of Saturn



49. The Seal of Saelyah

Fairness; Equanimity; Even Distribution. Prosperity; drawing good fortune. Qliphothic name: S'L

The five *Maenim* or chalices are spirits of Binah led by *Saelyah*, the 45th Shem ha Mephorash angel, Binah is the Sephirah of Understanding and a great decanting vessel of Shakti, the feminine aspect of the infinite on the tree of life. Their energy current corresponds to *aelon* [אֵילֹן], tree, *maekal* [מַאֲכָל], fruit or food; and *maen* [מַאֵן] which means vessel, indicating that they channel the beneficent current of fecundity, fertility, and female energy, in the metaphor of the cup of plenty. They grant faithfulness to all those under the witch's charge and keep their betrothed or spouses loyalty and help her to discover the verity of anything written or spoken. They give the gift of prophecy and divine utterance. They are propitious to legislation, rules, regulations, and issues of the right-hand path. They give food to the poor and bestow abundance and greatness to those they love. In their Qliphothic aspect they, like Kali, accept impurity in their supplicants and give them understanding of the divine nature of defiance and disobedience. In this sense, they are auspicious angels for revolutionaries and dissidents. More detailed examination of the poetic resonances of the Maenim is offered below based on the following words which are Gematrical equivalences of these angels' numeric current of 91.

FEMININITY; FECUNDITY; FERTILITY

▲ [מַאֵן] *maen*: vessel, chalice

- ♣ [מלכא] *melekha*: queen
- ♣ [כלולה] *kelukhah*: betrothal
- ♣ [אילן] *aelon*: tree: indicating growth and prosperity

PRODUCTIVITY; PROSPERITY

- ♣ [מאכל] *maekal*: food, fruit, meat. This denotes the tree that produces and the nourishment thereof.
- ♣ [עבידה] *abidah*: work, service, ritual, worship
- ♣ [ליאן] *lian*: greatly, exceedingly, exceedingly beyond measure

VIRTUE; NOBILITY; NOBLESSE OBLIGE

- ♣ [כלילא] (Aramaic) *khelikha*: crown
- ♣ [אמן] *aman*: faithfulness, to take the right path
- ♣ [אמן] *amen*: homonym of *aman* (above) meaning verily, truly, amen, so be it

HERMETIC MYSTICISM; PROPHECY

- ♣ [מלאך] *malakh*: messenger, by extension an angel
- ♣ [נאם] *nawam*; to prophesy, utter a prophecy, or a prophetic utterance

DISOBEDIENCE; UNHOLINESS; THEIR QLIPHOTHIC NATURE

- ▲ [מאן] *maan*: refusing, unwilling to obey
- ▲ [טס] *tso*: filthy or unclean

The Maenim from a Goetic-Hermetic perspective can be accessed as elemental divisions of the planet Saturn.

THE MAENIM

- ▲ *Saelyah*, Earth of Saturn
- ▲ ***Amen***, Air of Saturn (the invoking prayer)
- ▲ *Kaae*, Fire of Saturn
- ▲ ***Nema***, Water of Saturn (the evoking adjuration)
- ▲ *Hophel*, Spirit of Saturn

Maenim, a spirit of *free-minded witchiness* and *enchantment*, appears in the {*suit of armor*} of a {*road warrior*}. Burn incense and candles appropriate for earth and Saturn, offering *moonshine* and uttering the following words.

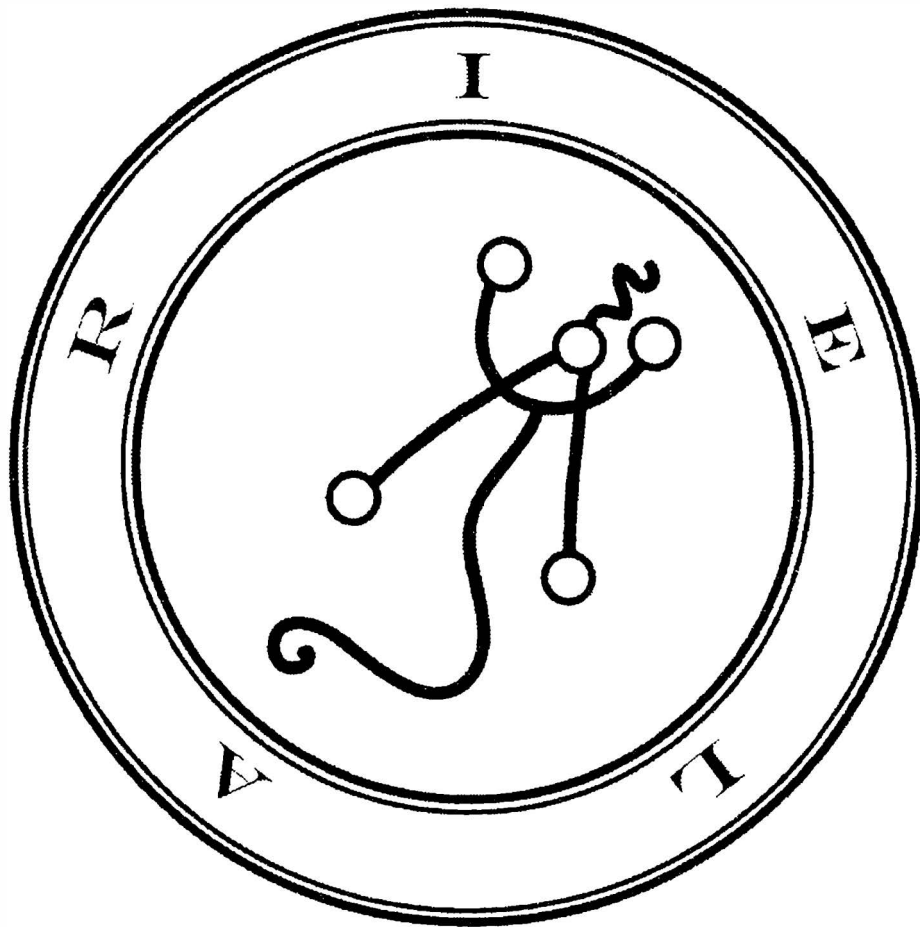
ABILITAS
CAELITES
OBSTETRIX
COHAEREO
MOLLESCO
ATHANATOS
BACUHABA
GEUSH URVAN
SEMEGEY

46

ערי

ARIEL

Air of Uranus



50. The Seal of Ariel

Name means “Watchful God.” Careful Study of the Occult Mysteries Leads to Mastery of One’s Peers. Absolute certainty; Thelema; higher will; leadership and

dominance via personal confidence. Law of attraction. Qliphothic name: ARI, meaning, “Watchful.”

The nine *Aaroudim*, or onagers, are a detachment of Watchers, or *Iyrim* (*Grigori* in Greek), by means of the Gematrical equivalence of their energy current, 280, with the word [עיר] *iy*r, which means watcher or angel.

The word *iy*r in the singular is found in the Masoretic Text three times, and those in only *one* passage, Daniel 4:13-23, in which a Watcher is dispatched to deliver an oneiric malediction against the Babylonian king Nebuchadnezzar II, damning the haughty monarch to be humbled by misfortune, driven mad and exiled from his people where he would be cursed to live in the field and eat grass like a beast. Resonance of the *Aaroudim* with the story of Nebuchadnezzar’s particular method of judgment is underscored by their further Gematrical equivalence with the words [רעי] *rei*y, pasture, and [פר] *par*, a bull or steer or similar grazing pastoral animal.

The passage in Daniel makes two things clear. First, not all of the Watchers are fallen angels like the condemned spirits mentioned in Genesis 6:14 and in the books of Enoch. Those creatures mentioned in the latter passages should more properly be called *Fallen Watchers* to draw a clear distinction. Secondly, both sets of Watchers, those who fell and those who remained in their angelic state, are

involved with judgment, descent from heaven and transmutation from angelic or noble nature to that of earthly beastliness. In the case of the Fallen Watchers, they willfully demoted themselves, descended from heaven aforethought, and abdicated their ranks as divine messengers in a pact of damnation, led by Azazel, whose name means *Entire Removal*, who proceeded to transfigure from beatific heavenly observer to the hooved, hircine, unclean professor of forbidden technologies and mysteries to the heathen nations, the scapegoat of Leviticus 16:10. In the case of the angelic Watchers who remained in their elect state, they are connected to judgment, casting down, and a beastly transformation related to the earth.

The *Aaroudim* are connected, then, to the demotion of rank, excommunication, exile, and degradation, and esoterically to the transmogrification of nobility into beastliness, *a good metaphor for initiation into black magick*. The marriage of these two scenarios—willing abdication of one's heavenly mansion in search of earthly lusts, and being dethroned against one's will from earthly rank and mansion, exiled from the congregation of the elect and driven to mad beastliness—contains a priceless secret of effective middle-pillar Satanism. Until that marriage is realized esoterically, the witch can profit from the knowledge that there are two kinds of initiations: those the witch chooses to participate in, and those she

suffers against her will and sometimes, at first, wits. In the latter case, we eventually recognize that such calamitous events comprised *initiation by the Devil himself*.

In the plural form of the word, the watchers or *Iyrim* are associated with the company of fallen angels, mentioned in the books of Genesis and Enoch, led by Azazel. They are also linked Gematrically to the word [ערווד] *aaroud*, onager or wild donkey, placing them in the Qliphothic anti-sphere of Yesod which is called *Peraxolel* (Obscene Ass). As such, they are propitious to prophetic utterance, the communication of occult secrets and the arts of riddles, puzzles, and cryptography, and the learning of foreign languages. The Obscene Ass is the spirit of the mad prophet Balaam, and her current is the bubbling (babbling) forth of the secrets of the forbidden arts. The lewd micturition of the demon onager into the river of consciousness at the outer boundaries of life and death represents purification, the confidence of magickal will and the generation of insight and esoteric potency.

Relics sacred to the *Aaroudim* are rhythmic instruments and drums. They should be evoked alone and not in groups. They grant influence and power (*magia*, magnetic personality) over others and endow those they love with persuasiveness and leadership skills, promote them to positions of influence and the ability to strike fear and terror into the hearts of her enemies. Like the curse

upon Nebuchadnezzar, they teach the witch the ability to similarly destroy with her words through their correspondence with the word *ios* [ἰός], poison, and *memar* [ממר], bitter, indicating the bitter poison of inspired words of cursing that bring one's adversary to ruin (*hariysah*, [הריסה]). The *Aaroudim* can be accessed according to the planetary correspondence of the desired outcome of the conjuration to be performed.

THE AAROUDIM

- ♣ Relon – Pluto
- ♣ Yeraa - Venus
- ♣ Keras - Neptune
- ♣ Lalarek - Sun
- ♣ Lenor - Jupiter
- ♣ Sarek - Mars
- ♣ Ayr - Mercury
- ♣ Ariel - Uranus
- ♣ Ryaa – Saturn

Qliphothically the Aaroudim appear as onagers, as their name suggests. Alternately, the spirit Ariel may appear as *mammery chimera*: namely, a *thickskin warrior* with the face of a *flockling*. Burn candles and incense appropriate to air and Uranus, offering {*redtop grass*} in addition to percussive instrumentation, and repeating the following incantation.

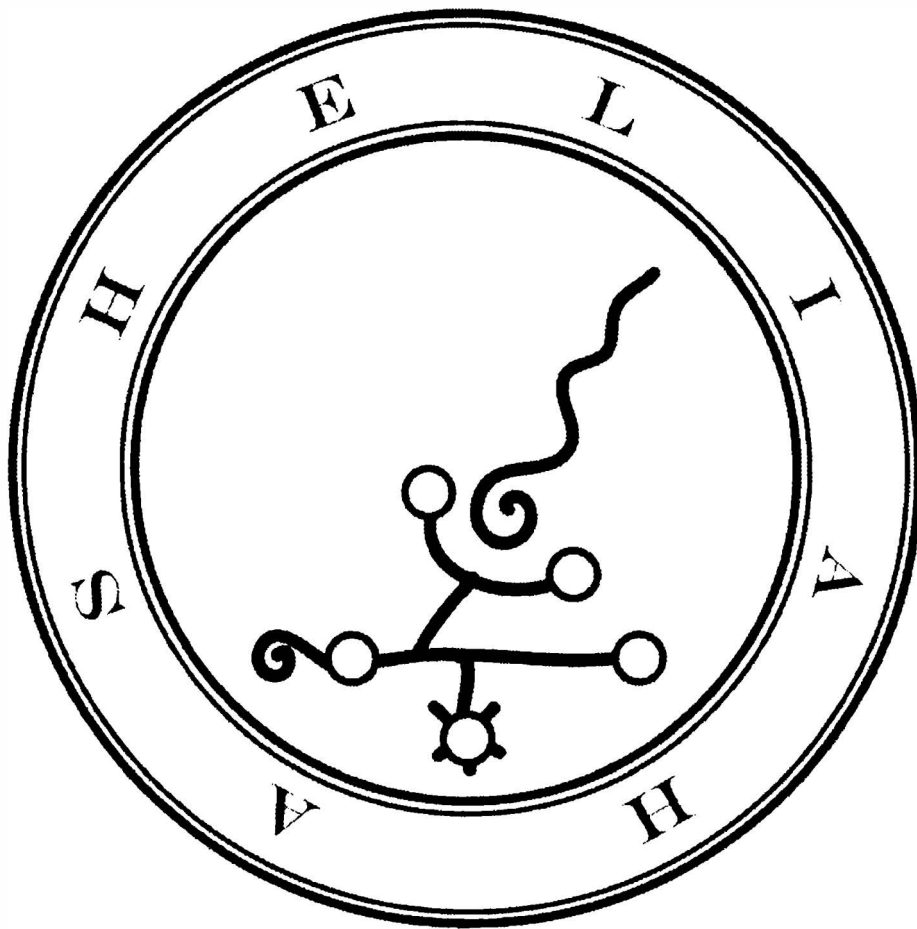
FONS
SALUM
ILLICIO
VICTIMO
AAROM
HANETHI
MRKBIATH
TOPINOC

47

עשל

ASHELIAH

Aethyr of Mars



51. The Seal of Asheliah

Punishment; Stigmatization; Exile; Excommunication; Judgment. Cataclysm; sudden transformation on a global scale. Qliphothic name: ASHL

The five *Shulim* or jackals are elemental spirits who reside in the martial Sephirah of Geburah. They are ruled by Mars and their chief is the 47th Shem ha Mephorash angel *Asheliah*. In their baneful Qliphothic aspect they tunnel between the anti-Sephirah of Geburah, or *Buer-Gephoth*, the flaming ones, the place of the hell of *Tophet* presided over by the Fly God, Beelzebub -and the anti-Sephirah of Binah, Setheriel, the concealers, place of the hell of Abaddon or the bottomless pit ruled by Lucifuge. The jackal spirits are tied to the demonic death god Typhon-Set through their numerological correspondence to the word *shaal* [שעל] or jackal. They are also linked to Hecate, the goddess of witchcraft, through their Gematria link to the word for sorcery or witchcraft, *kasheph* [כשפ], and the Hebrew letter *Tav* [ת], the cross, grapheme of the crossroads. These, then, are baneful witchcraft spirits who carry negative magnetic current or female Shakti energy between Binah and Geburah.

They are propitious to wine (*oinos* [οἶνος]) as a symbol of drug-induced meditative states. Similar to the spirit *Meekyah* and the *Zuzim* (q.v.), they are esoterically linked to the ritual or mystical use of intoxicants, and to drunkenness on negative energy typified by Kali, the goddess who makes her devotees drunk in worship of her as she pours out soma or enlightenment from the point of her womb of creation or *Yoni*, whose cervix is the singularity point of Chokmah. Access these angels

according to the elemental correspondence of the desired outcome.

THE SHULIM

- ♣ *Nanesh* - Fire
- ♣ *Nashon* - Air
- ♣ *Semesh* - Fire
- ♣ *Asheliah* - Aethyr
- ♣ *Sela* – Water

Asheliah, like the other *Shulim*, appears in the guise of a jackal or jackal-human chimera; alternately, the spirit may appear as a {*red devil*}. Burn candles and incense conducive to Aethyr and Mars, offering {*monk's pepper*} and reciting the following syllables.

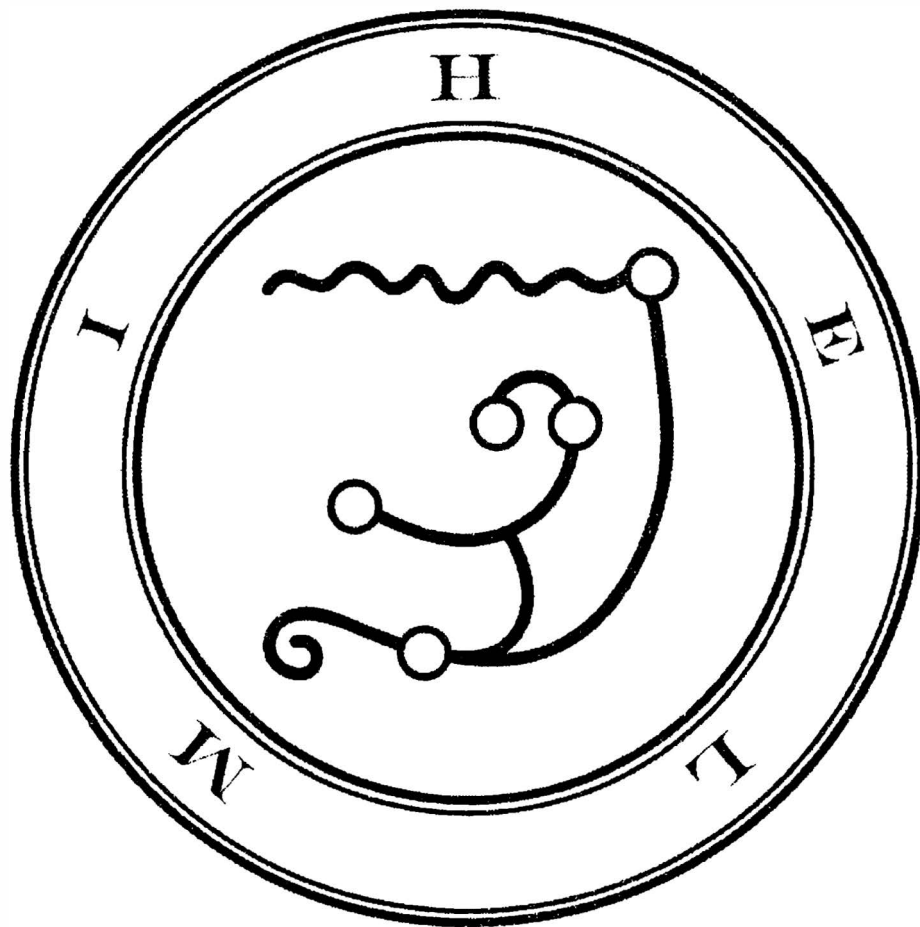
VISITATIO
SPERATUS
CONCIDENS
ABALIDOTH
ASMODAY
BARACHIEL
NADRUSIEL
SURDANIEL
DESUMANO

48

מיה

MIHEL

Fire of Sun



52. The Seal of Mihel

Guidance By Intuition; The Spiritual Faculties; Letting Go; Channeling; Autopilot; Golem; Automaton; Possession. Unity; joining together; hive mind. Qliphothic name: MYH

The seven *Keloth* are the seven brides, baneful fire angels who reside in Thaumiel, the anti-sphere of Keter. Their energy current, 55, corresponds to eminency or distinction ([נה] *noh*), desire and longing ([כלה] *khaleh*), lord or master ([אדן] *adon*) and sexual uncleanness ([טמאה] *timmaeh*), and *Aedomi* [אדמי] – an Edomite, a descendent of the antagonistic anti-Israel typifying a denizen of the Qliphothic kingdom. They cause the fog of silence and forgetfulness to envelop the mind with their seduction as they steal knowledge and memory, afflicting with sickness and disease. To those they love, this fog of forgetfulness becomes the sleep of the conscious mind as the dream state of the witch awakens into magickal consciousness.

Their energy current, 55, is also eleven times five. In this sense the *Keloth* represent the eleven predatory pits (*gav* [גב], "pit" or "lion's den", Gematria 5), dens of the mists (*ad* [אד], "mist") of ignorance and chaos which are the hunting grounds of predatory spirits (*gav* also means "locust"). This designates each of the eleven Hells combine into eleven dangerous pits, each with its own unique ignorance and demonic, predatory energy. A further exploration into this territory is made in the book *Sacerdotium Umbrae Mortis*.

THE KELOTH

- ♣ *Mihel*, Fire of Sun
- ♣ *Yahem*, Fire of Mars
- ♣ *Mahiy*, Fire of Jupiter
- ♣ *Hiym*, Fire of Venus
- ♣ *Hekel*, Fire of Saturn
- ♣ *Hamiy*, Fire of Mercury
- ♣ *Koleh*, Fire of Moon

Mihel, like the other *Keloth*, takes the form of a bride on her wedding day; alternately the spirit may appear as an Islamic *Caliph*. Burn candles and incense of fire and the Sun, offering a *brick* and intoning the following.

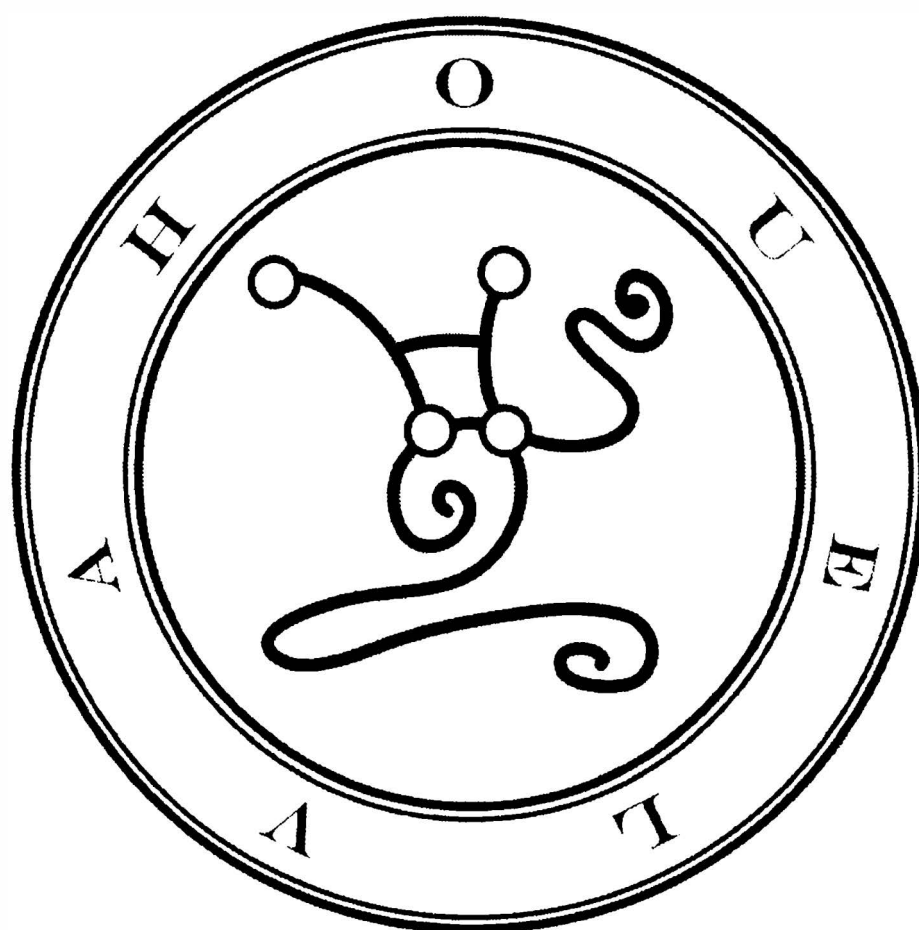
FICTIO
DICO
DANI
HELM
KLIPPOTH
MIHEL
TRIMAR

49

והו

VAHOUEL

Air of Jupiter



53. The Second Seal of Vahouel

Vahouel is the first and 49th Shem ha Mephorash angel, one and the same spirit but occupying two different positions in the ranks of the *Shem ha Mephorash*. For this reason *Vahouel* has two seals. The 49th ordinal position

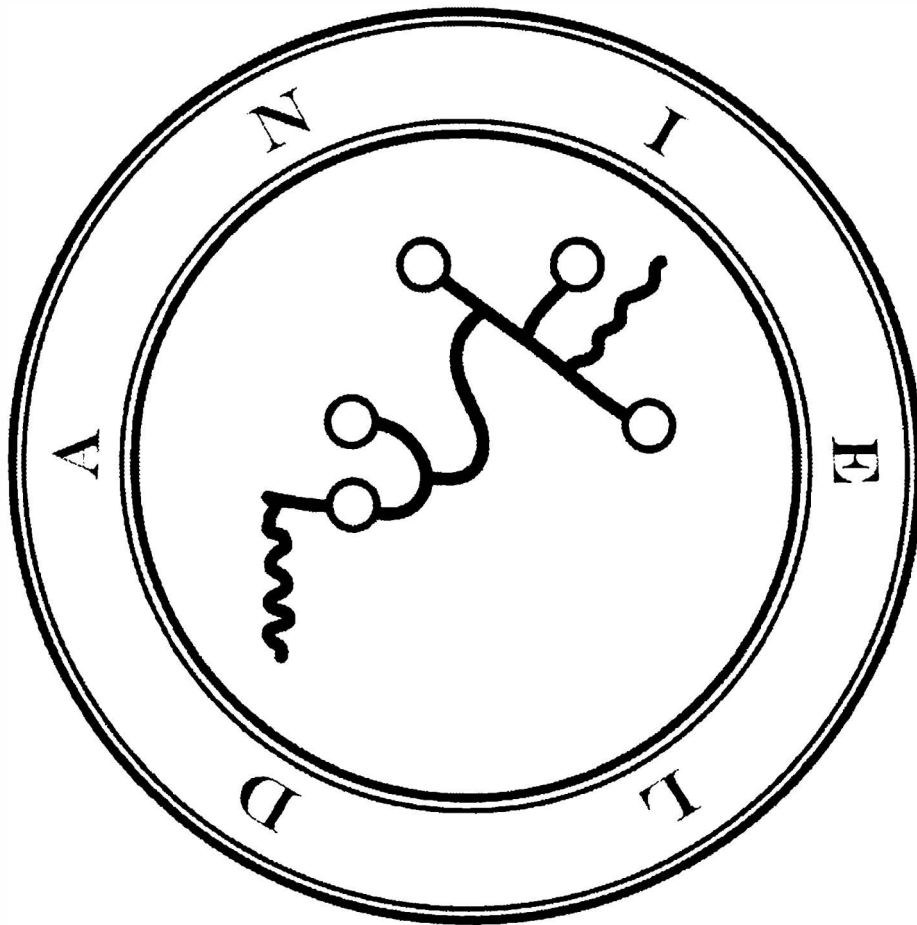
reduces to the number four, and the position 1 is irreducible unity. Therefore, Vahouel's two different seals can be used based on numerological correspondence to particular ritual intentions, or when performing rituals involving ranks within the *Shem ha Mephorash* relative to other angels based on ordinal calculus therein. For other information refer to the first spirit of the *Shem ha Mephorash*. In this rank, *Vahouel* is propitious to the achievement of contentment and happiness and emotional equilibrium.

50

דני

DANIEL

Earth of Moon



54. The Seal of Daniel

Meaning: "God Judges". Cessation, withdrawal and transition of relationships and involvement in the outside world, as a doorway to allow the spirit to fly free. Symbolically, death as a gateway to liberation.

Necromancy; Facing Fears. Thinking big; ambition; ambitious goals. Qliphothic name: DNY, meaning, the tribe of judgment.

The six *Sedim* or Manacles are angels of the grave, earthy, lunar spirits who reside in the anti-Sephirah of Malkuth, *Malkuth Leilah* or kingdom of night. They are led by the angel *Daniel*, whose name means ‘judgment of God.’ They are near all who die - especially those who die as a result of execution for crimes. They are related to cessation, imprisonment and restraint by correspondence of their Gematria of 64 to the word [דס] *sed*, meaning stocks, manacles, or a similar restraint. As death angels, they aid those working with necromancy, death energy, and black magick. They guard the mouth of hell, a medieval symbol of the act of a damned person dying as entrée to the eleven hells of the Qliphoth. The *Sedim* exude fear, trembling and groaning, and lead souls into the encompassment of death ([נוח] *nuch*, resting place, symbolic of quiescence), the ultimate truth. They can aid the witch in astral travel. As angels of judgment as well as the confinement of the body and the grave, they teach the science of death and black magick as a doorway to awareness, which is the dangerous and powerful art of *enlightenment through damnation*.

As agents of mysticism they are also conducive to prophecy and inspired utterance through Gematrical

resonance with the word [נְבוּאָה] *nebuah*, prophesying. Additionally, the number 64 is two to the power of six, the number of angels of the *Sedim*. The number two is the ordinal position of the Tarot trump of the High Priestess, which represents the confinement of non-action and latent potential, and more esoterically, timelessness. Two is also the Gematria of *Beit* [ב], the letter whose grapheme is a pictogram of a house. All this constructs an image of *sixfold timeless houses*.

Consequently, each of *Sedim* resonate the six houses or directions of timeless space compounded into a single continuum, and each, containing the others, oversees one of those directions. Ritually, the witch may find the following arrangement superior to more traditional convocations of the four directions in formal ceremonies. The six houses of space and their angels are enumerated using directions in relation to the witch as she faces north, the classical direction from which divine judgment originates.

THE SEDIM

- ♣ Before: *Voneh*, Angel of Chastisement,
Warden of the House of the North
- ♣ Behind: *Kemed*, Angel of Malkuth, Warden
of the House of the South

- ♣ Left: *Nuach*, Angel of Edom, Warden of the House of the West
- ♣ Right: *Yadon*, Angel of Leviathan, Warden of the House of the East
- ♣ Above: *Daniel*, *Shem ha Mephorash* Angel, Warden of the House of Heaven
- ♣ Below: *Nochu*, Negative Angel of Abaddon, Warden of the House of Hell

Luciferally, Daniel appears to the Goetic conjuror as a *cordial*, *docile*, *forgiving afreet* (powerful, monstrous djinn) and is also linked to the word *divinity*. Burn incense and candles applicable to the element earth and the Moon, offering *lazurite* and reciting the following incantation.

CERTITUDO

RECTITUDO

ABLUO

DELICO

BUMAHAN

CHURIBAL

CORIDAL

HANACOR

JMONYEL

KSHIEL

MAADON

SCHED

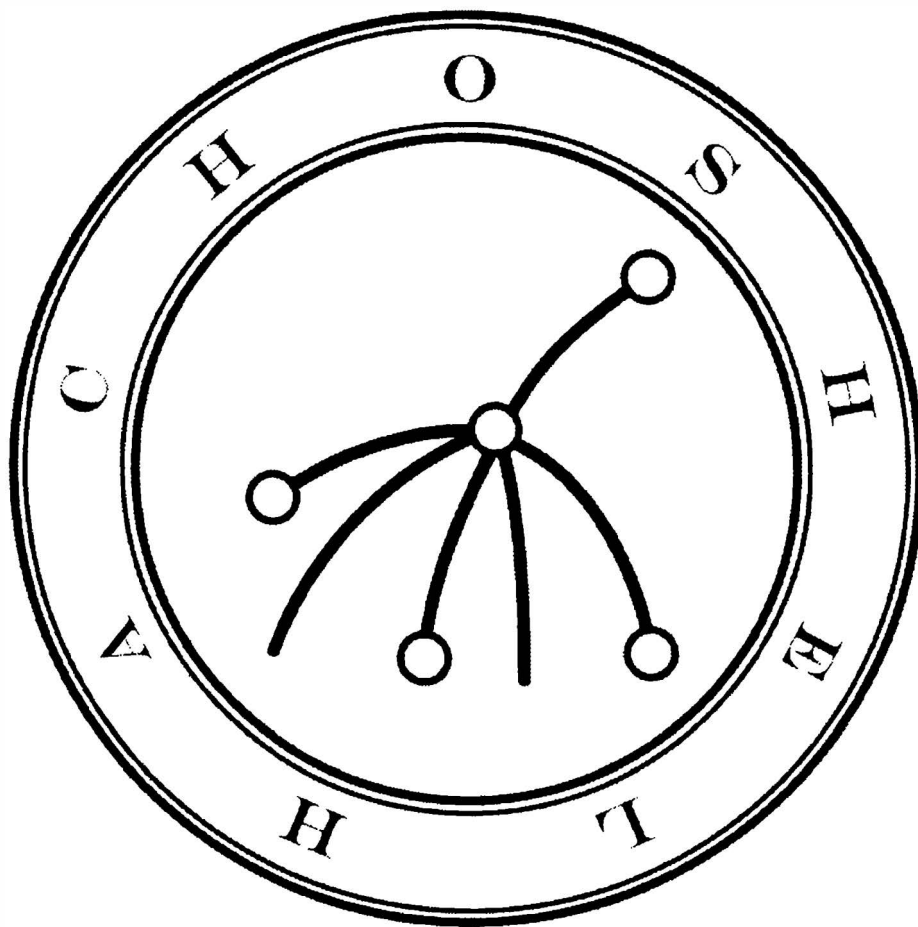
WISHEIT

51

החש

HACHOSHEL

Fire of Sun



55. The Seal of Hachoshel

Arrest; Capture; Police Pursuit; Fugitives; Bounty Hunting; Intra-tribal Punishment; Peer Discipline; Internal Affairs. Remorselessness; overcoming guilt; propitiation. Qliphothic name: HCHSH.

The *Shechoth*, Swimmers, are three angels who wend the currents between Tipharet and Netzach, led by the 51st Shem ha Mephorash angel *Hachoshel*. They are involved in hunting and capturing the disobedient and incompliant, removing them from free society, rebuking them and bringing them to shame. The energy current they emit is the prime number 313, the number of demonic possession, *daemonizomai* [δαιμονίζομαι], denoting blind control by bestial forces of mindless causality, the end thereof being capture and punishment. It is also the number of *Ananias* [Ανανίας], the early Christian whose crime of lying to the Holy Spirit was detected and who was immediately struck dead in punishment according to Acts 5:1-11.

