FRANZ BARDON

THE PRACTICE OF MAGICAL EVOCATION

Instructions for Invoking Spirit Beings from the Spheres surrounding us

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DEDICATION

This book is dedicated to my faithful mate,
my dear wife Marie, in constant memory.

Franz Bardon

PROLOGUE

Remembering his high task, set to him by Divine Providence, the author of "Initiation into Hermetics" here delivers to sincere seekers after truth his second work, "The Practice of Magical Evocation" .

In this second book he shows the next stages of the magical path to all those students who were able to start their magical development by means of the first volume. He points out clearly that there should not be any rest nor repose on the way, since this would undoubtedly mean a relapse to stagnation, to ignorance and thus to spiritual darkness. There may only be progress, onward to those "brilliant heights" which are in store for all those who spare no effort, taking in hand courageously and unflinchingly their spiritual ascent. This book is a means for this aim.

We are indepted to the author for pointing out very clearly to his disciples the host of dangers which lie in wait, and which can lead him astray for a long time or even for his whole lifetime.

No book of the past or the present about this knowledge gives a picture as true and clear as this book does. The author is able to express in simple words the deepest knowledge and furthermore he describes a series of strange and wonderful occurrences and events on our planet as well as in various worlds and zones around us.

Thousandfold thanks may meet Divine Providence for her great grace, and the author sent by her, from all readers and true disciples of the highest knowledge.

All those can be happy who hold this book in their hands. May they keep it well and follow true and conscientious these precious teachings.

Otti Votavova
(1903-1973)

INTRODUCTION

During the course of time, especially during recent centuries, many books have been written and published about magic, but usually in such a misleading and incomplete manner that only little of what they contain can be used for practical work, and this only in small fragments. From the prime origin only a few societies were able to initiate the student into hermetic science, or magic, and since then this science has remained something entirely restricted to specially selected persons. And therefore necessarily also a dark and mysterious matter to those anxiously looking for truth.

During the Middle Ages knowledge of magic was repeatedly strongly attacked by various religious orders, the inquisitions of history being the most striking example of this. Later, at the beginning of the modern age, magic was regarded as pure superstition, and any person showing a slight inclination to this kind of science was ridiculed. Mystical sects and others were responsible for the ill name the study of magic soon got, and people showing interest in it were usually put into the pillory "for practising black magic".

True magic was taught in the oldest prophetic schools and in secluded circles to which only initiates had access. The small number of books giving scant information on magic were compiled in such a manner that their contents would offer little even to the most attentive reader, making a full apprehension of the science entirely impossible.

According to the old Egyptian mysteries, magic corresponds to the second tarot-card, displaying a priestess (see page 336). I am willing to show the right way to the serious and diligent student who is free of any fanatical religion or mistaken conception of the world and who is prepared to penetrate deep into the mysteries of hermetic science, or magic.

Like my first work this book has been written in a colloquial and easy to read style. This is so that even the simplest man can get thoroughly acquainted with this art, not only in theory, but also in practice. The practical application of what I am going to

say about evocation in this, my second volume will only become possible for the reader who has attained the goal of my first book: a thorough command of the mysteries of the first tarot-card, or at least of the facts laid down in my first volume up to and including Step 8. Only then will the reader be able to achieve. satisfying results.

If I succeed in paving the way for the reader who has worked through my first book, so that he gets satisfying results in his work, the aim of this book has been fulfilled. But even the reader who intends to deal with this secret science only in theory will find in this book an enlargement of his theoretical knowledge.

The author

PART I

MAGIC

Magic

Magic is the highest science existing on our planet, for it teaches the metaphysical as well as the metapsychic laws valid in all the planes. This science has been called magic since human records began, but it has so far been reserved to special circles, mainly comprising high-priests and high potentates. They alone knew the truth but kept it a secret. They not only were fully acquainted with the synthesis of their own but of all other religions, too. The people, on the other hand, were taught about religion in symbols only. It took many centuries until scarce fragments of this science were also made known to mankind in a veiled manner, as was understandable. Because the majority of people had not undergone any magic training by law, they could only understand these fragments from their individual point of view and, in consequence, pass on their knowledge incompletely and onesided. That is the reason why magic science has, without any exaggeration, remained a secret science up to this date. The true understanding of magic laws depends on the spiritual maturity of the individual. To reach this maturity a certain pre-training is absolutely necessary. The reader will therefore find it natural that he must be fully conversant with the first tarot-card, at least up to Step 8, if he wants to have further positive success in his practice of higher magic.

There are no miracles as such, furthermore there is also nothing supernatural. The facts and effects remain obscure because people are not able to perceive them first hand.

Magic is a science teaching the practical application of the lowest laws of nature up to the highest laws of the spirit. The person intending to learn about magic must first learn to understand the functioning of the lowest laws of nature in order to conceive the laws building up on them and finally the highest laws. Depending on the stage the reader has reached or on the laws he is at the moment dealing with, he may, to get a better survey, separate magical science in three groups; that is, in lower magical science, which comprehends the laws of nature and their working, functioning and controlling and may, if you please, be called natural

magical science. Furthermore, in the intermediate stage of magic comprehending the operating and functioning and controlling of the universal laws within man, that is the microcosm, the small world; and finally in the high magical science comprehending the operating, functioning and controlling of the laws of the macrocosm, i. e. of the whole universe. I already mentioned a few times in my first book the analogy by which lower, intermediate and high magical science are connected and I also gave a full description of the operation and functioning of these powers.

Magical science may be compared with the school-system: low magic is the subject of the elementary classes; intermediate magic, that is the magic of man, is taught in secondary or grammar-school; and high magic is lectured at the university. Since, according to the Hermetic Tablet, the universal axiom valid for magic is "as above - so below" and vice versa, it is strictly speaking, not correct to talk about a low, intermediate and high magic. There actually is only one unique magic, and the grade of maturity which the magician in question has arrived at is the measurement for his individual development. The universal laws, no matter whether applied with good or bad intentions, always remain the same. The application of a law depends on the character and the intentions of the individual. If the magician uses his powers for good purposes, he may choose, for himself, the expression "white magic"; if he uses his faculties for bad purposes he may talk about "black magic"; but no matter whether the actions of a magician are morally good or bad, they are brought about by exactly the same laws.

The sensible reader will undoubtedly be certain that there exists neither a white nor black magic. This differentiation has been brought into common use by mystical and religious sects, since they call a person they don't like a black magician. To give you a striking comparison, just think of the fact that it would be equally insensible from the universal point of view to say, for instance, that night is evil and day is good. One cannot exist without the other and both poles had to come into existence when the macrocosm and the microcosm were created, in order to make the one differ from the other.

God, the creator of the universe, has not created anything unclean or evil. This is not to say that man should do the good and the evil. The difference between the two exist to enable man to tell the truth from the opposite and to master it. The true magician will therefore never underestimate the negative, but he will also not avoid it. He will always allow the negative to take the place due to it, and the negative must be as useful to him as the positive. That is to say, the magician never considers negative powers to be evil powers. He will look at good and evil not from a religious, but from the universal point of view.

Magic is usually mistaken for sorcery or witchcraft; I therefore want to explain briefly the difference between magic and sorcery. The true magician always adheres to the universal laws, he knows about their causes and effects and deliberately uses these powers, whereas a sorcerer uses powers the origin of which he does not know, although he is fully aware of the consequences caused by his using these powers; but he has no idea about their actual connections, because he has no knowledge of the universal laws. He might know one or two laws or have a partial knowledge of them, but he does not see the true connections between the operating, developing and functioning of these universal laws, as he has not reached the maturity necessary.

The true magician, on the other hand, unwilling to be graded as a sorcerer, will never do anything without having full knowledge about what he is doing. A sorcerer, too, may use this or that out of his knowledge of magic with good or bad intentions, no matter whether he uses positive or negative powers. But he has no right to call himself a magician.

A charlatan is a person trying to deceive other people. He is not a sorcerer, nor is he a magician. He actually is, to use common terms, a swindler. Charlatans like to boast about high magical faculties, which, in truth, they do not possess, and try to surround themselves with a veil of mystical secrecy in order to hide their ignorance.

It is this category of people who are responsible for the bad name true magical science has got. The characteristics of a true

magician are not secrecy, nor external pomp quite the contrary. He is modest and always trying to help people and to explain to the mature persons the secrets of magic. Naturally, he will not give away his secrets to people not yet mature enough for them, in order to avoid degradation of the holy science. Never will the true magician demonstrate his knowledge of magic science by his external behaviour. A true magician is hardly any different from an average citizen, for he always tries to adapt himself to any other person, any situation or occasion. His magical authority is an internal one with no necessity for external splendour.

There is yet another inferior variation of magic to be mentioned, for it is often mistaken for true magic, but has nothing to do with the latter. I mean the so-called art of jugglery. The jugglers manual skill and his faculty to cause illusionary impressions in the people watching him enables him to copy some phenomena which the genuine magician brings about by the application of the universal laws. The fact that always jugglers use the word magic for their tricks bears again evidence of the inferior meaning to which it has sunk. It is not intended to give the reader any details of jugglers tricks or stage tricks. It is, however, a fact that the juggler is neither a sorcerer nor a magician, even though he may give himself the most promising names because of his great manual skill.

In this book a synthesis will be given of that field of magical science which up to our modern age has never been revealed: the magic of evocation, since it is this field of magic which is most difficult to understand. From the oldest age of antiquity up to our modern times hundreds of books have been puplished which contain instructions for the invocation of beings, for concluding pacts with the devil, and so on. But none of those books has been able to communicate to its readers genuine knowledge, nor to secure for them success in the practical application of the teaching, although it has sometimes happened that certain individuals, due to their inherited disposition and their maturity, have had success. The genuine magician who wants to get behind the problems of the magical evocation need not fear that he will only have a partial success, or no success at all. He will soon be

convinced that with the synthesis of the magic of evocation given here he is able to carry out a successful evocation.

The other categories of magic as, for example, the magic of mummies, magic of sympathy, of spells by sympathetic means, will not be dealt with in this book, for these fields will be easily explored by the magician himself, should he be interested in them. Instructions in this respect are to be found in the usual books dealing with such matters.

The Magical Aids

Though a genuine magician is able to carry out everything by his own powers, which he has gained as a result of his spiritual maturity during his development in the ways of magic, it remains up to him to avail himself also of ceremonial magic and to make use of it and of all its aids as much as he likes.

The advantage ceremonial magic offers is that by repeated, respectively constant use of one and the same instrument results can be attained without the use of the magician's personal strength. Ceremonial magic thus makes possible an easier working with occult powers by the use of various aids. Actually all auxiliary devices, all magical instruments, are aids to the magician's consciousness and memory. By directing his attention to a certain instrument, the faculties and powers it symbolizes are brought to his consciousness. As soon as the magician - during an act of evocation - takes into his hands one, or the other, of his instruments, he will get the contact he wants and the results he is aiming at without any special effort. If, for example, he takes his magic wand in his hand, which represents his absolute will, the contact with the desired spirit will be attained at once, due to this wand, by means of the magician's will. The same will happen in respect of all other magic aids, for they, too, symbolize spiritual forces, laws and qualities.

The magician who wants to make use of ceremonial magic must be very particular about his magical instruments, for these are to

be treated with almost religious awe. Their value rises with their careful, exact and attentive use. Magical instruments are the same as holy relics and help the magician to create the necessary temple-like atmosphere required for ceremonial magic. At the moment of their application the magician must be almost in a state of complete ecstasy. Should an instrument be used for any purpose other than the one for which it is intended, it loses its magical effectiveness and can no longer serve its original purpose.

Since every magical instrument demands a special feeling of respect in the magician's consciousness, it must be kept out of those persons' sight who are not truly initiated, in order to avoid its desecration. Before the magician reaches for his magical instrument he must, therefore, undergo a mental cleansing process by prayer or suitable meditation. He must never touch a magicial instrument, unless he is in the necessary composure for the ceremony. He must always be aware of the fact that every magical aid or instrument symbolizes the most divine laws and that they therefore must be handled like relics. Only in the hands of the magician bearing all this in mind will the instruments bring about the desired results.

Taking all the measures recommended regarding his adjustment to all magical instruments, the magician will bring about, in himself, an extremely strong manifestation of faith, of will, and all properties of the law, and thus increase his magical authority that he will be able to influence a being or a force, by his will, to bring about the results he is expecting.

Even though the magician may not use his magical instruments for a considerably long period of time, they still remain in constant contact with the faculties they symbolize. As every instrument is magically charged with (i. e. dedicated to) a special purpose, it never loses its magical powers, provided it is handled correctly - not even if centuries pass from the moment of its last application.

If the charging and consecration of the magical instruments is such that they may only be used by a certain magician for whom they have been manufactured, no other magician can make use of them. They would not have any effectiveness even in the hands of

a magician who is fully initiated in the holy science of magic, unless charged by the latter for his own purposes.

In the chapters that follow the most important magical instruments will be described together with their symbolic functions as well as their practical application during ceremonial magic operations. Using this information as a starting point, every magician will be able to make further instruments to serve special magical purposes, if necessary or desirable. I shall only strive to give a guiding principle of how the magician has to proceed.

The Magic Circle

All authors of books dealing with ceremonial magic and giving reports about conjuration and invocation of beings of any kind point out that the magic circle plays the most important role in this. Hundreds of instructions can be found on how to make magic circles to attain various goals, for instance with Albertus Magnus, in the Clavicula Salomonis, in the Goethia, in Agrippa, in Magia Naturalis, in the Faust-Magia-Naturalis and in the oldest Grimoires. It is told everywhere that when invoking or calling a being, one must stand within the magic circle. But an explanation ofthe esoteric symbolism of the magic circle is hardly ever given. Therefore I intend to give the studious and eager magician a completely satisfactory description of the magic circle according the Universal Laws and Analogies.

A true magic circle represents the symbolic lay-out of the macrocosm and the microcosm, that is, of the perfect man. It stands for the Beginning and the Ending for the Alpha and the Omega, as well as for Eternity, which has no beginning and no end. The magic circle, therefore, is a symbolic diagram of the Infinite, of Divinity in all its aspects, as can be comprehended by the microcosm, i. e. by the true adept, the perfect magician. To draw a magic circle means to symbolize the Divine in His perfection, to get into contact with Him. This happens, above all, at the moment the magician is standing in the centre of the magic circle,

for it is by this act that the contact with the Divinity is demonstrated graphically. It is the magician's contact with the macrocosm in his highest step of consciousness. Therefore, from the point of view of true magic, it is quite logical that standing in the centre of the magic circle is equivalent to being, in one's consciousness, a unity with the Universal Divinity. From this one can see clearly that a magic circle is not only a diagram for protection from unwanted negative influences, but security and inviolability are brought about by this conscious and spiritual contact with the Highest. The magician who stands in the centre of the magic circle is protected from any influence, no matter, whether good or evil, for himself is, in fact, symbolizing the Divine in the universe. Furthermore, by standing in the centre of the magic circle, the magician also represents the Divinity in the microcosm and controls and rules the beings of the universe in a totalitarian manner.

The esoteric essence of the magician's standing in the centre of the magic circle is, therefore, quite different from that which the books on evocations usually maintain. If a magician standing in the centre of the magic circle were not conscious of the fact that he is, at that moment, symbolizing God the Divine and Infinite, he would not be able to practise any influence on any being whatsoever. The magician is, at that instant, a perfect magic authority whom all powers and beings must absolutely obey. His will and the orders he gives to beings or powers are equivalent to the will and orders of the Infinite, the Divine, and must therefore be unconditionally respected by the beings and powers the magician has conjured up. If the magician, during such an operation, has not the right attitude towards his doings, he degrades himself to a sorcerer, a charlatan, who simply mimics and has no true contact with the Highest. The magician's authority would, in such a case, be rather doubtful. Moreover, he would be in danger of losing his control over such beings and powers, or, what would even be worse, he could be mocked by them, not to speak of other unwanted and unforeseen surprises and accompanying phenomena that he would be exposed, especially if negative forces were involved.

The way in which a magic circle has to be formed depends on the grade of maturity and the individual attitude of the magician. The diagram, that is the drawing by which the Divinity is expressed within the circle, is subject to the religious concepts of the magician. The procedure followed by an oriental magician when forming a magic circle is of no use to an occidental magician, because his ideas of the Divine and the Infinite are quite different from those of the magician from the East. If an occidental initiate drew a magic circle according to oriental instructions, with all divine names appertaining to it, it would be ineffective and completely fall short of its purpose. A Christian magician must therefore never draw a magic circle according to an Indian or any other religion if he wants to save himself from an unnecessary effort. The construction of the magic circle depends, from the beginning, on one's individual ideas and beliefs and one's individual conception of the qualities of the Divine, who is to be symbolized graphically by this circle. This is the reason why a genuine magician will never draw a circle, carry out rituals, or follow instructions concerning ceremonial magic to which he himself is not identified in his individual practice. For this would be similar to wearing oriental clothes in the occident.