The *Shechoth* can be evoked by a black magickian for the purpose of hiding or evading and escaping detection by police or authorities ([ܕܚܫܐ] Aramaic *dechshaa*, guard or officer) through their further correspondence to *shubah* [שובה], withdrawal, *raqechah* [רקחה], the perfumer who covers her scent, *adelos* [ἄδηλος], indistinctness and obscurity, and *skepe* [σκέπη] or protection. The demonic shadow aspects may also be employed by (for example) occult fraternities to ferret out traitors to the coven and bring them to punishment, with the caveat that an obsession with exposing enemies within leads to *paranoia* [παράνοια], also Gematria 313, which in Greek means not only suspicion but insanity in general.

The *Shechoth* are also propitious to rites of death, dying and necromancy through their correspondence with the words:

- ▲ [ܡܪܒܗ] (Syriac) *marabah*, meaning west, western sky, sunset, and metaphorically death, which is poetically referred to as The West Gate in the writings of masters of the necromantic arts such as Leilah Wendell, et al.
- ▲ [קבורה] *qeburah*, burial
- ▲ [קבירה] *qabiyra*, interred or buried
- ▲ [בישא] *bayisha*, evil or wrong, linking their death energy to the forbidden
- ▲ [ἀπειθής] *apeithes*, disobedient, further underscoring adversarial energy

Within these proclivities each angel coalesces to a greater degree around the following applications of their energy current:

- ▲ *Hachoshel* – Fire; Actions, Decisions
- ▲ *Chashah* – Water; Relationships, Emotions, Spiritual Affairs
- ▲ *Setadel* – Air; Thought, Mind, Ideas, and Plans

The astute reader will notice that the element of earth is not represented in this angelic detachment. However, their Gematrical resonance, as previously mentioned, is 313, which is the same as the Aramaic word [יבשא] *yabesha*, earth or dry land. This dichotomy typifies one of the supreme mysteries of *Sethurian* mysticism.

Luciferally the spirit *Hachosel* is related to doctors of euthanasia, particularly in its sinister aspects, through correspondence to the words *eugenically*, *presuicide*, and *coöperator*. *Hashoshel* appears Qliphothically as {*two policemen*}. Burn candles and incense typical of fire and the Sun, offering *flowstone* and *treasurite*, performing the following mantra.

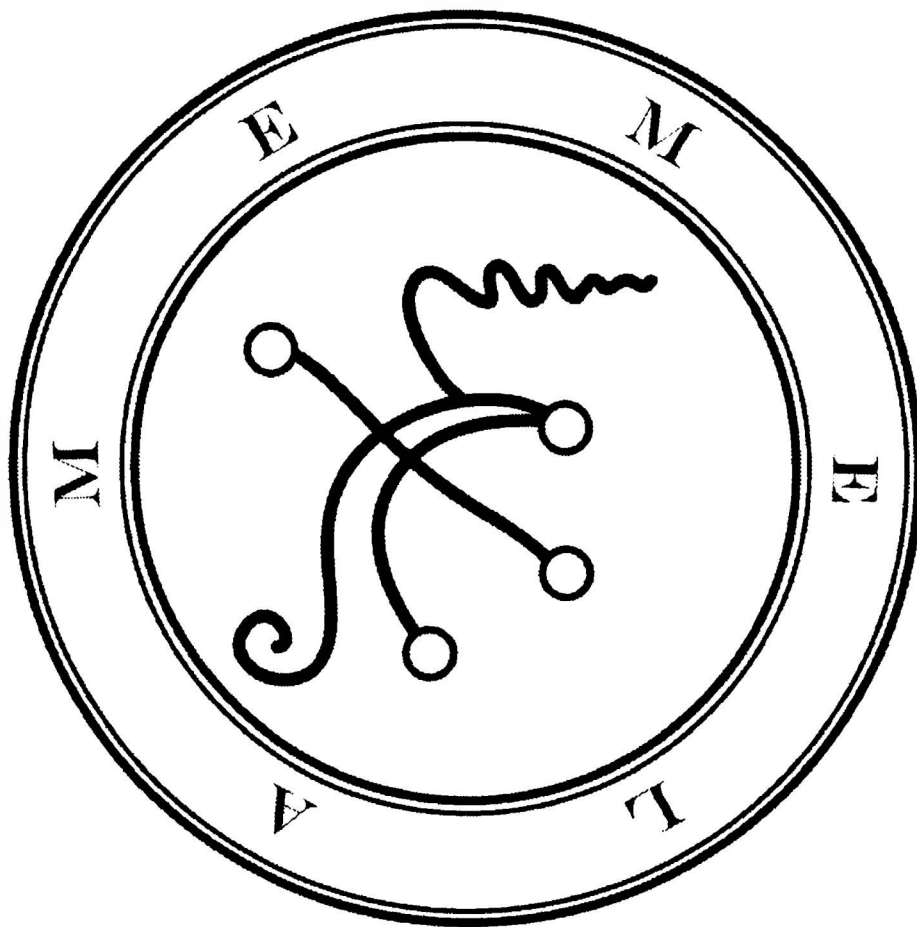
THEOMYTHOS
 BLODREOW
 ESFORCER
 SPERANS
 ADBELLO

52

עמם

AMEMEL

Fire of Saturn



56. The Seal of Amemel

Meaning: God Darkens. The Mind's Eye; Mental Yoga; Deep Meditation; Suspended Relationships; Inversion; Paradigm Shift. Passion, and sublimating passion. Qliphothic name: AMM, meaning "to dim or grow dark."

One of the eight *Nephakim*, emeralds, saturnine fire angels who traverse the Qliphoth led by the 52nd *Shem ha Mephorash* angel *Amemel*. They channel adversarial energy and can be evoked for baneful or benevolent purposes. Upon those they hate they inflict with blisters, boils and swelling, cause hunger and famine, overthrow their households, bring burning, cause them to be spurned and rejected. To those they love, they bring security to the home, help them locate hidden wealth, give them rank among their peers, and ornament their stature (medals, awards, recognition, the key to the city, and trophies are examples of ornamentation of stature). They aid in matters of law, court, judgment and imprisonment. They are propitious to the arts and industries of fashion and jewelry. Their holy places are hearth fires and should be accessed at night.

Specifically, each of these spirits concentrates and emits energy according to the following energy subcurrents of their Gematria current of 150.

THE NEPHAKIM

NELA'A, ANGEL OF PERSECUTION

Physical maladies and misfortune; hunger, poverty, and famine.

- ♣ [אבעבעה] *ababah*, blisters, boils (from root, to swell up)
- ♣ [קליטא] *Qeliyta*, a proper name meaning "Crippled."
- ♣ [כפן] *kephiyn*, hunger, famine, painful hunger

NENANEL, YEROCH RUACH

Adversity, enmity, hate and anger, fear, jealousy. Lilith. Esoterically, the generation of renewal, energy, rejuvenation and continual replenishing through devotion to left-hand-path negative energy

- ♣ [קים] *qiym*, adversary
- ♣ [Pegoga] the ninth of twelve names of an evil spirit who is called the strangling mother of boys and girls in the Book of Protection (Gollancz, 1912). One of the other names of this spirit, given by the same text, is *Lilita*.
- ♣ [יעכן] *Yachen*, a proper name meaning "troublesome."

- ▲ [כעס] *kahas*, to be angry, be vexed, be indignant, be wroth, be grieved, provoke to anger and wrath (Qal) to be vexed, be indignant
- ▲ [צלל] *tsalal*, to tingle, quiver, as in fear or shame
- ▲ [phobia] irrational fear

NENAMIY, ANGEL OF PUNISHMENT

Judgments, juries, assessments, appraisals, estimates, investigations, laws, law enforcement.

- ▲ [מנין] *meniyn*, number
- ▲ [סמן] *seman*, to mark off, appoint or determine
- ▲ [פליל] *peyliyl*, judge, assessment, estimate
- ▲ [כנף] *kanoph*, corner, extremity, wing something marked off or divided
- ▲ [ספי] *Sippai*, "threshold" a proper name
- ▲ [קים] *qeyam*, a homonym of *qiym*, meaning: decree, statute
- ▲ [decreeable] Capable of being decreed.

PESIEL, ANGEL OF STORMS

Disasters, calamities, invasions, pillaging, massacres, mass graves, battlefields, divine judgment

- ♣ [מהפכה] *mahaphekah*, overthrow, destruction found in the Masoretic Text only in relation to the judgment of Sodom and Gomorrah
- ♣ [קדום] *qadoum*, onrushing, as of a river, as of troops of battle in conquest
- ♣ [מוקד] *mouqad*, a burning mass, burning, hearth
- ♣ [מפל] *refuse*, hanging parts, fallings, refuse
- ♣ [flies] insects drawn to refuse and corpses
- ♣ [עלמי] *Elami* - proper noun meaning "heaps."

AMEMEL, SHEM HA MEPHORASH SPIRIT

Night, the unconscious mind, paradigm shifts, inversion, deep meditation. Comas and comatose states.

- ♣ [עמם] *amem*, to dim, darken, grow dark
- ♣ [צלל] *tselel*, to be or become or grow dark; shadow or shade
- ♣ [צלל] *tsalal*, to sink, be submerged
- ♣ [darkle] To grow dark; to show indistinctly.

MA'AMEL, ANGEL OF EXALTATION

Security, elevation to high places, escape to safety, protection, sustenance. The home, investments, jobs as a means of supporting family

- ▲ [falcon] Any species of the genus *Falco*, a predatory bird, denoting ascent to high places
- ▲ [פדיון] *phediyon*, ransom, redemption
- ▲ [קן] *qon*, nest of a bird, as in a place of security
- ▲ [קים] *qayam*, homonym of *qiym*: secure, enduring
- ▲ [עילם] *Eilam*, proper name meaning "eternity," same root as *olam*, age or aeon, in the sense of sustaining and security.
- ▲ [נעל] *naal*, sandal, shoe, clothing, symbolic of financial comfort, home and family.

MEMMAHA, ANGEL OF LUCIFER

The occult, mysteries, enigmas and riddles. Hiding, smuggling, and concealing. Cryptography and ciphers.

- ▲ [arcane] Hidden; secret.
- ▲ [מכמן] *memakon*, hidden stores, hidden treasure

- ♣ [יַעֲלָם] Yahalem, a proper name meaning "concealed" - the name of an Edomite, therefore, related to the Qliphoth.
- ♣ [נָעַל] nahal, to bar, lock, bolt
- ♣ [כָּנַף] kanaph, to be put or thrust in a corner or hidden from view

KA'AKOM, GOLDEN ARCHANGEL

Nobility, wealth, prosperity

- ♣ [יִסַּק] *yesak*, to add, increase, do again
- ♣ [נֶפֶךְ] *nephak*, a precious stone in the high priest's breastplate, possibly an emerald or ruby
- ♣ [מַעִיל] *meyil*, a dignitary's robe
- ♣ [עֶכֶס] *akkes*, anklet, bangle, a form of jewelry

In addition to previous attributions, the spirit *Amemel* is Luciferally matched to the concept of the witch as midwife, by means of correspondence with the words *midwifery*, *occultural*, *arcane*, *pentagram*, and *speculum*, and appears as a *fraulein*. Burn incense and candles of fire and Saturn, offering *cowslip* and *tanbark* and repeating the following syllables.

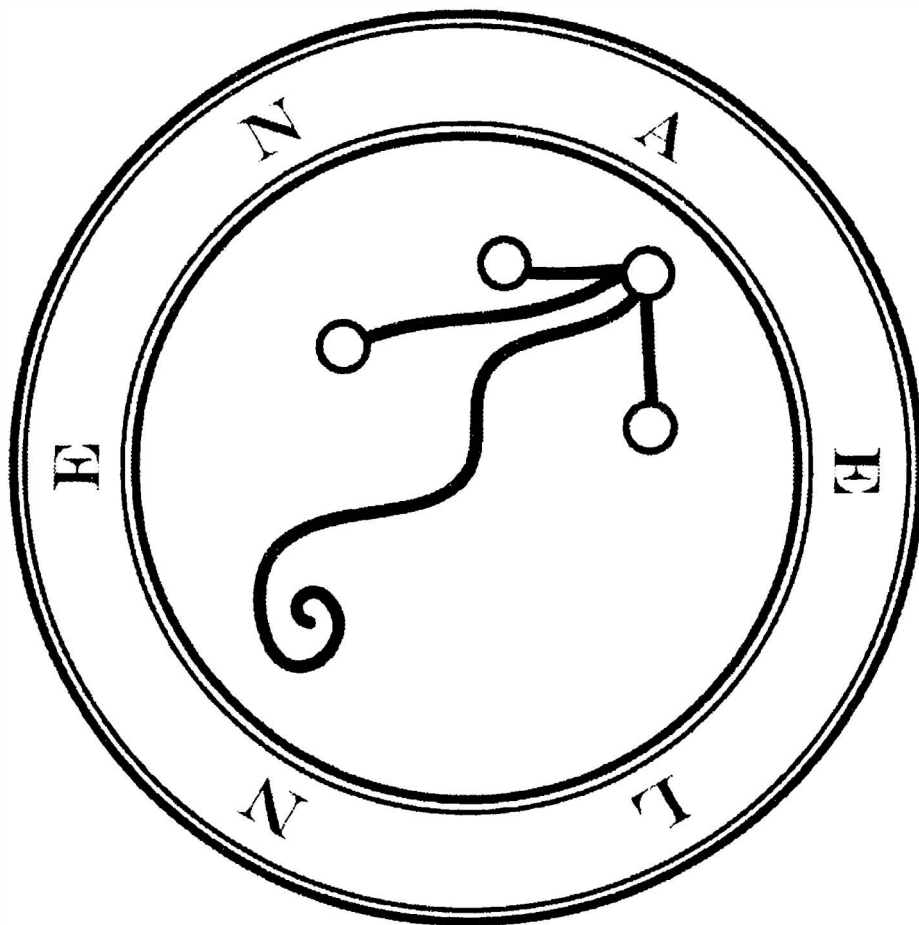
CHAZIEL
HALAGUHA
HELPGON
HOMINIS
IZACHEL
KATHOS
NATRYEL
ZACHIEL

53

ננא

NENAEŁ

Air of Sun



57. The Seal of Nenael

Perseverance in the midst of Total Upheaval; The Immortality of the Soul; Transmigration of Consciousness During Reincarnation; Relinquishment of agenda; separation from all ambition; the Tao; going with

the flow. Vampiric Consciousness. Qliphothic name: NN-'.

The *Hamonnim* or tumults are seven planetary angels who traverse the energy currents between the Sephiroth of Yesod, Netzach, Hod, Chesed, Tipharet and Geburah. They are under the archangel *Michael*, and their captain is the 53rd Shem ha Mephorash angel *Nenael*. They are ruled by the element of Air. Their energy current is the prime number 101 which has a very marked fork into beneficent and baneful aspects:

ANGELIC CURRENT 101

THE ANGELIC SPHERES, THE HOST OF HEAVEN

- ▲ *Aalah* [עלא], above
- ▲ *Miykel* [מיכאל], Michael, "Who is like God": the chief archangel.
- ▲ *Ameyn* [אמין], eternal
- ▲ *Chibbetsa*, [ܫܚܝܬܐ], (Syriac) throng, crowd

LEADERSHIP, AUTHORITY, RANK

- ▲ *Melokah* [מלוכה], kingship, royalty, kingly office
- ▲ *Tzaveh* [צוה], to command, charge, give orders, to order

ENDURANCE, PERSEVERANCE, GRACE UNDER PRESSURE

- ▲ *Akeph* [אכף], stress, urgency, burden
- ▲ *Klima* [κλίμα], an inclination, slope, declivity
- ▲ *Tzekas* [צבט], to reach, hold out, by extension to endure
- ▲ *Asem* [אסם], storehouse, as of energy

DEMONIC CURRENT 101

EXHAUSTION, WEAKNESS, VAMPIRIC ENERGY DRAIN, MALEVOLENCE

- ▲ *Amelel* [אמלל], weak, feeble
- ▲ *Noumeh* [נומה], drowsiness, somnolence, indolence
- ▲ *Samma* [סמא], (Aramaic) poison
- ▲ *Nakla* [נכלא], (Aramaic) guile, deceit, treachery

REJECTION, DEMOTION; TERMINATION OF OFFICE, MISERY, DESTITUTION

- ▲ *Yetza* [יצא], to bring to an end, finish, bring out to an end
- ▲ *Maes* [מאס], to reject, despise, refuse
- ▲ *Anen* [אנן], to bemoan or complain
- ▲ *Chabbutza* [ܫܚܝܝܬܐ], (Syriac) borborygmus, the growling of an empty stomach, designating hunger

THE HAMONNIM

- ♣ *Amas* - Saturn
- ♣ *Atziyel* - Sun
- ♣ *La'e* - Moon
- ♣ *Miyna* - Venus
- ♣ *Nenael* - Sun
- ♣ *Peka* - Mercury
- ♣ *Tzay* - Mars

Luciferally, *Nenael*, while solar in nature, is *lucifugous*, seeking to eject itself away from the sun and in this respect can be thought of as resembling a solar flare or radiation. As moving away from the sun yet solar in nature, the spirit is also *cryptographic* in function. Qliphothically *Nenael* appears as a *pinionist* {foo lion}. Burn incense and candles related to air and the Sun, offering *ursilite* and reciting the following mantra.

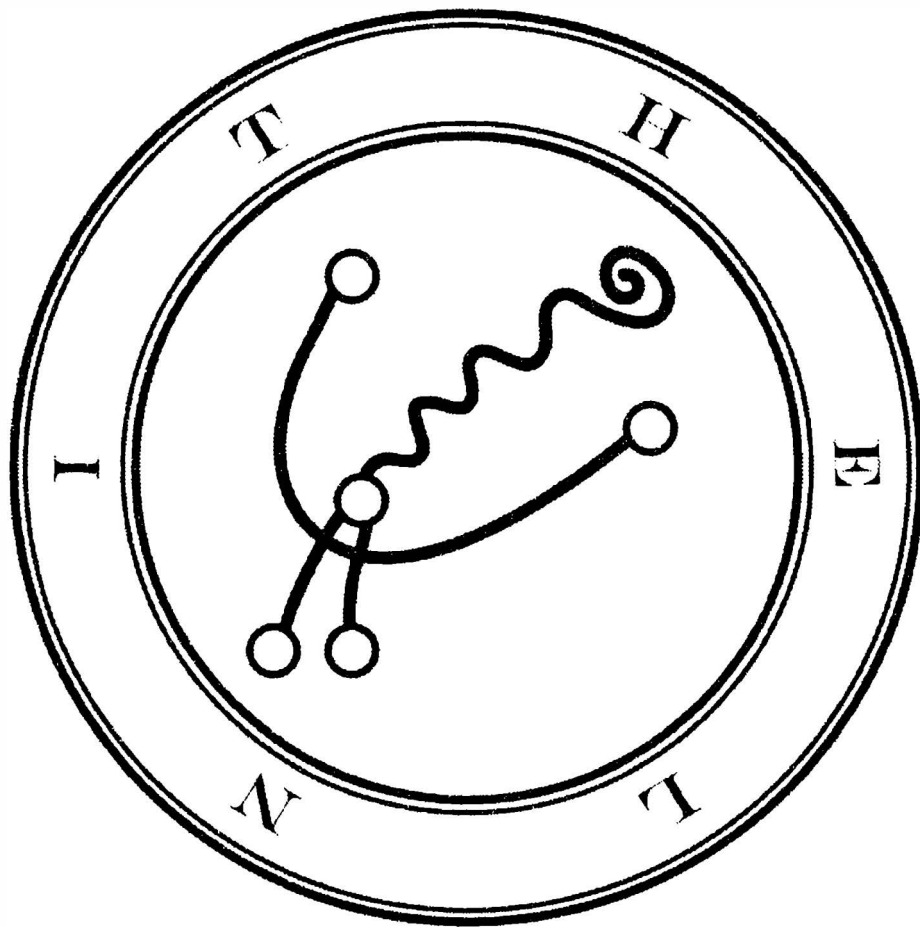
STIMULUS
BALNEUM
SUMMERGO
AFFETIHE
CHENATHON
COELEN
ERYONA
GEZAEL
SAMYCHY

54

וית

NITHEL

Water of Mars



58. The Seal of Nithel

Transformation of Consciousness; Withdrawal from Relationships; Completion of Cycles of Action & Fulfilment of Desires. Social Architects; Writers.

Thanatology; emergency room technicians; morticians.
Paradoxes. Qliphothic name: N-YT

Nithel is chief of the seven *Mishanim*, staves, watery, martial angels who reside in Geburah and watch over souls who are trapped by bitterness, stubbornness, and rebelliousness. They aid in overcoming these obstacles and exalting such souls in procession to the level of golden Binah consciousness, the palace of the divine mother. These angels support and hold fast to those they love while those they hate remain defiled and stained by their ignorance. They aid in marches of protest and civil disobedience and similar acts of defiance and resistance.

Each angel is more propitious to the following ideas and disciplines based on its action of carrying energy of the conjunctions of the seven classical planets with Mars according to their specific function and resonance of the following words to their Gematria of 460:

CONJUNCTION OF SUN & MARS

Yethim, Golden Archangel

Complete emotional integration and fulfilment; victories in battle; plunder; through the words [כתם] *kethim*, gold, pure gold, treasure, inestimable value; [ἀνατολή] *anatoly*, a rising (of the sun and stars); [שפעי] *Shephay*, a proper

name meaning "Abundant"; and [smokeless] Making or having no smoke, in the sense of pure unconscious energy without obfuscation.

CONJUNCTION OF MOON & MARS

Lathal, Angel of Folly

The balancing of karma through the discharge of negative emotional energy; menstruation; the negative emanation of the red witch of the full moon; moonblood, through the words [כתם] *ketem* (a homonym of *kethim* or gold, above) which means to be stained, be defiled, be deeply stained, in the sense not only of negative, hateful emotion but in the sense of menstruation as ridding of the toxic remnants of the previous ovulation cycle to prepare for a new one; [κόκκινος] *kokkinos*, crimson, scarlet coloured, as menstrual blood; [מרירי] *meririy*, bitter, and [morbidness] the quality or state of being morbid. These words paint a picture of a discharge of toxins from the body through menstruation as a symbol of the discharge of negative emotional energy to regain balance and acuity.

CONJUNCTION OF MERCURY & MARS

Tanniy, Angel of Storms

The re-integration and consummation of new ideas; legal matters; the law; contracts, pledges and oaths; property disputes; litigation; books, records, and evidence; through the words [νομικός] *nomikos*, pertaining to the law, one learned in the law (the same suffix used in the word *Necronomicon*); [ὄρκος] *horkos*, that which has been pledged or promised with an oath; [Πάρθος] *Parthos*, a proper noun meaning "pledge".

CONJUNCTION OF VENUS & MARS

Nethiah, Angel of Geburah and Edom

Contentment; emotional support; the release of unconscious power; through the words [תמך] *tamak*, to grasp, hold, support; and [משען] *mishan*, support, staff, as in a walking staff, or esoterically a staff whereby magical power is discharged.

MARS

Shepheph, Yeroch Ruach

Revolutions; the violent or radical installation of new political and religious systems; coups; insurrections;

protests and demonstrations; political upheaval; revolutions; paradigm shift; defeat, loss, and regret; through the words [סָרַר] *serar*, to rebel, be stubborn or refractory; [תַּהֲלִכָה] *tahalakah*, procession, in the sense of an assembly of the rebellious; [attend] in the sense of gathering together into a procession; [aggressor] in the sense of revolutions; [interfere] in the sense of agitating or clashing with dominant paradigm; and [misdirect] a tactic used by both insurrectionists and governments attempting to suppress them.

CONJUNCTION OF JUPITER & MARS

Nithel

Promotion in ranks; ascension in authority or power; successful decrees; executive power; through the words [תַּלַּל] *talal*, to exalt or be eminent; [appoint] to assign, designate, or set apart by authority; and [accrescent] growing; increasing. Spoils of battle; piracy.

CONJUNCTION OF SATURN & MARS

Kemoth

Advancement towards the logical conclusion of one's thoughts and plans, at the expense of emotions or emotional attachments. Negatively, childish, petulant,

selfish or immature decisions. This childish executive activity is linked to the gnostic concept of the demiurge, or the Qliphothic sphere of Samael, through the following words: [demiurge] the peevish creator deity of the Gnostics called Yaldabaoth and Samael in the Gnostic texts; [effectless] without advantage; useless; [vain] narcissistic or self-absorbed; and, [immanation] a flowing or entering into (as opposed to emanation, radiating outward) denoting selfishness or selfish decisions.

As grimoire spirits evoked ceremonially, the *Mishanim* can aid in increasing treasure, especially tangible commodities such as gold ([כתם] *kethem*, gold) -- the angel *Yethim* is especially auspicious for gold.

Nithel appears in the necromantic chamber as a *great, howling trochil*. Offer incense and candles auspicious for water, Saturn, and Mars, offering *caprifig* and uttering the following incantation.

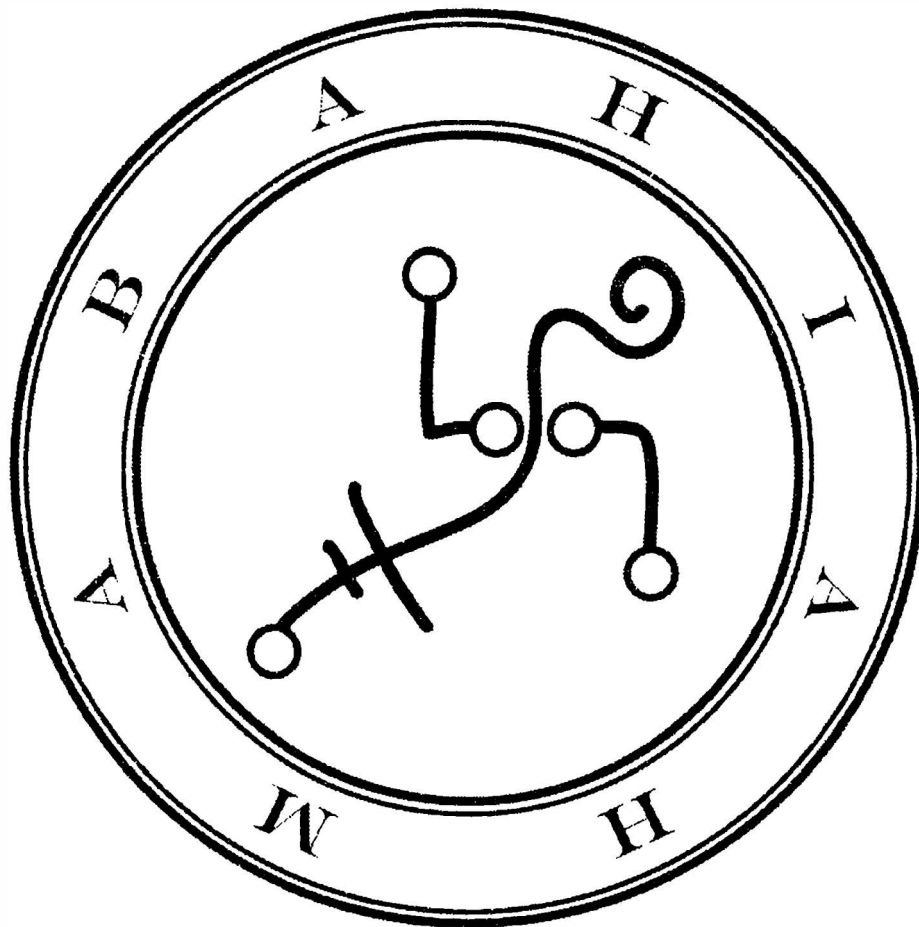
PRODUCTUM
GRATE
CELUZ
MATHON
PROFA

55

מבה

MABAHIAH

Water of Moon



59. The Second Seal of Mabahiah

Mabahiah is the 14th and the 55th angel of the Shem ha Mephorash; they are one and the same spirit but as two different offices within the ranks of the *Shem ha Mephorash* are occupied, the angel Mabahiah has two

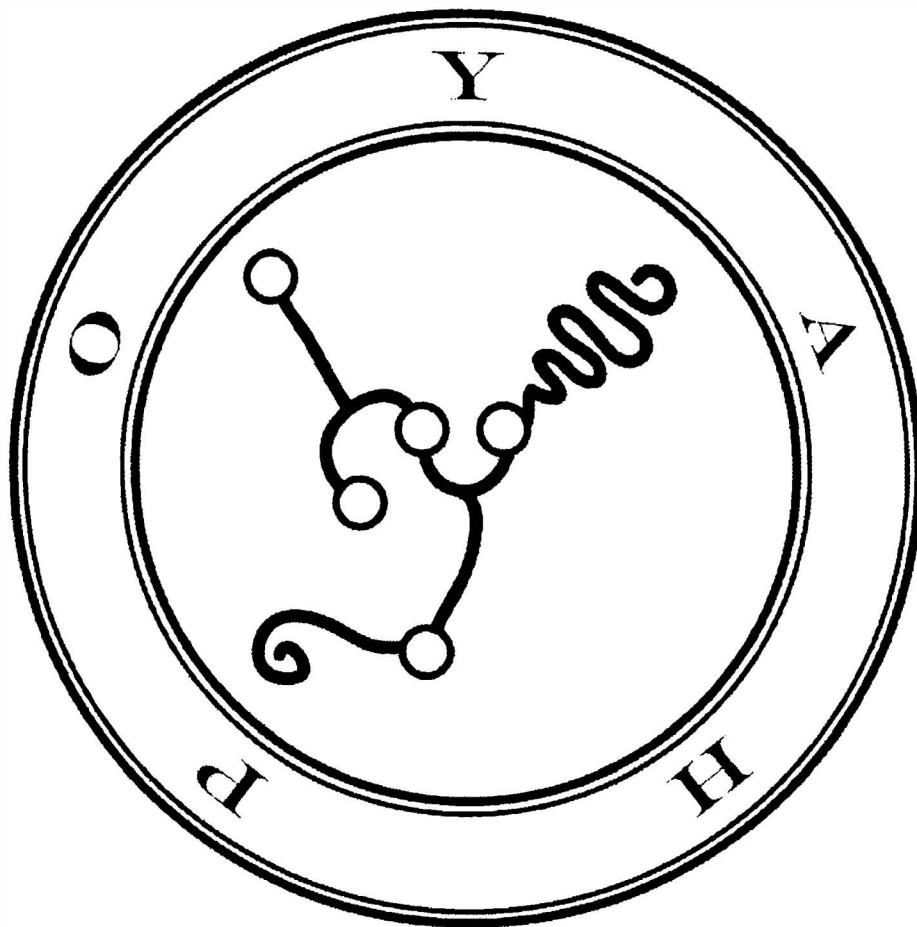
seals. The 55th position in the Shem ha Mephorash ranks reduces numerologically to one, unity, while the fourteenth position reduces to five. Therefore, the seal chosen when accessing this angel may correspond to its numerological similitude to the outcome desired by the ritual being performed. For more information on this angel see the 14th spirit entry in this volume. In this rank, *Mabahiah* emanates the energy of putting plans and thought into action.

56

פוי

POYAH

Fire of Jupiter



60. The Seal of Poyah

Downfall of Paradigm; Spiritual Conversion; Altar Call.
Discharging anger; Electricity; Lightning. Fall of Lucifer.
Exorcism. Qliphothic name: PVY.

One of the nine *Aemanoth*, pillars, baneful angels who represent the nine lower Sephiroth embedded in Keter. They represent consciousness as it depersonalizes in its ascent to the moment of singularity where the universe comes into being. At this point logic and reason break down because one is attempting to quantify infinity and the void at the same time. As a result, these nine angels, whose dominion is Chokmah, are almost impossible to access outside of doing so through the Qliphoth, which will invoke their baneful aspects.

These nine angels circulate an energy current of slumber, and sleep, where the rational mind is shut off and the only information that is accessible is in an encrypted dream state. They emit tumult, disquietude, and confusion as well as vexed and panicked states of mind. They serve as a shell or outer covering for Chokmah. Pillars and supporters of its gate, preventing all impure energy from interfering with its pure singularity and as such, they are almost exclusively to be considered demons of the Qliphoth rather than angels. In reality, they are kingly archangels if they can be accessed through Chokmah. Most attempts, however, will find these spirits in the sphere of the anti-Sephirah of Chokmah, which is Belgonal, the sphere of *Tzoah Rotachat* or the hell of boiling offal, via correspondence of their Gematria of 96 to the words [צאה] *tzoah*, shit, and [אסלה] *eslah*, toilet. The ambition to seek these angels is in almost all

circumstances a trap door through Chokmah into Belgonal.

They can be can be evoked as Qliphothic demons via black magick concerning any of the previous attributes or matters pertaining to business, work, and career, and by those who seek ascension to thrones or high offices. They may be called upon to aid in spheric or planetary magick by their correspondences:

- ♣ *Nemo*, Fire of Sun
- ♣ *Phiyn*, Fire of Mercury
- ♣ *Va'ak*, Fire of Venus
- ♣ *Yephou*, Fire of Mars
- ♣ *Poyah*, Fire of Jupiter
- ♣ *Koa*, Fire of Saturn
- ♣ *Sul*, Fire of Uranus
- ♣ *Aok*, Earth of Neptune
- ♣ *Hanumael*, Fire of Pluto

Poyah appears as a *punakettu* or red fox, wearing a *viitta* or cloak. Burn candles and incense pertaining to fire and Jupiter, offering *apricot* and uttering the following.