Bearing these facts in mind, it comes natural that the magic circle has to be drawn in complete accordance with the views of life and maturity of the magician. The initiate who is conscious about the Harmony of the Universe and its exact hierarchy will, of course, make use of his knowledge when drawing the magic circle. Such a magician may, if he likes, and if the circumstances permit it, draw into his magic circle diagrams representing the whole hierarchy of the universe and thus come into contact with, and awake his consciousness of, the universe much more rapidly. He is free to draw, if necessary, several circles at a certain distance from each other in order to use them for representing the hierarchy of the universe in the form of divine names, genii, princes, angels and other powers. One must, of course, meditate appropriately and take the concept of the divine aspects in question into consideration when drawing the circle. The true magician must know that divine names are symbolic designations of divine

qualities and powers. It stands to reason that while drawing the circle and entering the divine names the magician must also consider the analogies corresponding to the power in question, such as colour, number and direction, if he does not want to allow a breach in his consciousness to come into existance because he has not presented the universe in its complete analogy.

Each magic circle, no matter whether a simple drawing or a complicated one, will always serve its purpose, depending, of course, on the magician's faculty to bring his individual consciousness into full accordance with the universal, the cosmic consciousness. Even a large barrel-hoop will do the job, providing the magician is capable of finding the relevant state of mind and is completely convinced that the circle in the centre of which he is standing represents the universe, to which is to react, as a representation of God.

The magician will realize the more extensive his reading, the greater his intellectual capacity and the larger his store of knowledge happens to be, the more complicated his ritual and magic circle will be in order to furnish sufficient support for his spiritual consciousness, which then will make possible an easier connection of the microcosm and the macrocosm in the centre of the circle.

As for the circles themselves, they may be drawn in various ways to suit the circumstances, the prevailing situation, the purpose, the possibilities, no matter whether they are simple ones or whether they follow a complicated hierarchial system.

When working in the open air, a magic weapon, dagger or sword has to be used for drawing the circle on the ground. When working in a room, the circle may be drawn on the floor with a piece of chalk. A large sheet of paper can also be used for the circle. The most ideal circle, however, is the one sewn or embroidered into a piece of cloth, flannel or silk, for such a circle can be laid out in a room as well as outside of the house. The circles drawn on paper have the disadvantage that the paper will soon wear out and fall to pieces. In any case, the circle must be large enough to enable the magician to move about in it freely. When

drawing the circle, the appropriate state of mind and full concentration are most essential. If a circle were drawn without the necessary concentration, a circle would undoubtedly be the result, but it would not be a magic one. The magic circle that has been worked into a piece of cloth or silk has to be re-drawn symbolically with one's finger or magic wand, or with some other magic weapon; not to forget the necessary concentration, meditation and state of mind. The magician must, in such a case, be fully aware of the fact that it is not the magical weapon in use that draws the circle, but the divine faculties symbolized by that magical instrument. Furthermore, he must realize that it is not he that is drawing the magic circle at the moment of concentration, but that the Divine Spirit is actually guiding his hand and instrument to draw the circle. Therefore, before drawing the magic circle, a conscious contact with the Almighty, with the Infinite, has to be brought about by the help of meditation and identification.

The trained magician, having a thorough command of the practical exercises of the first tarot-card, as explained in my first work "Initiation into Hermetics" , has learned during one of the steps of that book how to become fully conscious of the spirit and how to act consciously as a spirit. It is not difficult for him to imagine that not he, but the Divine Spirit in all its high aspects is actually drawing the magic circle he wishes to have. The magician has thus learned also that in the world of the Invisible it is not the same although two persons might physically be doing the same, for a sorcerer, who does not possess the necessary maturity, will never be able to draw a true magic circle.

The magician who is also acquainted with Quabbalah can draw another snake-like circle within the inner circle and divide it into 72 fields, giving each of these fields the name of a genius. These names of genii, together with their analogies, must be drawn magically by pronouncing them correctly. If working with a circle embroidered into a piece of cloth, the names inserted into the various fields must either be in Latin or in Hebrew. I shall give exact details about the genii and their analogies, use and effect in my next work called "The Key to the True Quabbalah". An embroidered circle has the advantage that it can easily be laid out and

folded -together again without having to be drawn and charged anew each time it is to be used. The snake presented in the centre is not only the copy of an inner circle, but, above that, it is the symbol of wisdom. Besides this, other meanings may be attributed to this snake-symbol, for example the snake's strength, the power of imagination, etc. It is not possible to give a full description of all this, for this would go far beyond the aim of this book.

A Buddhist magician drawing his Mandala, putting his five deities in the form of figures or diagrams on top of the relevant emanation, is, at that moment, meditating about each single deity whose influence he is trying to evoke. This magical ceremony, too, is, in our opinion, equivalent to the drawing of a magic circle, although it actually is a genuine prayer to the Buddhist deities. To say more about this matter in this book is quite unnecessary for enough material has already been published in Eastern literature about this kind of magical practice, either in exoteric or in secret manuscripts.

A magic circle. may serve many purposes. It may be used for evocation of beings or as a protective means against invisible influences. It need not in all cases be drawn or placed on the ground. It can also be drawn in the air with a magical weapon, like the magic sword or the magic wand, under the condition that the magician is fully conscious of the universal quality of protection, etc. If no magical weapon is at hand, the circle can also be described with the finger or with the hand alone, providing this is done in the right spirit, in agreement with God. It is even possible to form a magic circle by one's mere imagination. The effect of such a circle on the mental or astral plane, indirectly also on this material world, depends, in this case, on the grade and strenght of such an imagination. The binding force of the circle is generally known in magnetic magic. Moreover, a magic circle may be produced by the accumulation of elements or the condensation of light. When practising evocations or invocation of beings, it is desirable to draw within the centre of the circle in which one is to stand another smaller circle or a pentagram with one of its points upwards, the symbol representing man. This is

then the symbolization of the small world, of man as genuine magician.

The books dealing with the construction of the magic circle clearly state that during the act of invocation the magician must not leave the circle, which, in its magic sense, means nothing else but that the consciousness of, or contact with, the Absolute, (i. e. the macrocosm), must not be interrupted. Needless to say that the magician, during his magic operation with the help of a magic circle and with the being standing in front of him, must not step out of the circle with his physical body, unless he has finished his experiment and dismissed the relevant being.

All this clearly shows that a true magic circle is really the best means to practice ceremonial magic. The magician will always find that the magic circle is, in every respect, the highest symbol in his hand.

It is hardly necessary to mention the specimen of a magic circle, since every magician will now know from what I have said above how he has to proceed, and it is now up to him to make use of the instructions given here. Yet he must never forget the main thing, that is the orientation he needs when working with a magic circle, for only if he has reached the necessary cosmic contact by means of meditation and imagination, i. e. the personal connection with his God, will he be qualified for entering the circle and starting work inside it.

The Magic Triangle

A magic triangle is, contrary to the magic circle, which symbolizes infinity, endlessness, the connection with God, the Alpha and the Omega, the symbol of manifestation, of everything that is made, of everything that has ever been created. Without the knowledge of the symbolism of the magic triangle and of all other magic aids, ritual and ceremonial work would not be possible.

All grimoires or rites of exorcism generally require that the magician who is working with a magic triangle sees that the invoked spirit, the being and power, is manifested. The manifesta-

tion of a being - a spirit - in a triangle is but one aspect of ritual magic, and no being will be fully manifested unless the magician understands the whole symbolism of the magic triangle. To get the right idea of this symbolism one must, to some extent, be acquainted with the Quabbalah and must have a complete knowledge of the secret of the number three. The more one knows about the analogy of the mystical number three, the deeper one will be able to penetrate into the symbolism of the triangle one draws and the easier it will be for a being to manifest itself.

It would lead us too far if I were to deal fully, at this point, with the mystical number three and its analogies. I can only give a few hints which may serve the magician as guiding principles.

Above all, the triangle is a diagram of the three dimensional world we know, i. e. the mental, the astral and the physical world. Each power which is to be projected into the physical world must run through the three planes mentioned above. The diagram shows us that the triangle must be constructed with its point upward and thus indicates that two powers project from a point at the top to the right and the left and end in a line fixing their limits. Taking the picture of these two diverging lines as a whole, it shows the two universal powers, the Plus and the Minus, electricity and magnetism, which are united by the line below. By this the manifested causal world is symbolized, which, from the astrological point of view, is equivalent to Saturn, i. e. the mystical number three. In the mental world it symbolizes will-power, intellect and feeling; in the astral world it symbolizes power, legality und life; and in the physical world it symbolizes, as already said above, the Plus and the Minus, and the Neutral. The triangle with its conformity is thus reflected in everything and on every plane, for it is the beginning of everything that has been created, the cause of everything comprehensible. The mystical number three, i. e. the symbolism of the triangle, plays, as is well known, a very important role in every religion. In the Christian religion, for example, there is the Trinity: God the Father, God the Son and God the Holy Ghost; in Indian religion there is Brahma, Vishnu and Shiva, i. e. the creator, the preserver and the destroyer, etc. Hundreds of symbolic analogies could be

given here, but it is left to the magician to go deeper into the details of this symbolism and its analogies. The most important thing for him to know is the equilateral triangle, which is, for the magician, the universal symbol ranking immediately after the magic circle.

A magician would never be able to get a certain power or a certain being into a circle without the help of the magic triangle, for the circle is, as we now know, the symbol of the infinite and not the symbol of manifestation. No magician should ever forget this fact. One could, of course, also call a being or a power into a figure different from the triangle, and this is usually done with lower spirits, but when dealing with high powers or high ranking beings the magician will never be able to work without having drawn the relevant diagram, i. e. a triangle, immediately after having constructed the magic circle. The magician will now be aware of the fact that the circle is the first diagram having no limits; the triangle is the first diagram with limits or space-symbol in which a being, a power, etc. may be projected.

In the case of magical evocation the triangle has to be large enough to give sufficient space for the power or being evoked or projected, for the being or power must never be bigger than the triangle itself. The magician must make sure that the being or power he has called into the triangle is under his full control, and that he himself, while standing in the centre of the circle, is thus representing a superior power, a universal, a divine idea. Therefore, a being which has been called into a triangle is not able to leave the triangle again without the magician's permission or, to use a magical term, without "abdication". As for the shape of the triangle, it may either be acute or right angled.

For the triangle the same material is used as for the circle. When operating in the open air, the triangle can be drawn with a magical weapon such as the magic sword or dagger. If the circle has been inscribed on a piece of cloth, then the triangle has to be drawn on it also. The construction, of the triangle must be done magically; not the physical hand of the magician is employed, it must be drawn whilst the magician is fully conscious of his mental and astral hand, similar to the construction of the magic circle.

Otherwise the triangle will produce no effects and will have no influence on the power or being to be invoked. The magician has to meditate, so that with the help of the triangle as the highest symbol, the manifestation of the desired being or power is effected. The magician will soon realize that the more he knows about the symbolism of the magical triangle, the greater will be his influence on the being or power he has evoked. Furthermore, it es a great advantage for the magician to know that already at the point of drawing the triangle, he is, in his consciousness, connected with God, which state he has brought about by having meditated or used his imagination, so that actually not the magician is drawing the triangle, but the deity incorporated in the magician. It is quite useful to re-draw the line of an old triangle with one of the magical weapons mentioned above each time before using it again, in order to revive the analogies within the triangle and also within the magician's mind. In case the triangle is painted on a piece of cloth, the magician should gently follow the lines with the weapon. In the case of magical operations for which no magical weapons are needed the lines of the triangle may be traced by a magic wand or with the forefinger alone.

The seal or the talisman of the being concerned is usually placed into the centre of the triangle, in order to express its symbolic meaning. I shall give a full description of how a seal or talisman has to be made in one of the subsequent chapters. A well trained magician can place a fluid condenser, relevantly charged, in the centre of the triangle, instead of a seal, pouring it into a flat vessel, into the so-called magic cup. But he can also use a piece of blotting paper impregnated with the fluid condenser and relevantly charged for the manifestation of the power or being to be called up. It is, in principle, up to the magician's individual taste which of the two described possibilities he makes use of. In some cases these details may, however, depend on the choice of the powers or beings which are to be evoked or manifested by the magician's will.

I have already dealt with fluid condensers, with liquid and solid ones as well as with the simple and the complicated types, in my first book "Initiation into Hermetics"; the magician may use

either simple or complicated fluid condensers, whichever serves his purpose best.

The magic triangle is, as can be seen from what has been said, mainly a diagram for putting the magician into contact with the power or being he wants to employ. It may serve a certain purpose, or, if necessary, also more than one purpose. Its main object is firstly to get into contact with the being or the power the magician wants to employ, secondly to call a certain being from the macrocosm into our physical world, and thirdly to condense this being in a manner that it may even have certain effects on our physical world. All this is directed by the magician's will. The being or power evoked by the magician will either effect the mental, or the astral, or the physical world, just as the magician wishes to have it.

Following the principles which by now are already well known to the magician, each power or being will only have effects within the spheres into which it has been called and in which it has been condensed. This means that, for instance, a being projected into the mental sphere will naturally not be able to influence the physical world, but will only become effective in the mental world. The same is valid for the astral and the physical world. The reader will find more details about the mystery of condensation or materialization from one sphere into the other in a later chapter.

The Magic Censer

Many people falsely think that the desired being or power must appear when they are merely carrying out a censering or citation, and they are very disappointed when they, in consequence, have only partial success or no success at all. Sometimes they become the victims of their own imagination or of various kinds of hallucinations, which is even worse. I will reveal to the reader the great mystery and the symbolic meaning of the magic censer.

Above all, the symbolism of the censer conceals the mystery of the materialization and condensation of the desired being or

power. Since this fact is known only to a few initiates, many evocations in which the exteriorisation of a being is planned go astray. As a good example of what is meant, let me compare such faulty procedure with a fish that is pulled out of its element, out of the water, under the supposition that it will go on living in the air. Later on one is not a little surprised that the fish has quickly perished. It is the same in respect of calling up beings and powers. If a being is to be called from an invisible world into this world, then an atmosphere must be created which the being will find agreeable. It would likewise be impossible for a human being to enter, with his physical body, a more subtle atmosphere without having taken the necessary measures before doing so. An appropriate disposition along with strong will and faith might, however, enable one to produce an oscillation in the own microcosm which is agreeable to the being, and one might thus be able to get into contact with the being, in a similar procedure been described in "Initiation into Hermetics", i. e. in the chapter dealing with the magic of the mirror. Nevertheless, the being would, in such a case, never be able to transfer itself into our physical world to have any effects on it. Only high intelligences (spirit beings) acquainted with the laws of the physical world and knowing how to apply these as a high initiate, who knows and controls the laws of the spheres outside our physical world, are able to prepare the place for manifestation - in our case the triangle - by themselves. In a case like this, however, the magician has no possibility to use and command the being which had to produce the conditions for the projection by itself, not even then if he would create the form of the deity within himself. He would have to be satisfied with the fact that a being like that would never acknowledge him as a true magical authority, but would, on the contrary, try to deceive him deliberately, or would refuse to obey him. This kind of evocation, in which a being creates the necessary atmosphere by itself, is unfortunately practised by sorcerers who, because of ignorance or incomplete magical development, are incapable of preparing the so-called magic space for the cited being.

The being called up by a sorcerer in such a way will, in most

cases, refuse to obey, or will try to deceive the sorcerer, or even force him to agree to a contract, a pact; not to mention the menaces and the many other dangers that such a sorcerer would have to face. The case of Dr. Faustus and Mephistopheles is a striking example. I shall have a bit more to say about these two later in this book. No doubt, there have been hundreds of cases like that in the history of man; most of them, however, have remained unknown. A genuine initiate taking all the measures and considering all the applicable analogies for ritual magic will never have to fear such a tragedy. It is therefore necessary for the magician to know well the symbolism of all magical aids and to understand them, in order to get complete control over beings and powers.

The censer serves, as I have said above, as the symbolism of the materialization of a being. The magician is obliged to create the atmosphere necessary for the being he intends to evoke, he must not rely on the being to do that, for it would only create the atmosphere to suit its own desire; otherwise the magician would be in danger of completely coming under the influence of that being.

According to the oldest available mysteries on the subject, the creation of the atmosphere for a desired being of any rank was understood as adjustment to the magical space. Various instructions have been in use up to the present day. We are in possession of old Egyptian papyrus rolls giving instructions on how to bring about the necessary concentration on the magic space, but since their symbols have been misinterpreted they have either dropped out of use or been completely misunderstood.