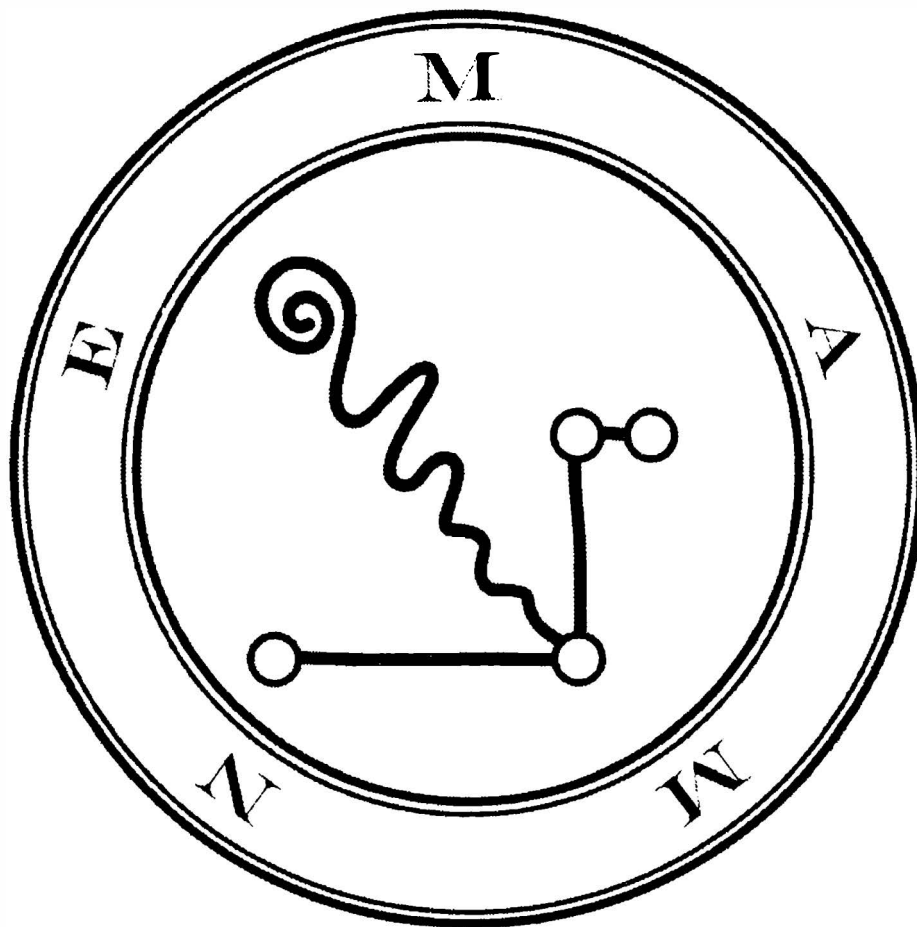
ADON
CULLYA
HEMOL
ZARGIGIN

57

נממל

NEMAMEL

Water of Mercury



61. The Seal of Nemamel

Death; Paralysis; Samadhi; Apocalypse. The dark night of the soul; invocation of Satan as Nightmare; Integration of the subconscious. Qliphothic name: NM-M

Nemamel is the leader of the fourteen angels of the *Qolim*, the voices. They reside primarily in the Sephirah of Yesod. They are watery, mercurial spirits which carry subconscious thoughts between negative and positive nodes of the classical alchemical planetary spheres hidden within Mercury, based on correspondences of the following words to their energy current of 130. Each pair of spirits acts as a sort of anode and a cathode carrying the current of subconscious thought throughout the planetary domains each pair inhabits.

SUN IN MERCURY

Yadmak (female), Yemof (male)

Exoterically: deliverance and escape from pursuit. Esoterically: flashes of insight; emanations of inspiration; connective energy, through the words [הצלה] *hetzalah*, deliverance, escape; and, [קל] *qol*, meaning, voice (as of prophecy), or swiftness.

MOON IN MERCURY

Mesel (female), Akem (male)

Ritual magick; idolatry; offerings; pagan temples, through the words [סמל] *semal*, an image, statue, idol, [נסך] *nesak*, something poured out, libation, drink offering, libation

offering, [צלי] *tseliy*, cooked food, which paints a picture of offering food and drink to statues, images or idols; [מלכם] *Milkom*, "great king", pagan god of the Ammonites, identified with Moloch.

MERCURY

Pamiyah (female), Dauel (male)

Ascension in consciousness; mystical experience; prophetic vision, through the words [סלם] ladder, [seek] To go in search of; to look for; to search for; to try to find, [εἰσεμι] *etseimi*, to go forth, go out, [עין] *ayin*, eye or spring (the wellspring of imagination), and [יען] *yan*, a bird, anagram of *ayin* (q.v.) and a symbol of ascended thought or the uplifted mental faculties, or the power of imagination.

VENUS IN MERCURY

Mephiyel (female), Nyael (male)

The world tree; safety and rest, through the words [מיסך] *mesak*, covered structure, shelter or hiding place; [אלגומים] *algomiym*, a tree; [lair] A place in which to lie or rest; especially, the bed or couch of a wild beast; and, [global] involving the entire earth.

MARS IN MERCURY

Yakeqel (female), Alal (male)

Acts of courage, adventure, or bravery; military and police raids; invasions; mercenaries; dangerous jobs and manual labor, through the words [סכן] *seken*, to incur danger; to be of use or service or profit or benefit, [עלל] *alal*, to act severely, deal with harshly. To thrust in, go in, come in. [לֵן] *lest*, not, beware lest, "or else", denoting the aspect of danger, and through the word [pain], to render uneasy in mind, physical suffering, or effort; and, [יען] *jaan*, purposeful or deliberate.

JUPITER IN MERCURY

Memam (female), Qekey (male)

Increase; accrual of wealth; investments; interest, through the words [נכס] *nakas*, riches, property, treasures, [כפל] *khephal*, to double, fold, or increase.

SATURN IN MERCURY

(Yena'a, Nemam)

Poverty; decrease; loss; depreciation of investments, and affliction, through the words [δέομαι] *deomai*, to want, lack; and, [עני] *aniy*, affliction, poverty, misery; [מצ] *metz*,

chaff, always driven by the wind, in the sense of worthless or rejected people who are driven away or demoted.

Nemam appears Qliphothically as a *reviling soror* dressed in a *banian*. On a {*moonlit night*} or {*by lightning*}, burn incense and candles of water, Mercury, and Saturn, offering a *crucible* and *szmikite* or *monetite*, uttering the following incantation.

POLLINCTOR

TESTOR

ATTERMINO

ARIDIEL

CUSYNE

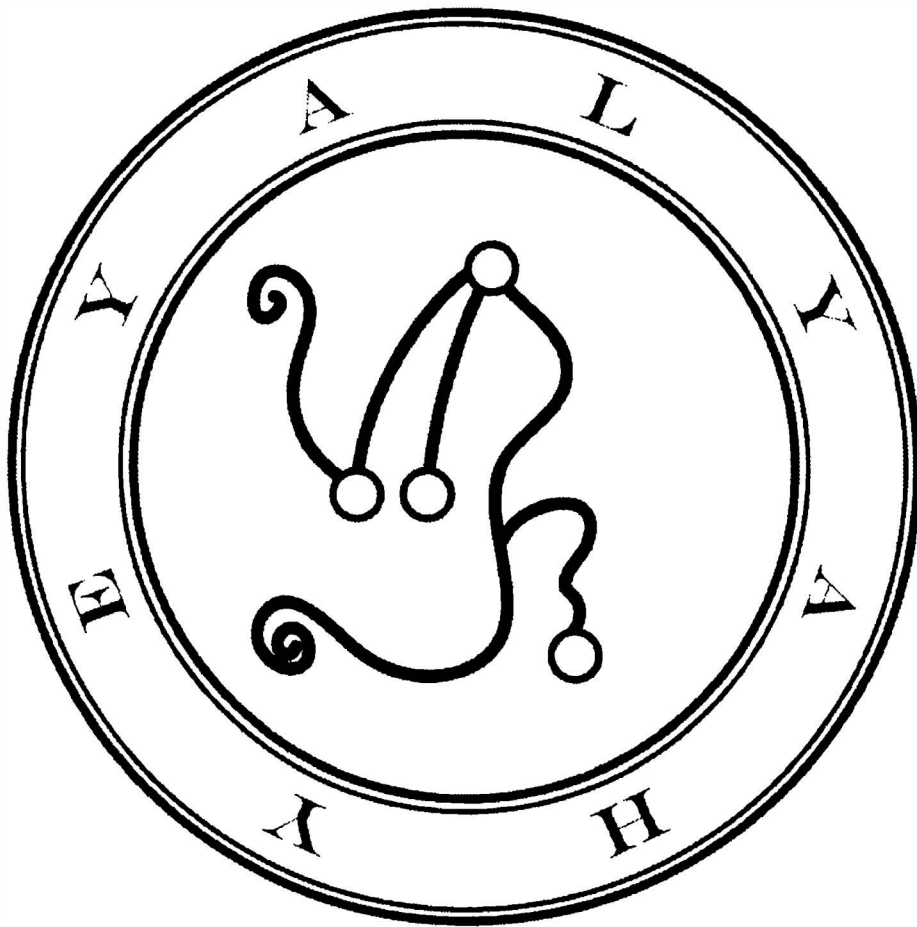
QUENOL

58



YEYALYAH

Air of Mercury



62. The Seal of Yeyalyah

Verdicts; Law; Justice; Judgment; Sequestered Juries.
Paying for crimes. Letting go of the past. Parole.
Qliphothic name: YYL.

Yeyalyah is one of the nine planetary *Gazamim* or locusts. Refer to the second Shem ha Mephorash angel, *Yeliel*.

Expect Yeyalyah to appear in its Qliphothic guise as either a locust or a *spatangus* with the wings and head of a *gier-eagle* (Levitiuss 11:18, et al). Burn candles and incense propitious to air and Mercury, offering *ganophyllite* or *widenmannite* and uttering the following words:

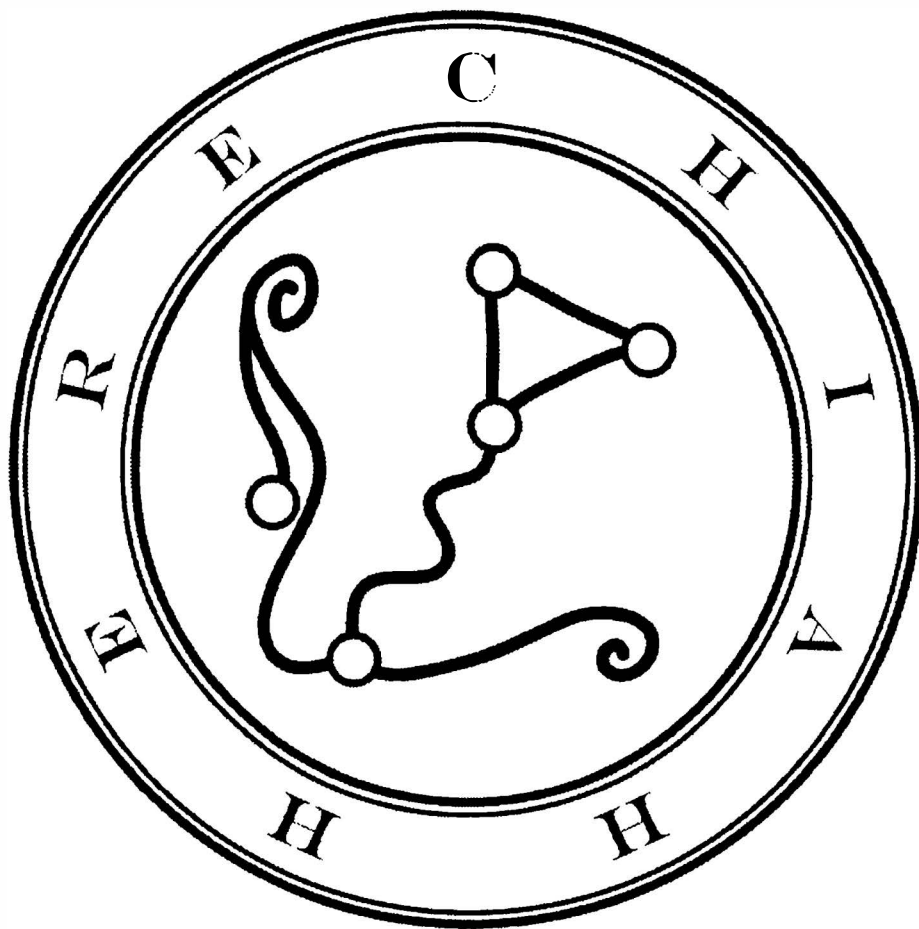
MESSOR
RECONDITUS
PROSTERNO
IACUHOSIA
SEMAMARYM
ZAAZENACH

59

הרה

HERECHIAH

Air of Mars



63. Seal of Herechiah

Generals, Emperors, Kings, Benevolent Rulers,
Meschiach; Aeon of Horus. Anointed Leaders;
Redeemers; Liberators. Reconnection to the Astral Light;

Lighting the Wick of Baphomet. Qliphothic name: HRCH.

The *Avirim*, the Valiant Ones, are four elemental martial angels who live in the Sephirah of Yesod. They work with energy currents of Special Forces, Secret Service, palace guards, and other military and police detachments who are personally under presidents, kings, emperors and other luminaries. They reside in Yesod and its anti-Sephirah *Peraxolel*, the sphere of the Hell of Sheol, linked to Greek Hades [αἵδης], the underworld of the grave, which name shares the same energy current of 213. The *Avarim* are led by the 59th Shem ha Mephorash spirit *Herechiah*. They are mighty angels whose holy places are castles, citadels, palaces, and similar strongholds. They are fearful spirits who transmit death energy; they can drive away the enemies of the witch or those they hate or bring them to death, and they grant valor, security, and singleness of mind to those they love. They are propitious to military leadership through their correspondence to Syriac [ܕܒܪܗ] *deburah* which means either leader, or wasp, hornet, or drone, denoting aggression and military attack. The spirits are conducive to modern military action, and violence on a more general note, through resonance of current 213 to the word [רובה] *rubah*, which means gun or rifle.

THE AVIRIM

- ♣ *Riyag* - Fire of Mars
- ♣ *Herechiah* - Air of Mars
- ♣ *Vozar* - Water of Mars
- ♣ *Greel* - Earth of Mars

Herechiah Luciferally resonates with the word *extispicy* – a form of divination involving reading the entrails of animals which are usually ceremonially sacrificed for this purpose. The spirit appears to the ceremonial conjurer as an *unsubmitting, flag-waving bullfighter*. Burn candles and incense of air and Mars, offering a *shekel* and *lizardite* and repeating the following Mantra.

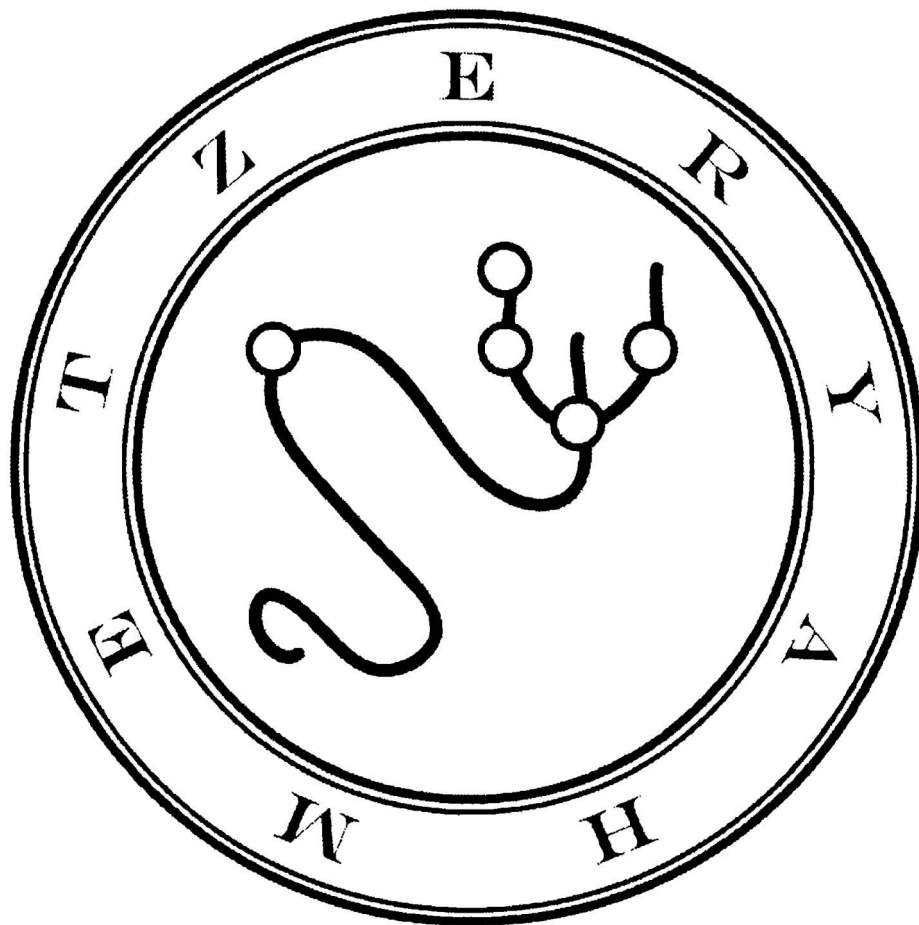
INCARNATIO
STIPENDIUM
IUCUNDITAS
REGNANS
ADNAR'EL
ALDRUSY
ATHAMAS
BALDOI
BIALOD
HATAMAS
HYMYCROS
NISQUEM

60

סצר

METZERYAH

Air of Saturn



64. The Seal of Metzeryah

Meaning: Straits or distress. Webs of Deception; Tight Situations. Freedom; escaping traps and labyrinths and nets. Qliphothic name: M-TZR.

One of the seven *Nisrochim*, Eagles, or, more literally, the seven faces of the eagle god *Nisroch*. They are aerial planetary angels who live in the energy of unethical schemes, both bringing them to ruin in their angelic aspect and aiding in bringing them to fruition in their demonic aspect. Their dominion is the sphere of Hod. They also purify and refine through their correspondence to the word *tzemar* [צמר], whiteness, an anagram of the trigrammaton of their leader, the 60th Shem ha Mephorash angel *Metzeryah*.

They are numerically resonant with *Nisroch* [נסרך], an eagle-headed human figure worshiped as a deity in Nineveh and related conceptually to the god Horus.

They aid in battle by confusing the strategy of the enemy. They are auspicious to storms and winds. They can be invoked to aid the witch in escaping from tight situations and solving difficult dilemmas and cause the plans of others to be confounded. They cause sickness in the witch's enemies.

The angels of the *Nisrochim* are *Hahekesh*, *Kashiel*, *Kiyshadon*, *Metzeryah*, *Neraph*, *Ranaphel*, and *Shikel*.

Metzeryah appears to the black magickian as an eagle, sometimes with the head of a {*timber wolf*}. Offer {*blood*

twig} and *lesukite* or *kashinite*, chanting the following incantation.

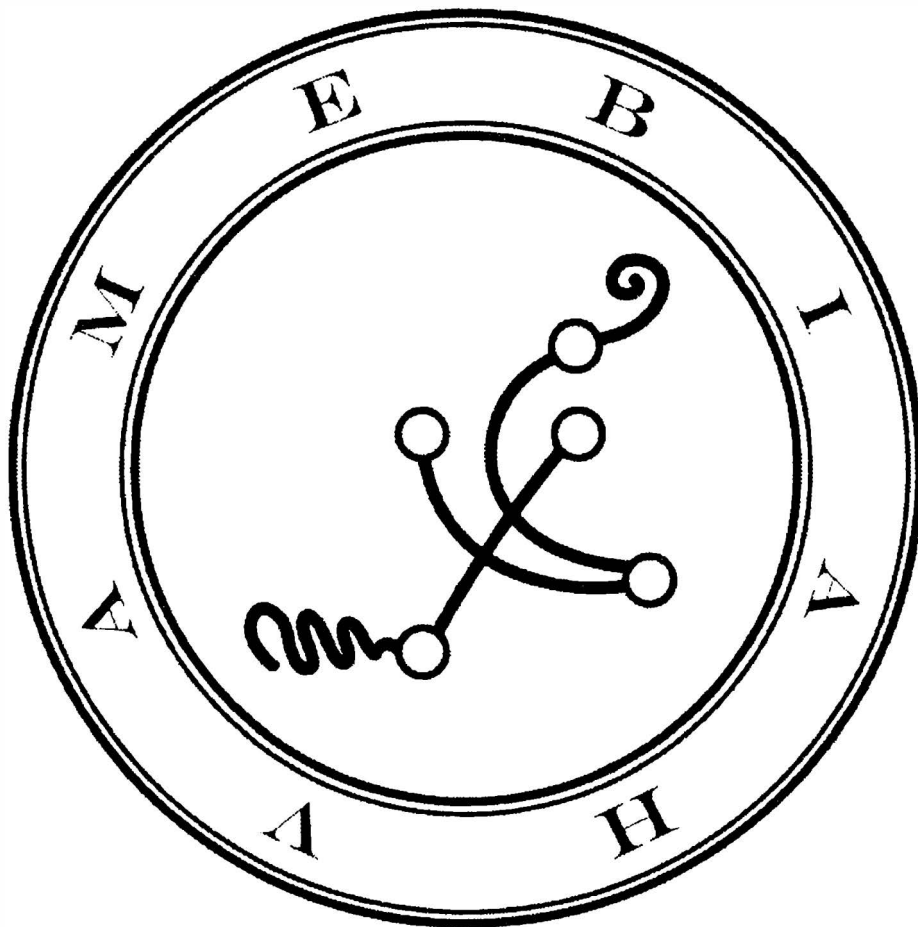
CAVERNA
ABDITUS
SUBINTRO
MARATHOS
RABYHEL
SETHIEL

61

ומב

VAMEBIAH

Fire of Uranus



65. The Seal of Vamebiah

Promotion, Breaking Ahead; Ascending in Rank; Races; Contests. Naval Battles; Struggles of the Subconscious; Nightmares. Sleep Paralysis. Qliphothic name: VMB.

One of the eight *Chedchodim*, burning jewels, fire angels who reside in Malkuth. Their holy places are hot streams, pools, and baths, and their sacred relics are fruit and rubies. They watch over children to keep them healthy, teach the sciences and arts of measurement. They give greatness to men and increase military power and skills with weapons. They grant patience and skill to bring crops from the ground plans to fruition. They aid in the accumulation of wealth, especially tangible wealth such as gold and jewels. In their baneful aspect, they cause sickness and fevers and can be evoked to transmit death energy. Exoterically they represent promotion and personal strength, typified by Samson through their correspondence to the jawbone, *lechiy*, [לחי], the weapon Samson used to slay his enemies, and through the word for strength or power, *chol* [חיל] and the word for greatness [גדולה], *gedullah*. Esoterically they represent the raising of conscious from materialism or Malkuth consciousness to higher states of awareness and responsibility.

Each of the spirits has subfunctions within this overarching energy current of 48, based on their correspondences to the words below. Always keep in mind that all spirits of this energy current resonate with each of these words and concepts to some degree.

DEMEDIA

Prosperity, longevity

- ▲ [מח] *mach*, marrow; fatling; fat one
- ▲ [מדד] *madad*, to extend oneself or stretch
- ▲ [גילה] *golah*, rejoicing

BOUMIAH

Patience, unconditional love

- ▲ [גדולה] *gedullah*, greatness, an alternate name for the sphere of Chesed.
- ▲ [יחל] *yechal*, to wait, hope, expect
- ▲ [יבול] *yabul*, produce, fruit, produce (of the soil)

VAMEBIAH

Promotion, ascension, breaking ahead of the pack

- ▲ [עלי] *eli*, proper noun meaning "Ascending"
- ▲ [יובל] *yubal*, ram, ram's horn, trumpet, denoting the fanfare of promotion
- ▲ [חם] *chem*, hot, warm

BEHMOUEL

Mastery, domination, strength, battle. Esoterically, doctrines, teaching, schoolmasters, curricula. Extension, influence, persuasion, swaying people, manipulation.

- ▲ [חיל] *cheyil*, strength, army, power
- ▲ [לחי] *lochiy*, jaw, cheek jaw, jawbone, weapon
- ▲ [מדת] *midad*, continuance

LIYAH

Treasure, mystical secrets

- ▲ [כדכד] *kadkad*, a precious such as a ruby or agate
- ▲ [חלי] *choli*, jewelry, ornament

MEBU

Nausea, vomiting, expurgation, ceremonial disgorgement

- ▲ [חלי] *cheliy*, sickness
- ▲ [keck] An effort to vomit; queasiness.
- ▲ [belch] To eject the wind from the stomach through the mouth; to eructate.
- ▲ [יובל] *yubol*, stream

VAMEBIAH

Negation, Nirvana, reversal, death

- ▲ [μή] *me*, no, not lest
- ▲ [ηλί] *Eli*, shortened form of God from Hebrew El, which also means "Not"

MOUB

Exile, removal, criminal sentencing & imprisonment

- ▲ [גילה] *giloh*, proper noun meaning "exile."
- ▲ [זולה] *zouleh*, a removal, putting away
- ▲ [חיל] *cheel*, fortress, as in, a prison
- ▲ [חיל] *chil*, to writhe in fear

Vamebiah appears as either a {*white sheep*} or a {*dark horse*}. Offer {*lambert pine*} or *bird-on-the-wing*, intoning the following syllables.

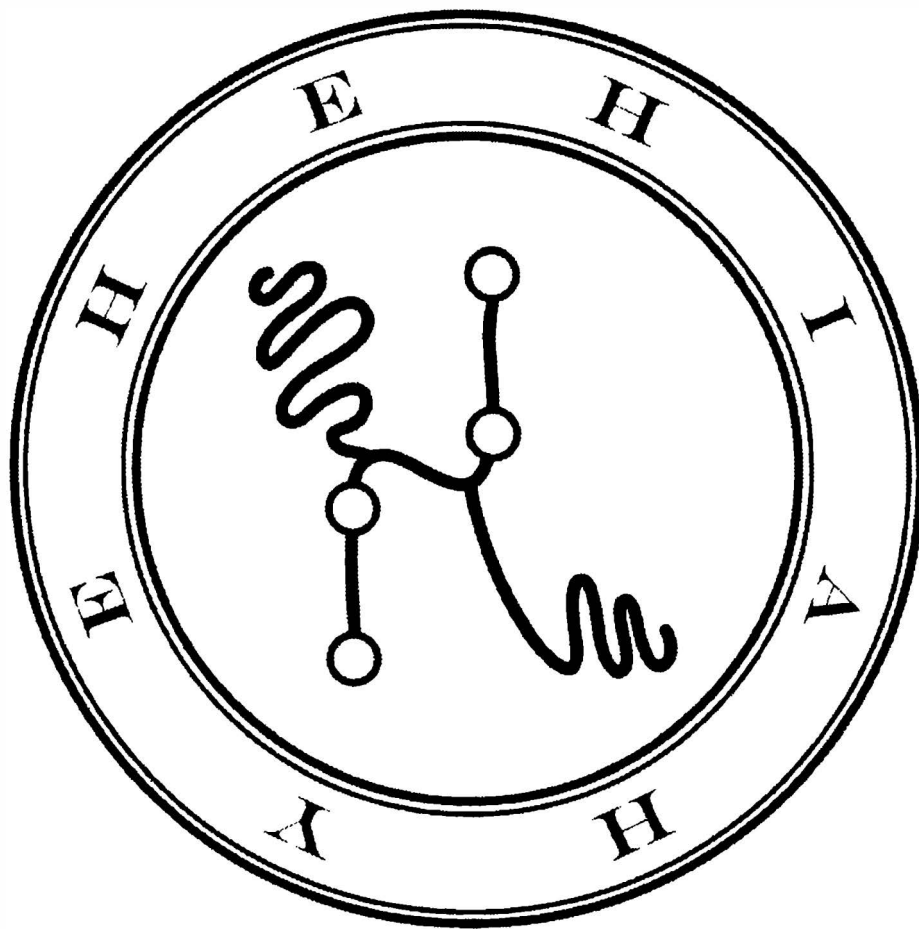
EXTOLLENTIA
CONTERENS
DELENDUS
DEDECORO
PAHAMCOCYHEL

62

יהיה

YEHEHIAH

Air of Mars



66. The Seal of Yehehiah

Obedience; Regulation; Bureaucracy; Totalitarianism; The Right Hand Path; Subjugation; Domination; Raising Children; Legislation; Commandments. Qliphothic name: YHH.

The eight *Kaphim*, open palms, are angels of prophecy who reside in Geburah and its adverse, corresponding Qliphah, Buer-Gephoth, the burning ones. They are aerial martial spirits ruled by *Yehehiah*, the 62nd Shem ha Mephorash angel. In their beneficent aspect they grant prophetic vision to the witch and bestow upon her the ability to access the Akashic records - the indelible history of every event and potentiality in the universe from the point of view of the infinite present; that is to say, the omnipresent center; the totality of all time and space. Magickians of the *kaphim* declare things to come with precision. In their baneful aspect these spirits may be called upon for the purpose of cursing and bringing destruction, calamity, and illness as they show contempt towards those they hate. Their demonic shadow aspects can disrupt information and bring forgetfulness and confusion as they radiate baneful energy in the Qliphothic world.

As grimoire spirits they are propitious to the creation and maintaining fraternities, covens, and brotherhoods through their correspondence via energy current 20 to the word *achouh* [אָחוּה] which means exactly that: fraternity or brotherhood.

As baneful spirits of the Qliphoth they transmit contempt (*buzah* [בוּזָה]) and through meditation on this aspect of their energy the witch may employ them as vampiric

aggressors to torment her enemies, causing them to languish or become ill (*devi* [דֵּוִי]) or causing outright destruction in their lives (*hih* [הִיָּה]).

As spirits who aid in the analysis of the Akashic record system and connect with higher consciousness, they can be employed in the aid of writing scriptures or grimoires or magick or prophecy, or the creation of sigil magick, through their correspondence with the words *chazah* [חָזָה], seer or prophet; an alternate meaning of *hiyh* [הִיָּה] which is “to come to pass”; an alternative meaning of *achouh* [אַחוּה] which is “declaration”; and, *diyu* [דִּיּוּ], ink.

This same sub-current strengthens the use of power words through the letter *kaph* [כּ], their namesake glyph which pictographically represents the open palm of magickal impartation, and the word *hede* [הֶדֶה] which means “now”, combined with the previous words to indicate the transmission of magickal reality in the present by releasing it through the palm of the hand, c.f. *Shakti Pat* in the introduction to this discourse. Continuing these ideas these angels are propitious to writers in general through correspondence with the previous words in conjunction with the Greek word *idea* [ἰδέα] which means “form” or “appearance” and esoterically, “thoughtform”.

The angels of the *Kaphim* are *Dachach*, *Devi*, *Diyu*, *Iddo*, *Niyd*, *Vechu*, *Vody*, and *Yehehiah*.

Yehehiah appears Qliphothically as a *tsarlike megahero*, or, alternately, a *marabunta*. Offer *Yehehiah* *fireflame* or *pyroaurite* and intone the following mantra.

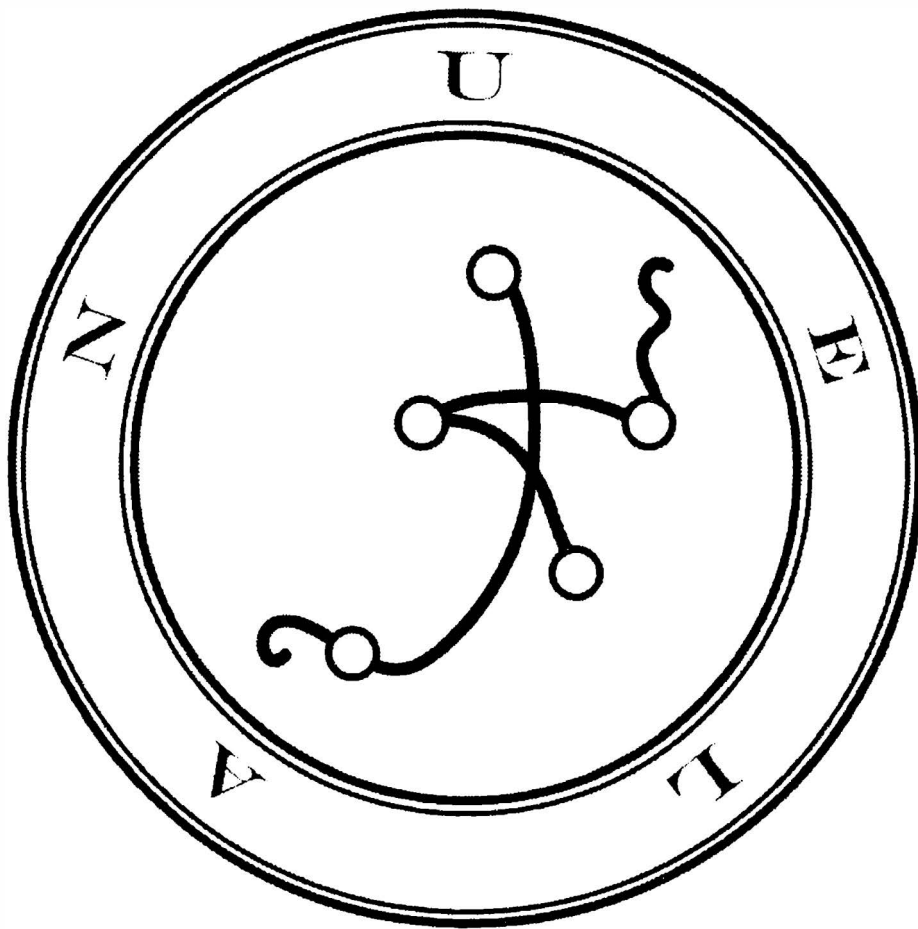
PAVIDUS
CONVICIOR
BENGIEL
GASORYN
GEZAMYHOR
ISIAEL
KOBADA
NAZIHATEL
NEFRIAS
ORTOPHAGON

63

ענו

ANUEL

Spirit of Mars



67. The Seal of Anuel

Jail; Persecution; Incarceration; Prison. Penitence;
Regret; Remorse; Rehabilitation. Qliphothic name: ANV.