When preparing the space for the materialization of a being, belonging to the symbolism of the censer, it is necessary that the space first be impregnated. I have already dealt with the impregnation of the space in the physical plane and with its charging for one's own or for somebody else's use in "Initiation into Hermetics", and have pointed out there how important this impregnation, this concentration on the magic space in which the desired being or power is to manifest itself, is when preparing the censer. The quality of the impregnation of the space is dependent on the type of power or being that is to be evoked. Surely,

nobody will charge the space with the principle of earth when, in fact, he wants to work with the element of fire, etc. This would not only be nonsensical, but it would also be in contradiction to the law. If, for instance, the magician works with beings of the elements, he must charge the space where he wants to have the beings, materialized with the beings own elements. Gnomes and other spirits of the earth can only appear in places filled, (i. e. charged), with the elements of the earth, spirits of the water only in places charged with the elements of the water, and spirits of the air and fairies will only be manifested where the mental-astral elements of the air are prevailing; salamanders or fire-spirits in a space charged with the fire element; higher beings and intelligences must have the space filled with light. This light must have the colour of its planetary analogy. Extra-planetary beings can only appear in a place filled with clean white light.

The exact colouring of planetary light is effected by means of imagination. Beings of the Saturn sphere will, for instance, only appear to you, if you create a violet colour, the colour of Saturn. Beings of the Jupiter planet will show themselves, if the colour-vibration is blue. The beings of the Sun appear in a golden colour, those of the Mars planet in a red colour, those of the Venus in a green, those of the Mercury sphere in an orange and those of the Moon in a silvery colour. When working with positive beings the colouring of the individual spheres in shiny light may only be a very slight one. The darker the colour gets, the more difficult it becomes for a good being to be manifested. When operating with negative being the appropriate colour has to be deep and saturated. If one tried to get a positive being to be manifested in an impregnated space with a colour of dark vibration - even if it were its appropriate colour - it could happen that a negative being of the relevant planetary sphere would take on the shape of the invoked positive being, trying to play the part of the desired positive being. It is a rule that the being appears which has the characteristics of the colour created. Lower beings need a darker colour, i. e. a slower vibration, than higher beings, which, in fact, have a cleaner colour und therefore a colour with a higher vibration.

When working in the open air, a certain space has to be designated by help of one's imagination; when operating in a closed room it is essential that the whole room be charged with the appropriate element. Impregnation is either effected by breathing through the lungs or through the pores and making use of one's imaginative powers or by the force of imagination alone. To create the appropriate coloured light or element, the magician has to use his body, which he will first load with the element or coloured light and later empty it into the space via his hands and his magic wand or directly through the pores, thus filling it up and enlivening it - i. e. preparing it - for the being or power to be invoked. This practice of the imaginary transfer of coloured light from the magician's body into the room is used for invoking beings and powers which are to serve the magician's own purpose. However, the same method is applied in case the magician intends to intensify and project from his own body, soul and spirit - i. e. from his microcosm - a quality or powers also belonging to a planetary analogy.

When working with beings which are to serve people other than the magician, impregnation is only be effected by his imagination alone; the space impregnation has then to be effected directly from the universe. The desired power or being will only be able to operate and intensify itself in a space prepared in this way. If the space is sufficiently impregnated, the magician may choose to create a special condensation in the magic triangle and to form, by the help of his imagination, the shape of the being invoked. The power of condensation, or dynamics, of the appropriate element is, in so doing, of paramount importance, for the effective manifestation of the being depends wholly upon it. In order to facilitate this condensation, the magician may also apply a weak incense, the ingrediences of which must, however, be appropriate to the planetary sphere from which the being is to be called.

If the magician wants to have a specially strong influence for physical effects, then the appropriate condensed electric or magnetic fluid must be transfered into the shape created for the appearance while burning incense. He may also banish one of

the two fluids, or, if he likes, both fluids - in this case called electro-magnetic fluid - ("Initiation into Hermetics", chapter on "volting") - into a fluid condenser, which, in consequence, will be used by the being for becoming physically effective. If, however, the magician intending to materialize a being does not insist on its appearance in a special form and does not mind if the being appears without any shape, or in a shape chosen by itsef, then the surface of the liquid or solid fluid condenser placed within the triangle has to be charged with the appropriate electro-magnetic volt whilst the magician is concentrating on the wish that the being may use this power for effecting the desired results. The reader will find the necessary instructions for creating this voltcharge in the shape of a ball with an electric inside and a magnetic outside in "Initiation into Hermetics" in the chapter dealing with "volting". There, too, all laws, for instance, the one on the duration of an effect, etc., have to be considered. Physical incensing with the necessary ingredients will only facilitate the creation of the electromagnetic fluid. Possibly, the magician will have to use it in the beginning if in need of something to support his concentration on the matter. But it is not essential at all, and a good magician, having all the laws perfectly under his control, can certainly do without it.

The use of narcotic ingredients, as suggested in many books on exorcism will be avoided by a true magician, for such narcotics, apart from their intoxicating effects, do not actually help to invoke the desired being, but merely cause hallucinations or similar projections in the sub-consciousness of the desired being. A genuine magician will, therefore, never risk his health by such or similar experiments.

If the magician intends to have dead people or any other beings living in the Akasha-world or the astral world appear in front of him, or if he wants to use them for certain other purposes, then he has to impregnate the space with the Akasha in the way described above and he has to use the electro-magnetic fluid as a voltcharge or to create one. I shall, however, return to this subject and give a broader description of it in one of the next chapters dealing with necromancy.

The Magic Mirror

The use of magic mirrors for purposes of ritual magic has, up to now, been scarcely recommended in books on magic, since only a very limited number of initiates have been acquainted with the correct application of fluid condensers with regard to mirrors, and these initiates have kept it a great secret.

The magic mirror is a magical aid that is not absolutely necessary, but the magician will always appreciate it as a good support in his work, especially when operating with powers or beings of minor intelligence. In some cases the magic mirror may even replace the magic triangle. A magic mirror provided with a fluid condenser is of great advantage, but if the magician has no such condenser he will be able to do without; that is, an optical magic mirror will suffice.

I have given a full description of the use of the magic mirror in a separate chapter of my first book "Initiation into Hermetics", therefore I shall only say something about the purpose which a magic mirror is to serve in connection with evocations and in what way it may facilitate that work. In ritual magic it may be used for the following purposes.

1. To get into contact with powers and beings and to make them visible. For this purpose, the magic mirror is either placed into the triangle, or what is of even greater advantage, fixed to the upper point of the triangle, on its outside. The charging or impregnation of the mirror with the desired power comes next. Employing your imagination you must concentrate your desire for the thought purpose into the condensed power - volt - before the actual evocation.

2. The magic mirror may, secondly, be used for space impregnation in which case the necessary dynamics will automatically be preserved during the whole period of evocation without the magician needing to pay particular attention to it, thus being able to concentrate fully on the other phases of his ritual, for instance, on the materialization or the clairvoyance. In such a case the mirror is to be placed into a corner of the room, so that its influence will work on the whole space of the relevant magic operation.

3. The mirror may be employed as a magnetic force for attracting the being that is to be evoked. To effect this, the surface of the mirror must be charged with a fluid condenser facing the direction in which it is to operate. The mirror has then to be placed into the centre of the triangle or at the top of its upper point.

4. Furthermore, the magic mirror may be used as an accumulator or condenser - so that much qualitative and quantitative power can be accumulated as to enable the being evoked to bring about the desired effects. It does not matter if, in this case, the being is to be transformed by the help of the condensed power into a visible shape or if some other result or effect is intended. All this actually depends on what the magician wishes or desires to achieve.

5. Moreover, the magic mirror may replace a telephone. For this purpose the fluid condenser must be charged with the Akasha and a timeless and spaceless state has to be created by the force of concentration. The evocation then has to be spoken into the mirror. The magic mirror thus becomes an astral channel of communication. Not only is this the magician's method for calling before him a certain being or power; the being itself is able to talk to the magician out of the mirror. The magician may thus sometimes hear the being's voice not only mentally or astrally, but also physically, as if it were speaking through a loudspeaker. In principle it will, however, be up to the magician to choose the sphere in which the mirror is to operate. A mirror charged for the physical world will make it possible for people not trained in magic to hear the voice of a spirit. Of course, two magicians, equally well-trained, may, if they choose, converse with each other over the greatest distances, - not only astrally and mentally, but also physically - by this mirrormethod, and they will hear, if they like to do so, every word through their physical ears.

6. There is still another purpose the mirror may serve in ritual magic: for protection against undesired influences. The condensation of light usually brings this about. When charging the mirror the magician has to concentrate on his desire to keep off all undesirable influences. The power of radiation of a mirror charged in such a way must be great enough to prevent any larva, phan-

tom, etc., from coming near the space in which the magician is operating; they must not, under any circumstances whatsoever, penetrate into this space. Also in this case the mirror has to be thus placed that it radiates the whole room or space in which the relevant magic operation is carried through.

In general, the magician will have his mirror serve only one purpose. He will only apply it for that type of problem that seems to him the most difficult one. In ceremonial magic, the magician may, if he likes, use more than one magic mirror as a magic aid, in order to attain his goals and facilitate his work.

The Magic Lamp

The magic lamp, known as the so-called laterna magica, is also quite often referred to in many grimoires and in the oldest books dealing with evocations. It represents, in the practice of ritual magic, a very important aid, and the magician will surely want to make use of it in his work. The magic lamp is the symbol of enlightenment, cognition, experience, intuition and the inner light; in short, all symbolic analogies of the light are represented by the magic lamp. Lighting the magic lamp is, from the hermetic point of view, equivalent to lighting the magician's inner light, and having it burn like a flame. Colour, which comprises the quality, vibration and oscillation of the light, is also one of the mysteries of the magic lamp. The quality of a being or of a sphere is expressed by the being's character. The purer and brighter the coloured atmosphere of a being or sphere takes shape and the more it shines and glistens the higher is its intelligence and the purer is its quality. Low or negative beings appear in a dark and cloudy, (that is, an unclean), colour.

To know all this is of greatest importance to the magician practising ritual magic. His enlightenment is symbolically expressed by the lamp. When working with beings, the lamp has to be covered with coloured glass or celophane paper in such a way that the colour created will find the beings' approval. Thus, when working with beings of the elements for the fire spirits the lamp

will have to have ruby-red glass or accordingly coloured that the lamp radiates a red light. For spirits of the air or the so-called faries, a darkblue light is necessary. The lamp therefore has to be covered with dark-blue celophane paper or with a piece of silk of that colour, thus creating a blue light. Water-spirits or so-called waternymphs must have a green light. For spirits of the earth a yellow colour which may have a shade of brown will have to be used. The Akasha-colour can be used as a universal light, in which case the lamp must have a violet colour. High spirits or intelligences from the world beyond the planets need a white light. For beings coming from a certain planet the light has to be created in such a way that it is appropriate to the colour of that planet. Beings of Saturn, for example, thus need a light-violet or ultramarine coloured light, beings from Jupiter a blue, from Mars a red, from the Sun a yellow, from Venus a green, from Mercury an opalescent and from the Moon a white light. Only in a very restricted number of cases may operations of ritual magic be carried out under normal artificial light, since physical electricity has a disturbing effect on the astral oscillation which, at the time of the operations, is vibrating in the room or place used for that purpose. Generally, the laterna magica or magic lamp is equipped with a candle or oil-flame. An ideal light is procured by a spirit-lamp, a spirit-flame. The spirit (methyl) has to be prepared in a special way: one third camomile blossoms to two thirds of spirit are to me mixed together and to be left drawing in a closed bottle or pot for 8 or 9 days, then the mixture is to be poured through a strainer or otherwise filtered. The spirit prepared in such a way is, at the same time, a useful fluid condenser, which, above that, may be charged with the magician's will in order to get better results. The charged spirit, when set to flame, helps create a favourable atmosphere, which will also contribute to bringing about good results. The spirit-flame may also be charged for clairvoyance or for different operations with the magic mirror, or for other astral magic operations which need no artificiallight. If the magician is operating in a closed room, the lamp may be placed in the magic circle or into a corner of the room. It is most advantageous to fix it in a position above the magician's head, so that the room is

evenly illuminated. When lighting the lamp, the magician has to meditate and concentrate on the uniform kindling of the inner light of soul and spirit.

The Magic Wand

The most important aid in ritual magic is, and always will be, the magic wand. Since the days of yore magicians and sorcerers have been pictured with a magic wand. Charlatans and stage illusionists are still making use of it today, trying to throw dust into the eyes of their audience by all sorts of tricks. The person who thinks it suffices to hold a magic wand in his hand in order to fulfil wonders is led astray. I will give here an explanation of the symbolic meaning and the description of the syntheses of the magic wand, seen from the magical point of view theoretically as well as for practical application.

Above all, the magic wand is the symbol of the will, the power and the strength by which the magician maintains his influence on the sphere for which he has made and charged it. A magician will not have just one wand for his practice, but he will make several wands depending on what he intends to do or attain.

The actual purpose of a magic wand is to help the magician project his will into any sphere or plane. He may have a wand 1. to influence any being, no matter if human or animal, 2. to cure people from diseases and to do away with bad, unfavourable influences, 3. to evoke high intelligences and to invoke demons and spirits. To say that the magic wand symbolizes the absolute power of the magician is truly justified. The person having fully comprehended the mystery of the magic wand in its magnitude will never do his operations of ritual magic without this implement. It would lead too far, if I tried to state here all the possibilities of the magic wand. For the intelligent student these hints will suffice and will serve as guiding principles. His knowledge will be enlarged by ample meditation.

The magic wand is a condenser, no matter what material it is

made of or in which way it is manufactured. Charged with the will of the magician, it expresses a certain power. It may be a simple one (the usual type of wand) or a complicated one. All the wands carved out of wood are regarded as simple wands. But only a special kind of wood, suiting the purpose, may be used. Thus, hazelnut or willow are to be used for a wishing-wand. The wishing-wand is a modification of the magic wand. Though a wand made of ash-wood may be used as a magic wand for all magical operations the magician, when carrying out operations of ritual magic, will only charge it for the purpose of curing people. The wand made of elder-wood, proves, on account of its analogy to Saturn, especially efficient when calling up or evoking elemental spirits and demons. In making magic wands willow twigs may also be used for any type, for the willow is a very good fluid condenser. The attentive reader will remember that willows are often struck by lightning because of their high content of water, and their capability of absorbing. He may also remember the old saying referring to thunderstorms: "From the willow flee, look for a beech-tree«. The wood of an oak or an acacia, too, is an excellent material for making a magic wand.

It is, indeed, very easy to make a magic wand of any of the kinds of wood mentioned. Cut a twig, approximately 3/8 to 3/4 ins. in diameter and about 12-20 ins. in length, remove its skin and smooth it. Often the cutting of a magic wand has been restricted to special astrological periods, and the magician acquainted with astrology is free to make use of his knowledge when making a wand. But such a procedure is by no means necessary, since the magician knows very well that the stars may have a certain influence, but that they cannot force the wise to do anything, as he actually rules them. Thus anybody may, if he likes, make by himself a magic wand out of one of the materials mentioned above. If the magic wand is to serve ritual purposes, you are recommended to use a new knife when cutting the twig. The knife may later be used for other ritual purposes or other magical operations. It should, in that case, never be employed for any common purpose. If the magician does not expect to use the knife again after having cut and smoothed the twig for the magic

wand, he should bury it in order to prevent it from ever coming into the hands of anyone else.

Another kind of magic wand is the steel magnet which has to be equipped with an insulated grip. Take a round steel rod (the best steel to use is electro-steel, (i. e. magnet steel) approximately 12-20 ins. long with a diameter of 3/8 ins., polish it and have it nickel-plated to prevent it from rusting. After having nickel-plated the rod, the magician may magnetize it by means of an electric coil, similar to the magnetization of a horse-shoe or the magnet of an electrical motor. The greater the power of attraction of the magnet, the better it works. This is the way to get a very strong steel magnet which will not only do its work as such, but which will also serve as an excellent magic wand for many magical and magnetic experiments. First of all one must locate the north and the south pole on the magic electro magnetic rod and mark both poles: the south-pole with a minus and the north-pole with a plus. For the insulation of the rod the middle must be then wound with a silk ribbon as wide as the palm, i. e. about 3-4 ins. A rubber hose of the same length or a wooden handle that has been pierced for this purpose may also be used. Such a wand will enable the magician to cause many magnetic and magical phenomena, of which only a few will be treated here.

If the magician is working with the electromagnetic fluid of the universe, intending to intensify it strongly in the physical world, then he must take hold of the wand in such a manner that his right hand will touch the plus-pole and his left hand the minus-pole, with the ends of the rod touching the middle of his palms. After this the electrical fluid from the universe has to be led via the right side of the rod into the magician's body by means of the imagination. The plus-radiation of the rod (odpole-radiation) will thus be strongly intensified as it has the same oscillation and will make it easier for the magician to store the electrical fluid in his body. The same procedure has to be applied to the magnetic fluid of the south-pole. Vice versa the magician now intensifies the electrical fluid again, which he has previously stored up in his body, this time concentrating it into the plus-end of the rod so strongly that he can make his influence work directly on the

physical world. The same goes for the magnetic fluid which he will be able to store up in his left, that is the negative pole radiation. The middle of the rod, covered with the insulating material, will remain neutral. If the magician, by force of imagination, now concentrates his intention into the condensed electromagnetic fluid of the steel magnet the wand indeed becomes a magic wand. By means of the electromagnetic fluid, which radiates as a brilliant light from the rod, any realization on the physical world will be possible. Initiates usually apply this wand for influencing sick people and for all magnetic phenomena. This magic electromagnetic wand is, by the Law of the Universe, an excellent condenser with the same kind of oscillation as the universe, but in a most subtle way. The person meditating on this will be able to find other methods easily due to the universal laws. The magician will, for instance, be able to either pull the fluid *out* of the universe like an antenna and store it in his body, *or* to transfer it by force of imagination to other people, near him *or* far away. The wand will soon be an indispensible implement for the magician, for the positive and negative powers concentrated in it will help him to create the necessary oscillation in his electromagnetic fluid.

Besides this, there are magic wands charged either with solid liquid, *or* combined condensers. Much could be said about how to make such rods and which methods are to be used, but I will only mention the most appropriate to serve the magician in his work. Take the twig of an elder-bush, 12-20 ins. long and 3/8 to 3/4 ins. in diameter, peel off its skin and smooth it with sand-paper. Then remove its pith so that you get an elder-pipe. Put a cork on the one end of the pipe and seal it with sealing-wax, insert a condenser (a liquid condenser, if you like) from the other side, then also seal this end of the pipe airproof. The rod is now ready for use. You may, if you wish, use a different kind of wood, for instance, the twig of an ash, willow *or* oak tree, *or* of a hazelnut bush. The twig, which has no pith must, however, be pierced through carefully with a fine drill, making a pipe of it. Instead of the liquid condenser a solid condenser may be used, the same kind of condenser described in "Initiation into Hermetics". It is

also possible to use a piece of blotting paper soaked with a liquid condenser instead of a solid condenser, which, after it has dried well, is charged, and then, after having been rolled together, is inserted into the hollow space of the rod. The disadvantage of wood is that it will, as time goes by, moulder or be affected by the fluid condenser, which will cause it to become perforated. It might therefore as well be replaced by a metal-pipe. Those kinds of metals which are good conductors of heat and electricity are best. The best of all, of course, is a copper pipe with a diameter of 3/8 to 1/2 inch. In order to avoid any oxidization on the surface of the metal, the pipe can be nickel, chrome, or tin-plated before it is filled with the condenser. One opening must be soldered together at once, the other immediately after having filled up the pipe; thus you get a first class magic wand, applicable for all purposes. Magicians working with the magnetic and the electric fluid in turn will do well to procure for themselves a rod made out of a thin iron or steel pipe, as recommended above, for operations with the magnetic fluid, and a copper-pipe for operations with the electric fluid. A universal wand is manufactured in the same manner, with the exception that a nickel-plated brass pipe must be used, instead of a pipe of copper or iron.

The magician wealthy enough for financial considerations not to matter can use, instead of the fluid condenser, a condenser made of semi-precious stones. He will use for his electric fluid, a copper-rod the inside of which is filled with pulverized amber, an unsurpassed condenser for this kind of fluid. For his operations with the magnetic fluid he will, in this case, have to fill up the steel-pipe with pulverized rock-crystal instead of using a solid condenser. Rock-crystal, again, is a very good fluid condenser for the magnetic fluid. But it is also possible to solder two separate small pipes, thus making a single rod out of them; one half of the tube is, in this case, filled up with pulverized amber, the other with pulverized rock-crystal. Having done this, a single rod, separated in the middle, will contain both kinds of fluid condensers. In a case like this, however, the two halves must be connected by a thin piece of copper - or iron - wire going through the centre of both pipes. The outside of such a rod may be nickel-

plated. This ideal wand then has a unique fluid capacity and will serve any magical operation.

There is still another possibility: a wooden rod may by ornamented with seven rings made of the planetary metals. The rings should be fixed to the rod in quabbalistic order. That is, a golden ring (for the Sun) is placed in the middle of the rod and three metal rings on each side. The following metals may be used for the rings in question:

Lead corresponding to Saturn
Tin corresponding to Jupiter
Iron corresponding to Mars
Gold corresponding to the Sun
Copper corresponding to Venus
Brass corresponding to Mercury
Silver corresponding to the Moon

Apart from this, the rings may have engravings portraying the intelligences of the above-mentioned planets. The use of a wand like this will, in general, be restricted to the conjuration of intelligences of the seven planets. When used for other purposes, it will not prove superior to the other types of wands.

This is all the magician needs to know: from the examples above he will, by himself, be able to proceed to other variations. The shape and the size of the wand plays a minor part. The most important thing about a magic wand is its charging for practical use, a description of which is given below.

The charge of a magic wand is done in much the same way as the charge of a magic mirror provided with a fluid condenser for special purposes. There are many ways of charge for a wand. They all depend on what the magician intends or wants to use it for.

Above all, the magician must always be aware of the fact that the magic wand is a symbol of his will, his strength and his power, and that it is representing a container like a fluid condenser of that power, quality etc. in which he is not only able to transfer, but also to store up that power, according to his wish, to an exeedingly high density. It matters little if such a rod is

nothing but a simple twig, cut and adapted accordingly, or if it is a complicated wand, saturated or filled up with a fluid condenser.

A magic wand may be charged with:

1. the magician's will-power
2. special qualities, faculties, etc.
3. magnetism, biomagnetism, etc.
4. the elements
5. Akasha
6. the help of a light-fluid

Here are some examples for practical use:

With regards to Point 1, charge with will-power:

Take into your hand the wand which you have prepared and concentrate your will on, or rather into, the wand; that is, transfer your whole consciousness into the wand so that you feel you are the wand itself. Your concentration must then be filled with the idea that all your will-power, your strength, is embodied in the wand. This kind of concentration must last for at least five minutes without any interruption. Already at the moment of embodying your will into the wand you have to think that whenever you take the wand into your hand your will-power will be put into action and that everything you want to have happening will happen. When you have transferred your whole will by utmost tension and strongest imagination into the wand, you end the charge of it by wrapping it into a piece of pure silk and putting it in the same place as your other magic implements.

After some time load the wand again in the same manner, and every time you repeat the cerem.ony you must increase the intensity of your imagination. Never forget that your whole spiritual **will** is embodied in the wand. It is important that you limit the time and if possible, also the space of the power concentrated in the wand; that is, concentrate your willpower into the wand with the idea that as long as it will exist it will represent all your will, all your power, and remain effective. A wand charged in this way will remain effective till you die, or should it be your special wish, even beyond your physical death, that is, it will remain a

magic wand. It may even last for centuries, and its influence may even increase with time, providing you have charged it with the wish that its power should grow from one day to the next. The effectiveness of the wand will first work on the mental sphere, then, after some time and repeated charging, on the astral sphere, and finally even on the physical world. The time required until a wand, first effective on the mental world, becomes effective in the physical world depends on the magician's maturity, training and power of imagination, and also on what he is striving for. The magician who is well acquainted with quabbalah will know that to bring about a realization from the mental sphere into the physical world, usually about 462 repetitions are necessary; by then the influence from the mental sphere takes shape, that is becomes condensed in the physical world. This, however, does not mean that the magician may not be able to bring about the same kind of success earlier than this. As already pointed out, the magic wand's power of realisation depends on the intention and purpose for which it has been made and charged. One could query whether the rod needs to be charged at all, since the magician's will should suffice. The magician, however, will not always be in a position to expand his mental exertion in the manner necessary for the transfer of one's will. There will be situations which will exhaust even the best magician, who then would be incapable of concentrating to his fullest power of expansion. However, a skillfully charged magic wand will also have its effect at moments when the magician is not using his will-power, but is just concentrating his thoughts on the realization of his wish, using his magic wand for this purpose. There is, of course, in this case a slight danger that a blasphemous person may get hold of the magic wand in order to realize his own desires, which, if it happened, would go on the cost of the magician and his rod-voltage. Therefore a magician will always do well not to tell any person, not even his best friend, for which purpose, in which respect, and in which manner he has charged his magic wand.

This way of charging a magic wand with one's will-power will generally serve to influence beings, spirits, human beings and animals which are to act according to the magician's absolute will

and which are to obey the magician's magical power, no matter whether in this physical world or on the mental or astral planes. The influence of the magician is not at all restricted to living entities; it will also work on dead matter if this has been taken into consideration at the time of its being charged.

Regarding Point 2: charge with qualities, faculties and the like:

Under charging the wand with certain universal qualities is understood qualities such as omnipotence or other specific ones which the magician needs for his realizations in the mental, astral or physical planes and which are concentrated into the rod in the same manner as described above. It is possible (similar to the charge with the magician's will) when charging the wand with a certain quality, to impel the quality into the wand not only by embodying one's consciousness into it and by condensing the power, but also by pulling the quality down from the universe by means of one's imagination and concentration of will-power, thereby condensing the quality in the wand, thus charging it. Constant condensing of a certain quality will make the relevant spiritual power if concentrated in the wand a direct physical power. This means that with the wand the magician is in possession of an accumulator equivalent to a battery powerfully charged with electricity. That then one and the same power may be used for good as well as for bad purposes is true, but a magician, having proceeded as far as this in his individual training, will never think of any evil motives or try to put them into action, since he, at all times, is anxious to be regarded as a true and faithful servant by Divine Providence.

Regarding Point 3: charge of the wand with Magnetism, Biomagnetism or Prana:

The same procedure is to be followed as described in the preceding chapter. It is recommended, however, to achieve the storing of power in the wand without transferring one's consciousness into it. This can be effected by mere imagination, by means of the magician's body or directly from the universe. In

this case, too, the magician must not forget to set limits to the power transformed into the wand. He must also, by force of imagination, concentrate on the purpose he wishes the wand to serve. Repeated charge of the wand will make it not only effective in the mental and astral planes, but also in the physical world. The experienced magician need not be told again that the power then dwelling in the wand will radiate to the furthest distances. If he introduces the Akasha-principle between himself and his object, he will be able to bridge time and space, and the power in question will immediately, by using the wand, work on the person concerned with the same kind of influence, intensity and success as it would be if the person were standing right in front of him. Charged with life-force or magnetism, with the right idea of setting limits or conditions (that is, in this case, with the idea that the life-force or magnetism in the wand will be automatically intensified from one day to the other) the wand will easily enable the magician to call into existence any phenomena that can be effected by life-force. With a rod charged in this way, even an unexperienced person could work miracles, providing he knew how to use it. Therefore it is in the magician's own interest to keep well the secret of his magic wand. He may also charge his wand in a manner that it will automatically, without any effort on part of the will-power of the magician, bring to him a piece of life-force from the universe, which will then radiate from the wand. This kind of charging the wand with magnetism - biomagnetism - is preferred for curative operations. A magician working in the medical field may like to make use of this method and heal people far away from him by force of his wand charged in the above mentioned manner. In the hands of a magician, a wand charged in this manner, which can heal people miraculously over the widest distances, is, no doubt, a blessing for the suffering man.

The charge of a magic wand with an electric, magnetic, or electromagnetic fluid is always the same, with the only exception that the transfer of the magician's consciousness may be omitted. If only one wand is to be charged, the procedure is a little more complicated. For the wand to be charged with one fluid only, be it electric or magnetic, that fluid has to be drawn from the

universe with the help of the imagination und must be impelled into the rod, to which end the magician has to concentrate on the wish that whenever he desires something, the fluid inside the rod will realize at once what he wishes, even though it be directed to the furthest possible sphere or the Akasha-principle. If you terminate the accumulation so that the fluid accumulated in the rod will intensify itself automatically from the universe, that it will, in other words, work by itself bioelectrically and biomagnetically, the rod will grow into an enormously strong battery. The magician is recommended to accumulate in his own body, prior to every use, the revelant fluid in order to be strong enough for the work with the accumulated fluid of the wand. If he is not willing to do this, he should at least insulate himself before he starts work by putting on a pair of pure silk-gloves, preferably manufactured by himself. Not before he has thus insulated himself should he take the wand into his hands. Since the magician usually works with both fluids, he should take the wand charged with the electrical fluid into his right hand, and the wand charged with the magnetic fluid into his left. It is always better to charge two rods; one with the electric the other with the magnetic fluid, especially if simple twigs or wooden wands, which are not impregnated with a fluid condenser, are used. This is not absolutely necessary, but it will make work easier. The magician who has a wand filled with a fluid condenser, without the wand being parted in the middle, will find it more advantagious to have the wand filled with only one fluid, as this also will make the work easier for him. If the rod is to be charged electromagnetically, that is if both fluids should be prevalent in the wand, the magician must use a rod which has no hole in its middle. Either end of the rod has to be pierced instead, and each half of it has to be provided with a fluid condenser. The magician must, however, put a mark on either end to remind him where the electrical and where the magnetic fluid is. To give the magician a better view, the half provided for the electrical fluid is usually painted red, the half provided for the magnetic fluid is usually painted blue. The rod must then be charged in such a manner that the largest intensity of the fluids rest at the ends of the rod and that the middle, insulated with silk,

remains neutral. Charging of either half has to be carried out separately, that means that you may draw from the universe first the electric fluid, accumulating it in the one end of the rod until that end is sufficiently loaded, and immediately after that the magnetic fluid, or vice versa. The magician should never try to accumulate the electric fluid several times and then the magnetic fluid several times; for the equilibrium of the fluids inside the wand must be maintained. The magician must therefore accumulate the electrical fluid on one day and the magnetic fluid the next day. When charging the wand again, he has to go about in the other way.

The magician will charge a rod with the electrical or the magnetic, or both fluids, if he wants to make his influence work by the help of these fluids on objects nearby or far away, regardless of their being subject to the Akasha or existent in either the mental, astral or physical world. Special variations of operations, for instance such as volting or treating sick people, or bearing of certain imaginations, will not be dealt with here, for the person having carefully studied up to this point will now be able to work out for himself his individual working methods.

Regarding Point 4: the charge with elements:

This kind of charge can be effected in two different ways:

1. The magician, by help of imagination charges his rod - no matter, whether it be simple or provided with a fluid condenser - with desire that when using it, the elements will have to obey him, regardless of which sphere they may belong to. If the wand has been sufficiently charged with the magician's power over the elements, then the results wanted will be brought about by the beings of the elements. The magician will do well to expand his power to all elements, fire, air, water and earth, so that he will not be forced to restrict his operations to a single element. When evoking, the magician should call to his magic circle the heads of the elements, one after the other, and have them swear to the magic wand that they will give him their absolute obedience at all times. After that the magician may, if he likes, engrave on his

wand the relevant symbols or seals of each individual head of the elements. This, however, is by no means absolutely necessary, for the wand in the hands of the magician represents the magician's absolute will and his power over each being of the elements. The shape of the seals of each head of the elements will become visible to the magician in his magic mirror or by direct transfer with the mental body in the realm of the elements. On top of that, the magician might well, on account of his personal experience and development, construct a symbol of the relevant element and have the head of any element swear to it that he will always be the obedient servant not only of the symbol which the magician has engraved in the wand, but of the whole wand.

2. The other way to charge the wand with elements is as follows: The magician draws the element which he wants to use for his work directly from the universe, that is, its particular Iphere, by force of the imagination, and dynamically accumulates it in the wand. When working with this kind of loaded wand, the results wanted are not caused by the beings of the elements, but directly by the magician himself. The advantage of this way of charging a wand is that it will give the magician a strong feeling of latisfaction, because he is the immediate cause of the magical effect. It is necessary, however, that a separate rod be manufactured for each of the elements and the wands must be stored apart from each other. To prevent the magician from mixing them up, he must be sure that he can easily differentiate between them by their outside appearance. Each wand may, for this purpose, have the colour of the relevant element. At the beginning the results will only occur on the mental plane, but prolonged use and repeated charging will make it work also on the astral plane, and eventually also on the physical world. This kind of wand will enable its owner to influence all manners of spirits, men, animals, even inanimate nature, by the element, similar to the influence of the electromagnetic fluid. Good magicians are able to cause, by the force of such a wand, marvelous natural phenomena, for in-Itance, change of weather, acceleration of the growth of plants, and many other things of that nature.

Regarding Point 5: Charge with the Akasha-principle:

When applying this principle, the charge of the magic wand is possible, but not any kind of accumulation, since the Akasha-principle cannot be intensified. But repeated meditation on the qualities of the Akasha-principle with all its aspects in the magic wand will finally enable the magician to create causes in the Akasha-principle, which will itself realize in the mental and astral planes, and also in the physical plane. Using a rod charged in the manner described, the magician will be able to impel, by force of imagination, a power or quality via the wand into the Akasha, which then, like a volt created by an electromagnetic fluid, will have direct influence on the three-dimensional world from above. Such a wand will be regarded with awe by positive intelligences and will have a frightening effect on negative beings. A wand charged in this fashion is usually preferred by magicians working with negative beings, so-called demons, in order to make them pliant. For further details on this subject see the chapter dealing with necromancy.