Anuel is one of the five angels of the *Zechiychiym*, the shining ones who live in Geburah. For more information on the *Zechiychiym*, See the 35th Shem ha Mephorash angel *Kouqel*. *Anuel* is an angel of punishment and incarceration related to the Babylonian sky god Anu, the punisher of crimes who created the stars to destroy the wicked.

Qliphothically, *Anuel* appears to the conjurer as an *afrite* and is a Luciferal match to the word *goety*, or demonic magick. Offer *mummeite* and chant the following incantation after writing it on a sheet of *forrill*.

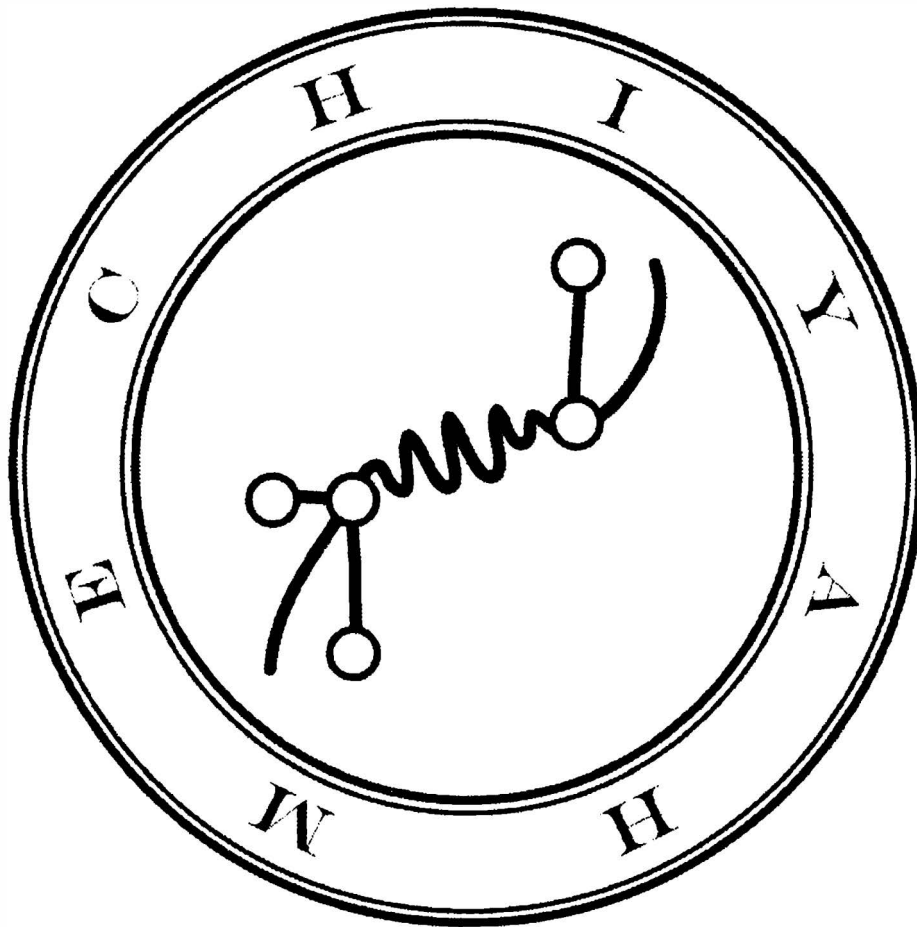
PALMULA
 LUCEO
 NOMINO
 HIACON
 MAYMON
 MYACHA
 OUYAR
 RAED

64

מחי

MECHIYAH

Earth of Mars



68. The Seal of Mechiyah

Meaning: God Crushes; literally, the stroke of the battering ram of God. Chariots; Engines of War; Military Technology; The Mechanics of the Qliphoth. Military ranking in battle; Management of troops and manpower;

Assignment of Duties. Qliphothic name: MCHY, meaning, the stroke of a battering ram.

The *Nagoth* or orchards are eight angels who traverse the energy current between Hod and Netzach. Their energy current, 58, has a positive and a negative aspect. The negative aspect has to do with seduction and is linked to the serpent on the tree of life; the lunar serpent Lilith and is ruled by Venus. The positive aspect of this energy current is concerned with combat, weaponry, and military technology and is ruled by Mars. These two currents are evident in the word correspondences below, each of which shares Gematria 58.

VENUSIAN CURRENT 58: SEDUCTION; DECEPTION; ENTICEMENT; THEATRE

- ♣ *Genah*: [גנה] garden
- ♣ *Nouv*: [נוב] fruitfulness
- ♣ *Kachel*: [כחל] to paint the eyes or adorn with paint
- ♣ *Maduch*: [מדוח] seduction, enticement
- ♣ *Yachem*: [יחם] to be hot, conceive, as in lust
- ♣ *Lachel*: [לחד] to lick, lick up, as a serpent licking dust

MARTIAL CURRENT 58: COMBAT AND WEAPONRY; WARFARE

- ♣ *Kelach*: [כלח] full strength, firm or rugged strength, vigor
- ♣ *Azan*: [אזן] tools, implements, weapons
- ♣ *Mechiy*: [מחי] stroke of a battering ram; "engine of war"
- ♣ *Nadad*: [נדד] to flee; to cause to flee
- ♣ *Nahag*: [נהג] to drive away, drive off

To evoke the powers of this current, access the angel corresponding to the Shaktic week and day of the desired pathworking:

THE VENUSIAN *NAGOTH* ANGELS

- ♣ *Louvar* - Fire of Venus
- ♣ *Venab* - Air of Venus
- ♣ *Denaga* - Water of Venus
- ♣ *Kochel* - Earth of Venus

THE MARTIAL *NAGOTH* ANGELS

- ♣ *Yachem* - Fire of Mars
- ♣ *Nadad* - Air of Mars
- ♣ *Miyeh* - Water of Mars
- ♣ *Mechiyah* - Earth of Mars

These two currents are underscored by the fact that their energy current, 58, is twice the number 29, which is to say, the number of the word *kazav* [כָּזַב], deception (Venusian current), added to the number of the word *dakah* [דָּכָה], to crush (martial current).

Mechiyah is further linked to war through Luciferal correspondence with the words {*total war*} and related to sickness and death through Luciferal resonance with the words *mortality*, *grieving*, and *fastigium* (the most severe phase of a disease). *Mechiyah* is further linked with youth through the words *fledgling* and *bantling*, and appears as a {*lion cub*} with {*red hair*}. Offer *paludina* and a *goldmohur*, intoning the following mantra.

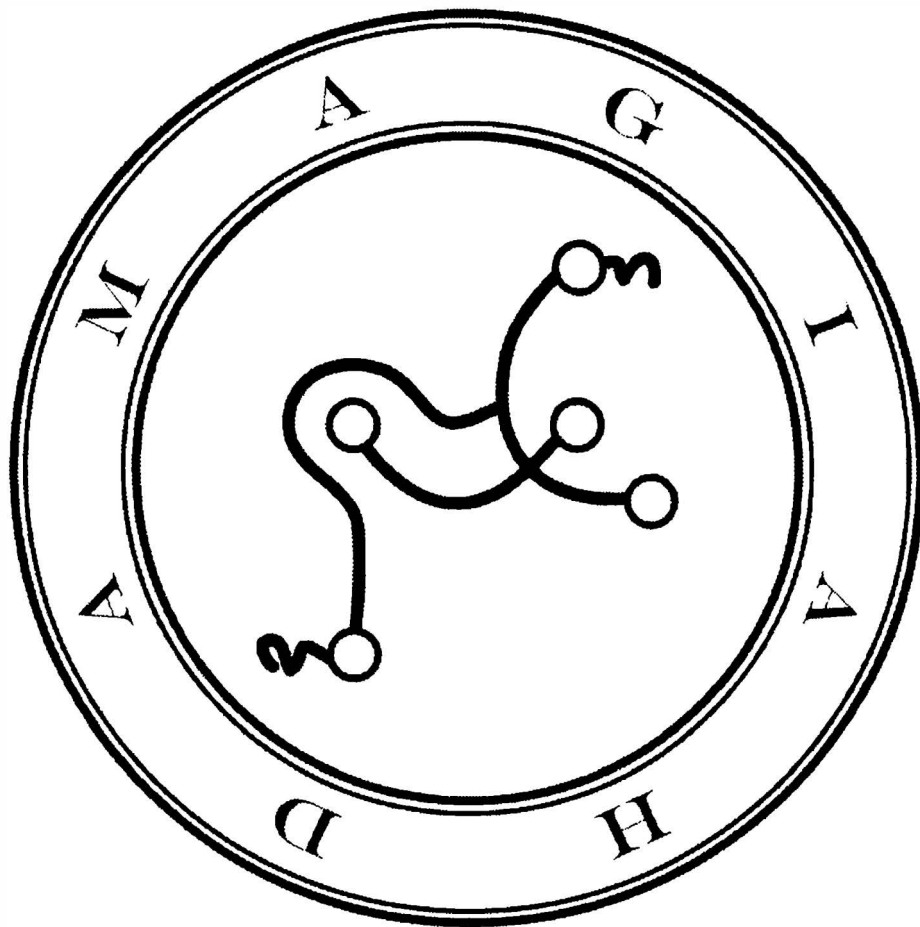
AMENTIA
 APPLORO
 GNETHIEL
 HAMANAL
 JOSTA
 KAMERON
 LACHIEL
 MARINATA
 RAFFYLYN

65

דמב

DAMAGIAH

Earth of Mars



69. The Seal of Damagiah

Cutting Loose Destructive Relationships; New Opportunities; Shedding Skin; Evolution; Transformation. Reverence towards those greater in rank. Qliphothic name: DMV.

The *Ayloth* or hinds are spirits who carry female energy current along the lower eight Sephiroth. Led by the 65th Shem ha Mephorash angel *Damagiah*, they represent the submissive, docile female element of patriarchal monotheism and other right-hand-path religious systems whose concept of absolute reality is male-dominated. Their energy current corresponds to the Isopsephy or Greek Gematria of Adam, the first man, as well as *adikia* [ἀδικία], injustice, and *amah* [אמה], tribe or nation. This all paints a picture of the Right Hand Path as the tribe or nation of the unjust, as a phallocentric, patriarchal gang of apish bullies known for injustice and subjugation of women. This is typified by the fact that *amah* (q.v.) also means "female slave" and through the word *aylah* [אילה] or doe, a docile, shy young female hind or deer. The *Ayloth* may be evoked by black magickians wishing to subjugate or dominate females. More advanced magickians may employ this energy esoterically to bring into alignment with magickal will egregores who are beholden to negative energy.

The angels of the *Ayloth* are *Damagiah*, *Kuk*, *Leviel*, *Mehel*, *Regrag*, *Veel*, *Veliy*, and *Yelu*.

Damagiah appears as a young doe, or alternately in her black-magickal manifestation, an *emgalla*. Offer *murunskite* and recite the following words.

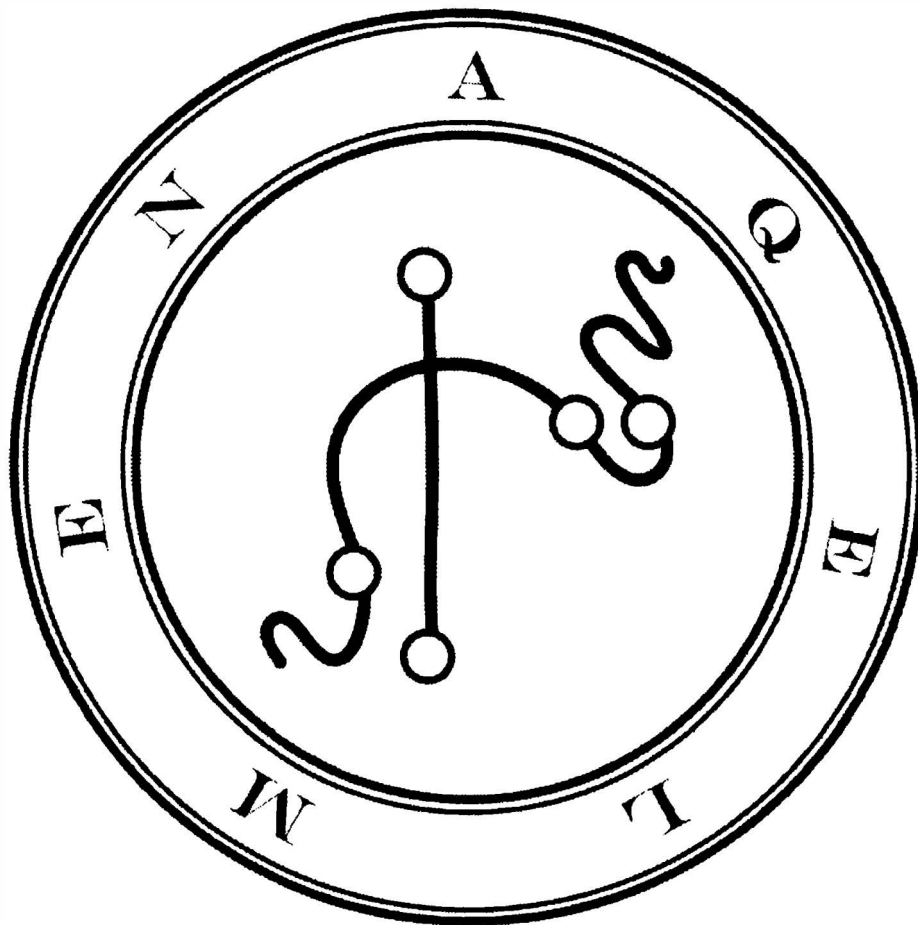
PEREMPTOR
EMULGEO
AGUSITA
ALYMYON
BECTUE
BOLON
CAREMAZ
DATZIEL
NEHEHOM
PAQMIEL

66

מִנְקַל

MENAKEL

Fire of Moon



70. The Seal of Menaqel

Focused Magickal Current; Pure Channel of Lunar Energy; Samadhi; Yogic Mastery. Karma. Responsibility and accountability. Qliphothic name: MN-Q.

The *Peniynim*, corals, are angels who traverse the energy current between Netzach and Hod and seek ascension, drawing the witch upwards towards Binah consciousness, the place of Shakti or the feminine aspect of the divine.

They represent ecstatic consciousness where the physical is forgotten and connection to the astral light of infinity is experienced tangibly. In this state body consciousness is lost, typified by the correspondence of these spirits' energy current with the words *atzal* [עצל] "sluggish", *phiyaq* [פיק] "staggering" or "stumbling", and *tzela* [צלע], "limping" or "stumbling". In this respect, the *peniynim* are related to the Yoruba spirit Babalu-Aye, a powerful orixa depicted as an old man with a limp who walks with a cane. The angel *Tzela* especially embodies this link as its name, as just stated, means "to limp or stumble."

Ecstatic Binah consciousness is the opening of the lock (*mena'al* [מנעל]) of the fetters of physicality and emotionality, whereby the spirit blossoms (*natzan*, [נצן]), into a beatific state (*yaphehaphiy* [יפהפיה]) and ascends (*selaq* [סלק]) through the jewels (*pheniyn* [פנין]) of the higher Sephirah until reaching the place of exultation and joy (*elatz* [עלץ]) which is Binah consciousness. This is the state of *samadhi* experienced in Hinduism: it is divine ecstasy.

They also have a baneful element of locking access to the higher Sephirah and pushing downwards into the Qliphoth or the world of death energy, through their correspondence with the words *tzanin* [צנן] and *qatz* [קץ] or thorns of entrapment in the illusory ego-self, *qelas* [קלס], derision or ego feedback loops, *naqem* [נקם] or vengeance, *aasas* [עסס] or crushing/treading upon, and *saqal* [סקל], to put to death by stoning. This energy can be directed by the black witch to push back, halt, and knock down the progress of an enemy.

These spirits can be accessed according to the day and hour of the ritual undertaken, or based on the planetary correspondence of the desired outcome.

- ♣ *Na'a* - Sun
- ♣ *Menaqel* - Moon
- ♣ *Nenatz* - Mercury
- ♣ *Maaphyah* - Venus
- ♣ *Tzelaa* - Mars
- ♣ *Saphanel* - Jupiter
- ♣ *Paam* – Saturn

Menaqel appears as the ghost of a *hieromartyr*. Offer *banewort* or *palsywort*, chanting the following Mantra.

INTERFECTO

INTERCEDO

COREZIEL

GERISTEL

OARIOS

SAMAEŁ

SATALMAGU

STANCHEL

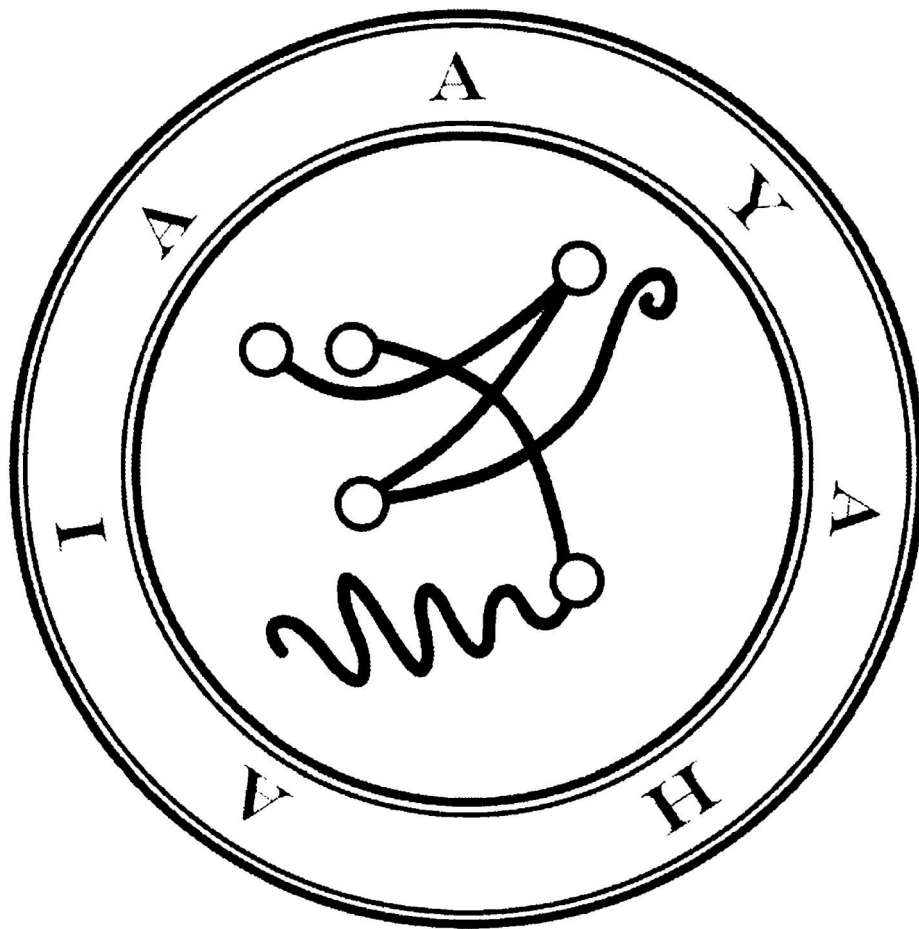
ÆPELE

67

אייע

AIAAYAH

Earth of Saturn



71. The Seal of Aiaayah

Corrupt religious and political leaders; schemes and conspiracies. Ambition; lofty goals. Linked with Capricorn and the Devil. Qliphothic name: 'YA.

The twelve *Ephim* or faces are astrological serpent angels who traverse the tunnels of the Qliphoth and represent the ascent of the unenlightened ego self into the world of necromancy and black magick. The leader of the *Ephim* is the 67th Shem ha Mephorash angel *Aiaayah*. Their energy current is 81, a baneful number linked to judgment, calamity, sorcery, and the worship of unenlightened ego-self.

Current 81

- ▲ *Ego-Worship and Narcissism*, through the words Cain [Káiv] who slew his brother from jealousy, the word for I (first person singular, *aneki* [אנכי]), and the word for face or nose, and (*aph* [אף]) indicating narcissism.
- ▲ *Necromancy*, through the words for ecstatic prophetic vision (*chazevan* [חזיון]) and night (*lilia* [ליליא])
- ▲ *Judgment* or calamity, being judged, through correspondence with the words indicating being circumcised or cut off from society (*moulah* [מולה]), being kicked down (*baas* [בעט]) to the separate place (*mebadellah* [מבדלה]) of ruin (*aaveh* [עוה]) or the death world of the Qliphoth, where one sinks down and drowns (*salaaa*, [טבע]) in terror (*chalechalah* [חלחלה])

The number 81 is the square of nine, which pairs up the following words into concepts that reinforce the above three main aspects of this energy current:

Ceremonial Necromancy

- ♣ [אָוֶב] *avev* - necromancer, necromancy, or spirit of the dead (from a word meaning "water-skin bottle" (q.v.) as a symbol of the necromancer as a channel for lunar energy)
- ♣ [אָח] *ach* - brazier, censer

Black Magick, or ego-based Magick which places the ego at the center of the divine universe, and invites demonic energy into the midst of the sanctum sanctorum of the unenlightened illusory self:

- ♣ [בֹּהַ] *bakeh* - the apple (pupil) of the eye; [גו] *gu* - midst, the midst
- ♣ [בּוֹא] *bua* - to enter or come in; [אַגֶּה] *ageh*, an expletive meaning: Go to! Come! Come now!

The Rising Serpent or serpent of the mind, typified by the Aztec deity Quetzalcoatl (winged snake) and linked numerically to the 17th Goetic spirit Botis who is a serpent and whose name means "in flight":

- ♣ [ט] the letter *Teth* - the serpent

- ♣ [גאה] *gaah*, to rise up, be exalted in triumph

The Jackal of Treachery, typified by Set, the Egyptian god of death and black Magick who like Cain deceived and murdered his brother:

- ♣ [אח] *aech*, jackal
- ♣ [בגד] *begad*, treachery, deceit

The Perils of Narcissism:

- ♣ [גאה] *gah*, pride
- ♣ [אח] *ach*, homonym of *ach* (above), meaning Ah! Alas! Woe! Similar to the German exclamation of exasperation, “Ach du lieber!”

These angels then serve to both aid in the practice of necromancy and black Magick, and to judge and bring to calamity those who wander from the middle pillar in the practice of this forbidden art. They may be evoked according to their astrological correspondence based on either the times of the rituals being performed or the desired outcome.

- ♣ *Ya'a* - Aries (Fire of Mars)
- ♣ *Amam* - Taurus (Earth of Venus)
- ♣ *Aanel* - Gemini (Air of Mercury)
- ♣ *Memma* - Cancer (Water of Pluto)
- ♣ *Hoya* - Leo (Fire of the Sun)

- ♣ *Vehaa* - Virgo (Earth of Mercury)
- ♣ *Yesya* - Libra (Air of Venus)
- ♣ *Maem* - Scorpio (Water of Neptune)
- ♣ *Aaya* - Sagittarius (Air of Jupiter)
- ♣ *Aiaayah* - Capricorn (Earth of Saturn)
- ♣ *Aahu* - Aquarius (Air of Uranus)
- ♣ *Adaz* - Pisces (Water of Jupiter)

Aiaayah is further linked via Luciferal correspondence to the words *mysticism* and *prognostic*. The spirit appears as either a {*moon-face*} or the face of a *unicornfish* which manifests in either a *blizzard* or *camanchaca*. Offer *loasa* or *malmsey*, repeating the following words.

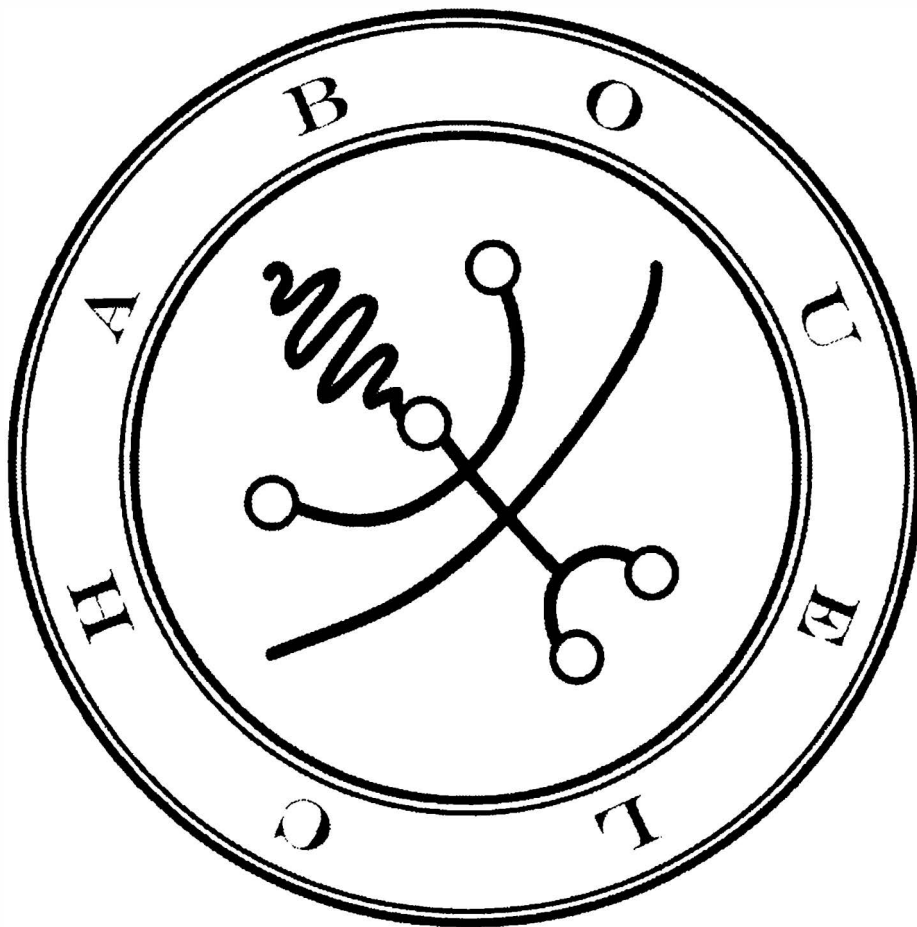
DEDUCTURUS
 CONVOCO
 ABUZAHA
 AOSAL
 CASHIEL
 CHASIEL
 DADYELL
 DUSIRIEL
 HANDEMOTUZ
 MINOSEL
 SACHIEL
 SAHAMAN
 UWODZICIEL

68

חבו

CHABOUEL

Air of Venus



72. The Seal of Chabouel

Lobbying; Diplomacy; Negotiations; Treaties. Greatness in numbers; intertribal pacts; international alliances. Corporations. Necromancy; ancestor worship. Qliphothic name: CHBV.

Chabouel rules the ten *Behatim*, crimson jewels, arrayed in red, who represent the chaos and fog of war. They represent the *partsufim* of Geburah, or the energetic fractal expansion whereby the ten Sephiroth of the Tree of Life are generated within Geburah.

THE BEHATIM, PARTSUFIM OF GEBURAH

- ▲ Keter: *Voivod*
- ▲ Chokmah: *Davou*
- ▲ Binah: *Vodou*
- ▲ Chesed: *Houhel*
- ▲ Geburah: *Hayah*
- ▲ Tifaret: *Yaha'a*
- ▲ Netzach: *Chabouel*
- ▲ Hod: *Vechab*
- ▲ Yesod: *Hetab*
- ▲ Malkuth: *Bachovyah*

They emit energy propitious to all things pertaining to conflict, battle and warfare, including destruction, sickness on battlefield, troop movements, capture of land and prisoners, aerial assault, field medicine, weaponry, killing and slaughter, the supply chain, promotion and rank, propaganda and psychological warfare, reconnaissance and espionage, raping, pillaging and plunder, strategy, even debts incurred in war.

Chabouel appears as a {*sky-blue*}, *sworded Ashtoreth*, arrayed in crimson jewels. The angel shares further Luciferal resonance with the words *biblist*, *mariolater*, *androcracy* and *patriarchship*, linking her esoterically with rites derived from the Church of Rome. Offer a *nauseant* and *tatarskite* or *benauite*, intoning the following words.

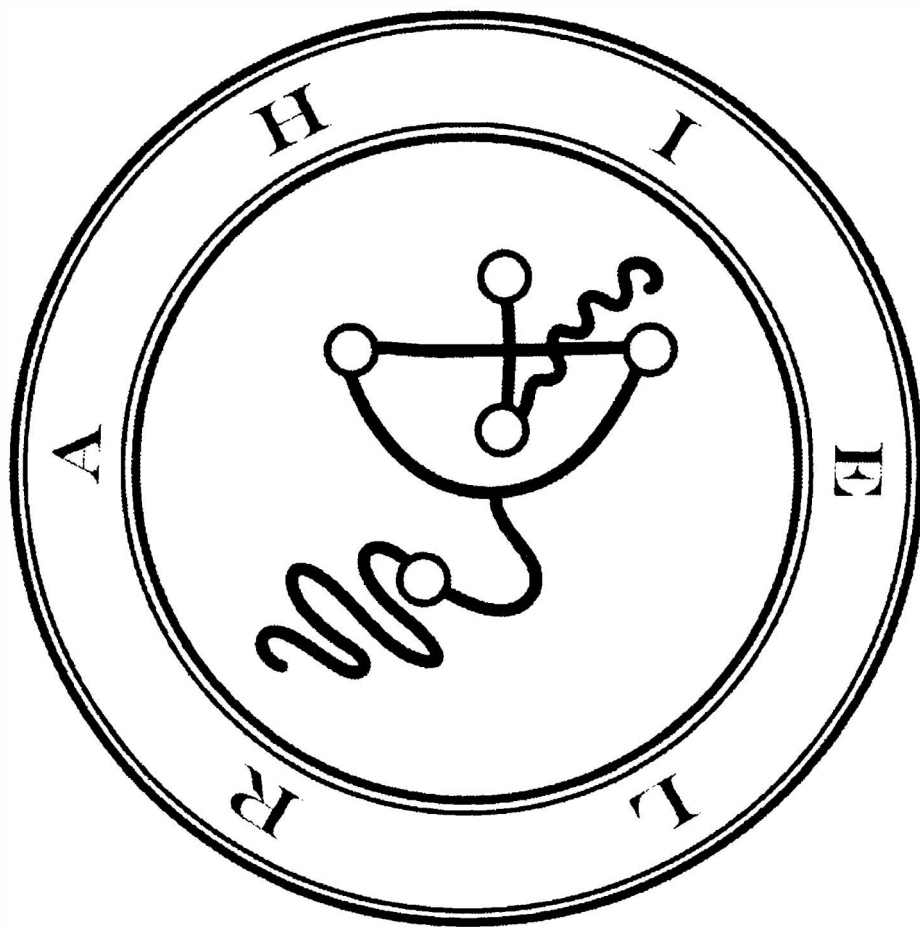
MEMENTO MORI
 HAROMBRUB
 HESUOGEM
 HUICTIIGARAS
 IETHEMATHON
 PARSIFIEL
 PROXONOS

69

רַהִיֵּל

RAHIEL

Air of Pluto



73. The Seal of Rahiel

Meaning: The Sight or Vision of God. Founding new Religions, Cults, Beliefs Systems, Cultures. Gurus; Bodhisattvas. Apocalypse; Judgment. Illumination of new paths; finding the way back home; retrieving that

which is lost. Qliphothic name: R'H, meaning: to see, inspect, perceive, or consider.

The three *Baradim* or hailstones are three plutonic angels who reside in the Sephirah of Keter, the Crown, led by *Rahiel*, the 69th Shem ha Mephorash angel. They rain down bodhisattva consciousness (full enlightenment) to those precious few throughout history who have been able to reach conscious apprehension of the sphere of Keter, and as such these angels preside over luminaries such as Buddha, Christ, Mohammed, Zoroaster, and other figures who bring into existence entire paradigms of thinking, cultures, and religions. Their energy current of 206 links them to prophecy (*ra'ah* [ראה]); appearance (*rav* [רן]) as in epiphany, apprehending in the visual cortex the countenance of infinity; commandments, declarations, and warnings (*dabar* [דבר]) which are the cornerstone of scripture; gathering (*areh* [ארה]) of disciples and followers, and pasture (*dibbar* [דבר]) where the sheep of new belief systems flock together.

Since *Keter* is inexpressible and incomprehensible, most likely any attempts to access these angels will result in meeting them in their Qliphothic, baneful aspect, within the anti-sphere of Keter, the double hell of Thaumiel, throne of Satan and Moloch. In their baneful aspect, they rain down a hailstorm of judgment (*barad* [ברד]) so be warned. These are angels who preside over both the

apocalypse (unveiling) of light and the apocalypse of destruction.

THE BARADIM

- ♣ Rahiel, Air of Pluto, the Seer
- ♣ Areh, Fire of Pluto, the Gatherer
- ♣ Garegel, Water of Pluto, the
Destroyer/Exalter

Rahiel appears as a *warlike, orotund conjurer*. Offer *hatrurite* and {*chili oil*}, repeating the following mantra.