Regarding Point 6: Charge with Light-Fluid:

The universal light, from which everything has been created, is to be accumulated in the wand by help of imagination and consideration of the qualities of the light, so that it will shine like a sun (concentrated universal light). A wand charged in this way is usually employed for theurgical purposes, that is for the evocation of higher beings of the light and intelligences, for it is an excellent magnet which will make the relevant light beings pay attention to the magician's will and desire. Besides this, all other measures must be taken, like, for instance, the insulation of the rod with white silk, its secure keeping and so on.

Not only will the magician be able to work, with the help of the wand, in the physical world; he will also be in position to transfer, with his mental or astral hand, or with both, the mental and astral sphape of the wand into the relevant plane and will have his influence work in these planes without having to hold the wand in his physical hand. In case of the exteriorisation of his

whole mental body, he can take with him not only the mental shape of his magic wand with all its qualities into the mental plane but also the mental shape of all magic implements and aids, and there he is able to operate as if he were present with his whole physical body to carry out the operations. Never should the magician forget that the wand represents his true will in its completeness, absoluteness and power, which may well be compared with a magical oath, and therefore many magicians have their magic wand symbolize not only their will-power, but also the magical oath, which, from the hermetic point of view, may never and can never be broken. Many magicians carve into their wand the symbols appropriate to their will-power and the charge of the wand. Universal symbols, signs, seals of intelligences, divine names, and the like, may serve this purpose as far as they represent the true will-power of the magician. The details of this particular matter are left entirely to the magician's individuality. The magician will know from these instructions how he has to go about reaching his aim, and it is up to him to provide, if he likes, his wand with a secret name standing for his will-power. It will also be clear to the practising magician that such a name must be kept a secret and must never, under any circumstance, be spoken.

The Magic Sword, Dagger and Trident

There are evocations of negative beings and such not liking being transferred into our physical world. For these beings the magician will use, should the magic wand not suffice, the magic sword, providing he insists on their manifestation. The magic sword has several symbolic meanings, but generally it serves as the symbol of absolute obedience of a being or a power to the magician. It is also the symbol of victory and superiority over any power or being. The sword is analogous to the light, it is an aspect of the fire and of the word. Already the bible says: "In the beginning was the word - light - and the word was with God". He who is somewhat acquainted with symbolism will remember that, as an

example, Archangel Michael, the killer of the dragon, is symbolized with a burning sword; the dragon, in this case, is the symbol of the hostile, the negative principle. Adam and Eve, too, were driven out of paradise by an angel with a burning sword. The symbolic meaning is also in this case quite clear and unequivocal.

The magic sword usually serves as an implement in those cases where the magician wishes to exert a certain compulsory or forceable influence on a power or being, usually quite against its will. It is an indispensable implement for magicians dealing exclusively with demonology and who therefore would never get any positive results unless they were using a magic sword. The true magician will usually get satisfactory results with his magic wand, but in spite of this he will not fail to manufacture for himself an implement such as the magic sword, in order to have it handy in case of emergencies. Such a magic sword means more safety for the magician and will strengthen his authority. But when working, he will only use the sword for operations, especially for evocations, if a being were to oppose him strongly or to refuse to obey him.

Some grimoires call such an instrument as the sword a dagger, yet the magic dagger is nothing else but a diminished sword with the same kind of symbolism. A magic dagger is manufactured the same way as a magic sword.

When evoking demons and lower spirits, the sword or dagger may be replaced by a trident which has to be mounted on a long wooden shaft, similar to a wooden fork. The trident, like the sword or dagger, is a means of coercion. Grimoires, on top of that, recommend ornamenting the trident with engravings of divine names. This is left to the magician's individual taste and depends on the purpose of the evocation and the magician's attitude. The trident is also an enlarged symbol of the magic sword: the three points symbolize our three-dimensional world, and the magician can force the beings to fulfill his desire not only in the mental or astral world, but also in this physical world, or, if the magician likes, in all three planes. Regarding this, the fact that demons usually turn up with a trident and are pictured with a tri-

dent, should be mentioned. This does not mean that they run this trident through the souls in hell, as is sometimes wrongly assumed by foolish people, but that their influence works on all three worlds: the mental, astral and physical.

The points of magic swords, daggers or tridents may also be employed for breaking or killing unevoked and unwanted beings like phantoms, larvae, elementals, elementaries, and the like, which may try to hinder the magician in his work. And yet another way of using these implements must be mentioned here since it is hardly known to anybody: a magic sword or dagger, not so much a trident, may do good service as a magical lightning-conductor.

After having ended his evocations, especially after evocations of higher negative beings, principals of demons and the like, the magician who intends to go to rest but who is uncertain whether these spirits will let him sleep unmolested, may furnish his bed with a magic lightning-conductor. Such a lightning-conductor can be manufactured by winding a copper or iron wire round the legs of the bed, both ends of which have to be connected with the sword or dagger. Then the sword or dagger must be stuck into the floor. The wires form a closed circle around the bed even if it has a square shape. The function of the sword or dagger is to conduct the influence directed towards the magician into the earth. Of course, the wire has to be drawn with the wish in the magician's mind, that it will form a circle and that no being or any unfavourable influence will be able to get inside the bed and that every influence, no matter from which being it may come, will be conducted into the earth. In such a magically sheltered bed provided with a magic lightning-conductor the magician will sleep undisturbed, and he may rest assured that no influence, no matter from which sphere it may come, will never have any effect upon him, or will ever be able to surprise and overwhelm him. If the magician has no sword or dagger handy at the moment, or if he has to use it for other purposes, a new knife which, in this case, must not be used for any other purposes, will fulfill the same function. This magic lightning conductor will also protect the magician against influences of black magic, especially during the

hours of sleep. A well-trained, fully developed magician may be able to do without this implement, for he may draw a magic circle around his bed by force of imagination, mentally or astrally, thereby using his wand, sword or dagger. This will also give him full protection against any unwanted influences.

The way in which a magic sword is manufactured depends on the magician's individuality. Several books instruct the magician to use a sword which has formerly been used for cutting off a man's head. This is obviously suggested to raise, in the heart of the magician, a certain feeling of awe, or a certain stress as soon as he takes hold of the sword. Usually those magicians who make use of such a sword are those who need such superficialities to get into the right state of mind. From the hermetic point of view such or similar pre-conditions are not necessary, providing that all other faculties necessarily exist. A sword made of the best kind of steel (refined steel) will fully serve its purpose. If the magician cannot produce such a sword himself he may have it made by a smith or another metal expert. The length of the sword may vary between two or three feet depending on the magician's height. The handle of the sword may be made of copper, since copper is a very good conductor of fluids.

The shape of the sword does not play an essential role. It need only be sharpened on one side, but, of course, in can also be sharpened on both sides. Its point, however, must be well sharpened. It depends on the individual taste of the magician, if he has the handle ornamented or provided with suitable symbols. So much about the manufacturing of a magic sword.

The charge of the sword is done by transferring upon it, by the help of the imagination, the qualities belonging to it, such as the power over all beings, the absolute victory and the respect due to it as the symbol of combat, life etc. These qualities have to be dynamically intensified in the sword by repeated charging. The magician may also accumulate the light-fluid in the sword in such a way that it will look like the shining sun or like a flaming sword, similar to that one which Archangel Michael holds in his hand in his symbolic pictures.

The main point is the attitude of the magician towards the

magic sword accompanied by an unbreakable belief in his absolute victory in all planes, which will give the sword the necessary force so that every power, every being will fear and respect it under any circumstance. After each use the sword has to be wrapped up in a piece of white or black silk and put away safely like the other magic implements.

The magician may, by practising mental wandering, transfer the spiritual form of the sword into the mental plane and visit the planetary spheres taking his magic sword as well as his magic wand with him. There, according to his wish, he can make use of his magic power with the help of his magic implements. That every being will have to obey him in these spheres is clearly evident by what has been said before. The magician is able, during his magical operations and evocations, to transfer his mental sword with his mental hand into the relevant sphere by force of imagination, and there he can make the being carry out his wishes. Such a force, however, can only be exerted without danger by a magician who has a clean heart and a noble soul. If a sorcerer tried to do the like he would only make the being hate him and would soon become a victim of them and their influence. The history of occult science has given many examples of the tragic fate and even more tragic end of such sorcerers. It would exeed the extension of this book to talk about certain events in detail.

The Crown - Cap, Magus-Band-

Always when carrying out operations of ritual magic, no matter whether evocations, invocations or other operations, the magician should wear something on his head. He may take, for this purpose, a golden crown with magic symbols engraved on it, or he may take a cap or some other headgear with the symbols of the macrocosm and microcosm of the deity with whom the magician is connected or whose shape he is taking on. The symbols must either be drawn with a good colour or embroidered or fastened with silk. Such a symbol of the macrocosm and microcosm, for

instance, is a hexagon in the middle of two circles inside of which is the microcosmic symbol of man, the pentagram. If the magician embroiders his cap himself, or if he has it embroidered by somebody else, he may choose a golden colour for the circles as a symbol of infinity; for the hexagon he may take a silvery colour as the symbol of the created universe, and for the pentagram in the centre a white or violet colour. Instead of using a cap or a turban as a headgear, a silk-band, a so-called magus-band, may suffice. This band may be in white, violet or black and is to be wound round the magician's head. The part running over his forehead should be ornamented with the macro-microcosmic symbol, described previously. The symbol may either be embroidered or drawn on a piece of parchment, thereby using the colour mentioned above. Instead of the symbol of the macrocosm some other symbol representing the magician's connection with the deity may be used. For instance, a cross, which at the same time, symbolizes the Positive and the Negative, and the ends of which symbolize the four elements. A rosecross symbol may also be employed, that is a cross with seven roses in the centre, also symbolizing the four elements, the Positive and the Negative, and on top of that, the seven planets. The magician's choice is not, as can be seen, restricted to a particular symbol. He may express his spiritual development, his destination, his maturity, his cosmic relationship by several symbols, whichever he prefers, and he may wear them on his cap or magus-band.

As already mentioned, the crown, cap or magus-band is a symbol of the dignity of the magician's authority. It is a symbol of the perfection of his spirit, a symbol of his relationship to the microcosm and macrocosm, the tiny and the great world, the highest expression of his magical power, serving him to crown his head. All articles, no matter whether cap, crown or magus-band, must be made of the finest material and must serve no other purposes but operations of ritual magic. As soon as the cap, crown or magus-band is ready and has been tried out, it should be sanctified by meditation and a holy oath, so that the magician will only put it on his head when he is fully absorbed with the idea of his unity with the deity, and he will only make use of the cap for

operations which demand this kind of symbolism. When speaking his oath the magician should put his right hand on the cap and should concentrate, by force of imagination, on the idea that at the moment he puts the cap on his head he is united with his deity, or with the symbol ornamenting his cap. Then he should put his headgear away safely together with his other magical implements.

Whenever the magician is prepared for evocations, after having meditated for this purpose, and puts on his headgear, he will at once be united with the Deity and will have, not only in himself, but in the whole space or at the place where he puts it on, that feeling of a holy temple atmosphere. Therefore the magician will agree that his headgear is also an intrinsic part of his magical implements, and that he must draw his full attention towards it. Sorcerers also use caps which are ornamented with symbols of demons, but only few of them know about their genuine meaning and correct application, not to mention their actual symbolism. A magician, however, who does everything consciously can never decline to be a mere sorcerer and will never do anything he does not understand. Everything he does is done for a special purpose.

The Magical Garment

This is to be treated in the same manner as the cap or magus-band. The magical gament is a long robe made of silk, buttoned from the neck to the toes. The sleeves of the robe end at the wrists. The robe looks like the vestment of a clergyman and symbolizes the absolute purity of all ideas, and the purity of the magician's soul. It is also the symbol of protection. Just as a common garment protects a man's physical body from outside influences, rain, cold etc. so the magical garment of the magician shelters him from outside influences which may attact his body through its astral or mental matrix. As already mentioned several times, silk is the best insulating material against any astral or mental influences. A robe made of silk is therefore an excellent means of in-

sulation and may also be successfully used for other operations not directly connected with ritual magic; for instance, protection of the astral or physical body when projecting the mental or astral body so that no being can take possession of the magician's astral or physical body without his approval. A magic robe may also be successfully used for similar operations for which the insulation of the mental, astral and physical body is necessary. It is, however, up to the magician which possible variations he wants to make use of. Under no circumstances may the magician use a garment for ritual magic or evocations which has been used for common purposes such as, for example, training, or current magical operations. A special robe must be taken for this special kind of magic, and its colour must suit the purpose. Here I should point out that for common mental and astral operations or experiments, the insulating garment may be put on top of any other clothes; for evocations and ritual magic; however, the magical garment is to be worn over the naked body. The magician may, however, in cold weather, put on a shirt or pants made of pure silk und put the robe over them, but the pants or shirt must be of the same colour as the robe. The magician may use house-shoes of the same colour as the robe. The soles of the shoes can be made of leather or rubber.

The colour of the robe corresponds to the work, idea and purpose the magician wishes to carry out. He may choose one of the three universal colours: white, violet or black. Violet is equivalent to the Akasha-colour and may be used for nearly all magical operations. White is chosen for the robe only, when dealing with high and good beings. Black is the appropriate colour for negative powers and beings. The magician is able to carry out almost all ritual operations with these colours. If he can afford the expense, he can have three robes made, one of each colour. A wealthy magician may choose, for his robes, colours analogous to the individual spheres of the planets he works with. Thus he will take for:

beings of Saturn - dark-violet
beings of Jupiter - blue
beings of Mars - purple
beings of the Sun - yellow, gold or white

beings of Venus - green
beings of Mercury - opalescent, orange
beings of the Moon- silver or white

Of course, only the prosperous magician will be able to afford such expenditure. A magician not so prosperous will get satisfactory results with just one robe in a light-violet colour. His cap or magus-band should be of the same colour.

When the robe is ready, the magician must wash it in running water in order to de-od it, so that no alien influence will remain on the silk. Then he must iron the robe by himself, for no other hands but his should ever come in contact with it. The magician will find these measures quite justified, for, being very particular in this respect, he will already find it disturbing if another person, even if it is someone of his family, of his relations or friends, merely touches one of his magical implements. The robe prepared in the manner described must then be put in front of the magician, who, by help of imagination, must unite himself with his deity and bless the robe, not as his own person, but as the deity evoking itself. He must take an oath, that is swear to the garment that he will only use it for ritual purposes. A dress influenced and impregnated in such a way then has genuine magical power and will offer the magician absolute security. Before the magician prepares his robe for magical purposes he may embroider it, if he likes, with universal symbols similar to his cap. All this, of course, entirely depends on his own will and he may rest assured that he cannot make any mistakes in this respect.

The Magical Belt

The magical belt is part of the magical garment. Put round the waist it keeps the whole robe together. The belt is made of the same material as the robe and cap, but leather may also be used; it must, however, be of the same colour as the garment. Magicians of days gone by preferred belts made of lion skin, which they first made into leather and then into a belt. The skin of a lion was the symbol eof power, superiority and dominance. The symbolic

meaning of the belt could really be best compared with the domination over the elements, the magical equilibrium. And the upper and lower part of a man's body, kept together in the middle by the belt, symbolizes the scales. The symbol chosen may either be drawn or carved into the leather or it may be embroidered on a silk belt. The symbolic drawing of the equilibrium of the elements and their domination can be made according to the magician's own ideas. He may, for instance, draw a circle and inside it a pentagram with one point upward, and in the middle of the pentagram again a triangle as the symbol of the domination over the elements of the three planes. In the middle of the triangle a cross with two arms of the same length should be drawn as the symbol of the Plus- and Minus-principles and their equilibrium. Also in this case the magician should go about as he has done with the cap and garment, that is he must sanctify and bless the belt and swear that he will use the belt together with the robe and only for ritual purposes. The belt will be stored away safely, together with the robe, in the same place as the other magical implements.

Further Magical Aids

The magician must deal the same way with any further aids which he may want to use for his ritual purposes as he has with the magical implements already described. There is still quite a number of them, and it would lead us too far if I were to deal with each of them in this book, as magical aids depend on the purpose and aim for which they are made. Thus, for instance, the magician needs a special pen, ink, engraving pencil for writing and engraving, needles for embroidering, embroidery-wool and embroidery-silk, parchment paper, colours, sacrificial blood for certain operations, the so-called holy oil, with which he anoints his implements and himself on certain parts of his body. Salt, incense or other means for incensing; a whip which he uses in much the same way as his magic sword, attributing to it the same symbolism. Apart from that he needs a chain as the symbol of the

relationship of the macrocosm with the microcosm with all its spheres. At the same time the chain is the symbol of the magician's admittance to the great brotherhood of magicians and to the hierarchy of all beings of the macrocosm and microcosm. The chain may be worn round the neck like a piece of jewellery and indicates that the magician is a member of the association of all true and genuine magicians.