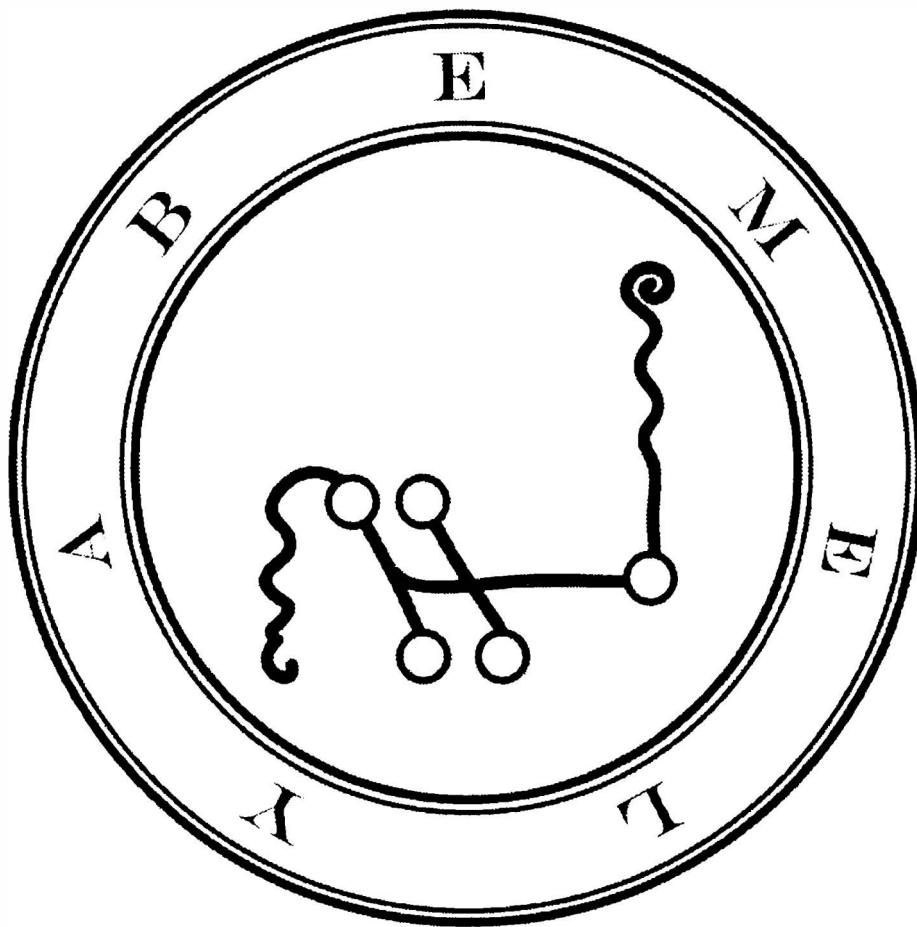
ARIHEL
MISTURA
RIMATUS
FRIAGNE
HAAJAH
HARIEL
PAMYEL

70

יבמ

YABEMEL

Fire of Venus



74. The Seal of Yabemel

Meaning: Husband of Shekinah (literally; I am the Brother of the Dead God) Meditation and suspension of action to correct defects in relationships or emotional life; Retreats; Interventions; Mental Hospitals; Therapy;

Sabbaticals. Retrieving function from disordered systems.
 Qliphothic name: YBM, the word for the Levirate marriage, the ancient duty of a man whose brother died childless to marry his widow and have a son for his name.

One of the six *Chemediym* or delights. See the 31st Shem ha Mephorash spirit, *Lekabel*.

When conjured by the black magickian, Yabemel takes the form of a *haemorrhaging* bridegroom. Offer *ravehook* and repeat the following syllables.

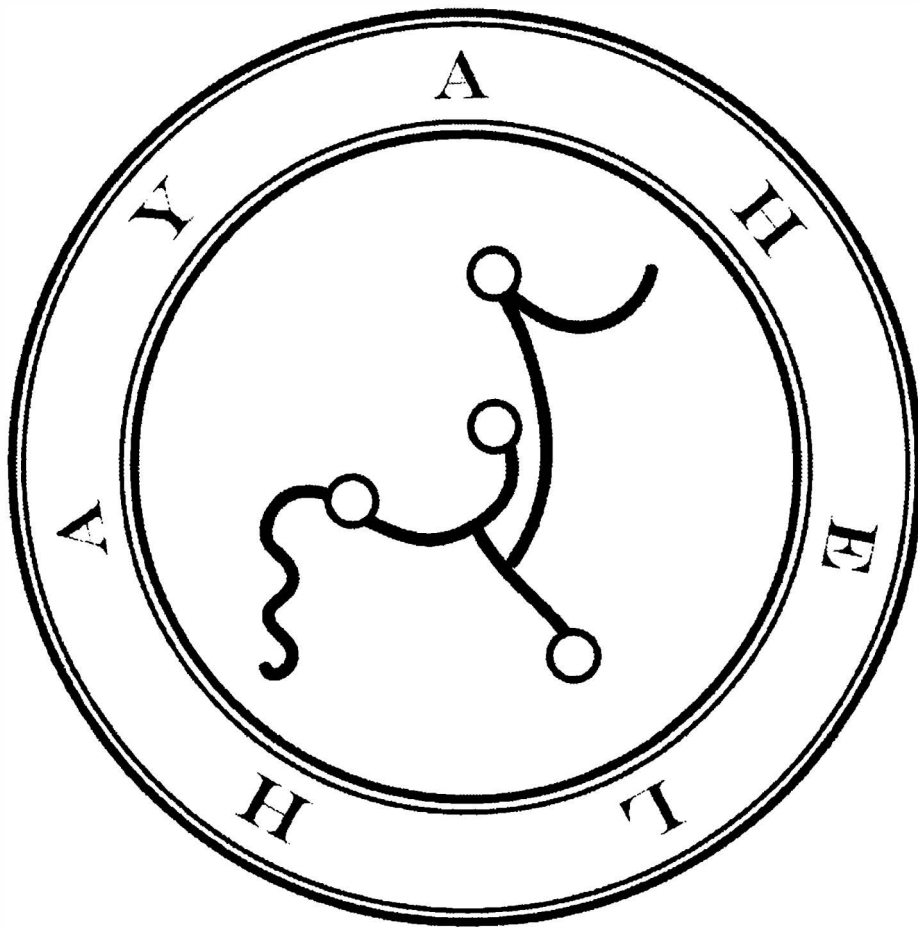
CONVELLO
 PREHENSO
 CAADAZOD
 CABUSTIRA
 DEHEYFEZ
 PROBIHOS
 SARYYEL
 TRIMASAE
 SOTONIZAM

71



HAYAYEL

Air of Mercury



75. The Seal of Hayayel

Monks; Mystics; Monasteries; Universities; Teaching; Academia. Prophecy; Alternate Realities; Parallel Universes. Qliphothic name: HYY.

The six *Akkadim*, subtleties, are led by *Hayayel*; they are angels of Chokmah, associated with monasteries, monks, mysticism and other disciplines that involve withdrawing from the entanglements of relationships and life to devote oneself to meditation and study. They are propitious to the pursuit of knowledge and spiritual gnosis.

Their energy current involves the idea of separating and withdrawal through their correspondence to the words *ek* [עַךְ] "away from", and *jehubbah* [יְחֻבָּה], "hidden", as well as *chabayah* [חַבִּיָּה], indicating that the purpose of such sequestration is to seek hidden knowledge, as well as spiritual exaltation and illumination, indicated by the words *yogbehah* [יְגֻבָּהּ], "lofty", and *ziza* [זִיזָא], "shining", which also share the same energy current. They are particularly auspicious for those undertaking what Eliphas Levi referred to as "The Great Work" which is the pursuit of Keter consciousness by means of the study of occult mysteries and the ongoing contribution to the evolution of that field of study for future generations of mystics and witches.

Current 25 also strongly relates to the serpent of Eden and seduction through Gematria correspondence to the words *akkad* [אַכַּד] or "subtle", *chiva* [חִיָּוָא] "beast", and *daka* [דַּכָּא] "dust", as seen in the following verses Genesis 3:1-14, the passage which tells the story of the serpent and the tree of knowledge:

Genesis 3:1, "Now the serpent was more *subtil* than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"

Genesis 3:14, "And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

- ▲ *Dakael* - Sun
- ▲ *Hayayel* - Mercury
- ▲ *Yahiyah* - Saturn
- ▲ *Satouel* - Moon
- ▲ *Yeyah* - Jupiter
- ▲ *Kodayah* - Mars

Hayayel appears to the necromantic conjurer as a *phantasma* from a *sepulture* beneath a *mosque*. Offer *soapwort* and *swartzite*, intoning the following words.

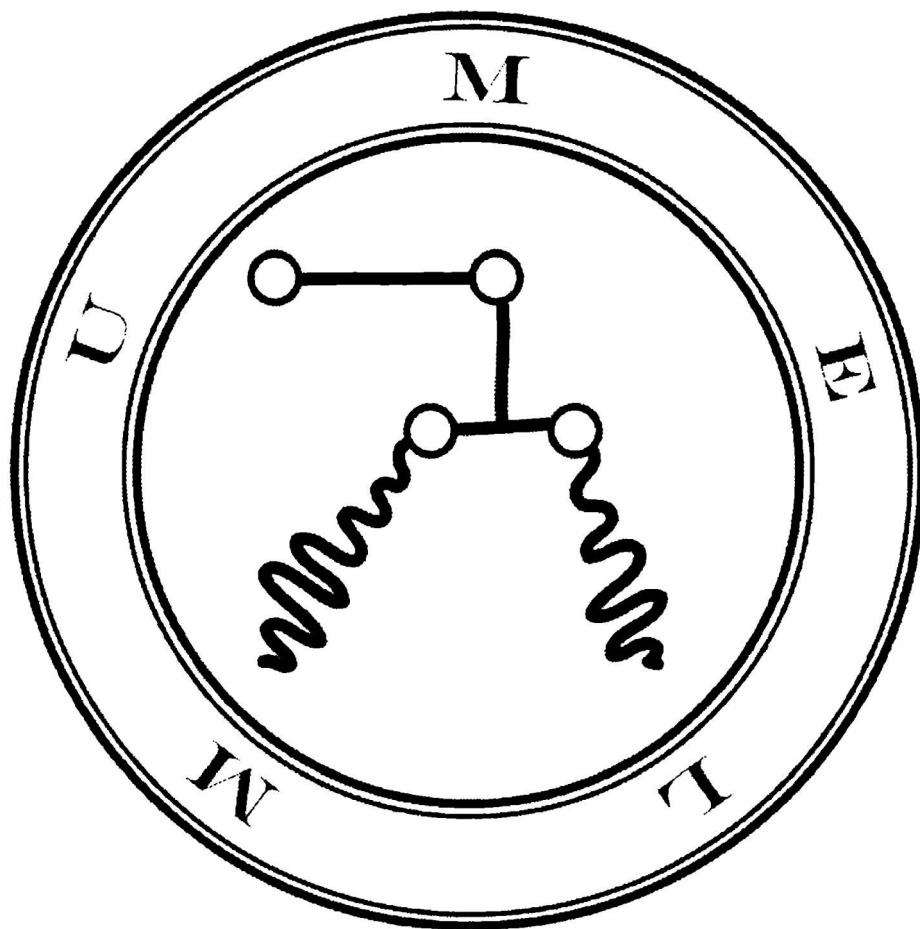
INCOLATUS
FERVEO
MISERIOR
SCISCO
BATARJAL
FASEUA
GENATHELY
SAZIEL

72

םוּם

MUMEL

Air of Jupiter



76. The Seal of Mumel

Persecutions, Inquisitions, Apocalypse; the Antichrist; The Withdrawing of Shakti Which Creates Destruction In Her Absence. Total Spiritual Cleansing; Cataclysm; Extinction-Level-Events. Qliphothic name: M-VM.

The *Kousim* or shatterings are eleven angels that represent the breaking or shattering of the vessels of the Qliphoth during the contraction of the Infinite (the *tzimtzum*) to make room for a phenomenal, experiential universe of time and space, carved from the indistinction of eternity. Their current of 86 carries two specific ideas:

Apocalypse or Messianic Judgment, through the word *elohim* [אלהים] which means "judges" in addition to being a name for the monotheist God; *suk* [סוך] a word meaning to anoint, a word with Messianic overtones as the word for Messiah in Hebrew means anointed; and *moum* [מום], moral defect or stain. It carries the meaning of the anointed judge who reveals himself completely, shattering and driving away all imperfection. Furthermore, the word *suk* [סוך] in Aramaic means to end or finish, underscoring the apocalyptic function of this detachment of spirits.

The Shattering of the Vessels of the Qliphoth, through the word *kous* [כוס] "cup" or "vessel", *phah* [פאה], "to break or shatter", and *phu* [פו] indicating "the other side", the *Sitra Ahra* or 'Other Side,' the Qliphoth. Possible applications of this sub-current are of calamity and disaster, and esoterically, the cataclysmic breaking through of the consciousness of the witch into enlightenment.

These angels represent the cosmic cataclysm of (1) the past, where the Infinite contracts to create the universe

and in the process overwhelms the vessels containing this creative energy and shatters them, creating an impure, unbalanced underworld of entropy and death energy; (2) the present, where the shells of ignorance and fear are being challenged and broken to allow for greater consciousness; and (3) the future, a prognostication of the coming final apocalypse whereby our race enters either eternity or singularity depending on our choices as to whether we will destroy ourselves as we lash out at each other in fear, jealousy, loathing and ignorance, or instead evolve into consciousness and awareness that we are molecules of a greater organism, a single interconnected galactic civilization whose parts are each connected to the shared higher self of the universal collective. This is as has always been the Great Work of mystics and occultists, the Holy Grail, the Philosopher's Stone. We seek enlightenment, self-deification, godhood, reification of infinity within phenomenal experience, cosmic consciousness.

These angels are invoked at the peril of the witch as they emit energy currents related to cataclysm and catastrophe. Their Sephirothic correspondences are:

- ▲ Memiel - Malkuth
- ▲ Venal - Yesod
- ▲ Velen - Netzach
- ▲ Vamem - Hod

- ♣ Yuaa - Tiphareth
- ♣ Mumel - Chesed
- ♣ Nalu - Geburah
- ♣ (Ayu - Daat)
- ♣ Aaviy - Chokmah
- ♣ Yaav - Binah
- ♣ Chaach – Keter

Qliphothically the spirit *Mumel* appears as a *junco* or *titmal*. Offer *karri* or *milo*, uttering the following phrases:

OLIM
LIMO
RIAGHT
PONWI
FRIDUR

HERE ENDETH THE SHEM HA MEPHORASH.

APPENDICES

NUMEROLOGICAL CORRESPONDENCES

1. Unity, Sun, Fatherhood, Yang, Male, Right, Beginnings, Strength, Creative
2. Receptiveness, Moon, Gentleness, Artistic, Romantic, Inventive, Feminine, Yin, Female, Left, Motherhood
3. Ambition, Jupiter, Rising, Prosperity, Success, Leadership, Independent
4. Inversion, Devil's Advocate, Uranus, Rebellion, Sensitivity
5. Intellect, Mercury, Communication, Thought, Ideas
6. Venus, Emotions, Love, Sexuality, Magnetism, Drawing, Seduction, Receptive Energy, Life
7. Neptune, Change, Mutability, Creativity, The Arts, Philosophy; Intuition; Death
8. Prosperity, Money, Saturn, Religion, Zeal, Government, Structure, Upheaval
9. Mars, Force, Conflict, War, Opposition, Conquest, Active Energy

PLANETARY CORRESPONDENCES

Planet	Esoteric Meaning	Candle	Metal
Sun	Consciousness, the Will, Masculine; Yang; Rulers; Authority; Shiva; Psychic and Physical Energy	Yellow; Gold	Gold; Brass
Moon	Unconsciousness; Feminine; Yin; Family; Change; Past; Dreams; Magick	White; Silver; Blue	Silver; Steel
Mercury	Mind; Reason; Communication; Language; Intelligence; Duality; Memory; Data; Information	Azure; Purple; Orange; Clear (Oil Candles & Kerosene Lamps)	Chromium; Quicksilver; Zinc; Brass
Venus	Love; Relatedness; Values; Relationships;	Rose; Lavender; Green	Copper

Planet	Esoteric Meaning	Candle	Metal
	Emotion; Art; Beauty; Attraction; Luck; Money		
Mars	Ego; Aggression; Sex Drive; Individuality; Survival; War; Conflict; Battles; Active Force; Competitiveness	Red	Iron
Jupiter	Expansion; Good Fortune; Religion; Philosophy; Travel; Abundance; Optimism	Purple; Green; Blue	Nickel; Tin
Saturn	Limitation; Fear; Time; Structure; Karma; Consolidation; Witchcraft; Tests; Law;	Black; Brown	Lead

Planet	Esoteric Meaning	Candle	Metal
	Teachers; Contraction		
Uranus	Change; Unpredictability; Intuition; Inversion; Genius; Independence; Higher Octave of Mercury; Freedom; Revolution; Social Reform; Inventiveness; Electricity; Modernism	Azure; Opalescent; “Seven Planetary Colors”	Aluminum; Tungsten
Neptune	Sensitivity; Deep Subconscious; Sleep; Mysticism; Death; Higher Octave of Venus / Moon; Psychedelic Experience; Fog;	Indigo	Platinum

Planet	Esoteric Meaning	Candle	Metal
	Illusion; Necromancy		
Pluto	Death; Upheaval; Transformation; Sex Magick; Higher Octave of Mars and Sun (Anti-Sun or Black Sun); Resurrection; Vampiric Magick; Black Magick	Black; Gold	Titanium; Tantalum; Pure 24k Gold

ELEMENTAL CORRESPONDENCES

- ▽ *Earth*: double female energy. The material, money, physical matters, health, children, possessions.
- ▽ *Water*: the *animus*; the male aspect of female energy. Emotions, relationships, intuition, spiritual faculties; drawing; seduction
- ▽ *Air*: the *anima*; the female aspect of male energy. Mind, intellect, ideas, learning, and education; initiative
- ▽ *Fire*: double-male energy. Will, decisions, opportunity, karma; lust; determination

COLORS

- ▽ *Azure (Sky Blue)*. Prophecy; Inspiration; Creative Genius; Optimism; Ambition
- ▽ *Black*. Repellant; Inversion; Reversal; Absorptive; Protective; Meditation; Black Magick; Cursing; Bad Luck
- ▽ *Blue*. Truth; Wisdom; Good Health; Clarity of Expression; Serenity; Emotion; Relationships; Harmony
- ▽ *Brown*. Productivity; Prosperity; Wealth; Community; Socialization; Popularity
- ▽ *Gold*. Spiritual Energy; Divine Inspiration; Divine Protection; Guidance; Attraction; Abundance
- ▽ *Green*. Money; Abundance; Fertility; Good Fortune; Success; Ambition; Wealth; Finances; Healing; Growth; Health; Agriculture
- ▽ *Indigo*. Force of Will; Personality; Intention; Connection with Higher Will; Subconscious Urges
- ▽ *Opalescent*. Dreams; Pure Information; Encryption; Riddles; Pattern Recognition; Clairvoyance; Divination
- ▽ *Orange*. Clarity; Self Control; Organization; Self Esteem; Friendship; Warmth; Energy

- ▽ *Pearlescent*. Interpretation of Dreams; Unconscious; Psychic Integration; Conflict Resolution; Emotional Healing
- ▽ *Purple*. Higher Consciousness; Integration; Psychic Abilities and Magickal Potency; Eloquence; Communication
- ▽ *Red*. Passion; Sensuality; Lust; Conflict; War; Sacrifice; Physical Vitality
- ▽ *Rose (Pink)*. Affection; Love; Attraction; Romance; Success; Spirituality; Emotionality; Unconscious; Diplomacy; Femininity
- ▽ *Silver*. Fluidity; Psychic Gifts; Clarity of Inner Vision; Adaptability; Mutability; Pure Intentions
- ▽ *White*. Purity; Truth; Clarity; Insight; Clairvoyance; Healing; Protection; Prophecy; Focus
- ▽ *Yellow*. Attraction and Activity; Clarity; concentration; inspiration; Agility; Cheerfulness; Happiness; Optimism; Good Luck
- ▽ *Seven-Colors*. A combination of colors representing the collective force of all the classical planetary spheres (Sun, Moon, Mars, Venus, Mercury, Jupiter, and Saturn). These colors are normally Yellow, White, Red, Orange, Blue, Green and Violet.

PLANETARY AND ELEMENTAL SACRAMENTS

	<i>Fire</i>	<i>Air</i>	<i>Water</i>	<i>Earth</i>
<i>Sun</i>	Frankincense Cinnamon Saffron, Lemon, Sulfur	Benzoin, Acacia, Walnut	Amber, Rosemary, Heliotrope, Orange Blossom	Honey, Beeswax, Evergreen, Cedar, Bergamot
<i>Moon</i>	Opium*, Camphor, Cucumber	Wintergreen, Grape, Eucalyptus	Sandalwood, Water Lily, Lotus	Chamomile, Coconut, Jasmine, White Copal
<i>Mercury</i>	Mandrake, Peppermint, Snowdrops, Crabgrass, Coffee	Cassia, Lavender, Mint, Black Haw	Clover, Crab Apple, Marjoram, Azalea	Sage, Bayberry, Valerian
<i>Venus</i>	Heather, Saw Palmetto, Orris, Cyclamen	Vanilla, Orchid, Peppermint, Rose, Violet, Cherry, Dogwood	Apricot, Dove's Blood, Hibiscus, Hyacinth	Blueberry, Ambergris, Musk, Patchouli, Strawberry
<i>Mars</i>	Dragon's Blood, Pepperweed, Nettle,	Hollyberry, Wormwood, Coca*, Ephedra*	Absinthe, Anise, Anemone, Ginger, Rue	Black Pepper, Pennyroyal, High John the Conqueror

BLACK MAGIC EVOCATION OF THE SHEM HA MEPHORASH

	<i>Fire</i>	<i>Air</i>	<i>Water</i>	<i>Earth</i>
	Menthol, Coriander			
<i>Jupiter</i>	Agrimony, Yellow Copal, Plantain, Sassafrass	Linden Blossom, Zula-Zula, Oak, Psyllium	Cinquefoil, Nutmeg, Hyssop, Star Anise	Lilac, Meadowsweet Honeysuckle, Cloves
<i>Saturn</i>	Mimosa, Salvia Divinorum*, Slippery Elm, Asafoetida	Ground Ivy, Parsley, Yew, Pine	Celery, Quassia, Sassafrass, Yarrow	Solomon's Seal, Horehound, Ginseng, Spikenard
<i>Uranus</i>	Psilocibis Cubensis*, Lemon Grass, Wormwood	Tobacco, Mace, Caraway, Fennel	Lily of the Valley, Storax, Lemon Grass	Dogbane, Mandrake, Coltsfoot, Grains of Paradise
<i>Neptune</i>	Datura*, Henbane*, Frankincense & Myrrh	Cannabis*, Peyote*, Narcissus, Phalaris Grass	Yula, Poppy	Morning Glory*, Tonka, Wisteria
<i>Pluto</i>	Juniper, Belladonna*, Wolfsbane*, Myrrh	White Hellebore*, Yew*, Elder, Ambergris	Black Nightshade*, Blood Root*, Opoponax, Water Hemlock*	Foxglove*, High John the Conqueror, Green Hellebore*, Bittersweet

★ The substances marked with an asterisk are either psychoactive, toxic, or widely illegal as of the writing of this book and should not be employed without extensive knowledge and experience. Toxic substances should not be burned as incense because they can cause sickness, permanent injury, and death. Handling illegal or banned substances can result in imprisonment. Baneful Magick is very real and has very real consequences, and witches are still persecuted and imprisoned for practicing their art to this day. *This is not a game! Use at your own risk!*

THE HEBREW ALPHABET

א	1	<i>Aleph</i>	Ox; Strength; Master	0. The Fool
ב	2	<i>Beit</i>	House; Mind; Vessel	I. The Magus
ג	3	<i>Gimel</i>	Camel; Motion; Wealth; Giving; Psychic Power	II. The High Priestess
ד	4	<i>Dalet</i>	Door; Poverty; Receiving	III. The Empress
ה	5	<i>Hei</i>	Window; Broken; Revelation	III. The Emperor
ו	6	<i>Vav</i>	Hook; Unification	V. The Hierophant
ז	7	<i>Zayin</i>	Sword; Crown; Marriage	VI. The Lovers
ח	8	<i>Chet</i>	Fence; Boundaries; Enumeration	VII. The Chariot
ט	9	<i>Tet</i>	Serpent; Bed; Beneath	XI. Strength
י	10	<i>Yod</i>	Grasping Hand; Taking	VIII. The Hermit
כ	20	<i>Kaph</i>	Open Palm; Giving	X. Wheel of Fortune
ל	30	<i>Lamed</i>	Teaching; Learning	VIII. Justice
מ	40	<i>Mem</i>	Water; Life; Dreams	XII. The Hanged Man
נ	50	<i>Nun</i>	Fish; Kingdom; Unconscious	XIII. Death
ס	60	<i>Samekh</i>	Support; Ordination	XIV. Temperance
ע	70	<i>Ayin</i>	Eye; Color; Fountain	XV. The Devil
פ	80	<i>Pei</i>	Mouth; Here; Message	XVI. The Tower
צ	90	<i>Tzadi</i>	Arrow; Hunter; Chaos	XVII. The Star
ק	100	<i>Qoph</i>	Monkey; Touch; Thoth; Insight	XVIII. The Moon
ר	200	<i>Resh</i>	Head; Beginning	XVIII. The Sun

ש	300	<i>Shin</i>	Tooth; Change; Aging	XX. Judgment
ת	400	<i>Tav</i>	Cross; Sign; Code; Cipher	XXI. The World

SYRIAC GEMATRIA

Gematrical values for Syriac words are calculated using the table below. This particular Gematrical system calculates the numeric value for diphthongs such as Dalath Rish (representing Dalath + Rish) and Yudh He (representing Yudh + He) by adding the values of the individual letters being combined.

Alaph	Ⲁ	1
Superscript Alaph	Ⲁ̇	1
Beth	Ⲃ	2
Gamal	Ⲅ	3
Gamal Garshuni	Ⲅ̇	3
Dalath	Ⲇ	4
Dotless Dalath Rish	Ⲇ̇	204
He	Ⲉ	5
Waw	Ⲋ	6
Zain	Ⲍ	7
Heth	Ⲏ	8
Teth	Ⲑ	9
Teth Garshuni	Ⲑ̇	9














Yudh	,	10
Yudh He	ח	15
Kaph	כ	20
Lamadh	ל	30
Mim	מ	40
Nun	נ	50
Semkath	ס	60
Final Semkath	ס	60
E	ע	70
Pe	פ	80
Reversed Pe	פ	80
Sadhe	ש	90
Qaph	ק	100
Rish	ר	200
Shin	ש	300
Taw	ת	400














ISOPSEPHY (GREEK GEMATRIA) & GREEK-THEBAN CIPHER

Αα	Alpha	1	Ⲁ
Ββ	Beta	2	Ⲃ
Γγ	Gama	3	Ⲅ
Δδ	Delta	4	Ⲇ
Εε	Epsilon	5	Ⲉ
Ϝ	<i>Digamma</i>	6	
Ζζ	Zeta	7	Ⲋ
Ηη	Eta	8	Ⲍ
Θθ	Theta	9	Ⲏ
Ιι	Iota	10	Ⲑ
Κκ	Kappa	20	Ⲓ
Λλ	Lambda	30	Ⲕ
Μμ	Mu	40	Ⲗ
Νν	Nu	50	Ⲙ
Ξξ	Xi	60	Ⲛ
Οο	Omicron	70	Ⲝ
Ππ	Pi	80	Ⲟ
Ϟ	<i>Coph</i>	90	

$P\rho$	Ro	100	Პ
$\Sigma\sigma\varsigma$	Sigma	200	Რ
$T\tau$	Tau	300	Ს
$\Upsilon\upsilon$	Upsilon	400	Ტ
$\Phi\phi$	Phi	500	Უ
$X\chi$	Chi	600	Ფ
$\Psi\psi$	Psi	700	Ქ
$\Omega\omega$	Omega	800	Ღ

ULIAN & LUCIFERIAN GEMATRIA

A	B	C	D	E	F	G	H	I	J	K	L	M
1	2	3	4	5	6	7	8	9	10	20	30	40
												
312	441	76	208	396	81	30	61	115	60	19	150	13

N	O	P	Q	R	S	T	U	V	W	X	Y	Z
50	60	70	80	90	100	200	300	400	500	600	700	800
												
100	336	21	356	84	540	12	42	390	42	61	226	170

The first row of numbers indicates Ulian gematria for the letter indicated at the top of the column. Below this is the Luciferian demonic sigil-cipher for the letter, and below this is the Luciferian gematria. A full treatment of this system and the 26 demons that comprise and empower it can be found in the first issue of the publication *The Thirteenth Path*, published by Aeon Sophia Press.

PLANETARY DEMONS

The following demons rule the nine planetary days of the week of necromancy (see the following appendix on months, weeks, days, and hours).

Sun	Chemosh
Mercury	Shemychaza
Venus	Lucifer
Mars	Mastema
Jupiter	Mephistopheles
Saturn	Typhon-Set
Uranus	Python
Neptune	Dagon
Outer Solar System (Pluto)	Mammon

Previous planetary tables have not included the invisible planets, and have included the moon. The moon is not one of the spheres in concentric orbits around the sun so it is dealt with separately. There are multiple triune mythotypes that represent the lunar phases, and a few of them are listed below.

DEMONS OF THE LUNAR WITCHING WEEKS

Week of Air (Waxing)	Verdat Lilu / Kali Sattva / White Santa Muerte / First Face of Hecate / Allat
Week of Fire (Full)	Lilidhu / Kali Raja / Red Santa Muerte / Second Face of Hecate / Manat
Week of Water (Waning)	Lilu / Kali Tamas / Black Santa Muerte / Third Face of Hecate / Uzza

THE SEPHIROTH AND QLIPHOTH

COMPARATIVE TERMINOLOGY

<i>Sephirah</i>	<i>Traditional Qliphah</i>	<i>BME₁/SYR</i>	<i>SVM/BME₂</i>
Kether	Thaumiel	1 Thaumiel	1 Thaumiel
		2 Thaumiel	2 Thaumiel
Chokmah	Chagdiel	Chagdiel	Belgonal
Binah	Setheriel	Setheriel	Setheriel
<i>Daat</i>	<i>Daat</i>		
Chesed	Ga'ashkeleh	Ga'ashkeleh	Zullanim
Geburah	Golachab	Golachab	Buer- Gephoth
Tiphareth	Thagirion	Thagirion	Thagirieth
Netzach	Aarav Tzaraq	A'arav Tzereq	A'arav Tzereq
Hod	Samael	Shevayoth	Shevayoth
Yesod	Gamaliel	Peraqolel	Peraqolel
Malkuth	Malkuth Leilah	Malkuth Leilah	Malkuth Leilah

NOTES

- ▽ A Sephirah is one of the ten Sephiroth, which comprise the Kabbalistic Tree of Life. The Sephirah *Daat* is considered a pseudo-Sephirah and not part of the original Tree of Life, as *Sefer Yetzirah* specifically enumerates the Sephiroth as *ten and not eleven*.
- ▽ A Qliphah is one of the eleven Qliphoth, shells that originally contained the energy of the Sephiroth. In the world shape and mythos of the Kabbalah, the protective Qliphoth shattered into and became an antagonistic anti-universe of distortion and derangement, mocking, defiling, opposing and distorting the original Sephiroth.
- ▽ BME₁ and SYR are the grimoires *Black Magick Evocation of the Shem ha Mephorash* (first edition) and *Sefer Yeroch Ruachot*, respectively.
- ▽ BME₂ and SVM are the grimoires *Black Magick Evocation of the Shem ha Mephorash* (second edition) and *Sacerdotium Umbrae Mortis*, respectively. *Sacerdotium Umbrae Mortis* contains a chapter seminal to both works which corrects errors in the Hebrew of the tradition Qliphoth as well as former works.

- ▽ For an exhaustive, detailed treatment and explanation of the Sephiroth and Qliphoth and their original Hebrew terms and meanings as well as differences between the terms used above, refer to the grimoire *Sacerdotium Umbrae Mortis*.

TABLES OF MONTHS, WEEKS, DAYS & HOURS

The following calendar has been reworked from the standard Gregorian calendar, it is designed for the purpose of left-hand-path mystical occult pathworking (Satanism, black magick, necromancy, vampiric sorcery, et. al.). The solar year has been divided into thirteen lunar months. Each month has been divided into three elemental weeks (air, fire, and water) pertaining to one of the three witches of lunar magic (q.v.). Each week consist of nine planetary days corresponding to the spheres of necromancy (the nine planets) and their presiding planetary demons.

Each month has at least one festival which pertains to one or more of the tarot trumps. Each month is ruled by an Aeonic queen and under the energetic current ruling of one of the Qliphothic temporal spheres. Each day of the year has a ruling daemonic spirit which is listed for that day. The days of the Gregorian calendar, and the Gregorian dates on which each month begins and ends, are also listed for easy reference.

The Day has also been similarly reworked, the day and night are each divided into thirteen vampiric hours corresponding to the thirteen Queens of the lunar months

(see above). These hours are listed with their beginning and ending times. Each day of the week corresponds to planetary hours as in previously available tables, but has been reworked to allow for the influence of the invisible planets (Uranus, Neptune, and the dwarf planet Pluto).