For certain magical operations a cup is also used as the symbol of wisdom and life. During certain magical operations the magician gets his holy meal, his eucharist, the holy communion out of this cup. A cup filled with wine is used to charge the wine with the divine power similar to the holy communion of Christians. The charging of the cup is to be carried out in such a way that the magician transforms himself into a deity, then blesses the wine, thus transforming it into the divine blood - wisdom, power, life. During work-breaks the magician drinks this transformed wine and so takes part in the holy sacrament. I have already dealt with this subject in "Initiation into Hermetics" in the chapter on the eucharist.

A bell may also serve as a magical aid for evocations. Such a bell should be made of electro-magicum, that is a prescribed mixture of all the metals of the planets. The magician uses this when he wants to draw the attention of the invisible world to himself. This is done by rhythmic ringing. The rhythm and the number of chimes depends on the number-rhythms of the sphere with which the magician wants to have communication. This oriental method is scarcely used by true magicians. In the east, especially in Tibet, this kind of evocation by bell-ringing, cymbal-beating etc., is often practised.

I have already mentioned that all these implements must be new and never used for any other purpose except the one to which they are dedicated. Each implement must be put away safely after use. If it is no longer needed or if the magician does not intend to use it any more, the implement has to be destroyed or rendered innocuous. If one would use a magical implement for any other purposes, it would become desecrated and magically ineffectual.

All magic implements have to be handled as if they were relics. The more carefully the magician handles his magical implements, the greater will be their magical power and effect.

The Pentacle, Lamen or Seal

The difference between a pentacle and a seal is that the pentacle is a universal symbol of power and must be charged with the qualities of the relevant power by help of the magic wand or imagination; its purpose is to induce awe and obedience in a being, so that it fulfills the magician's will. The shape of the universal symbol depends on the religious attitude of the magician. The same universal symbol of power which the magician has embroidered or engraved in his headgear (crown, cap, magus-band) may be used for instance, a hexagram constructed within two circles in the middle of which rests a pentagram. In the centre of the pentagram is a cross which has arms of the same length. A cross alone may also serve as a universal symbol.

Many magicians make use of the Pentacle Salomonis as a symbol of coercion for all beings. The magician surely will not choose a symbol the construction of which he would not find analogous to the universal laws, for with such a symbol he could not make obvious the authority he needs for his purposes. Only by completely understanding the meaning of his symbol and by being able to take the right attitude towards it will the magician get true magical results. A magician should always think of this. He should only use symbols which are clear to him in meaning and which represent the idea of his power.

A seal, contrary to the pentacle, is the graphic representation of a being, power or sphere which is expressed by its symbolism.

The existing types of seals are:

1. The traditional seals which have either been found by clairvoyance or have been reproduced by spirit beings during astral visits to the various spheres. Beings will only react to this kind of seal if the magician knows how to transfer himself into their sphere of power. Due to a constant increase of the magician's

reservoir of power, caused by frequent use of one and the same seal, he will also increase his influence and be able to make it work on the being in question.

The copying and reproduction of seals, however, has been the source of many errors, and the seals have often been corrupted. Sometimes this has been done deliberately in order to make the magician's work more difficult and his success with this material less probable or even totally impossible. A magician with an open mind for astral operations may, if he likes, check the genuineness of the seal by use of the Akasha-principle, or trance, and by placing his total concentration on the seal. By doing this, he will also be able to correct the seal.

2. There also exist universal seals which not only symbolize the qualities and range of action of beings but also their other characteristics. By applying the laws of analogy one may produce graphic constructions of such seals and charge them with the qualities of the relevant spirits by force of imagination. The being will have to react to such seals without resistance.

3. The magician may also produce seals entirely according to his own ideas, without following any analogous relations. He must, however, have such seals approved by the being concerned. The being's approval of such a seal or sign can be established as follows: the magician wanders with his spirit into the being's own sphere and has the being swear mentally to his seal, its shape, or representation, that it will always react to it.

A lamen is very similar to a universal symbol, but is not a symbol of the microcosm and macrocosm: it represents symbolically the intellectual and psychic authority, the attitude and the maturity of the magician. The lamen is usually sewn to the magician's garment, somewhere on his chest, or it is specially engraved into a suitable piece of metal, or drawn on a piece of parchment Ind worn like an amulet. It expresses, by its symbolic presentation, the absolute authority of the magician.

The magician will avail himself of a talisman if, during magical operations, he needs protection from unwanted influences, or if he wants to have an outstanding success with his magical operations. The talisman may be the graphic representation of the

qualities and faculties with which it has been loaded. The charging of the talisman has to be effected either by the magician himself or by a being evoked by him. If it is done by a being, the power necessary for the charging will have to come from the beings' own power or reservoir of power. In this case the traditional signs, that is, signs which have been conferred upon the magician by another magician, or that came direct from a being, may also be engraved on the talisman. The magician, however, may also make use of relating signs which he has had approved by the relevant being.

Pentacles, lamens, seals or talismans to be used for ritual purposes may be made of suitable metals analogous to the beings' sphere, to the elements, planets or signs of the zodiac and the seals or signs engraved on them, or they may be engraved on small wax-plates which the magician has made by himself from pure bee's-wax and afterwards charged. Pentacles, seals and talismans may also be made of parchment and the symbols then painted or drawn on them with the corresponding colours in drawing ink.

The old grimoires suggest the use of virgin parchment, i. e. the paper made from the skin of a prematurely born calf. The genuine magician will not need such parchment. A piece of common parchment which, by means of his imagination, he has deoded, i. e. freed from all bad influences, will do him the same kind of service. He may also use, for his seal or pentacle, a piece of blotting paper impregnated with a fluid condenser, but, in this case, he cannot draw the symbol with liquid colours; he must use a soft coloured pencil, otherwise the colours will blot when drawing the seals or signs.

The charge of the seal, pentacle, talisman or lamen is done by running the finger over the drawing, and by the help of one's imagination, impregnating it with the desired characteristic. It is clear that by doing this the magician must be in genuine contact with the Supreme, with the Deity, so that it is actually the Deity, and not the magician, who charges the seal etc. via the magician, or the magician's body. Instead of using his finger the magician may also take his magic wand and by its help charge the seal or talisman. That such a talisman etc. will then have magic power

goes without doubt, for by this procedure it becomes consecrated and the magician will be quite convinced of its magic effect.

The seals of the various beings will be dealt with in detail in the chapter on the hierarchy of the beings and their qualities and effects.

The Book of Magic Formulae

In all works that have so far been written on ritual magic, the Magic Book, the Book of Magic Formulae, i. e. the book that contains the incantations for the beings or spirits to be conjured or evoked has been regarded as the most important part of the magic of evocation, but its contents have so often been misinterpreted that we will do well to try to get a clear picture of it from the hermetic point of view.

It is quite wrong to believe that all that has to be done is to buy a book and write into it the magic charms and incantations of evocation or that it will suffice if these formulae are learned by heart and in consequence the desired being evoked. The grimoires which we have so far been able to examine, no matter whether they were old or modern ones, all contain the same mistake as far as the interpretation of the book of formulae is concerned. True initiates cannot help laughing at these mystifications though feeling sorry for the people who, by such misinterpretation, will get no positive results. Looking at it from one point of view it is correct to write about magic formulae in a mysterious way, and not give away their secrets too easily, in order to avoid profanation. But since this book is only written for readers with high ethical Ind moral standards and since only mature people will be in a position to follow its instructions successfully and to understand and truly acquire what we have to say about true initiations, I .hall talk about this quite openly too.

First of all the book of formulae is not to be understood in a literal sense, for the expression "magic spells" or "magical formulae" used in the grimoires has served as a cloak for certain ideas. In other cases its object has been to take away the

magician's consciousness from its normal state by barbaric words, names and expressions, and thus bring him into a state of ecstasy in which, it is assumed, he is able to influence a being. But generally speaking, the only success that untrained persons will have in this case, is hallucinations, phantoms or delusions, or incomplete, mediumistic results which need not be dealt with here. Usually such mediumistic results are, provided that they are genuine at all, the outcome of the extoriorisation of the person's unconsciousness. Sometimes elementals, and, should the person concerned have a strong capability for emanation, even elementaries might be formed which the genuine magician has already been informed about in "Initiation into Hermetics". These elementaries are falsely regarded as the beings which are the object of evocation, and a person whose astral senses have not yet been sufficiently developed is not able to tell the difference or to control the situation. Therefore readers are warned against trying to practise ritual magic without necessary training. Apart from disappointments, the disturbances in the person's spirit and soul could have most regrettable consequences for the health. A genuine magician who has completed his magical training, may, however, without any danger whatever, safely practise ritual magic. This field of magic is no place for dabbler's experiments but a scheme of operation which facilitates the magical labour for the mature magician with already developed powers.

The book of formulae, sometimes wrongly called the book of spirits, is the genuine magical diary of the magician practising ritual magic, in which he enters, step by step, the procedures of his ritual in order to be able to follow every point conscientiously up to his goal. Some readers might wish to know how mutilated charms, furmulae for incantation etc. could ever develop? From the days of yore the secret of magic has been restricted to high castes, potentates, kings and high priests. In order that the real truth, that true ideas and spiritual facts might never be known by the public, many code-words and secret formulae have been introduced, the deciphering of which has been reserved to the mature. The key for these codes was only transferred upon mature persons by word of mouth, and their profanation was

punished with death. This is the reason why this science has remained a secret up to our time and it will continue to remain an occult and mystic science even if it is directly published, as the immature und profane person will regard it all as delusion or fantastic nonsense and, depending on his grade of maturity and psychic receptivity, will always have at hand an individual interpretation or view of this science. The most secret matters will thus never lose their occult tradition and there will always be but a few people who will profit by it. If a person who is not an initiate gets such a book of magic formulae in his hands and does not know the key to it, he will take everything in its literal sense without knowing that the particular words and formulae are nothing but aids for the magician's memory and that it is a schematic layout for the ritual work of a true magician. This makes it clear why sometimes the most senseless words have been used as magic charms to evoke a certain being. But the book of formulae is a proper note-book in which the genuine magician writes the whole procedure of his magic operations from beginning to end. If he is not sure that his book will never fall into the hands of another person, he will have to use, point by point, code-names. I can only give here a few instructions. These will, however, enable the magician to procede according to his own taste and ideas.

1. Purpose of the operation
2. The being, power, sphere etc. to be evoked
3. The place selected for the magical operation
4. Preparation of all magical implements needed for the operation
5. The actual magical operation
6. Assuming the shape of the deity controlling the being concerned, that is connection with the relevant deity, its attributes, faculties etc.
7. The drawing of the magic circle according to the magician's connection with the deity. If the operations are carried out with a magic circle sewn on a piece of linen, piece of cloth, or the like, it has to be re-drawn
8. Drawing of the magic triangle

9. Putting censer into the correct place, including, if necessary, the way of censering
10. Lighting of the magic lamp, including meditative attitude to cause intuition and enlightenment
11. Charge of the seals, pentacles or lamens of the being desired
12. Charge of the magic mirror, or several magic mirrors, depending on the special purposes they are to serve
13. Putting on of the magical garment and meditative attitude to cause protection, purity etc.
14. Putting on of the magical headgear - crown, cap or magus-band and meditation to bring about the contact with the deity
15. Girding on the magical belt with the right attitude to bring about the magician's power to control all powers, especially the elements
16. Girding on magic sword to magic belt with the meditative attitude of absolute victory; re-charging, with magic wand in the right and concentrating on the idea that the magician's absolute will be realised
17. Entering of the magic circle with the simultaneous feeling of ties and symbolization of the microcosm and macrocosm
18. Concentration on the magic space, that is the complete elimination of the ideas of time and space
19. Repeated contact with one's deity
20. Placing of the magician's whole personality into the relevant mental sphere with all his implements
21. Giving orders to the being or power of that sphere in regard to its evocation and imaginative forming of shape in which the being or power is to appear in the magic triangle or magic mIrror
22. Returning with consciousness to the operating room
23. Wanting or ordering a spirit to communicate a message or do a certain job in whatever sphere necessary
24. Conscious dismissing of the being, at the end of operations, to the sphere from which it has been evoked and the finishing of the operation by saying a prayer of thanks

25. Storing up of all magical implements, including the magic circle etc.
26. Entering the total course of operation, the time it needed, its success etc. into the Book of Formulae

The genuine magician has to compute his book of formulae in this or a similar manner and, in consequence, has to procede by it. If he is acquainted with the knowledge of quabbalah, he may use the names of the relevant deities whenever he is placing his consciousness into a certain sphere. This is however just another of his aids, a support to his memory, and the true magician will be able to do without it. The first operation will presumably always be a little uncertain, but time will teach the magician everything he needs in this respect and he will, sooner or later, become a perfect master in this field of magic. Hard work will bring its reward.

In the Domain of the Spirit Beings

Before describing a true magical operation and evocation I must make the reader acquainted with the spheres of the beings. A genuine magician is not allowed to do anything unless he knows fully what he is doing and unless he has a clear picture of what he intends to achieve. As the magician will have learned from the preceding chapter on the book of formulae, it is extremely important to know the correct handling and analogies of the magical implements, for without this thorough knowledge their analogies and symbolism it would be impossible to get any positive results. Further, the magician would not be able to find the genuine attitude for his meditations and to rise his spirit into the right sphere of consciousness. His magical implements would become an illusion and he would be lowered to the level of a common sorcerer. He could neither make his magical authority work on the beings, nor could he influence them in any way. The genuine magician does everything consciously; he has laid down each procedure systematically in his book of formulae before his operations, and his mind, his consciousness, is connected with his

implements, their faculties, loadings etc. He must be just as well informed about the spheres of the being with which he wants to work. He must be able to pass a clear judgement on the existence and doings of these beings. His own experience will help him a great deal in this respect, for he will have visited, with his mental body, various spheres as suggested in "Initiation into Hermetics". The following discussions are therefore a short summary of the magician's experiences on his visits to the said spheres.

Only the confirmed materialist, who, with his physical senses, does not perceive anything else but the material world and who only believes in what he sees, hears and feels, will doubt that there are other spheres beside this material world. The genuine magician will not give any judgement upon a materialist and will not try to dissuade him from his views. The materialist is in the state of maturity, in this physical world, which corresponds to his personal development. The magician will therefore make no effort to teach a materialist better, for the latter will always end by saying that he has never seen a spirit and therefore only believes in the things he has been able to perceive with his physical faculties, that is to see, hear or feel. The materialist does not deny the matter, he agrees that the material and power in which he lives must exist, but to believe that there exist other, more subtle spheres of material or power goes beyond his horizon. Therefore the magician never tries to influence the belief of another human being, for the non-initiate will always have his individual opinion of higher facts, and will always judge from his own point of view.

Just the same as our physical world exists in three different states: solid, fluid and gaseous, so exist, following the laws of analogy, certain states of aggregation in a more subtle form, which are not accessible to our normal senses, but which are, however, connected with our physical world. These states of aggregation are called, from the hermetic point of view, planes and spheres. In these more subtle spheres the same things happen as in our physical world, and there, too, the Law of the Hermes diagram is valid: that which is above is as that which is below. The same powers are in action there, just the same as on our planet. Here as well as there the same kind of influences work.

Therefore, in every sphere we have the same play of elements, the electric and magnetic fluid, which is maintained and controlled by Divine Providence according to the Akasha-principle. The person relying only on what he perceives with his five physical senses has only one sphere open to perception: the sphere corresponding to his physical senses, and he is not able to procede beyond it. Everything else must remain inconceivable, incredible and supersensual to him. The genuine magician, who has refined and developed his senses by mental and psychic training, will only consider this physical world as the starting point of his personal development and will never deny the existence of higher spheres because he is able to convince himself of their existence. That these spheres are more subtle and more compact states of aggregation has long become obvious to the true magician by his own personal experience. The magician will always be able to visit with his mental body the sphere corresponding to the state of development of his mental body's senses, and to be active in it. He must always bear this in mind when practising the magic of evocation. Naturally, these more subtle spheres are not subject to our ideas of space and time but go into one another in our terms, so that for instance, in a space which, in our imagination, is always somehow bordered and furnished with limits, many different spheres may be present.

Depending on the grade of subtlety or density, there are innumerable spheres and intermediate spheres. To name them all here would be impossible. I will only mention those which are of importance for the practice of magic. Their graded density is called hierarchy. Before a magician plans to work on these spheres he must have a conception of their hierarchy, and must be well acquainted with the sphere in which he intends to work, first theoretically and later, of course, also practically. But, above all, he must have a thorough command over the physical sphere before he proceeds to the more subtle one next to it. Each of these spheres of hierarchy have their particular influence on our physical world according to the laws of analogy. With regard to the planetary spheres astrologers have discovered a somehow workable synthesis, but unfortunately the astrologers of today

uses this chiefly only for mantic purposes, and it is hardly known that astrology actually only gives a partial explanation of the influences of these spheres, of planets and zodiacal signs. The astrological part of the higher spheres will not be dealt with here, for it does not come within the scope of this book. The true magician, however, will find a much closer relation between the individual spheres, if he deals with astrology, and will notice that astrology shows the true influences of the relevant spheres on our physical world, in their causes and effects.