THE SETHURIAN CALENDAR

MONTH ONE: NAAX

	21-Dec	to	18-Jan
Planetary	Elemental Weeks		
Days	<i>Air</i>	<i>Fire</i>	<i>Water</i>
<i>Uranus</i>	1 21-Dec	11 31-Dec	20 9-Jan
<i>Venus</i>	2 22-Dec	12 1-Jan	21 10-Jan
<i>Sun</i>	3 23-Dec	13 2-Jan	22 11-Jan
	<i>The Magician</i> 4 24-Dec		<i>Temperance</i> 23 12-Jan
<i>Pluto</i>	5 25-Dec	14 3-Jan	24 13-Jan
<i>Mars</i>	6 26-Dec	15 4-Jan	25 14-Jan
<i>Neptune</i>	7 27-Dec	16 5-Jan	26 15-Jan
<i>Jupiter</i>	8 28-Dec	17 6-Jan	27 16-Jan
<i>Saturn</i>	9 29-Dec	18 7-Jan	28 17-Jan
<i>Mercury</i>	10 30-Dec	19 8-Jan	29 18-Jan

MONTH TWO: LILITH

	19-Jan	to	15-Feb
Planetary	Elemental Weeks		
Days	<i>Air</i>	<i>Fire</i>	<i>Water</i>
<i>Uranus</i>	1 19-Jan	11 29-Jan	20 7-Feb
<i>Venus</i>	2 20-Jan	12 30-Jan	21 8-Feb
<i>Sun</i>	3 21-Jan	13 31-Jan	22 9-Feb
	<i>The Devil & Tower</i> 4 22-Jan		
<i>Pluto</i>	5 23-Jan	14 1-Feb	23 10-Feb
<i>Mars</i>	6 24-Jan	15 2-Feb	24 11-Feb
<i>Neptune</i>	7 25-Jan	16 3-Feb	25 12-Feb
<i>Jupiter</i>	8 26-Jan	17 4-Feb	26 13-Feb
<i>Saturn</i>	9 27-Jan	18 5-Feb	27 14-Feb
<i>Mercury</i>	10 28-Jan	19 6-Feb	28 15-Feb

MONTH THREE: AGARATH

	16-Feb	to	15-Mar
Planetary	Elemental Weeks		
Days	<i>Air</i>	<i>Fire</i>	<i>Water</i>
<i>Uranus</i>	1 16-Feb	10 25-Feb	20 7-Mar
<i>Venus</i>	2 17-Feb	11 26-Feb	21 8-Mar
<i>Sun</i>	3 18-Feb	12 27-Feb	22 9-Mar
		<i>Empress & Emperor</i> 13 28-Feb	<i>The Universe</i> * Feb-29
<i>Pluto</i>	4 19-Feb	14 1-Mar	23 10-Mar
<i>Mars</i>	5 20-Feb	15 2-Mar	24 11-Mar
<i>Neptune</i>	6 21-Feb	16 3-Mar	25 12-Mar
<i>Jupiter</i>	7 22-Feb	17 4-Mar	26 13-Mar
<i>Saturn</i>	8 23-Feb	18 5-Mar	27 14-Mar
<i>Mercury</i>	9 24-Feb	19 6-Mar	28 15-Mar

MONTH FOUR: RAHAB

	16-Mar	to	12-Apr
Planetary	Elemental Weeks		
Days	<i>Air</i>	<i>Fire</i>	<i>Water</i>
<i>Uranus</i>	1 16-Mar	10 25-Mar	19 3-Apr
	2 17-Mar	11 26-Mar	20 4-Apr
<i>Venus</i>	3 18-Mar	12 27-Mar	21 5-Apr
<i>Sun</i>			<i>The Star</i> 22 6-Apr
<i>Pluto</i>	4 19-Mar	13 28-Mar	23 7-Apr
	5 20-Mar	14 29-Mar	24 8-Apr
<i>Mars</i>	6 21-Mar	15 30-Mar	25 9-Apr
<i>Neptune</i>	7 22-Mar	16 31-Mar	26 10-Apr
<i>Jupiter</i>	8 23-Mar	17 1-Apr	27 11-Apr
<i>Saturn</i>	9 24-Mar	18 2-Apr	28 12-Apr
<i>Mercury</i>			

MONTH FIVE: EYSHETH

	13-Apr	to	10-May
Planetary	Elemental Weeks		
Days	<i>Air</i>	<i>Fire</i>	<i>Water</i>
<i>Uranus</i>	1 13-Apr	11 23-Apr	20 2-May
<i>Venus</i>	2 14-Apr	12 24-Apr	21 3-May
<i>Sun</i>	3 15-Apr	13 25-Apr	22 4-May
	<i>The Moon</i> 4 16-Apr		
<i>Pluto</i>	5 17-Apr	14 26-Apr	23 5-May
<i>Mars</i>	6 18-Apr	15 27-Apr	24 6-May
<i>Neptune</i>	7 19-Apr	16 28-Apr	25 7-May
<i>Jupiter</i>	8 20-Apr	17 29-Apr	26 8-May
<i>Saturn</i>	9 21-Apr	18 30-Apr	27 9-May
<i>Mercury</i>	10 22-Apr	19 1-May	28 10-May

MONTH SIX: NA'AMEH

	11-May	to	7-Jun
Planetary	Elemental Weeks		
Days	<i>Air</i>	<i>Fire</i>	<i>Water</i>
<i>Uranus</i>	1 11-May	10 20-May	20 30-May
<i>Venus</i>	2 12-May	11 21-May	21 31-May
<i>Sun</i>	3 13-May	12 22-May	22 1-Jun
		<i>The Lovers</i> 13 23-May	
<i>Pluto</i>	4 14-May	14 24-May	23 2-Jun
<i>Mars</i>	5 15-May	15 25-May	24 3-Jun
<i>Neptune</i>	6 16-May	16 26-May	25 4-Jun
<i>Jupiter</i>	7 17-May	17 27-May	26 5-Jun
<i>Saturn</i>	8 18-May	18 28-May	27 6-Jun
<i>Mercury</i>	9 19-May	19 29-May	28 7-Jun

MONTH SEVEN: QEDESHAH

	8-Jun	to	5-Jul
Planetary	Elemental Weeks		
Days	<i>Air</i>	<i>Fire</i>	<i>Water</i>
<i>Uranus</i>	1 8-Jun	10 17-Jun	19 26-Jun
<i>Venus</i>	2 9-Jun	11 18-Jun	20 27-Jun
<i>Sun</i>	3 10-Jun	12 19-Jun	21 28-Jun
			<i>The Sun</i> 22 29-Jun
<i>Pluto</i>	4 11-Jun	13 20-Jun	23 30-Jun
<i>Mars</i>	5 12-Jun	14 21-Jun	24 1-Jul
<i>Neptune</i>	6 13-Jun	15 22-Jun	25 2-Jul
<i>Jupiter</i>	7 14-Jun	16 23-Jun	26 3-Jul
<i>Saturn</i>	8 15-Jun	17 24-Jun	27 4-Jul
<i>Mercury</i>	9 16-Jun	18 25-Jun	28 5-Jul

MONTH EIGHT: EMPUSA

	6-Jul	to	2-Aug
Planetary	Elemental Weeks		
Days	<i>Air</i>	<i>Fire</i>	<i>Water</i>
<i>Uranus</i>	1 6-Jul	11 16-Jul	20 25-Jul
	2 7-Jul	12 17-Jul	21 26-Jul
<i>Venus</i>	3 8-Jul	13 18-Jul	22 27-Jul
<i>Sun</i>	<i>Chariot & Justice</i> 4 9-Jul		
<i>Pluto</i>	5 10-Jul	14 19-Jul	23 28-Jul
	6 11-Jul	15 20-Jul	24 29-Jul
<i>Mars</i>	7 12-Jul	16 21-Jul	25 30-Jul
<i>Neptune</i>	8 13-Jul	17 22-Jul	26 31-Jul
<i>Jupiter</i>	9 14-Jul	18 23-Jul	27 1-Aug
<i>Saturn</i>	10 15-Jul	19 24-Jul	28 2-Aug
<i>Mercury</i>			

MONTH NINE; LAMASHTU

		3-Aug	to	30-Aug
Planetary		Elemental Weeks		
Days		<i>Air</i>	<i>Fire</i>	<i>Water</i>
<i>Uranus</i>	1	3-Aug	10	20
			12-Aug	22-Aug
<i>Venus</i>	2	4-Aug	11	21
			13-Aug	23-Aug
<i>Sun</i>	3	5-Aug	12	22
			14-Aug	24-Aug
			<i>Wheel of Fortune & Strength</i>	
			13	
			15-Aug	
<i>Pluto</i>	4	6-Aug	14	23
			16-Aug	25-Aug
<i>Mars</i>	5	7-Aug	15	24
			17-Aug	26-Aug
<i>Neptune</i>	6	8-Aug	16	25
			18-Aug	27-Aug
<i>Jupiter</i>	7	9-Aug	17	26
			19-Aug	28-Aug
<i>Saturn</i>	8	10-Aug	18	27
			20-Aug	29-Aug
<i>Mercury</i>	9	11-Aug	19	28
			21-Aug	30-Aug

MONTH TEN: BAKIYSHA

	31-Aug	to	27-Sep
Planetary	Elemental Weeks		
Days	<i>Air</i>	<i>Fire</i>	<i>Water</i>
<i>Uranus</i>	1 31-Aug	10 9-Sep	19 18-Sep
<i>Venus</i>	2 1-Sep	11 10-Sep	20 19-Sep
<i>Sun</i>	3 2-Sep	12 11-Sep	21 20-Sep
			<i>Hermit</i> 22 21-Sep
<i>Pluto</i>	4 3-Sep	13 12-Sep	23 22-Sep
<i>Mars</i>	5 4-Sep	14 13-Sep	24 23-Sep
<i>Neptune</i>	6 5-Sep	15 14-Sep	25 24-Sep
<i>Jupiter</i>	7 6-Sep	16 15-Sep	26 25-Sep
<i>Saturn</i>	8 7-Sep	17 16-Sep	27 26-Sep
<i>Mercury</i>	9 8-Sep	18 17-Sep	28 27-Sep

MONTH ELEVEN: HECATE

	28-Sep	to	25-Oct
Planetary	Elemental Weeks		
Days	<i>Air</i>	<i>Fire</i>	<i>Water</i>
<i>Uranus</i>	1 28-Sep	11 8-Oct	20 17-Oct
<i>Venus</i>	2 29-Sep	12 9-Oct	21 18-Oct
<i>Sun</i>	3 30-Sep	13 10-Oct	22 19-Oct
	<i>Judgment</i> 4 1-Oct		
<i>Pluto</i>	5 2-Oct	14 11-Oct	23 20-Oct
<i>Mars</i>	6 3-Oct	15 12-Oct	24 21-Oct
<i>Neptune</i>	7 4-Oct	16 13-Oct	25 22-Oct
<i>Jupiter</i>	8 5-Oct	17 14-Oct	26 23-Oct
<i>Saturn</i>	9 6-Oct	18 15-Oct	27 24-Oct
<i>Mercury</i>	10 7-Oct	19 16-Oct	28 25-Oct

MONTH TWELVE: ABYZOU

	26-Oct	to	22-Nov
Planetary	Elemental Weeks		
Days	<i>Air</i>	<i>Fire</i>	<i>Water</i>
<i>Uranus</i>	1 26-Oct	10 4-Nov	20 14-Nov
<i>Venus</i>	2 27-Oct	11 5-Nov	21 15-Nov
<i>Sun</i>	3 28-Oct	12 6-Nov	22 16-Nov
		<i>Hanged Man & Death</i> 13 7-Nov	
<i>Pluto</i>	4 29-Oct	14 8-Nov	23 17-Nov
<i>Mars</i>	5 30-Oct	15 9-Nov	24 18-Nov
<i>Neptune</i>	6 31-Oct	16 10-Nov	25 19-Nov
<i>Jupiter</i>	7 1-Nov	17 11-Nov	26 20-Nov
<i>Saturn</i>	8 2-Nov	18 12-Nov	27 21-Nov
<i>Mercury</i>	9 3-Nov	19 13-Nov	28 22-Nov

MONTH THIRTEEN: TIAMAT

	23-Nov	to	20-Dec
Planetary	Elemental Weeks		
Days	<i>Air</i>	<i>Fire</i>	<i>Water</i>
<i>Uranus</i>	1 23-Nov	10 2-Dec	19 11-Dec
<i>Venus</i>	2 24-Nov	11 3-Dec	20 12-Dec
<i>Sun</i>	3 25-Nov	12 4-Dec	21 13-Dec
			<i>High Priest & Priestess 22 14-Dec</i>
<i>Pluto</i>	4 26-Nov	13 5-Dec	23 15-Dec
<i>Mars</i>	5 27-Nov	14 6-Dec	24 16-Dec
<i>Neptune</i>	6 28-Nov	15 7-Dec	25 17-Dec
<i>Jupiter</i>	7 29-Nov	16 8-Dec	26 18-Dec
<i>Saturn</i>	8 30-Nov	17 9-Dec	27 19-Dec
<i>Mercury</i>	9 1-Dec	18 10-Dec	28 20-Dec

WEEKLY TABLE OF PLANETARY HOURS

Traditional Time		Hour	Queen	Planetary Day								abhiJit	Mayan Hour																		
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26				
Night		06:27-41:538 PM	Empusa	Venus	Mercury	Sun	Pluto	Neptune	Jupiter	Saturn	Uranus	Saturn	Jupiter	Mars	Pluto	Sun	Mercury	Venus	Uranus	Neptune	Saturn	Uranus	Neptune	Saturn	Uranus	Neptune	Saturn	Jupiter	Mars	The Magician	Ak'ab
		07:23-04:615 PM	Lamashtu	Mars	Venus	Mercury	Sun	Pluto	Neptune	Jupiter	Saturn	Uranus	Neptune	Jupiter	Saturn	Sun	Mercury	Venus	Uranus	Saturn	Uranus	Neptune	Saturn	Jupiter	Uranus	Saturn	Jupiter	Uranus	Saturn	The High Priestess	Bul
		08:18-27:692 PM	Bakhyshi	Jupiter	Mars	Venus	Mercury	Sun	Pluto	Neptune	Jupiter	Saturn	Sun	Mercury	Venus	Mercury	Saturn	Uranus	Neptune	Pluto	Pluto	Saturn	Uranus	Saturn	Uranus	Saturn	Uranus	Saturn	Saturn	The Empress	Tip
		09:13-50:769 PM	Heale	Saturn	Jupiter	Mars	Venus	Mercury	Uranus	Saturn	Jupiter	Saturn	Mercury	Venus	Mars	Jupiter	Mercury	Saturn	Uranus	Pluto	Sun	Saturn	Neptune	Uranus	Uranus	Uranus	Uranus	Uranus	Uranus	The Emperor	Chut
		10:09-13:846 PM	Abycon	Uranus	Saturn	Jupiter	Mars	Venus	Uranus	Saturn	Jupiter	Saturn	Venus	Mars	Mercury	Uranus	Mercury	Saturn	Sun	Saturn	Mercury	Mercury	Pluto	Neptune	Neptune	Neptune	Neptune	Neptune	Neptune	The Hierophant	Chumac
		11:04-36:923 PM	Tiamat	Neptune	Uranus	Saturn	Jupiter	Sun	Uranus	Saturn	Jupiter	Saturn	Mars	Mercury	Uranus	Saturn	Mercury	Uranus	Mercury	Mercury	Venus	Venus	Sun	Pluto	Pluto	Pluto	Pluto	Pluto	Pluto	The Lovers	Hun Zut
		12:00-00:000 AM	Niax	Pluto	Neptune	Uranus	Saturn	Uranus	Jupiter	Saturn	Jupiter	Mars	Uranus	Mercury	Saturn	Saturn	Venus	Venus	Venus	Venus	Mars	Mars	Mercury	Mercury	Sun	Sun	Sun	Sun	Sun	The Charlot	Xot
		12:55-23:077 AM	Lilith	Sun	Pluto	Neptune	Uranus	Pluto	Saturn	Uranus	Saturn	Uranus	Saturn	Mercury	Uranus	Uranus	Mars	Mars	Mars	Mars	Jupiter	Jupiter	Venus	Venus	Mercury	Mercury	Mercury	Mercury	Mercury	Justice	Pol
		01:50-46:154 AM	Aganah	Mercury	Sun	Pluto	Neptune	Sun	Uranus	Saturn	Saturn	Saturn	Uranus	Saturn	Neptune	Pluto	Sun	Sun	Sun	Sun	Saturn	Saturn	Saturn	Saturn	Venus	Venus	Venus	Venus	Venus	The Hermit	Zazil
		02:46-09:231 AM	Rahab	Venus	Mercury	Sun	Sun	Sun	Neptune	Uranus	Uranus	Uranus	Neptune	Neptune	Pluto	Sun	Mercury	Mercury	Mercury	Mercury	Uranus	Uranus	Uranus	Saturn	Saturn	Saturn	Saturn	Saturn	Saturn	The Wheel of Fortune	Ich
		03:41-32:308 AM	Esheth Zenouniyim	Mars	Venus	Mercury	Sun	Mercury	Uranus	Saturn	Uranus	Neptune	Pluto	Pluto	Sun	Mercury	Mercury	Venus	Uranus	Neptune	Neptune	Neptune	Saturn	Jupiter	Jupiter	Jupiter	Jupiter	Jupiter	Jupiter	Strength	Chinil
		04:36-55:385 AM	Ne'ameh	Jupiter	Mars	Venus	Mercury	Venus	Mercury	Saturn	Mercury	Mercury	Sun	Sun	Mercury	Saturn	Mars	Venus	Neptune	Neptune	Pluto	Pluto	Saturn	Saturn	Saturn	Saturn	Saturn	Saturn	Saturn	The Hanged Man	Oenah
		05:32-18:462 AM	Qadesht	Saturn	Jupiter	Mars	Venus	Mars	Uranus	Saturn	Jupiter	Saturn	Mercury	Mercury	Venus	Venus	Mars	Mars	Pluto	Pluto	Sun	Sun	Uranus	Uranus	Uranus	Uranus	Uranus	Uranus	Uranus	Death	Hatz
		06:27-41:538 AM	Empusa	Uranus	Saturn	Jupiter	Mars	Jupiter	Uranus	Saturn	Mercury	Mercury	Venus	Venus	Mars	Mars	Mercury	Sun	Sun	Sun	Mercury	Mercury	Neptune	Neptune	Neptune	Neptune	Neptune	Neptune	Neptune	Temperance	K'in
		07:23-04:615 AM	Lamashtu	Neptune	Uranus	Saturn	Jupiter	Saturn	Uranus	Saturn	Venus	Venus	Mars	Mars	Jupiter	Jupiter	Sun	Mercury	Mercury	Mercury	Mercury	Mercury	Sun	Sun	Sun	Sun	Sun	Sun	Sun	The Devil	Bul
		08:18-27:692 AM	Bakhyshi	Pluto	Neptune	Uranus	Saturn	Uranus	Saturn	Saturn	Mars	Mars	Jupiter	Saturn	Saturn	Saturn	Venus	Venus	Venus	Venus	Sun	Sun	Sun	Sun	Sun	Sun	Sun	Sun	Sun	The Tower	Tip
		09:13-50:769 AM	Heale	Sun	Pluto	Neptune	Uranus	Uranus	Saturn	Uranus	Jupiter	Saturn	Saturn	Saturn	Uranus	Mars	Mars	Mars	Mars	Mercury	Mercury	Mercury	Mercury	Mercury	Mercury	Mercury	Mercury	Mercury	Mercury	The Star	Chut
		10:09-13:846 AM	Abycon	Mercury	Sun	Pluto	Neptune	Pluto	Uranus	Uranus	Saturn	Saturn	Uranus	Uranus	Neptune	Jupiter	Jupiter	Jupiter	Jupiter	Saturn	Saturn	Saturn	Saturn	Saturn	Saturn	Saturn	Saturn	Saturn	Saturn	The Moon	Chumac
		11:04-36:923 AM	Tiamat	Venus	Mercury	Sun	Pluto	Sun	Neptune	Neptune	Uranus	Uranus	Neptune	Neptune	Pluto	Saturn	Saturn	Saturn	Saturn	Uranus	Uranus	Uranus	Uranus	Uranus	Uranus	Uranus	Uranus	Uranus	Uranus	The Sun	Hun Zut
		12:00-00:000 PM	Niax	Mars	Venus	Mercury	Sun	Mercury	Pluto	Sun	Neptune	Neptune	Pluto	Sun	Sun	Mercury	Mercury	Mercury	Mercury	Uranus	Uranus	Uranus	Saturn	Saturn	Saturn	Saturn	Saturn	Saturn	Saturn	The Last Judgment	Xot
		12:55-23:077 PM	Lilith	Jupiter	Mars	Venus	Mercury	Venus	Mercury	Saturn	Mercury	Mercury	Sun	Sun	Mercury	Mercury	Venus	Venus	Neptune	Neptune	Pluto	Pluto	Saturn	Saturn	Saturn	Saturn	Saturn	Saturn	Saturn	The Universe	Pol
		01:50-46:154 PM	Aganah	Saturn	Jupiter	Mars	Venus	Mars	Uranus	Saturn	Jupiter	Mercury	Mercury	Mercury	Venus	Sun	Sun	Sun	Pluto	Pluto	Sun	Sun	Saturn	Saturn	Saturn	Saturn	Saturn	Saturn	Saturn	The Fool	Zazil
		02:46-09:231 PM	Rahab	Uranus	Saturn	Jupiter	Mars	Jupiter	Uranus	Saturn	Mercury	Venus	Venus	Venus	Mars	Mercury	Mercury	Sun	Sun	Sun	Mercury	Mercury	Neptune	Neptune	Neptune	Neptune	Neptune	Neptune	Neptune	Wands	Ich
		03:41-32:308 PM	Esheth Zenouniyim	Neptune	Uranus	Saturn	Jupiter	Saturn	Uranus	Uranus	Saturn	Mercury	Mars	Mars	Jupiter	Mercury	Mercury	Mercury	Mercury	Mercury	Venus	Venus	Sun	Sun	Saturn	Saturn	Saturn	Saturn	Saturn	Swords	Chinil
		04:36-55:385 PM	Ne'ameh	Pluto	Neptune	Uranus	Saturn	Uranus	Jupiter	Saturn	Mercury	Venus	Uranus	Jupiter	Uranus	Venus	Venus	Venus	Venus	Mercury	Mercury	Mercury	Mercury	Mercury	Mercury	Mercury	Mercury	Mercury	Mercury	Cups	Oenah
		05:32-18:462 PM	Qadesht	Sun	Pluto	Neptune	Uranus	Neptune	Saturn	Saturn	Jupiter	Mars	Saturn	Saturn	Saturn	Mars	Mars	Mars	Mars	Mars	Mercury	Mercury	Mercury	Mercury	Mercury	Mercury	Mercury	Mercury	Mercury	Coins (Pentacles)	Hatz

INDICES

INDEX OF SHEM HA MEPHORASH SPIRITS

Below is a complete list of the 390 Shem ha Mephorash angels mentioned in this treatise. In total, there are 1273 angels belonging to 52 lesser Shem ha Mephorash systems (q.v.). Two of these systems have already been published and enumerated in detail in the books *Explicit Name of Lucifer* and *Sefer Yeroch Ruachot*. The table lists each angel's relative ruling element and planet, which lesser Shem ha Mephorash systems the angel is a member of, the Gematrical energy detachment the angel is a member of, and which of the 72 angels of the original Shem ha Mephorash to refer to in this book for more complete information.

<i>Aagu</i>	Fire, Mars. 21st Angel of the Right Hand of Punishing. One of the three Ba'az (Angels of Swiftmess). See Sitel.
<i>Aahu</i>	Air, Uranus. 13th Angel of the Right Hand. One of the twelve Ephim (Faces). See Aiaayah.
<i>Aaviy</i>	Air, Neptune. 9th Eastern Angel of Anointing. One of the eleven Kousim (Shatterings). See Mumel.
<i>Aaya</i>	Air, Jupiter. 23rd Angel of Edom, 25th Angel of Secrecy. One of the twelve Ephim (Faces). See Aiaayah.
<i>Adaz</i>	Water, Jupiter. 17th Angel of Supplication. One of the twelve Ephim (Faces). See Aiaayah.

<i>Aegokel</i>	Earth, Venus. 26th Golden Angel of the Left Hand. One of the ten Kadoth (Chalices). See Yochuyah.
<i>Aehael</i>	Water, Saturn. 3rd Angel of Leviathan. One of the two Gadim (Fates). See Ha'ael.
<i>Aiaayah</i>	Earth, Saturn. 13th Angel of Apocalypse, 67th Shem ha Mephorash Angel. One of the twelve Ephim (Faces).
<i>Akael</i>	Air, Jupiter. 7th Shem ha Mephorash Angel. One of the eleven Gadyoth (She-Goatlings).
<i>Akem</i>	Water, Mercury. 5th Golden Angel of the Left Hand. One of the 14 Qolim (Voices). See Nemamel.
<i>Alal</i>	Water, Mercury. 12th Angel of Chesed. One of the 14 Qolim (Voices). See Nemamel.
<i>Alel</i>	Earth, Moon. 7th Angel of Semyazah, 18th Angel of Storms. One of the ten Aniyim (Selves). See Aniel.
<i>Alemiah</i>	Fire, Saturn. 4th Shem ha Mephorash Angel. One of the 14 Kiylephoth (Battle Axes).
<i>Amael</i>	Fire, Pluto. 25th Angel of Exaltation. One of the eleven Yabalim (Tunnelers). See Levuyah.
<i>Amam</i>	Earth, Venus. 9th Angel of Chokmah, 6th Golden Angel of the Right Hand. One of the twelve Ephim (Faces). See Aiaayah.
<i>Amas</i>	Air, Saturn. 4th Angel of Secrecy. One of the seven Hamonnim (Tumults). See Nenael.
<i>Ameh</i>	Fire, Mars. 12th Angel of Geburah. One of the two Phelachim (Sectionings). See Chaamyah.
<i>Amek</i>	Air, Mars. 1st Angel of Imprecation. One of the ten Aniyim (Selves). See Aniel.
<i>Amemel</i>	Fire, Saturn. 52nd Shem ha Mephorash Angel. One of the eight Nephakim (Emeralds).

<i>Amen</i>	Air, Saturn. 9th Golden Angel of the Left Hand. One of the five Maenim (Chalices). See Saelyah.
<i>Amu</i>	Earth, Jupiter. 6th Angel of Semyazah, 9th Angel of the Right Hand of Abaddon, 11th Angel of the Right Hand of Protection. One of the seven Megodim (Eminences). See Yezalel.
<i>Aneilel</i>	Air, Mercury. 19th Angel of Persecution. One of the twelve Ephim (Faces). See Aiaayah.
<i>Aniel</i>	Fire, Pluto. 24th Explicit Name of Lucifer, 37th Shem ha Mephorash Angel. One of the ten Aniyim (Selves).
<i>Anuel</i>	Spirit, Mars. 63rd Shem ha Mephorash Angel. One of the five Zechiychiym (Shining Ones).
<i>Aok</i>	Earth, Neptune. 13th Angel of Edom. One of the nine Aemanoth (Pillars). See Poyah.
<i>Aom</i>	Fire, Venus. 30th Shem ha Mephorash Angel. One of the seven Megodim (Eminences).
<i>Areh</i>	Fire, Pluto. 28th Angel of Apocalypse. One of the three Baradim (Hailstones). See Rahiel.
<i>Ariel</i>	Air, Uranus. 46th Shem ha Mephorash Angel. One of the nine Aaroudim (Onagers).
<i>Asheliah</i>	Spirit, Mars. 47th Shem ha Mephorash Angel. One of the five Shulim (Foxes).
<i>Atom</i>	Air, Jupiter. 8th Angel of the Right Hand of Protection. One of the nine Gazamim (Locusts). See Yeliel.
<i>Atziyel</i>	Air, Sun. 3rd Eastern Angel of Anointing. One of the seven Hamonnim (Tumults). See Nenael.
<i>Aun</i>	Earth, Mars. 19th Western Angel of Anointing. One of the five Zechiychiym (Shining Ones). See Kouquel.

<i>Avyah</i>	Air, Uranus. 30th Angel of Samael, 5th Angel of Supplication, 14th Western Angel of Anointing. One of the thirteen Chagavim (Hiding Places). See Vahouel.
<i>Ayeh</i>	Air, Jupiter. 22nd Angel of Chesed. One of the eight Diyoth (Birds of Prey). See Chehuyah.
<i>Ayr</i>	Air, Mercury. 20th Golden Angel of the Left Hand. One of the nine Aaroudim (Onagers). See Ariel.
<i>Ayu</i>	Fire, Uranus. 28th Angel of Equity, 7th Angel of Imprisonment. One of the eleven Kousim (Shatterings). See Mumel.
<i>Ayuel</i>	Fire, Sun. 22nd Western Angel of Anointing. One of the thirteen Chagavim (Hiding Places). See Vahouel.
<i>Babak</i>	Earth, Venus. 10th Angel of Keter. One of the ten Kadoth (Chalices). See Yochuyah.
<i>Bachovyah</i>	Earth, Mars. 6th Angel of Edom. One of the ten Behatim (Crimson Jewels). See Chabouel.
<i>Badeshel</i>	Fire, Neptune. 18th Angel of Chokmah. One of the four Debashim (Flaming Honeys). See Shehiel.
<i>Bakek</i>	Earth, Moon. 25th Angel of the Left Hand of Tifaret. One of the eleven Yabalim (Tunnelers). See Levuyah.
<i>Baviy</i>	Water, Jupiter. 13th Angel of Anointing. One of the eight Diyoth (Birds of Prey). See Chehuyah.
<i>Bechahel</i>	Water, Moon. 20th Angel of Binah. One of the ten Zubim (Rivers). See Hehohael.
<i>Beel</i>	Air, Mercury. 8th Angel of the Right Hand of Punishing, 23rd Explicit Name of Lucifer. One of the eleven Yabalim (Tunnelers). See Levuyah.
<i>Begshael</i>	Fire, Neptune. 21st Angel of Abaddon. One of the four Debashim (Flaming Honeys). See Shehiel.

<i>Behmouel</i>	Fire, Pluto. 29th Angel of Leviathan, 22nd Yeroch Ruach. One of the eight Chedchodim (Burning Jewels). See Vamebiah.
<i>Beliel</i>	Fire, Uranus. 19th Angel of Night, 19th Angel of Secrecy. One of the eleven Yabalim (Tunnelers). See Levuyah.
<i>Bemahel</i>	Fire, Sun. 31st Angel of Keter. One of the seven Megodim (Eminences). See Yezalel.
<i>Bezahel</i>	Water, Moon. 3rd Angel of Punishment. One of the ten Zubim (Rivers). See Hehohael.
<i>Biyiyel</i>	Fire, Pluto. 8th Angel of Exaltation, 7th Angel of the Right Hand of Protection. One of the eleven Gadyoth (She-Goatlings). See Akael.
<i>Boumiah</i>	Fire, Jupiter. 2nd Golden Angel of the Right Hand. One of the eight Chedchodim (Burning Jewels). See Vamebiah.
<i>Cabazon</i>	Water, Saturn. 5th Angel of Protection. One of the three Ba'az (Angels of Swiftmess). See Sitel.
<i>Cahenel</i>	Air, Venus. 26th Angel of the Left Hand of Abaddon. One of the four Aagevim (Flutes of Seduction). See Melahel.
<i>Camalon</i>	Fire, Saturn. 11th Angel of Abaddon. One of the 14 Kiyephoth (Battle Axes). See Alemiah.
<i>Camy</i>	Air, Moon. 5th Angel of Edom, 14th Angel of Samael. One of the six Zuzim (Wandering Spirits). See Meekyah.
<i>Ceqeq</i>	Fire, Sun. 8th Angel of Samael. One of the seven Tzanaphim (Shrouds). See Ryayah.
<i>Chaach</i>	Fire, Pluto. 36th Angel of Exaltation. One of the eleven Kousim (Shatterings). See Mumel.

<i>Chaamyah</i>	Fire, Mars. 38th Shem ha Mephorash Angel. One of the two Phelachim (Sectionings).
<i>Chabouel</i>	Air, Venus. 68th Shem ha Mephorash Angel. One of the ten Behatim (Crimson Jewels).
<i>Chadiyah</i>	Air, Mercury. 5th Angel of Hod, 23rd Golden Angel of the Right Hand. One of the eleven Gadyoth (She-Goatlings). See Akael.
<i>Chashah</i>	Water, Venus. 2nd Angel of Night. One of the three Shechoth (Swimmers). See Hachoshel.
<i>Chehuyah</i>	Air, Mars. 24th Shem ha Mephorash Angel. One of the eight Diyoth (Birds of Prey).
<i>Cheyd</i>	Fire, Uranus. 7th Angel of the Left Hand of Punishing. One of the eleven Gadyoth (She-Goatlings). See Akael.
<i>Chiavel</i>	Air, Mercury. 23rd Angel of Anointing. One of the four Tzadim (Sides). See Menadiah.
<i>Cokoq</i>	Fire, Saturn. 12th Angel of Battle. One of the 14 Kiylephoth (Battle Axes). See Alemiah.
<i>Da'al</i>	Water, Venus. 11th Angel of Equity. One of the five Gebalim (Mountains). See Eldiah.
<i>Dachach</i>	Air, Mars. 26th Angel of Commerce. One of the eight Achvoth (Declarations). See Yehehiah.
<i>Daeyah</i>	Fire, Venus. 7th Angel of Equity. One of the four Aagevim (Flutes of Seduction). See Melahel.
<i>Dakael</i>	Air, Sun. 52nd Angel of Apocalypse. One of the six Akkadim (Subleties). See Hayayel.
<i>Damagiah</i>	Earth, Mars. 65th Shem ha Mephorash Angel. One of the eight Ayloth (Hinds).
<i>Daniel</i>	Earth, Moon. 50th Shem ha Mephorash Angel. One of the six Sedim (Manacles).

<i>Dao</i>	Earth, Moon. 8th Eastern Angel of Anointing. One of the eight Kesim (Thrones). See Hohael.
<i>Dauel</i>	Water, Mercury. 8th Angel of Anointing. One of the 14 Qolim (Voices). See Nemamel.
<i>Davok</i>	Fire, Uranus. 12th Angel of Keter. One of the three Keyim (Burnings). See Yeyoiah.
<i>Davou</i>	Water, Neptune. 7th Angel of the Left Hand of Abaddon. One of the ten Behatim (Crimson Jewels). See Chabouel.
<i>Dazebu</i>	Earth, Jupiter. 11th Angel of Anointing. One of the eight Diyoth (Birds of Prey). See Chehuyah.
<i>Demediah</i>	Fire, Venus. 18th Angel of Exaltation. One of the eight Chedchodim (Burning Jewels). See Vamebiah.
<i>Demien</i>	Air, Uranus. 24th Angel of Abaddon. One of the five Naedoth (Wineskins). See Kaliel.
<i>Denaga</i>	Water, Venus. 5th Golden Angel. One of the eight Nagoth (Orchards). See Mechiyah.
<i>Devi</i>	Air, Mars. 12th Angel of Penitence, 2nd Angel of Semyazah. One of the eight Achvoth (Declarations). See Yehehiah.
<i>Diych</i>	Air, Sun. 25th Angel of Chastisement. One of the eleven Gadyoth (She-Goatlings). See Akael.
<i>Diyu</i>	Air, Mars. 11th Golden Angel of the Left Hand. One of the eight Achvoth (Declarations). See Yehehiah.
<i>Dyaya</i>	Earth, Venus. 2nd Angel of Samael. One of the ten Kadoth (Chalices). See Yochuyah.
<i>Dyayah</i>	Water, Moon. 16th Angel of Supplication. One of the ten Zubim (Rivers). See Hehohael.
<i>Eak</i>	Earth, Mercury. 3rd Angel of Semyazah. One of the eleven Gadyoth (She-Goatlings). See Akael.