The grading of the spheres according to their grade of density and their qualities is called, in Quabbalah, the quabbalistic Tree of Life. The analogies and their practical application from the quabbalistic point of view will be dealt with by me in detail in my forthcoming book: "The Key to the True Quabbalah". This book is to rouse the readers interests in the spheres of the quabbalistic Tree of Life as far as they may serve magic purposes, that is as far as their beings are concerned. The spheres in their correct order are:

1. The physical world as the starting point for the work of the magician, in which every human being, no matter whether initiated into hermetics or not, lives and moves with his senses, his spirit, his soul and his body.

2. The next higher sphere existing above the physical world is the earth zone, the zone girdling the earth. This zone has various grades of density, so-called sub-zones into which man proceeds after having put off his earthly shape. This is the so-called astral world; in its lower grades of density dwell the average persons in their astral bodies after their physical death, in its higher spheres are also initiates, depending on their state of maturity. The more mature, more developed, more ethical a magician is, the more subtle is the zone layer in which he comes after his death. His place in the astral world will depend on how far he advanced during his life in this physical world. There is no heaven or hell in the astral world; these are merely the outcome of silly religious opinions and the object of the teachings of some religions which, due to their ignorance, separate life in the astral world into life in heaven or hell. If one regards the lower, rougher spheres of the

astral world as being the hell, the brighter, higher spheres as the heaven, part of these religious beliefs could be true. The magician who knows how to interpret such symbols and ideas will find his own explanation for the expressions "hell", "heaven" and "purgatory" .

It would go too far to tell the reader all about life in the astral world. Many books could be written on this subject. I will, nevertheless, give a few hints of interest to the magician. The magician will have experienced during his mental and astral wanderings, when his mental and astral body was split off, that in the astral sphere the ideas of time and space do not exist for him, so that in one single moment he is able to travel any distance and on his way there are no material hindrances which he would not be able to penetrate with his mental and astral body. Every human being will have the same experience after his physical death. The initiate, however, has the advantage of getting acquainted with this fact during his lifetime, and that already in this material world he is liberated of one sorrow: the fear of death. He knows well in which astral sphere he will live after his death, and for him the putting away of his physical body is only a transition from the physical world into a more subtle one, similar to changing his place of re~idence.

The magician will experience yet another thing here on earth: all interests that are normal with an average, that is an undeveloped, non-initiated person in this physical world, will cease in the astral plane. Therefore it is not at all surprising that a genuine magician, who is equally familiar with the conditions here and there, that is in the physical and the astral world, loses his interests in this physical world, as far as he does not regard it as the means for his personal development. He will already learn here on earth that fame, honour, riches and all other earthly advantages cannot be taken from here to the astral world and are therefore useless. A true magician will therefore never cry for mortal things. His interest will constantly be directed to using the time which he has at his disposal in this physical sphere to the best of his abilities for his personal development.

It is therefore quite clear that all bonds like love, fidelity etc.

which might keep a human being in this physical world come to nothing there. People who have loved each other here, but have not kept the same pace in their psychic and mental development cannot, after dying, live in the same sphere and they will no longer feel the same affection for each other as they have done here. If, for instance, a man and a woman are equally developed they can move in the same sphere of the astral world after their death and will be connected by an inner band of sympathy to each other, but, in spite of this, they will not experience the same kind of love as they did in the physical world. In the astral world there exists nothing like the instinct for self-preservation, the instinct for carnal, sexual love and sexual lust. In the higher spheres a different feeling of affection than on earth connects two equally developed beings by a subtle band of vibration. In our physical world the sympathy or attraction of two beings is usually caused by external stimulation and maintained by the same factors. Naturally, this is not so in the astral world. The idea of beauty in the astral world, too, is quite different from the idea of beauty in this physical world. Since a deceased person is no longer subject to time and space when entering the astral sphere and thus in that world loses the means to measure its degree of perfection, it longs to return to the earth. The human being not only longs to return because he must equalize, by force of the Law of Karma of cause and effect, the errors he made during his lifetime but he also longs to come back to have another chance of development in the physical world and to gather further experiences, in his spirit, for the higher spheres of the astral world.

Every human being, after having died, will realise yet another fact in the astral world: having only a low degree of development, he will not be able to communicate with beings who, during their lifetime, have reached a higher degree of development, because these beings will stay in a higher, more subtle sphere of the astral world, and he himself will not be able to travel to their sphere of light. Even if he were able to move to those higher spheres he would not be able to stand the elevated vibration there and would drop back, that is he would soon find himself transferred to that astral sphere in which he belongs on account of his degree of

development. A person with a high degree of perfection, however, is able to place himself into a lower sphere by accomodating the vibration of that sphere in his spirit.

If, therefore, a spirit with a low degree of development wants to get into contact with a spirit of a higher degree of development, the former must ask the latter, by force of imagination, to come to his sphere. Whether the higher developed being will fulfill the wish of the lower being, always depends on the purpose for which the lower being calls the higher one. This clearly shows that a lower being is not capable of moving to the higher spheres of the astral world. The contrary, however, is quite possible. A magician with a good degree of development is able to place himself iilto any sphere, for he is capable of accomodating and creating every kind of vibration and any form of every sphere he wants to get into touch with. Many a reader will here remember the words of the Bible and perceive its meaning: "And the light shineth in darkness; and the darkness comprehended it not".

The experienced magician knows that the physical body is sustained by food (that is: condensed elements) and that the breath connects the astral with the physical body by the so-called astral band. Therefore he is also aware of the fact that as soon as, at the moment of dying, a person's breath stops, the separation of the astral and mental body from the physical body takes place. He will also find it quite logical that whenever, due to his magical training, he consciously separates not only the mental but also the astral body from his physical body, he will be put into a state of ecstasy or apparent death during which his breath has also stopped, with the only difference that his physical body, during this state of ecstasy, is not subject to decay, and a connection is still maintained with the mental and astral body. Since the magician can have power over life and death, if approved by Divine Providence, he is able to restore this connecting link in order to make a dead person live again, similar to the saints, who, as we know from history, have been able to do the same. I have already dealt with this matter in detail in "Initiation into Hermetics".

If the magician has experienced his physical death, there is no reason why he should return to the physical world, and he is not desirous of restoring the band between the material and astral worlds. Of course, there are also magicians and sorcerers of lower degree, who consciously try, from the astral world, to build again the link between their astral and their physical bodies. But because they lack the necessary perfection enabling them to condense the light sufficiently, their success must remain a partial one. Usually such beings, clinging to their physical shape, try to evade the pre-conditions for such a realisation and vampirise the electro-magnetic fluid (vital energy) from living bodies in order to accumulate it in their abandoned physical bodies, assuming that in the course of time they will be able to revive them. The physical body laid aside by such a being in the manner indicated may be saved from decay for centuries. History gives us many examples of the conservation of deceased persons, and science cannot yet give any satisfactory explanation for this. Such vampires are, from the hermetic point of view, to be pitied, and the religious belief of those days did well in destroying such bodies which did not decay. Usually only by this destruction, such a body was usually pierced with a wooden spear or its head cut off and the body itself burned, was the spirit of such a body freed from its bondage. The sagas of the werewolves, too, can be explained from the hermetic point of view. The procedure was the same, only that at the moment of vampirizing, the astral body took on the shape of an animal in order to evade recognition by the possibly sensitive person who was vampirized.

In summing up: in the physical world the physical and the astral bodies are kept together by food and breath and all the three parts - body, soul and spirit - are strengthened from the higher spheres by more subtle material elements during the sleep. In the astral world, on the other hand, the astral body is enlivened by the impressions it gets by material vibrations in the astral sphere. If a human being is returning from the astral world into the physical world, then the band between the astral and the mental bodies rends so that the being dies there to be reborn in our physical world. The act of dying there is similar to physical death;

the astral body is no longer fed by the mental body with impressions from the astral world.

The process of decay of an astral body takes much longer than that of a physical body, and an astral body may go on to exist for many years, according to our chronology, without being maintained by the respective spirit. Other beings, usually demons, like to take possession of such corpses in order to play tricks with them. During numerous spiritistic sessions the astral bodies of dead people have appeared which were abandoned by the spirits of those dead people a long time ago and have since been controlled and used by a demon. Only a well trained clairvoyant who is able to distinguish an astral body from a mental body by the help of his well developed mental senses can discover the truth. Such demons like to fool people, play tricks on them and make all kinds of mischief. All imps and spooks, phantoms, hobgoblins, and the like, proceed in the same manner.

I have already discussed this matter thoroughly in "Initiation into Hermetics". Normally, an astral body slowly dissolves to its elements, the so-called astral corpse is sucked up by the elements, becomes more and more transparent, similar to a sieve, until it finally totally decays into the material of the individual elements.

Besides man, who after his death betakes himself to the astral plane, many other beings dwell in the earth-zone. Apart from those already mentioned, for instance elementals, larvae, phantoms, goblins, there also exist, in that zone, the beings of the elements. I shall deal more with these individual beings of the elements and their heads in the chapter dealing with hierarchies. Each spirit which wants to declare itself in one way or another must pass through the astral world, regardless from which sphere it comes, even if it should live in the highest spheres. For the zone lirdling the earth is the first zone beyond the physical world. In quabbalah, this zone is also called Malkuth; that means Kingdom. I shall have more to say about this in "The Key to the True Quabbalah" .

In the astral world of the zone girdling the earth the same powers exist and are at work as in the physical world; they are, however, more subtle. Also there dominates the element of the

fire with its salamanders or spirits of fire, the element of water with its water-spirits and undines, the element of the air with its fairies and sylphs or spirits of the air, and the element of the earth with its gnomes or spirits of the earth. All the beings in the astral sphere of the earth-zone move about in their respective elements just as the fish in the waters of the earth moves about correspondingly in its element. Each element has positive and negative beings so that we may talk of good as well as of evil salamanders. The same is true of the beings of the other elements. In reality, however, there exists neither good nor evil, for Divine Providence created nothing bad or inharmonious, it is only a human comprehension to assume this. From the hermetic point of view the one kind of beings have good the other bad influences, thus have its good and bad effects respectively. These beings are, in the astral world, the tools for the things that happen in our physical world. They are the cause of all effects in the astral body of each being, no matter whether initiate or non-initiate.

The actions and doings of the element of air and the element of fire in the astral sphere cause the astral-electric fluid; the actions and doings of the water-element and the element of the earth cause the astral-magnetic fluid. The beings use the fluids in order to create the effects, or, better said, the causes in our physical world. The Akasha-principle of the astral sphere keeps all the elements of the astral sphere in harmonious equilibrium. If a being of the astral sphere wants to influence our physical world, no matter whether it be a spirit of the elements or a human being, it must be capable of condensing both fluids, the electric as well as the magnetic, in such a manner that they are realized in the physical world. A well-trained magician who has a good command of the elements and fluids is able to carry out this act of condensing quite by himself, by the help of the imagination. When taking no active part in the work himself, he may have the condensation carried out by a medium from whom in this case, the spirits will extract, like vampires, the electric and magnetic fluid necessary to bring about the desired effect.

As is well known, the difference between a being of the elements and a human being lies in the fact that a being of the

elements consists of only one element, whereas a human being is composed of all four elements, plus a fifth one: the Akasha-principle. An elemental being can only work with the element and the fluid to which it appertains; a human being, however, may become acquainted with all powers and may learn to control them. But in both cases, whether being of elements or human being, Divine Providence or the Akasha-principle is the determining factor. However, a human being is capable of incarnation, a being of the elements is not able to do this by itself. The astral body of a being of the elements breaks up into its element; a human astral body dissolves into the four elements. Another difference is the fact that with the moment of death an elemental being ceases to exist, for its spirit is mortal; man, who is something like a small macrocosm, possesses, since he has been created in God's image, an immortal individual spirit. Although it is possible to make, out of a being computed of only one element, a four-element-being by special magical operations and to give it an immortal spirit, a true magician will do this very seldom, and never without special reasons which must be valid enough to be justified before Divine Providence.

The Akasha-principle of the astral sphere determines also the re-incarnation into the physical world of a human being living in the astral world. The astral material of light, usually called astral light, is the most divine emanation in the astral world. To initiates who see the divine principle of the astral world this light-principle appears as bright as the light of the burning sun or as the sun itself, provided they were in the physical world able to behold Divine Providence in the Light without having their deity transformed into a particular shape. The individual religion of a person has its due place in the astral world insomuch as he has attributed a certain shape and name to his deity according to his religious views in the physical world. Atheists feel no necessity for a God even in the astral world and are therefore not able to form an idea of the deity there. Nevertheless, they long for something higher, much like a thirsty man longs for water. People who have believed in several religions or deities during their existance on earth will find chaotic conditions. They will have a

difficult time there, if they are not able to make *up* their minds to follow a certain form. However, during their course of development in the astral world their conception of God will be clarified so that finally they will believe in the deity which was really best for them. This conception of God then usually determines the place of their re-incarnation.

A magician having explored during his lifetime, the astral sphere of the zone girdling the earth will know from his own experience, how the powers and beings of the astral sphere operate and what they do, but he may also learn it from those beings with which he is working magically.

Just the same as the not yet fully developed magician in the physical world uses a spiritual guide for his training and likes to be taught by him, either by passive communication or automatic writing etc., a not yet perfect human being too will find his guides in the astral world. These guides will teach him from time to time and assist him whenever necessary. Highly developed spiritual beings of the zone girdling the earth condense themselves in their appropriate astral sphere and thus become the guides of individuals, or of groups of individuals, and initiate the astral beings of lower perfection into the higher laws. Such guides must never be compelled to do their work in the astral world; they are commissioned by Divine Providence to offer assistance to any astral being, depending on its maturity and state of perfection. In the astral world, the guide, one may also call him genius loci, not only teaches his protege the laws, but assists him in his whole development. It sometimes happens that an astral man wants to do something at his own accord, but is warned at the critical moment by his guide or genius not to do anything arbitrarily. The genius will intervene especially in those cases where an astral human being with a low degree of development is about to do something contrary to the laws of Divine Providence. The guide informs his protege about the laws of the physical world and prepares him for his rebirth. This clearly shows how necessary it is that the magical development of a human being during his time in the physical world leads him towards perfection in order to be prepared for life in a higher sphere.

All blows of fate that are apt to purify a man's spirit in the physical world and that will help him to get the kind of experience necessary for his spiritual development are already prepared and determined by Divine Providence in the astral world for each individual according to his maturity and degree of development. The human being knows before his embodiment about the matter of teaching in the physical world and not only agrees to it, but even longs to get through it. At the moment of his rebirth he loses his knowledge about everything that Divine Providence has planned for him. If an individual living in this world could know in advance everything he has to go through, he would no longer have a free will in the physical world. Such an individual would be equivalent to a mere robot in all his doings or an automaton, and the task which he would have to complete in this world would become impracticable. Only an initiate of higher degree, being master over Karma, that is over cause and effect, and feeling equally familiar with the physical as well as the astral world is mature enough to know everything in advance without having to fear any disadvantageous influences on his free will.

Beings incarnate themselves from the astral world into the physical sphere of our planet, bordered by time and space, in order to work on their development, since the material laws of this plane put far more hindrances in front of every individual than is the case in the astral sphere. The impediments of the physical world strengthen the spirit and enable it to grow more rapidly in its development than it would be possible in the astral world. Therefore the human beings of the astral world are urged to achieve re-incarnation in this world as soon as possible, and are ready to accept even the toughest conditions in order to be able to continue their spiritual development.

Every man can reach perfection, for the evolution of the whole of mankind leads towards it. The spiritual guide designated to each individual by Divine Providence for his initiation into the astral world leads and controls the spiritual development of his protege and in many cases carries on with his commission after his protege has re-incarnated in the physical world. The magician

should therefore try at the very beginning of his development to get into contact with his genius. How this is achieved has already been told in "Initiation into Hermetics". It sometimes happens that people who have already reached a high degree of perfection here on earth are able to continue their spiritual development in the astral world up to perfection, but these are selected by Divine Providence to fulfill one or more missions on earth. Such spiritual leaders are then magicians or initiates by birth who at a certain phase of the physical development of their human bodies, usually shortly after the period of puberty, become suddenly aware of their state, their degree of spiritual development, and just need a little more to be mature enough for their divine mission. Such missions need not always be of a magical or spiritual nature, they may also have to do with other aspects of this world. This explains the birth of human genii and inventors in all fields of material knowledge. The magician knows that all this is planned and controlled by Divine Providence, that is on the principles of Akasha in the astral world, and that nothing can take place which, from the magician's point of view, could not be explained by the universal laws.