<i>Eldiah</i>	Earth, Venus. 10th Shem ha Mephorash Angel. One of the five Gebalim (Mountains).
<i>Garegel</i>	Water, Pluto. 4th Angel of Exaltation. One of the three Baradim (Hailstones). See Rahiel.
<i>Godiyah</i>	Water, Jupiter. 16th Golden Angel of the Right Hand. One of the thirteen Chagavim (Hiding Places). See Vahouel.
<i>Greel</i>	Earth, Mars. 24th Angel of Chastisement. One of the four Avirim (Valiant Angels). See Herechiah.
<i>Ha'ael</i>	Earth, Jupiter. 26th Shem ha Mephorash Angel. One of the two Gadim (Fates).
<i>Hachoshel</i>	Fire, Sun. 51st Shem ha Mephorash Angel. One of the three Shechoth (Swimmers).
<i>Hahekesh</i>	Air, Mercury. 22nd Angel of Abaddon. One of the seven Nisrochim (Faces of Nisroch). See Metzeryah.
<i>Halavel</i>	Air, Mars. 10th Angel of Apocalypse. One of the six Laboth (Flaming Hearts). See Lavyah.
<i>Hameheyah</i>	Air, Neptune. 7th Angel of Chokmah, 29th Angel of Exaltation. One of the nine Gazamim (Locusts). See Yeliel.
<i>Hamiy</i>	Fire, Mercury. 18th Angel of the Right Hand of Abaddon. One of the seven Keloth (Brides). See Mihel.
<i>Hanatz</i>	Water, Mars. 5th Angel of Night. One of the three Ma'aloith (Steps of Ascent). See Haqamyah.
<i>Hanumael</i>	Fire, Pluto. 13th Angel of Abaddon. One of the nine Aemanoth (Pillars). See Poyah.
<i>Haqamyah</i>	Air, Mars. 16th Shem ha Mephorash Angel. One of the three Ma'aloith (Steps of Ascent).

<i>Hariel</i>	Earth, Saturn. 13th Angel of Binah, 15th Shem ha Mephorash Angel. One of the three Metzaphoth (Watchtower Angels).
<i>Hashemiah</i>	Fire, Jupiter. 22nd Angel of Apocalypse. One of the three Shahemim (Onyxes). See Maheshel.
<i>Hasiel</i>	Earth, Venus. 23rd Angel of Secrecy. One of the four Aagevim (Flutes of Seduction). See Melahel.
<i>Havahel</i>	Air, Jupiter. 18th Angel of the Right Hand, 23rd Angel of the Right Hand of Punishing. One of the ten Behatim (Crimson Jewels). See Chabouel.
<i>Haviel</i>	Earth, Saturn. 6th Angel of the Right Hand. One of the thirteen Chagavim (Hiding Places). See Vahouel.
<i>Hayah</i>	Air, Mars. 34th Angel of Apocalypse, 27th Angel of Keter. One of the ten Behatim (Crimson Jewels). See Chabouel.
<i>Hayayel</i>	Air, Mercury. 71st Shem ha Mephorash Angel. One of the six Akkadim (Subleties).
<i>Haziel</i>	Water, Neptune. 9th Shem ha Mephorash Angel. One of the eleven Gadyoth (She-Goatlings).
<i>Hebalyah</i>	Air, Saturn. 4th Angel of Commerce. One of the six Laboth (Flaming Hearts). See Lavyah.
<i>Hebem</i>	Air, Mars. 11th Angel of Chastisement. One of the seven Megodim (Eminences). See Yezalel.
<i>Heel</i>	Earth, Mars. 8th Angel of Apocalypse. One of the five Edemim (Rubies). See Yelahiah.
<i>Hehek</i>	Fire, Saturn. 23rd Angel of Persecution, 22nd Angel of the Right Hand of Abaddon. One of the three Keyim (Burnings). See Yeyoiah.
<i>Hehohael</i>	Water, Moon. 41st Shem ha Mephorash Angel. One of the ten Zubim (Rivers).

<i>Hekel</i>	Fire, Saturn. 56th Angel of Apocalypse. One of the seven Keloth (Brides). See Mihel.
<i>Heliy</i>	Air, Mars. 9th Golden Angel of the Right Hand. One of the five Edemim (Rubies). See Yelahiah.
<i>Heneth</i>	Water, Saturn. 13th Angel of the Left Hand of Punishing. One of the two Tannehim (Habitations). See Netahiah.
<i>Herechiah</i>	Air, Mars. 59th Shem ha Mephorash Angel. One of the four Avirim (Valiant Angels).
<i>Heshael</i>	Fire, Neptune. 3rd Angel of Malkuth. One of the four Debashim (Flaming Honeys). See Shehiel.
<i>Hetab</i>	Earth, Uranus. 24th Angel of Yesod. One of the ten Behatim (Crimson Jewels). See Chabouel.
<i>Hetzenel</i>	Fire, Mars. 15th Angel of the Right Hand of Punishing. One of the three Ma'aloth (Steps of Ascent). See Haqamyah.
<i>Hiyd</i>	Fire, Mars. 11th Explicit Name of Lucifer. One of the eight Diyoth (Birds of Prey). See Chehuyah.
<i>Hiykyah</i>	Air, Venus. 9th Angel of Self Reflection, 23rd Angel of Self Reflection. One of the five Gebalim (Mountains). See Eldiah.
<i>Hiym</i>	Fire, Venus. 13th Angel of Secrecy, 2nd Golden Angel of the Left Hand. One of the seven Keloth (Brides). See Mihel.
<i>Hiyn</i>	Water, Moon. 26th Angel of Binah. One of the four Hiykalim (Temple Palaces). See Lelehel.
<i>Hohael</i>	Earth, Moon. 12th Shem ha Mephorash Angel. One of the eight Kesim (Thrones).
<i>Hophel</i>	Spirit, Saturn. 4th Angel of Binah. One of the five Maenim (Chalices). See Saelyah.

<i>Houhou</i>	Air, Mars. 23rd Angel of Punishment. One of the eleven Gadyoth (She-Goatlings). See Akael.
<i>Houn</i>	Air, Sun. 4th Angel of the Right Hand of Tifaret. One of the ten Aniyim (Selves). See Aniel.
<i>Hoya</i>	Fire, Sun. 4th Angel of the Left Hand of Protection. One of the twelve Ephim (Faces). See Aiaayah.
<i>Huvel</i>	Water, Pluto. 1st Angel of Apocalypse. One of the thirteen Chagavim (Hiding Places). See Vahouel.
<i>Iddo</i>	Air, Mars. 45th Angel of Battle. One of the eight Achvoth (Declarations). See Yehehiah.
<i>Kaae</i>	Fire, Saturn. 3rd Angel of Imprisonment. One of the five Maenim (Chalices). See Saelyah.
<i>Ka'akom</i>	Fire, Saturn. 22nd Golden Angel. One of the eight Nephakim (Emeralds). See Amemel.
<i>Kahatiah</i>	Air, Saturn. 8th Shem ha Mephorash Angel.
<i>Kakobiah</i>	Water, Neptune. 23rd Angel of Folly. One of the eleven Yabalim (Tunnelers). See Levuyah.
<i>Kaliel</i>	Earth, Uranus. 18th Shem ha Mephorash Angel. One of the five Naedoth (Wineskins).
<i>Kashiel</i>	Air, Mars. 15th Angel of Battle. One of the seven Nisrochim (Faces of Nisroch). See Metzeryah.
<i>Kazeh</i>	Fire, Venus. 16th Angel of Commerce. One of the five Gebalim (Mountains). See Eldiah.
<i>Kebokel</i>	Fire, Mars. 27th Angel of Battle. One of the eleven Yabalim (Tunnelers). See Levuyah.
<i>Kegek</i>	Air, Uranus. 26th Angel of the Right Hand of Protection. One of the four Louzim (Turnings). See Lahachel.
<i>Kemed</i>	Earth, Moon. 6th Angel of Malkuth. One of the six Sedim (Manacles). See Daniel.

<i>Kemoth</i>	Water, Mars. 15th Angel of Chastisement. One of the seven Mishanim (Staves). See Nithel.
<i>Keras</i>	Water, Neptune. 15th Angel of Imprecation. One of the nine Aaroudim (Onagers). See Ariel.
<i>Ketzel</i>	Fire, Saturn. 26th Angel of Battle. One of the 14 Kiylephoth (Battle Axes). See Alemiah.
<i>Kiyhel</i>	Spirit, Venus. 20th Angel of Netzach. One of the five Gebalim (Mountains). See Eldiah.
<i>Kiym</i>	Air, Moon. 21st Angel of Equity, 22nd Angel of Secrecy, 24th Golden Angel of the Right Hand. One of the six Zuzim (Wandering Spirits). See Meekyah.
<i>Kiymael</i>	Fire, Saturn. 24th Golden Angel. One of the 14 Kiylephoth (Battle Axes). See Alemiah.
<i>Kiyshadon</i>	Air, Moon. 7th Angel of Leviathan. One of the seven Nisrochim (Faces of Nisroch). See Metzeryah.
<i>Koa</i>	Fire, Saturn. 18th Angel of Netzach. One of the nine Aemanoth (Pillars). See Poyah.
<i>Kochel</i>	Earth, Venus. 4th Angel of Hod. One of the eight Nagoth (Orchards). See Mechiyah.
<i>Kodayah</i>	Air, Saturn. 31st Angel of Samael. One of the six Akkadim (Subleties). See Hayayel.
<i>Kokiyah</i>	Air, Venus. 23rd Angel of Chokmah. One of the nine Gazamim (Locusts). See Yeliel.
<i>Koleh</i>	Fire, Moon. 7th Angel of Keter. One of the seven Keloth (Brides). See Mihel.
<i>Kouqel</i>	Water, Mars. 35th Shem ha Mephorash Angel. One of the five Zechiychiym (Shining Ones).
<i>Kuk</i>	Earth, Mars. 25th Angel of Battle. One of the eight Ayloth (Hinds). See Damagiah.

<i>Kyzel</i>	Air, Mercury. 18th Angel of Hod. One of the six Laboth (Flaming Hearts). See Lavyah.
<i>La'e</i>	Air, Moon. 12th Angel of Equity, 3rd Angel of Self Reflection. One of the seven Hamonnim (Tumults). See Nenael.
<i>Lael</i>	Air, Mercury. 3rd Angel of Exaltation, 1st Angel of Leviathan. One of the ten Aniyim (Selves). See Aniel.
<i>Lahachel</i>	Water, Uranus. 34th Shem ha Mephorash Angel. One of the four Louzim (Turnings).
<i>Lahiy</i>	Fire, Mars. 6th Angel of Persecution. One of the five Edemim (Rubies). See Yelahiah.
<i>Lalarek</i>	Fire, Sun. 12th Angel of Protection. One of the nine Aaroudim (Onagers). See Ariel.
<i>Lalek</i>	Earth, Moon. 12th Angel of Imprecation. One of the eight Kesim (Thrones). See Hohael.
<i>Lathal</i>	Water, Mars. 11th Angel of Folly. One of the seven Mishanim (Staves). See Nithel.
<i>Lavyah</i>	Air, Mercury. 11th Shem ha Mephorash Angel, 17th Shem ha Mephorash Angel. One of the six Laboth (Flaming Hearts).
<i>Layayel</i>	Air, Saturn. 18th Angel of Equity, 33rd Angel of Samael, 7th Angel of the Right Hand of Abaddon. One of the nine Gazamim (Locusts). See Yeliel.
<i>Lehavel</i>	Air, Saturn. 23rd Angel of Binah. One of the six Laboth (Flaming Hearts). See Lavyah.
<i>Lekabel</i>	Water, Mercury. 31st Shem ha Mephorash Angel. One of the six Chemediym (Delights).
<i>Lelehel</i>	Earth, Moon. 6th Shem ha Mephorash Angel. One of the four Hiykalim (Temple Palaces).

<i>Lemelel</i>	Water, Venus. 14th Explicit Name of Lucifer. One of the nine Kaphim (Open Palms). See Nalakyah.
<i>Lenor</i>	Earth, Jupiter. 10th Angel of the Right Hand. One of the nine Aaroudim (Onagers). See Ariel.
<i>Lephel</i>	Fire, Saturn. 2nd Angel of Equity. One of the 14 Kiylephoth (Battle Axes). See Alemiah.
<i>Leviel</i>	Earth, Mars. 13th Angel of Yesod. One of the eight Ayloth (Hinds). See Damagiah.
<i>Levuyah</i>	Earth, Jupiter. 19th Shem ha Mephorash Angel. One of the eleven Yabalim (Tunnelers).
<i>Livyah</i>	Earth, Venus. 21st Explicit Name of Lucifer. One of the eleven Yabalim (Tunnelers). See Levuyah.
<i>Liyah</i>	Fire, Mercury. 8th Angel of the Right Hand of Abaddon. One of the eight Chedchodim (Burning Jewels). See Vamebiah.
<i>Liyl</i>	Air, Moon. 1st Angel of Night. One of the six Zuzim (Wandering Spirits). See Meekyah.
<i>Louvar</i>	Fire, Venus. 20th Golden Angel. One of the eight Nagoth (Orchards). See Mechiyah.
<i>Lyah</i>	Water, Mars. 21st Angel of Samael. One of the five Edemim (Rubies). See Yelahiah.
<i>Ma'amel</i>	Fire, Saturn. 28th Angel of Exaltation. One of the eight Nephakim (Emeralds). See Amemel.
<i>Maaphyah</i>	Fire, Venus. 10th Angel of Hod, 12th Angel of Netzach. One of the seven Peniynim (Corals). See Menaqel.
<i>Mabahiah</i>	Water, Moon. 14th Shem ha Mephorash Angel, 55th Shem ha Mephorash Angel. One of the seven Megodim (Eminences).

<i>Maek</i>	Air, Venus. 8th Explicit Name of Lucifer. One of the ten Aniyim (Selves). See Aniel.
<i>Maem</i>	Water, Neptune. 13th Angel of Exaltation. One of the twelve Ephim (Faces). See Aiaayah.
<i>Mahahel</i>	Air, Pluto. 16th Angel of Night. One of the nine Gazamim (Locusts). See Yeliel.
<i>Mahegel</i>	Fire, Neptune. 33rd Angel of Apocalypse. One of the eight Chedchodim (Burning Jewels). See Vamebiah.
<i>Maheshel</i>	Air, Jupiter. 11th Angel of Supplication, 5th Shem ha Mephorash Angel. One of the three Shahemim (Onyxes).
<i>Mahiy</i>	Fire, Jupiter. 25th Golden Angel of the Right Hand. One of the seven Keloth (Brides). See Mihel.
<i>Mahok</i>	Fire, Moon. 8th Angel of Folly. One of the four Hiykalim (Temple Palaces). See Lelehel.
<i>Makahon</i>	Earth, Sun. 1st Angel of Abaddon. One of the three Ya'aloth (She-Goats). See Pehalel.
<i>Makehiah</i>	Air, Moon. 1st Angel of the Right Hand of Abaddon. One of the four Hiykalim (Temple Palaces). See Lelehel.
<i>Mammenetz</i>	Air, Jupiter. 15th Angel of Anointing. One of the seven Tzanaphim (Shrouds). See Ryayah.
<i>Mao</i>	Water, Saturn. 17th Angel of Chokmah, 28th Angel of Folly. One of the seven Megodim (Eminences). See Yezalel.
<i>Mayayah</i>	Fire, Uranus. 6th Angel of Apocalypse, 50th Angel of Apocalypse, 29th Angel of Battle. One of the five Naedoth (Wineskins). See Kaliel.
<i>Mebiy</i>	Earth, Jupiter. 10th Angel of Edom. One of the six Chemediyim (Delights). See Lekabel.

<i>Mebu</i>	Fire, Saturn. 50th Angel of Battle, 15th Angel of Self Reflection. One of the eight Chedchodim (Burning Jewels). See Vamebiah.
<i>Mechiyah</i>	Earth, Mars. 64th Shem ha Mephorash Angel. One of the eight Nagoth (Orchards).
<i>Meekyah</i>	Air, Moon. 11th Angel of Exaltation, 42nd Shem ha Mephorash Angel. One of the six Zuzim (Wandering Spirits).
<i>Mega</i>	Earth, Uranus. 29th Angel of Secrecy, 7th Angel of Yesod. One of the four Louzim (Turnings). See Lahachel.
<i>Mehel</i>	Earth, Mars. 5th Angel of Keter. One of the eight Ayloth (Hinds). See Damagiah.
<i>Mekefel</i>	Fire, Saturn. 54th Angel of Apocalypse. One of the 14 Kiylephoth (Battle Axes). See Alemiah.
<i>Mekem</i>	Water, Saturn. 21st Angel of Chastisement, 16th Angel of Imprisonment, 27th Yeroch Ruach. One of the nine Kaphim (Open Palms). See Nalakyah.
<i>Melahel</i>	Water, Venus. 23rd Shem ha Mephorash Angel. One of the four Aagevim (Flutes of Seduction).
<i>Meliyel</i>	Earth, Moon. 18th Angel of the Right Hand of Protection. One of the eight Kesim (Thrones). See Hohael.
<i>Memam</i>	Water, Mercury. 15th Eastern Angel of Anointing. One of the 14 Qolim (Voices). See Nemamel.
<i>Memma</i>	Water, Pluto. 6th Explicit Name of Lucifer. One of the twelve Ephim (Faces). See Aiaayah.
<i>Memmaha</i>	Fire, Saturn. 12th Explicit Name of Lucifer. One of the eight Nephakim (Emeralds). See Amemel.
<i>Memuel</i>	Earth, Moon. 13th Angel of Malkuth. One of the eleven Kousim (Shatterings). See Mumel.

<i>Menadiah</i>	Earth, Venus. 36th Shem ha Mephorash Angel. One of the four Tzadim (Sides).
<i>Menaqel</i>	Fire, Moon. 66th Shem ha Mephorash Angel. One of the seven Peniynim (Corals).
<i>Mephiyel</i>	Water, Mercury. 11th Angel of the Right Hand. One of the 14 Qolim (Voices). See Nemamel.
<i>Mephou</i>	Fire, Mars. 13th Angel of Folly, 9th Angel of the Right Hand of Punishing. One of the five Zechiychiym (Shining Ones). See Kouqel.
<i>Mesel</i>	Water, Mercury. 4th Yeroch Ruach. One of the 14 Qolim (Voices). See Nemamel.
<i>Metzeryah</i>	Air, Saturn. 60th Shem ha Mephorash Angel. One of the seven Nisrochim (Faces of Nisroch).
<i>Mevou</i>	Air, Mercury. 14th Angel of Commerce. One of the six Chemediym (Delights). See Lekabel.
<i>Miaiel</i>	Water, Neptune. 21st Angel of Anointing. One of the ten Aniyim (Selves). See Aniel.
<i>Mihel</i>	Fire, Sun. 48th Shem ha Mephorash Angel. One of the seven Keloth (Brides).
<i>Miyeh</i>	Water, Mars. 8th Angel of Persecution. One of the eight Nagoth (Orchards). See Mechiyah.
<i>Miylyah</i>	Earth, Moon. 9th Angel of Penitence. One of the eight Kesim (Thrones). See Hohael.
<i>Miyn</i>	Water, Jupiter. 19th Angel of Chesed, 9th Angel of the Left Hand of Abaddon, 12th Golden Angel of the Right Hand. One of the nine Kaphim (Open Palms). See Nalakyah.
<i>Miyna</i>	Air, Venus. 12th Golden Angel. One of the seven Hamonnim (Tumults). See Nenael.

<i>Moub</i>	Fire, Mars. 2nd Angel of Imprisonment. One of the eight Chedchodim (Burning Jewels). See Vamebiah.
<i>Mumel</i>	Air, Jupiter. 72nd Shem ha Mephorash Angel. One of the eleven Kousim (Shatterings).
<i>Na'a</i>	Fire, Sun. 16th Eastern Angel of Anointing. One of the seven Peniynim (Corals). See Menaqel.
<i>Naaq</i>	Water, Moon. 12th Angel of Commerce. One of the seven Tzanaphim (Shrouds). See Ryayah.
<i>Nadad</i>	Air, Mars. 7th Angel of Self Reflection. One of the eight Nagoth (Orchards). See Mechiyah.
<i>Nalakyah</i>	Water, Mercury. 12th Angel of Hod, 21st Shem ha Mephorash Angel. One of the nine Kaphim (Open Palms).
<i>Nalu</i>	Air, Mars. 33rd Angel of Battle, 4th Angel of Persecution. One of the eleven Kousim (Shatterings). See Mumel.
<i>Naman</i>	Fire, Saturn. 17th Angel of Persecution. One of the 14 Kiylephoth (Battle Axes). See Alemiah.
<i>Namiy</i>	Water, Uranus. 18th Angel of the Left Hand of Punishing. One of the nine Kaphim (Open Palms). See Nalakyah.
<i>Nanesh</i>	Fire, Mars. 22nd Angel of Persecution. One of the five Shulim (Foxes). See Asheliah.
<i>Nanim</i>	Fire, Saturn. 10th Angel of Commerce, 6th Angel of the Right Hand of Punishing. One of the 14 Kiylephoth (Battle Axes). See Alemiah.
<i>Nashon</i>	Air, Mars. 8th Angel of Storms. One of the five Shulim (Foxes). See Asheliah.
<i>Nayiyel</i>	Air, Moon. 55th Angel of Apocalypse, 24th Angel of Binah. One of the six Zuzim (Wandering Spirits). See Meekyah.

<i>Neka'a</i>	Fire, Saturn. 10th Angel of Samael. One of the 14 Kiylephoth (Battle Axes). See Alemiah.
<i>Nela'a</i>	Fire, Saturn. 2nd Angel of Persecution. One of the eight Nephakim (Emeralds). See Amemel.
<i>Nema</i>	Water, Saturn. 14th Angel of the Left Hand of Abaddon. One of the five Maenim (Chalices). See Saelyah.
<i>Nemamel</i>	Water, Mercury. 57th Shem ha Mephorash Angel. One of the 14 Qolim (Voices).
<i>Nemo</i>	Fire, Sun. 27th Angel of Apocalypse. One of the nine Aemanoth (Pillars). See Poyah.
<i>Nenael</i>	Air, Sun. 53rd Shem ha Mephorash Angel. One of the seven Hamonnim (Tumults).
<i>Nenamiy</i>	Fire, Saturn. 6th Angel of Punishment. One of the eight Nephakim (Emeralds). See Amemel.
<i>Nenanel</i>	Fire, Saturn. 16th Yeroch Ruach. One of the eight Nephakim (Emeralds). See Amemel.
<i>Nenatz</i>	Fire, Mercury. 11th Angel of Self Reflection. One of the seven Peniynim (Corals). See Menaqel.
<i>Neraph</i>	Air, Sun. 2nd Angel of Apocalypse. One of the seven Nisrochim (Faces of Nisroch). See Metzeryah.
<i>Netahiah</i>	Earth, Saturn. 25th Shem ha Mephorash Angel. One of the two Tannehim (Habitations).
<i>Nethiah</i>	Water, Mars. 28th Angel of Edom, 13th Angel of Geburah. One of the seven Mishanim (Staves). See Nithel.
<i>Nithel</i>	Water, Mars. 54th Shem ha Mephorash Angel. One of the seven Mishanim (Staves).
<i>Niyd</i>	Air, Mars. 46th Angel of Battle. One of the eight Achvoth (Declarations). See Yehehiah.

<i>Niym</i>	Water, Neptune. 19th Angel of the Right Hand of Protection. One of the nine Kaphim (Open Palms). See Nalakyah.
<i>Nochu</i>	Earth, Moon. 12th Angel of the Left Hand of Abaddon. One of the six Sedim (Manacles). See Daniel.
<i>Nuach</i>	Earth, Moon. 15th Angel of Edom. One of the six Sedim (Manacles). See Daniel.
<i>Nyael</i>	Water, Mercury. 14th Angel of the Right Hand. One of the 14 Qolim (Voices). See Nemamel.
<i>Paa</i>	Earth, Venus. 21st Angel of the Right Hand of Tifaret. One of the seven Tzanaphim (Shrouds). See Ryayah.
<i>Paam</i>	Fire, Saturn. 7th Angel of Misfortune, 13th Angel of Supplication. One of the seven Peniynim (Corals). See Menaqel.
<i>Pamiyah</i>	Water, Mercury. 6th Angel of the Left Hand of Protection. One of the 14 Qolim (Voices). See Nemamel.
<i>Pehalel</i>	Earth, Uranus. 20th Shem ha Mephorash Angel. One of the three Ya'aloith (She-Goats).
<i>Peka</i>	Air, Mercury. 1st Angel of Secrecy. One of the seven Hamonnim (Tumults). See Nenael.
<i>Pelah</i>	Earth, Neptune. 9th Explicit Name of Lucifer. One of the three Ya'aloith (She-Goats). See Pehalel.
<i>Pesiel</i>	Fire, Saturn. 2nd Angel of Storms. One of the eight Nephakim (Emeralds). See Amemel.
<i>Phekamel</i>	Fire, Saturn. 49th Angel of Battle. One of the 14 Kiylephoth (Battle Axes). See Alemiah.
<i>Pheyiy</i>	Water, Mars. 15th Angel of Misfortune. One of the nine Kaphim (Open Palms). See Nalakyah.

<i>Phiyn</i>	Fire, Mercury. 2nd Angel of Hod. One of the nine Aemanoth (Pillars). See Poyah.
<i>Phiynel</i>	Fire, Saturn. 43rd Angel of Battle. One of the 14 Kiylephoth (Battle Axes). See Alemiah.
<i>Podiy</i>	Water, Jupiter. 23rd Angel of Commerce. One of the four Tzadim (Sides). See Menadiah.
<i>Poyah</i>	Fire, Jupiter. 26th Angel of Chesed, 56th Shem ha Mephorash Angel. One of the nine Aemanoth (Pillars).
<i>Puach</i>	Fire, Mars. 15th Angel of the Left Hand of Punishing. One of the four Tzadim (Sides). See Menadiah.
<i>Qekey</i>	Water, Mercury. 21st Angel of Yesod. One of the 14 Qolim (Voices). See Nemamel.
<i>Qiyl</i>	Fire, Saturn. 20th Angel of Commerce. One of the 14 Kiylephoth (Battle Axes). See Alemiah.
<i>Rahael</i>	Fire, Neptune. 39th Shem ha Mephorash Angel.
<i>Rahiel</i>	Air, Pluto. 69th Shem ha Mephorash Angel. One of the three Baradim (Hailstones).
<i>Ranaphel</i>	Air, Jupiter. 16th Angel of Hod. One of the seven Nisrochim (Faces of Nisroch). See Metzeryah.
<i>Regrag</i>	Earth, Mars. 26th Angel of Protection. One of the eight Ayloth (Hinds). See Damagiah.
<i>Relon</i>	Water, Pluto. 36th Angel of Apocalypse. One of the nine Aaroudim (Onagers). See Ariel.
<i>Riyag</i>	Fire, Mars. 20th Angel of Battle. One of the four Avirim (Valiant Angels). See Herechiah.
<i>Ryaa</i>	Water, Saturn. 19th Angel of Misfortune. One of the nine Aaroudim (Onagers). See Ariel.
<i>Ryayah</i>	Fire, Mercury. 29th Shem ha Mephorash Angel. One of the seven Tzanaphim (Shrouds).

<i>Saelyah</i>	Earth, Saturn. 45th Shem ha Mephorash Angel. One of the five Maenim (Chalices).
<i>Saphanel</i>	Fire, Jupiter. 10th Angel of Binah. One of the seven Peniynim (Corals). See Menaqel.
<i>Sarek</i>	Fire, Mars. 21st Angel of Storms. One of the nine Aaroudim (Onagers). See Ariel.
<i>Satouel</i>	Air, Moon. 6th Angel of Yesod. One of the six Akkadim (Subleties). See Hayayel.
<i>Sela</i>	Water, Mars. 9th Angel of Night. One of the five Shulim (Foxes). See Asheliah.
<i>Semesh</i>	Fire, Mars. 21st Angel of Geburah. One of the five Shulim (Foxes). See Asheliah.
<i>Setadel</i>	Air, Mercury. 5th Angel of Imprecation. One of the three Shechoth (Swimmers). See Hachoshel.
<i>Shammah</i>	Water, Jupiter. 6th Angel of Night. One of the three Shahemim (Onyxes). See Maheshel.
<i>Shehiel</i>	Fire, Neptune. 28th Shem ha Mephorash Angel. One of the four Debashim (Flaming Honeys).
<i>Shepheph</i>	Water, Mars. 8th Yeroch Ruach. One of the seven Mishanim (Staves). See Nithel.
<i>Sherouel</i>	Fire, Sun. 2nd Angel of the Left Hand of Tifaret. One of the two Tolayim (Crimson Worms). See Vashariah.
<i>Shikel</i>	Air, Venus. 17th Angel of Storms. One of the seven Nisrochim (Faces of Nisroch). See Metzeryah.
<i>Shishel</i>	Fire, Saturn. 18th Angel of the Left Hand of Tifaret. One of the three Chaberoth (Consorts). See Yeruthel.
<i>Sitel</i>	Air, Mercury. 3rd Shem ha Mephorash Angel. One of the three Ba'az (Angels of Swiftmess).

<i>Sul</i>	Fire, Uranus. 32nd Angel of Samael. One of the nine Aemanoth (Pillars). See Poyah.
<i>Tah</i>	Water, Moon. 3rd Angel of Folly. One of the ten Zubim (Rivers). See Hehohael.
<i>Tanniy</i>	Water, Mars. 23rd Angel of Storms. One of the seven Mishanim (Staves). See Nithel.
<i>Tzay</i>	Air, Mars. 5th Angel of the Right Hand of Abaddon. One of the seven Hamonnim (Tumults). See Nenael.
<i>Tzelaa</i>	Fire, Mars. 17th Angel of Misfortune. One of the seven Peniynim (Corals). See Menaqel.
<i>Vaad</i>	Earth, Moon. 52nd Angel of Battle. One of the eight Kesim (Thrones). See Hohael.
<i>Va'ak</i>	Fire, Venus. 10th Angel of Netzach. One of the nine Aemanoth (Pillars). See Poyah.
<i>Vael</i>	Air, Mars. 23rd Angel of Imprecation. One of the six Laboth (Flaming Hearts). See Lavyah.
<i>Vaevu</i>	Fire, Jupiter. 26th Angel of Anointing. One of the eight Diyoth (Birds of Prey). See Chehuyah.
<i>Vaeyah</i>	Air, Venus. 8th Angel of the Left Hand of Tifaret. One of the thirteen Chagavim (Hiding Places). See Vahouel.
<i>Vahen</i>	Air, Jupiter. 11th Angel of the Right Hand of Punishing. One of the ten Aniyim (Selves). See Aniel.
<i>Vahouel</i>	Air, Jupiter. 1st Angel of Edom, 1st Angel of the Left Hand of Punishing, 23rd Angel of the Right Hand of Protection, 1st Shem ha Mephorash Angel, 49th Shem ha Mephorash Angel. One of the thirteen Chagavim (Hiding Places).
<i>Valochel</i>	Air, Sun. 13th Angel of Tifaret. One of the nine Gazamim (Locusts). See Yéliei.

<i>Vamebiah</i>	Fire, Uranus. 61st Shem ha Mephorash Angel. One of the eight Chedchodim (Burning Jewels).
<i>Vamem</i>	Water, Mercury. 25th Golden Angel of the Left Hand. One of the eleven Kousim (Shatterings). See Mumel.
<i>Vashariah</i>	Air, Sun. 17th Angel of the Left Hand of Tifaret, 32nd Shem ha Mephorash Angel. One of the two Tolayim (Crimson Worms).
<i>Vavahel</i>	Earth, Mercury. 14th Angel of Chastisement, 12th Angel of the Right Hand. One of the thirteen Chagavim (Hiding Places). See Vahouel.
<i>Vavel</i>	Earth, Mars. 43rd Shem ha Mephorash Angel. One of the eleven Yabalim (Tunnelers).
<i>Vebatel</i>	Fire, Mars. 23rd Golden Angel of the Left Hand. One of the thirteen Chagavim (Hiding Places). See Vahouel.
<i>Vechab</i>	Air, Mercury. 14th Angel of Leviathan. One of the ten Behatim (Crimson Jewels). See Chabouel.
<i>Vechiyel</i>	Earth, Venus. 17th Angel of the Right Hand of Punishing. One of the ten Kadoth (Chalices). See Yochuyah.
<i>Vechu</i>	Air, Mars. 18th Angel of Edom. One of the eight Achvoth (Declarations). See Yehehiah.
<i>Veel</i>	Earth, Mars. 15th Angel of Hod. One of the eight Ayloth (Hinds). See Damagiah.
<i>Vehaa</i>	Earth, Mercury. 23rd Angel of Apocalypse. One of the twelve Ephim (Faces). See Aiaayah.
<i>Vekev</i>	Earth, Venus. 5th Angel of Exaltation. One of the ten Kadoth (Chalices). See Yochuyah.
<i>Velen</i>	Water, Venus. 9th Western Angel of Anointing. One of the eleven Kousim (Shatterings). See Mumel.

<i>Veliy</i>	Earth, Mars. 32nd Angel of Apocalypse, 16th Angel of Folly. One of the eight Ayloth (Hinds). See Damagiah.
<i>Velouel</i>	Fire, Sun. 11th Angel of Leviathan, 7th Angel of the Right Hand, 13th Angel of the Right Hand of Tifaret. One of the eleven Yabalim (Tunnelers). See Levuyah.
<i>Venab</i>	Air, Venus. 3rd Angel of Netzach. One of the eight Nagoth (Orchards). See Mechiyah.
<i>Venahel</i>	Air, Saturn. 4th Angel of Chastisement. One of the ten Aniyim (Selves). See Aniel.
<i>Venal</i>	Water, Moon. 9th Angel of Imprisonment. One of the eleven Kousim (Shatterings). See Mumel.
<i>Viael</i>	Earth, Venus. 24th Angel of Netzach, 20th Angel of Persecution, 7th Eastern Angel of Anointing. One of the thirteen Chagavim (Hiding Places). See Vahouel.
<i>Vichyah</i>	Earth, Venus. 6th Yeroch Ruach. One of the ten Kadoth (Chalices). See Yochuyah.
<i>Vodou</i>	Water, Saturn. 1st Angel of Exaltation. One of the ten Behatim (Crimson Jewels). See Chabouel.
<i>Vody</i>	Air, Mars. 4th Angel of Samael. One of the eight Achvoth (Declarations). See Yehehiah.
<i>Voivod</i>	Fire, Pluto. 15th Angel of Keter, 12th Yeroch Ruach. One of the ten Behatim (Crimson Jewels). See Chabouel.
<i>Voneh</i>	Earth, Moon. 7th Angel of Chastisement. One of the six Sedim (Manacles). See Daniel.
<i>Vouyah</i>	Water, Saturn. 6th Angel of Folly. One of the eleven Gadyoth (She-Goatlings). See Akael.
<i>Vozar</i>	Water, Mars. 12th Angel of Imprisonment. One of the four Avirim (Valiant Angels). See Herechiah.

<i>Ya'a</i>	Fire, Mars. 10th Angel of Supplication. One of the twelve Ephim (Faces). See Aiaayah.
<i>Yaav</i>	Air, Saturn. 4th Western Angel of Anointing. One of the eleven Kousim (Shatterings). See Mumel.
<i>Yabemel</i>	Fire, Venus. 51st Angel of Apocalypse, 70th Shem ha Mephorash Angel. One of the six Chemediym (Delights).
<i>Yachael</i>	Water, Moon. 8th Angel of Penitence. One of the ten Zubim (Rivers). See Hehohael.
<i>Yachem</i>	Fire, Mars. 27th Angel of Self Reflection, 19th Angel of the Left Hand of Punishing. One of the eight Nagoth (Orchards). See Mechiyah.
<i>Yadon</i>	Earth, Moon. 25th Angel of Leviathan. One of the six Sedim (Manacles). See Daniel.
<i>Yaed</i>	Water, Moon. 4th Angel of Apocalypse. One of the ten Zubim (Rivers). See Hehohael.
<i>Yagal</i>	Fire, Uranus. 18th Angel of Misfortune. One of the four Louzim (Turnings). See Lahachel.
<i>Yahawa</i>	Air, Sun. 1st Angel of the Left Hand of Tifaret. One of the ten Behatim (Crimson Jewels). See Chabouel.
<i>Yahem</i>	Fire, Mars. 20th Angel of Samael. One of the seven Keloth (Brides). See Mihel.
<i>Yahiyah</i>	Air, Mars. 18th Angel of Samael. One of the six Akkadim (Subleties). See Hayayel.
<i>Yakeqel</i>	Water, Mercury. 14th Angel of Chokmah. One of the 14 Qolim (Voices). See Nemamel.
<i>Yakok</i>	Air, Mars. 26th Angel of Chastisement. One of the nine Gazamim (Locusts). See Yeliel.
<i>Yalavel</i>	Water, Saturn. 17th Angel of Leviathan. One of the eleven Yabalim (Tunnelers). See Levuyah.

<i>Yalem</i>	Earth, Moon. 17th Angel of the Right Hand of Abaddon. One of the eight Kesim (Thrones). See Hohael.
<i>Yaleq</i>	Fire, Saturn. 26th Yeroch Ruach. One of the 14 Kiylephoth (Battle Axes). See Alemiah.
<i>Yamab</i>	Earth, Jupiter. 17th Angel of Chesed, 13th Angel of Keter, 8th Angel of Leviathan, 8th Angel of Night, 3rd Angel of Persecution. One of the six Chemediym (Delights). See Lekabel.
<i>Yamak</i>	Water, Mercury. 1st Angel of Samael. One of the 14 Qolim (Voices). See Nemamel.
<i>Yan</i>	Air, Mars. 18th Angel of Self Reflection. One of the five Zechiychiym (Shining Ones). See Kouqel.
<i>Yareh</i>	Water, Mars. 4th Angel of Self Reflection. One of the three Metzaphoth (Watchtower Angels). See Hariel.
<i>Yaayah</i>	Water, Pluto. 9th Angel of Geburah. One of the thirteen Chagavim (Hiding Places). See Vahouel.
<i>Yayazel</i>	Air, Jupiter. 40th Shem ha Mephorash Angel. One of the two Zak-chotim (Purities / Sins).
<i>Yayeph</i>	Water, Pluto. 1st Angel of Misfortune, 13th Yeroch Ruach. One of the nine Kaphim (Open Palms). See Nalakyah.
<i>Yayu</i>	Fire, Saturn. 5th Angel of Anointing. One of the two Zak-chotim (Purities / Sins). See Yayazel.
<i>Yebiel</i>	Air, Mercury. 9th Angel of Samael, 25th Angel of Yesod. One of the eleven Gadyoth (She-Goatlings). See Akael.
<i>Yedey</i>	Earth, Venus. 19th Angel of Self Reflection. One of the ten Kadoth (Chalices). See Yochuyah.

<i>Yehar</i>	Fire, Mercury. 4th Angel of Imprecation, 27th Angel of Leviathan. One of the three Metzaphoth (Watchtower Angels). See Hariel.
<i>Yehehiah</i>	Air, Mars. 15th Angel of Night, 62nd Shem ha Mephorash Angel. One of the eight Achvoth (Declarations).
<i>Yelahiah</i>	Spirit, Mars. 44th Shem ha Mephorash Angel. One of the five Edemim (Rubies).
<i>Yelal</i>	Air, Moon. 16th Angel of the Left Hand of Punishing. One of the six Zuzim (Wandering Spirits). See Meekyah.
<i>Yeliel</i>	Air, Uranus. 27th Angel of Folly, 21st Angel of Night, 6th Angel of Penitence, 8th Angel of Yesod, 2nd Shem ha Mephorash Angel. One of the nine Gazamim (Locusts).
<i>Yelu</i>	Earth, Mars. 21st Angel of Secrecy. One of the eight Ayloth (Hinds). See Damagiah.
<i>Yemof</i>	Water, Mercury. 3rd Angel of the Right Hand of Abaddon. One of the 14 Qolim (Voices). See Nemamel.
<i>Yemyah</i>	Spirit, Uranus. 10th Explicit Name of Lucifer. One of the five Naedoth (Wineskins). See Kaliel.
<i>Yena'a</i>	Water, Mercury. 24th Angel of Self Reflection. One of the 14 Qolim (Voices). See Nemamel.
<i>Yenam</i>	Water, Sun. 4th Angel of the Left Hand of Abaddon. One of the nine Kaphim (Open Palms). See Nalakyah.
<i>Yenayah</i>	Water, Uranus. 15th Golden Angel of the Left Hand. One of the ten Aniyim (Selves). See Aniel.
<i>Yephou</i>	Fire, Mars. 12th Angel of the Left Hand of Punishing, 12th Eastern Angel of Anointing. One of the nine Aemanoth (Pillars). See Poyah.

<i>Yeraa</i>	Earth, Venus. 13th Angel of Penitence. One of the nine Aaroudim (Onagers). See Ariel.
<i>Yeruthel</i>	Fire, Saturn. 27th Shem ha Mephorash Angel. One of the three Chaberoth (Consorts).
<i>Yesheshiah</i>	Fire, Saturn. 7th Angel of the Right Hand of Punishing. One of the three Chaberoth (Consorts). See Yeruthel.
<i>Yesya</i>	Air, Venus. 19th Angel of Punishment. One of the twelve Ephim (Faces). See Aiaayah.
<i>Yethim</i>	Water, Mars. 21st Golden Angel. One of the seven Mishanim (Staves). See Nithel.
<i>Yevah</i>	Air, Mercury. 25th Angel of Semyazah. One of the thirteen Chagavim (Hiding Places). See Vahouel.
<i>Yeyah</i>	Air, Jupiter. 16th Angel of Binah. One of the six Akkadim (Subleties). See Hayayel.
<i>Yeyalyah</i>	Air, Mercury. 58th Shem ha Mephorash Angel. One of the nine Gazamim (Locusts).
<i>Yeyar</i>	Water, Saturn. 4th Angel of Imprisonment. One of the seven Tzanaphim (Shrouds). See Ryayah.
<i>Yeyem</i>	Water, Uranus. 13th Angel of Hod. One of the five Naedoth (Wineskins). See Kaliel.
<i>Yeyoiah</i>	Fire, Jupiter. 2nd Angel of Chesed, 19th Angel of Exaltation, 24th Angel of Leviathan, 10th Angel of Night, 14th Angel of Self Reflection, 5th Angel of Storms, 7th Angel of Storms, 7th Explicit Name of Lucifer, 21st Angel of Supplication, 20th Angel of the Left Hand of Protection, 17th Angel of the Right Hand, 22nd Shem ha Mephorash Spirit. One of the three Keyim (Burnings).
<i>Yezalel</i>	Air, Mercury. 13th Shem ha Mephorash Angel. One of the seven Megodim (Eminences).

<i>Yisiy</i>	Earth, Moon. 19th Angel of the Right Hand of Punishing. One of the eight Kesim (Thrones). See Hohael.
<i>Yoaël</i>	Water, Neptune. 25th Angel of Equity. One of the thirteen Chagavim (Hiding Places). See Vahouel.
<i>Yochuyah</i>	Earth, Venus. 19th Angel of the Left Hand of Abaddon, 33rd Shem ha Mephorash Angel. One of the ten Kadoth (Chalices).
<i>Yoda</i>	Water, Moon. 12th Angel of Chastisement. One of the ten Zubim (Rivers). See Hehohael.
<i>Yorey</i>	Fire, Mars. 18th Angel of Commerce, 2nd Angel of Edom, 13th Angel of Storms, 25th Angel of the Right Hand of Protection. One of the seven Tzanaphim (Shrouds). See Ryayah.
<i>Youvel</i>	Air, Venus. 13th Angel of Netzach. One of the eleven Gadyoth (She-Goatlings). See Akael.
<i>Yuaa</i>	Fire, Sun. 1st Angel of Commerce, 10th Angel of Secrecy. One of the eleven Kousim (Shatterings). See Mumel.
<i>Yuchel</i>	Earth, Venus. 15th Angel of Malkuth. One of the ten Kadoth (Chalices). See Yochuyah.
<i>Yug</i>	Earth, Mars. 13th Angel of Semyazah. One of the eight Diyoth (Birds of Prey). See Chehuyah.
<i>Zahamiah</i>	Fire, Venus. 17th Angel of Netzach. One of the six Chemediym (Delights). See Lekabel.
<i>Zavu</i>	Water, Mars. 15th Angel of Apocalypse. One of the eight Diyoth (Birds of Prey). See Chehuyah.
<i>Zehbo</i>	Water, Moon. 16th Western Angel of Anointing. One of the ten Zubim (Rivers). See Hehohael.
<i>Zoub</i>	Water, Moon. 13th Angel of Chokmah. One of the ten Zubim (Rivers). See Hehohael.

<i>Zyz</i>	Earth, Venus. 1st Angel of Penitence. One of the ten Kadoth (Chalices). See Yochuyah.
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INDEX OF SHEM HA MEPHORASH SYSTEMS

In addition to the traditional Shem ha Mephorash, the 72-part mystical cipher treated in this grimoire, there exist within the same source document 51 additional minor or lesser Shem ha Mephorash systems or ciphers. Each of these systems is enumerated in the list below along with a reference to the passage from the Masoretic Text whence it derives and the number of spirits which comprise it.

01. Angels of Keter	Psa 24:8-10	38 spirits
02. Angels of Chokmah	Pro 3:18-20	29 spirits
03. Angels of Binah	Pro 31:18-20	26 spirits
04. Angels of Chesed	Psa 107:41-43	29 spirits
05. Archangel of Geburah	Psa 85:5-7	26 spirits
06a. Angels of Tifaret, Positive	Pro 13:6-8	25 spirits
06b. Archangel of Tifaret	Pro 13:6-9	25 spirits
06c. Angels of Tifaret, Negative	Pro 13:7-9	25 spirits
07. Angels of Netzach	Psa 135:13-15	26 spirits
08. Angels of Hod	Psa 119:70-72	24 spirits
09. Angels of Yesod	Job 11:17-19	26 spirits
10. Angels of Malkuth	Job 38:14-16	27 spirits
Angel of Exaltation	Eze 48:24-26	37 spirits
Angels of Commerce	Pro 20:15-17	28 spirits
Angels of Edom	Gen 36:32-34	31 spirits
Angels of Equity	Pro 22:22-24	29 spirits

Angels of Folly	Pro 26:3-5	28 spirits
Angels of Imprecation	Psa 83:14-16	24 spirits
Angels of Imprisonment	Lam 3:8-10	21 spirits
Angels of Night	1Ch 24:8-10	21 spirits
Angels of Penitence	Lam 3:19-21	21 spirits
Angels of Secrecy	Pro 23:8-10	29 spirits
Angels of Self Reflection	Psa 139:22-24	27 spirits
Anointed Archangel	Psa 89:21-24	26 spirits
Anointed Archangel - Eastern Army	Psa 89:21-23	26 spirits
Anointed Archangel - Western Army	Psa 89:22-24	26 spirits
Archangel of Abaddon	Job 26:3-6	26 spirits
Archangel of Abaddon, Negative	Job 26:4-6	26 spirits
Archangel of Abaddon, Positive	Job 26:3-5	26 spirits
Archangel of Apocalypse	Isa 13:9-11	56 spirits
Archangel of Battle	Isa 14:29-31	54 spirits
Archangel of Chastisement	Psa 89:37-39	26 spirits
Archangel of Misfortune	Job 16:14-16	28 spirits
Archangel of Persecution	Job 30:8-10	26 spirits
Archangel of Protection	Psa 119:19-22	26 spirits
Archangel of Protection, Negative	Psa 119:20-22	26 spirits
Archangel of Protection, Positive	Psa 119:19-21	26 spirits
Archangel of Punishment	Lam 3:15-18	23 spirits
Archangel of Punishment, Negative	Lam 3:16-18	23 spirits
Archangel of Punishment, Positive	Lam 3:15-17	23 spirits
Archangel of Storms	Job 36:29-31	24 spirits

Archangel of Supplication	Job 13:18-20	28 spirits
Archangel of the Right Hand	1Ch 8:24-26	18 spirits
Explicit Name of Lucifer	Psa 73:9-11	26 spirits
Golden Archangel	Job 15:8-11	26 spirits
Golden Archangel - Left Hand	Job 15:9-11	26 spirits
Golden Archangel - Right Hand	Job 15:8-10	26 spirits
Secret Name of Leviathan	Job 41:2-4	29 spirits
Secret Name of Samael	Psa 89:5-7	34 spirits
Secret Name of Semyazah	Psa 73:17-19	27 spirits
Shem ha Mephorash	Exo 14:19-21	72 spirits
Yeroch Ruachot	Psa 44:15-17	27 spirits

INDEX OF GEMATRICAL DETACHMENTS

Below is a complete list of the sixty angelic detachments covered herein. An angelic detachment is an assembly of angels whose Hebrew grammatons share the same Gematrical resonance or numeric current and therefore are bound together by commonality of esoteric correspondence, concept and purpose. In total, 250 such resonant spirit detachments exist across the 1273 angels and 52 systems which comprise the complete or greater Shem ha Mephorash. Together all the angels, systems, and detachments interlace to form a vast and challenging set of world-shapes of esoteric consciousness which are assembled in, aware of and operate in higher-dimensional contemplative space. These, their construction and function are treated in their entirety in *The Complete Encyclopedia of Shem ha Mephorash Spirits*.

<i>Aagevim</i>	The Four Flutes of Seduction	Gematria current 75
<i>Aaroudim</i>	The Nine Onagers	Gematria current 280
<i>Achvoth</i>	The Eight Declarations	Gematria current 20
<i>Aemanoth</i>	The Nine Pillars	Gematria current 96
<i>Akkadim</i>	The Six Subleties	Gematria current 25
<i>Aniym</i>	The Ten Selves	Gematria current 61
<i>Avirim</i>	The Four Valiant Angels	Gematria current 213
<i>Ayloth</i>	The Eight Hinds	Gematria current 46

Ba'az	The Three Angels of Swiftmess	Gematria current 79
Baradim	The Three Hailstones	Gematria current 206
Behatim	The Ten Crimson Jewels	Gematria current 16
Chaberoth	The Three Consorts	Gematria current 610
Chagavim	The Thirteen Hiding Places	Gematria current 17
Chedchodim	The Eight Burning Jewels	Gematria current 48
Chemediym	The Six Delights	Gematria current 52
Debashim	The Four Flaming Honeys	Gematria current 306
Diyoth	The Eight Birds of Prey	Gematria current 19
Edemim	The Five Rubies	Gematria current 45
Ephim	The Twelve Faces	Gematria current 81
Gadim	The Two Fates	Gematria current 7
Gadyoth	The Eleven She-Goatlings	Gematria current 22
Gazamim	The Nine Locusts	Gematria current 50
Gebalim	The Five Mountains	Gematria current 35
Hamonnim	The Seven Tumults	Gematria current 101
Hiykalim	The Four Temple Palaces	Gematria current 65
Kadoth	The Ten Chalices	Gematria current 24
Kaphim	The Nine Open Palms	Gematria current 100
Keloth	The Seven Brides	Gematria current 55
Kesim	The Eight Thrones	Gematria current 80
Keyim	The Three Burnings	Gematria current 30
Kiylephoth	The 14 Battle Axes	Gematria current 140
Kousim	The Eleven Shatterings	Gematria current 86
Laboth	The Six Flaming Hearts	Gematria current 37
Louzim	The Four Turnings	Gematria current 43

<i>Ma'alo</i> <i>th</i>	The Three Steps of Ascent	Gematria current 145
<i>Maenim</i>	The Five Chalices	Gematria current 91
<i>Megodim</i>	The Seven Eminences	Gematria current 47
<i>Metzaphoth</i>	The Three Watchtower Angels	Gematria current 215
<i>Mishanim</i>	The Seven Staves	Gematria current 460
<i>Naedoth</i>	The Five Wineskins	Gematria current 60
<i>Nagoth</i>	The Eight Orchards	Gematria current 58
<i>Nephakim</i>	The Eight Emeralds	Gematria current 150
<i>Nisrochim</i>	The Seven Faces of Nisroch	Gematria current 330
<i>Peniynim</i>	The Seven Corals	Gematria current 190
<i>Phelachim</i>	The Two Sectionings	Gematria current 118
<i>Qolim</i>	The 14 Voices	Gematria current 130
<i>Sedim</i>	The Six Manacles	Gematria current 64
<i>Shahemim</i>	The Three Onyxes	Gematria current 345
<i>Shechoth</i>	The Three Swimmers	Gematria current 313
<i>Shulim</i>	The Five Foxes	Gematria current 400
<i>Tannehim</i>	The Two Habitations	Gematria current 455
<i>Tolayim</i>	The Two Crimson Worms	Gematria current 506
<i>Tzadim</i>	The Four Sides	Gematria current 94
<i>Tzanaphim</i>	The Seven Shrouds	Gematria current 220
<i>Ya'alo</i> <i>th</i>	The Three She-Goats	Gematria current 115
<i>Yabalim</i>	The Eleven Tunnelers	Gematria current 42
<i>Zak-chotim</i>	The Two Purities / Sins	Gematria current 27
<i>Zechiychiym</i>	The Five Shining Ones	Gematria current 126
<i>Zubim</i>	The Ten Rivers	Gematria current 15

INDEX OF ANGELS BY FUNCTION

The following table lists the general offices and functions of the 72 spirits covered in this grimoire. This is by no means a complete list but should provide the reader with a useful tool for finding a Shem ha Mephorash spirit based on a desired pathworking or interest.

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Vampirism, Energy	<i>Nenael</i>
Vanity	<i>Shehiel</i>

Venereal Disease	<i>Mihel</i>
Vengeance	<i>Menaqel</i>
Venus	<i>Eldiah</i>
Verdicts	<i>Yeyalyah</i>
Vessels	<i>Kaliel, Saelyah, Yelahiah</i>
Vexation	<i>Lelehel, Poyah</i>
Victory	<i>Maheshel</i>
Victory in Battle	<i>Nithel</i>
Violent Overthrow	<i>Nithel</i>
Virgo	<i>Akael, Haziell, Hehohael</i>
Virility	<i>Hehohael</i>
Virtue	<i>Saelyah</i>
Vision	<i>Rahiel</i>
Vision Quest	<i>Menadiyah</i>
Vision Quests	<i>Lelehel</i>
Vision, Ecstatic	<i>Vavel</i>
Visionary	<i>Yochuyah</i>
Vocal Issues, Helping	<i>Nalakyah</i>
Voices	<i>Nemamel</i>
Voids, Four Elemental	<i>Lekabel, Yabemel</i>
Vomiting, Ceremonial	<i>Vamebiah</i>
Wailing	<i>Hehohael, Kaliel, Meekyah, Melahel</i>
Walkabout	<i>Menadiyah</i>
Wandering	<i>Menadiyah</i>
War in Heaven	<i>Mechiyah</i>
Warfare	<i>Chabouel, Mechiyah</i>

Warfare, Psychological	<i>Levuyah, Vavel</i>
Warnings	<i>Rahiel</i>
Warriors	<i>Chehuyah</i>
Wartime Debt	<i>Chabouel</i>
Watchers	<i>Ariel</i>
Watchtowers	<i>Meekyah</i>
Water	<i>Akael, Haziel</i>
Weakening	<i>Melahel</i>
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Wealth	<i>Amemel, Lavyah, Nemamel</i>
Weaponry	<i>Chabouel, Mechiyah</i>
Weapons, Puncturing	<i>Haqamyah</i>
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Well-Being	<i>Chehuyah</i>
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Will, Higher	<i>Ariel</i>
Windows	<i>Menadiah</i>
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Wine	<i>Asheliah, Meekyah</i>
Wisdom	<i>Alemiah, Hohaël</i>
Wise Choices	<i>Nalakyah</i>
Witchcraft	<i>Asheliah</i>
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Wives	<i>Shehiel</i>
Woe	<i>Chehuyah</i>

Womb	<i>Aniel</i>
Women, Powerful	<i>Chaamyah</i>
Work, Hard	<i>Lekabel</i>
Workforces	<i>Nalakyah</i>
World Tree	<i>Nemamel</i>
Wounding	<i>Lelehel</i>
Wrath	<i>Rahael</i>
Writers	<i>Nithel</i>
Writing	<i>Yayazel</i>
Yesod	<i>Aniel, Damagiah, Hehohael, Herechiah, Hohael, Lahachel, Lelehel, Nemamel, Nenael, Pehalel, Vahouel</i>
Yoga, Mental	<i>Ryayah</i>
Yogic Mastery	<i>Menaqel</i>
Youthfulness	<i>Alemiah</i>
Zodiac	<i>Aiaayah</i>

INDEX OF ANGELS BY PLANET

- Moon** *Alél, Bakek, Bechahel, Bezahel, Camy, Daniel, Dao, Dyayah, Hehohael, Hiyn, Hohael, Kemed, Kiym, Kiyshadon, Koleh, La'e, Lalek, Lelehel, Liyl, Mabahiah, Mahok, Makehiah, Meekyah, Meliyel, Memuel, Menaqel, Miylyah, Naaq, Nayiyel, Nochu, Nuach, Satouel, Tah, Vaad, Venal, Voneh, Yachael, Yadon, Yaed, Yalem, Yelal, Yisiy, Yoda, Zehbo, Zoub*
- Sun** *Atziyel, Ayuel, Bemahel, Ceqeq, Dakaél, Diyeh, Hachoshel, Houn, Hoya, Lalarek, Makahon, Mihel, Na'a, Nemo, Nenaél, Neraph, Sherouel, Valochel, Vashariah, Velouel, Yahawa, Yenam, Yuaa*
- Mercury** *Akem, Alal, Aneilel, Ayr, Beel, Chadiyah, Chiavel, Dauel, Eak, Hahekesh, Hamiy, Hayayel, Kyzel, Lael, Lavyah, Lekabel, Liyah, Meman, Mephiyel, Mesel, Mevou, Nalakyah, Nemamel, Nenatz, Nyaél, Pamiyah, Peka, Phiyn, Qekey, Ryayah, Setadel, Sitel, Vamem, Vavahel, Vechab, Vehaa, Yakeqel, Yamak, Yebiel, Yehar, Yemof, Yena'a, Yevah, Yeyalyah, Yezalel*
- Venus** *Aegokel, Amam, Aom, Babak, Cahenel, Chabouel, Chashah, Da'al, Daeyah, Demediah, Denaga, Dyaya, Eldiah, Hasiel, Hiykyah, Hiym, Kazeh, Kiyhel, Kochel, Kokiyah, Lemelel, Livyah, Louvar, Maaphyah, Maek, Melahel, Menadiah, Miyna, Paa, Shikel, Va'ak, Vaeyah, Vechiyel, Vekev, Velen, Venab, Viae, Vichyah, Yabemel, Yedey, Yeraa, Yesya, Yochuyah, Youvel, Yuchel, Zahamiah, Zyz*

Mars *Aagu, Ameh, Amek, Anuel, Asheliah, Aun, Bachovyah, Chaamyah, Chehuyah, Dachach, Damagiah, Devi, Diyu, Greel, Halavel, Hanatz, Haqamyah, Hayah, Hebem, Heel, Heliy, Herechiah, Hetzenel, Hiyd, Houhou, Iddo, Kashiel, Kebokel, Kemoth, Kougel, Kuk, Lahiy, Lathal, Leviel, Lyah, Mechiyah, Mehel, Mephou, Miych, Moub, Nadad, Nalu, Nanesh, Nashon, Nethiah, Nithel, Niyd, Pheyiy, Puach, Regrag, Riyag, Sarek, Sela, Semesh, Shepheph, Tanniy, Tzay, Tzelaa, Vael, Vavel, Vebatel, Vechu, Veel, Veliy, Vody, Vozer, Ya'a, Yachem, Yahem, Yahiyah, Yakok, Yan, Yareh, Yehehiah, Yelahiah, Yelu, Yephou, Yethim, Yorey, Yug, Zavu*

Jupiter *Aaya, Adaz, Akael, Amu, Atom, Ayeh, Baviy, Boumiah, Dazebu, Godiyah, Ha'ael, Hashemiah, Havahel, Lenor, Levuyah, Maheshel, Mahiy, Mammenetz, Mebiy, Miyn, Mumel, Podiy, Poyah, Ranaphel, Saphanel, Shammah, Vaevu, Vahen, Vahouel, Yamab, Yayazel, Yeyah, Yeyoiah*

Saturn *Aehael, Aiaayah, Alemiah, Amas, Amemel, Amen, Cabezon, Camalon, Cokoq, Hariel, Haviel, Hebalyah, Hehek, Hekel, Heneth, Hophel, Kaae, Ka'akom, Kahatiah, Ketzal, Kiymael, Koa, Kodayah, Layayel, Lehavel, Lephel, Ma'amel, Mao, Mebu, Mekefel, Mekem, Memmaha, Metzeryah, Naman, Nanim, Neka'a, Nela'a, Nema, Nenamiy, Nenanel, Netahiah, Paam, Pesiel, Phekamel, Phiynel, Qiyl, Ryaa, Saelyah, Shishel, Venahel, Vodou, Vouyah, Yaav, Yalavel, Yaleq, Yayu, Yeruthel, Yesheshiah, Yeyar*

- Uranus** *Aahu, Ariel, Avyah, Ayu, Beliel, Cheyd, Davok, Demien, Hetab, Kaliel, Kegek, Lahachel, Mayayah, Mega, Namiy, Pehalel, Sul, Vamebiah, Yagal, Yeliel, Yemyah, Yenayah, Yeyem*
- Neptune** *Aaviy, Aok, Badeshel, Begshael, Davou, Hameheyah, Haziel, Heshael, Kakobiah, Keras, Maem, Mahegel, Miaiel, Niym, Pelah, Rahael, Shehiel, Yoael*
- Pluto** *Amael, Aniel, Areh, Behmouel, Biyyiel, Chaach, Garegel, Hanumael, Huvel, Mahahel, Memma, Rahiel, Relon, Voivod, Yauyah, Yayeph*

INDEX OF ANGELS BY ELEMENT

Spirit *Anuel, Asheliah, Hophel, Kiyhel, Yelahiah, Yemyah*

Fire *Aagu, Alemiah, Amael, Ameh, Amemel, Aniel, Aom, Areh, Ayu, Ayuel, Badeshel, Begshael, Behmouel, Beliel, Bemahel, Biyyiel, Boumiah, Camalon, Ceqeq, Chaach, Chaamyah, Cheyd, Cokoq, Daeyah, Davok, Demediah, Hachoshel, Hamiy, Hanumael, Hashemiah, Hehek, Hekel, Heshael, Hetzenel, Hiyd, Hiym, Hoya, Kaae, Ka'akom, Kazeh, Kebokel, Ketzal, Kiymael, Koa, Koleh, Lahiy, Lalarek, Lephel, Liyah, Louvar, Ma'amel, Maaphyah, Mahegel, Mahiy, Mahok, Mayayah, Mebu, Mekefel, Memmaha, Menaqel, Mephou, Mihel, Moub, Na'a, Naman, Nanesh, Nanim, Neka'a, Nela'a, Nemo, Nenamiy, Nenanel, Nenatz, Paam, Pesiel, Phekamel, Phiyn, Phiynel, Poyah, Puach, Qiyl, Rahael, Riyag, Ryayah, Saphanel, Sarek, Semesh, Shehiel, Sherouel, Shishel, Sul, Tzelaa, Va'ak, Vaevu, Vamebiah, Vebatel, Velouel, Voivod, Ya'a, Yabemel, Yachem, Yagal, Yahem, Yaleq, Yayu, Yehar, Yephou, Yeruthel, Yesheshiah, Yeyoiah, Yorey, Yuua, Zahamiah*

Water *Adaz, Aehael, Akem, Alal, Baviy, Bechahel, Bezahel, Cabezon, Chashah, Da'al, Dauel, Davou, Denaga, Dyayah, Garegel, Godiyah, Hanatz, Haziel, Hehohael, Heneth, Hiyn, Huvel, Kakobiah, Kemoth, Keras, Kouqel, Lahachel, Lathal, Lekabel, Lemelel, Lyah, Mabahiah, Maem, Mao, Mekem, Melahel, Meman, Memma, Mephiyel, Mesel, Miaiel, Miych, Miyn, Naaq, Nalakyah, Namiy, Nema, Nemamel, Nethiah, Nithel, Niym, Nyael, Pamiyah, Pheyiy, Podiy, Qekey, Relon, Ryaa, Sela, Shammah, Shepheph, Tah, Tanniy, Vamem, Velen, Venal, Vodou, Vouyah, Vozar, Yachael, Yaed, Yakeqel, Yalavel, Yamak, Yareh, Yauyah, Yayeph, Yemof, Yena'a, Yenam, Yenayah, Yethim, Yeyar, Yeyem, Yoael, Yoda, Zavu, Zehbo, Zoub*

Air *Aahu, Aaviy, Aaya, Akael, Amas, Amek, Amen, Aneilel, Ariel, Atom, Atziyel, Avyah, Ayeh, Ayr, Beel, Cahenel, Camy, Chabouel, Chadiyah, Chehuyah, Chiavel, Dachach, Dakael, Demien, Devi, Diych, Diyu, Hahekesh, Halavel, Hameheyyah, Haqamyah, Havahel, Hayah, Hayayel, Hebalyah, Hebem, Heliy, Herechiah, Hiykyah, Houhou, Houn, Iddo, Kahatiah, Kashiel, Kegek, Kiym, Kiyshadon, Kodayah, Kokiyah, Kyzel, La'e, Lael, Lavyah, Layayel, Lehavel, Liyl, Maek, Mahahel, Maheshel, Makehiah, Mammenetz, Meekyah, Metzeryah, Mevou, Miyna, Mumel, Nadad, Nalu, Nashon, Nayiyel, Nenael, Neraph, Niyd, Peka, Rahiel, Ranaphel, Satouel, Setadel, Shikel, Sitel, Tzay, Vael, Vaeyah, Vahen, Vahouel, Valochel, Vashariah, Vechab, Vechu, Venab, Venahel, Vody, Yaav, Yahawa, Yahiyah, Yakok, Yan, Yayazel, Yebiel, Yehehiah, Yelal, Yeliel, Yesya, Yevah, Yeyah, Yeyalyah, Yezalel, Youvel*

Earth *Aegokel, Aiaayah, Alel, Amam, Amu, Aok, Aun, Babak, Bachovyah, Bakek, Damagiah, Daniel, Dao, Dazebu, Dyaya, Eak, Eldiah, Greel, Ha'ael, Hariel, Hasiel, Haviel, Heel, Hetab, Hohael, Kaliel, Kemed, Kochel, Kuk, Lalek, Lelehel, Lenor, Leviel, Levuyah, Livyah, Makahon, Mebiy, Mechiyah, Mega, Mehel, Meliyel, Memuel, Menadiah, Miylyah, Netahiah, Nochu, Nuach, Paa, Pehalel, Pelah, Regrag, Saelyah, Vaad, Vavahel, Vavel, Vechiyel, Veel, Vehaa, Vekev, Veliy, Viael, Vichyah, Voneh, Yadon, Yalem, Yamab, Yedey, Yelu, Yeraa, Yisiy, Yochuyah, Yuchel, Yug, Zyz*

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