This has been a rough sketch of the most important aspects of the astral sphere of the so-called earth-zone or zone girdling the earth, which is the zone next to our physical world. The earth-zone is, according to human thinking, not the most condensed form of sphere in spite of its being placed above us, since in it there exist the most various intensities of light, or vibration, in accordance with the degree of maturity of each individual human being. This earth-zone is by no means bordered in any way; it stretches out over the cosmos, not only over the ball of the earth. The laws ruling this zone have nothing to do with the idea of space, however, as they go for the whole microcosm and macrocosm and their analogous connection. This is the reason why man can only reach his perfection, his ultimate magical maturity, and his genuine connection with the deity, in this zone girdling the earth. This clearly shows that, from the point of view of magic, the earth-zone is the lowest sphere, but at the same time also the sphere with the highest emanation of the Divine Princi-

pIe. I shall show further that there exist further spheres belonging to this hierarchy which the magician is able to contact, but he is able to live in the earth-zone also as a being of perfection, as the true image of God. In this zone girdling the earth the whole creation from the highest perfection of the deity down to the lowest and roughest form is manifested. A human being may get into contact with all kinds of spheres which lie above the earth-zone, but he cannot become their constant inhabitant, because the earth-zone is the reflecting mirror of the whole creation. It is the manifested world of all degrees of condensation. The old Quabbalists knew this truth and therefore called the earth-zone "Malkuth", which does not mean earth ball, but Kingdom, by which expression creation from its highest to its lowest manifestation is meant. According to the Tree of Life of the Quabbalah it contains the quabbalistic number ten, which stands for the beginning of evolution. To the person acquainted with Quabbalah this number ten is the reflection of number one in its most subtle form, that is, God, for the number ten may be reduced to a one by deleting the zero. The intuitive magician at once sees the true relations between creation and his individual body and realizes that it is not without reason that he has ten fingers and ten toes. The reader will, however, read more about this in the third book of this trilogy "The Key to the True Quabbalah".

The intuitive magician will also perceive a certain relation between the earth-zone and the Muladhara Chakra but I will leave it to him to meditate in this respect.

3. Next to the zone girdling the earth comes the zone of the Moon, with which the magician must become acquainted immediately after the earth-zone.

4. Beyond the Moon-zone lies the zone of Mercury and beyond that zone follows

S. the zone of Venus. If the magician has become sufficiently acquainted with these zones he will have to learn

6. about the zone of the Sun and later

7. about the zone of Mars, then follows

8. the zone of Jupiter, and at last

9. the zone of Saturn.

Many other zones lie beyond the last named, but it will be enough for the magician to get to know the zones corresponding to the planets, and be able to control them well.

The analogies and the hierarchy of each zone are dealt with in the next chapter. Each sphere lying above the zone girdling the earth, between the Moon and Saturn, has a threefold effect: firstly on the mental, secondly on the astral and thirdly on the physical world. Depending on the question in which sphere of the earth-zone a certain effect should be caused, the creation of the cause for such an effect must be considered in that zone. Since the zones mentioned above have certain individual influences on our earth-zone the magician operating with beings of such zones must have a clear picture of the analogy of the laws of each zone regarding his own microcosm and the microcosm of any other human being. Each analogy of the zones to the micro- and macrocosm must be quite clear to him and he must know how to create the cause corresponding to the analogies with the help of the beings. In the magician's conception each zone will not be a limited plane beyond the earth-zone, but all zones run into one another in the microcosm as well as in the macrocosm. The zones bear astrological names, but do not have directly to do with the constructions of the stars of the universe, although there exists some relation between the stars and their constellations, enabling the astrologers to draw their conclusions for mantic purposes or to find out unfavourable influences. I have already given some hints about the synthesis of astrology.

Each zone is inhabited in just the same way as the earth-zone already known to us. The beings of the zones have their special commissions and are subject to the laws of their zone, as far as causes and effects are concerned. In our opinion there exist millions of beings in each zone. It is impossible to grade these beings categorically. Each of these beings has reached a certain degree in its spiritual development, a certain degree of maturity, and a commission has been transferred upon it according to this degree.

A person without any magical development and without the necessary maturity is not able to proceed beyond this material

world in order to get into contact with astral beings, not to mention getting into contact with the beings of superior spheres. There are only a few people in our physical world, who, with their spirit, are able to penetrate the borders of human existence and to proceed to other zones. People who are able to do this consciously are called initiates from the point of view of hermetics. An initiate is a selected person who, after many years of spiritual development, reaches the degree of maturity necessary for his commissions. A true initiate is not a philosopher who has reached maturity by mere theoretical knowledge; he is a person who, after constant strenuous training, has worked himself out of the crowd of average persons and has gained his knowledge by practice. Here the saying may well be applied: many are called, but few are chosen. However, nobody need fear any imposed limitations, and a diligent pupil of magic can reach perfection and become an adept after conscientious training. Each human being on this earth can reach the highest degree of perfection.

As said above, only a few people will spiritually traverse the common sphere of the zone girdling the earth to visit the sphere next to it. These people are the leading heads in magic; they are the initiators and teachers with the holy commission and duty to help the individuals below them on their spiritual way. The same is true, by universal laws, within the seven zones lying beyond the earth-zone. There also exist few selected individuals among millions of others living in those zones who, in their development, have reached the necessary degree of perfection to be the leading rulers or initiates there. Also the heads of the other zones have their rank, dignity and title, just as the initiates in the zone girdling the earth are honoured by the post of dignity corresponding to their degree of maturity and their knowledge and take the rank of barons, earls, knights, dukes, etc.

The magician will realize that these names for ranks and titles symbolise the degree of maturity of a being and certainly will not regard them as earthly ranks. Therefore, only the leaders, the initiates of the individual zones, are able to influence, with their causes and effects, our spheres, no matter whether mental, astral or physical. The way in which each individual being may in-

fluence our world will be dealt with analogously step by step in a further chapter on the hierarchy of the beings. Just the same as, in our opinion, there exist in the earth-zone positive and negative, that is good and evil beings, so is the situation the same in all other zones. The good or positive powers and beings are generally called angels or archangels, the negative ones demons or archdemons. The same kind of hierarchy is to be found with the negative beings: there are common demons, barons, counts, etc. The average person will have a conception of these beings corresponding to his power of understanding. In his imagination angels and archangels will have wings, demons and archdemons will have horns. But the person well acquainted with the symbolism will be able to interpret this conception according to true hermetics. A magician knows that an angel has no wings in the literal sense of the word and will see the analogy in these wings: the wings are an analogy to the birds who move about freely in the air above us. The wings are the symbol of what is superior to us, the symbol of agility, liberty, freedom and at the same time the principle of floating above us in the air, the element which is lightest and penetrates everything. The negative beings or demons are usually symbolized by animals with horns and tails, or by creatures that are half human and half animal. Their symbolism, on the contrary, stands for the opposite of what is good: the inferior, incomplete, defective, etc. The question of whether these beings, positive or negative, in their own spheres actually have the shapes attributed to them by men, and meet each other in these shapes, may be left undecided to the non-initiate. The magician who is capable of visiting these zones by mental and astral travelling and who is able to influence himself with the vibration of these zones so that for the time of his stay he is like an inhabitant of the respective sphere, will have found out that this is not so. Without losing his individuality, he will find quite different .shapes there, which cannot be expressed by words. He will not find personified beings and their leaders there, but powers and vibrations that are analogous to the names and qualities. If he tried to concretise, from his individual point of view, one of these powers, or give it a shape according to his

power of understanding, that power would appear in to him in a shape equivalent to his power of symbolic comprehension, no matter whether positive power, alias angel, or negative power, alias demon. A magician working with beings will make the beings perform the causes in that zone in which he exercises his influence. The work of a quabbalist is different. The latter places himself, with his spirit, into the zone in which a certain cause and effect is intended. Though he, too, masters the laws of the zone, he does not need the interposition of the beings for his purposes, but does everything by himself with the help of the quabbalistic word. There will be more about in my next work "The Key to the True Quabbalah".

The principles of the quabbalist's work are quite different. The magician, however, in his present state of development, cannot, for the time being, do otherwise than go on making use of beings up to the point where he has reached a higher degree of development. Each quabbalist must first have become a magician, in order to be able to work differently and more advantageous by later.

If a magician calls a being whose shape he does not know into the earth-zone or into our physical world from another zone, then such a being, provided it wants to take on a visible shape at all, must take on the shape appropriate to its qualities in order to get into contact with the magician. A common demon, however, is not able to do this, for a demon lacking the necessary maturity is not capable of condensing itself from out of its sphere into the earth-zone or our physical world. Therefore most books on magic conjurations do not even mention simple demons, but talk only of demons with a certain rank and title. But even these are never dealt with in detail.

In this connection, one may raise the question of whether a being living in another zone would be able to call an initiate, a person of spiritual rank, into its zone. Such a question has to be denied from the hermetic point of view, for a human being, and especially an initiate, is a God-like creature symbolising in miniature, the macrocosm and representing the complete authority in the microcosm and macrocosm. A magician can therefore

never be forced to do anything by any being, whatever degree of perfection it might have, with only one exception: Divine Providence. All heads, no matter of what rank or from which zone they come, and no matter whether good or evil, are only partial aspects of the macrocosm, of God. Without permission of Divine Providence no being is able to urge its will on the perfect magician who has reached the connection with God. This again makes obvious to the magician the true value of man, especially of the man connected with God, and his significance within creation.

If a being of another zone wishes to enter the earth-zone or our physical world because Divine Providence has ordered it to do so or because it is its personal desire, no matter whether in a mental, astral or physical way, then such a being or head, irrelevant of its rank, must take on the shape appropriate to the qualities of the sphere from which it comes. An angel, for instance, who has love as its main quality, will appear as a perfect beauty; a being whose qualities are severity and strictness will have to appear in the shape appropriate to these qualities. It is exactly the same with beings of negative qualities: depending on the negative qualities they represent, they will have to take on, when appearing in the earth-zone or on our physical earth, the shapes which symbolize these qualities. The appearing shapes of these beings, no matter whether good or evil or from whatever zone they come, will enable the magician who is well acquainted with symbolism to tell their qualities. The qualities of a being, its appearance and symbolic representation, is fully appropriate to its name, and according to the Law of Analogy, so that even a being of the highest rank is not able to give itself a name unsuitable to its qualities. The magician, especially if acquainted with quabbalah, is capable of thoroughly checking the analogies according to the law of analogy and of determining whether the assertion of a being is true or not. No being, not even the worst and most deceitful type, will ever dare to tell the genuine magician a name which it does not really possess, and it will never dare to appear in a shape other than the one corresponding to its qualities. The genuine magician, however, is naturally free to order the being who has appeared in its true shape to change its shape into one desired by

him. He will always be obeyed by the being concerned, for the genuine magician, as repeatedly stated before, is a perfect authority, is a God-man.

Each being, whether good or evil, whether angel or archangel, demon or archdemon, from whatever zone it may come, has certain restrictions in its qualities, caused and controlled by Divine Providence, and depends on these qualities in its zone. A magician will therefore do well in asking beings to fulfill only tasks which they are able to fulfill due to their qualities and which lie within the range of their zone. The magician must then know well all qualities, faculties, causes and effects, powers and influences of each individual zone, and have them under his control in order to avoid making the mistake of asking a being to do something outside of the range of its zone. If the magician does not take this into consideration and if, in consequence, he asks a being for something not lying iri its power, then the best such a being can do is to place itself in another zone and there to cause another being to fulfill the magician's will and desire. The actual effect is, in this case, not brought about by the being evoked by the magician, but by another being. The absolute will of the magician is thus not directly expressed, as the effect takes place without his knowledge. I shall give some more details on the various shapes in which beings normally appear etc. in the chapter on hierarchy.

The magician might also be interested to learn how a being of another zone is able to bring about the desired effect in our physical world, be it mentally, astrally or physically. Since the will and desire of the magician is analogous to the qualities of the zones which he is dealing with, the commissioned being prepares the causes necessary for the effect in the world of causes of its own zone with the help of the electric and magnetic fluid, similar to the procedure of volting, as described in "Initiation into Hermetics", or directly by word-power (cosmic language) and leads it through the world of causes of the relevant zone into the world of causes of the earth-zone, condensed by imagination, and from here, depending on the kind of effect it should cause, into the mental, astral or physical sphere. This is the actual procedure

in respect of the beings capable of making their influence work from their zone into our sphere. A spirit being, however, is not able to do anything on its own accord or by its own will to influence our sphere. Only the strict order of a magician given with his absolute authority enables a being to influence our sphere effectively from its zone; by doing so the being cannot be made responsible for anything; every responsibility lies with the magician. To make it yet clearer: the work done by a being is the same kind of work which a servant does for his master.

Of course, a true magician will never dare ask a being, especially a negative being, to do things causing negative effects, for although he has become the master of life and death, the master of the laws, Divine Providence still controls him, and he would have to atone immensely for evil deeds which he could not account for.

One might now ask why a magician uses an elemental, elementary, astral or physical being mentally, astrally or physically, for his operations in our world or sphere, or in another sphere, and why he does not prefer to work with the power he has himself acquired and so to cause the desired magical effect. He is, in fact, able to cause certain effects when operating in the mental sphere by elementals or volts, that is by electromagnetic fluids, and he is also able to generate a certain physical power by various operations with elementaries and to bring about in this way some physical effect. The difference in the procedure lies in the fact that the powers, beings, elementals, elementaries etc. generated by him cannot operate independently, since they possess no intellect; the beings of any other zone, however, are, because they are intelligent creatures, able to carry out jobs for which a certain degree of intelligence is necessary. In those cases where a magician can do without any such being in obtaining his goal, he will naturally desist from employing a being from another zone to fulfill his purposes. He will, above all, evoke beings in case 1. he wants do demonstrate his authority over the beings and 2. in order to get full information on the zones from which the beings come.

Every experienced magician who leaves the physical world

either with his mental or with his astral body to visit the various spheres of the earth-zone, or even to visit other zones, will realize that the beings of all zones, irrespective of their qualities and faculties, speak a universal language, called "metaphorical-language", i. e. the language of imagination. This is the reason why all beings can make themselves understood by another. Any average person may moreover experience this the moment he leaves his physical body, for he is then able to converse with any person amongst the dead, no matter to which nation he may have belonged before. If a magician whishes to say something in a sphere lying outside our physical world, that is if he wants to form ideas there, he will also do that by way of mouth, but no sounds will come out of his mouth; in place of sound vibrations pictures manifest themselves which then can be perceived by any being.

If, however, a spirit being is embodied in our physical world, that is if it has left its zone to get adequately condensed in order to be visible and audible, then this metaphorical language is at once translated into the language the magician knows. This means that should a magician call, by condensation, from the earth-zone into the physical world, a person who before his death was of Chinese, Indian or any other nationality, he will find that such a spirit has a perfect command of the language the magician himself speaks. A religious person will remember that the apostles and disciples of Christ who, after the death of the Saviour, were filled with the Holy Ghost, were able to speak in all the languages of the earth. This expression of the Holy Bible "filled with the Holy Ghost" clearly means that the apostles, the disciples of Christ, were, by the enlightment of the Holy Ghost, at that moment in the astral world and therefore able to translate the metaphorical language into any other desired language. This is no miracle, for it lies in the faculties of every being. Every person who has some idea about hermetics will know that the metaphorical language is the language of the universe, and that the ancient peoples made abundant use of this metaphorical or cosmic language. The hieroglyphs of the old Egyptians are a striking example for this fact. That the words expressed by the

metaphorical language had a strong magic effect, cannot be doubted. And it is not without purpose that the people of the Orient and others made so much use of the metaphorical language, for within the borders of their countries stood the cradle of all hermetic sciences.

Advantages and Disadvantages of Evocational Magic

Most people who get hold of a book on evocational magic are misled, by various methods, to put at once into practice the recommended procedure without having reached the necessary degree of magic development. They think that the few incomplete preparations recommended in the instructions will suffice. The motives that lead to this kind of precipitate operation usually have various causes. With one person it might be mere curiosity, which makes him wonder whether other spheres really do exist. Another person might be desirous of seeing spirits, beings and demons, and yet another person might hope to put himself into certain advantages by magical operations. A fourth person perhaps wants to evoke beings to acquire from them certain powers and faculties, to become famous and honoured, etc. Some people possibly intend to get certain information from certain beings or to do harm to persons they do not like. Innumerable motives which lead the inconsiderate to practise magical evocation could be mentioned here. This chapter has been written especially for these people for they should take to their hearts these warning: Ignorance by no means prevents people from danger and misfortune as a result of magical operations should they be carried out without sufficient training and personal development.

If someone without proper magical development and preparation dares to approach the practice of evocation, he can be sure of either getting no results at all, which will probably cause him to give up the whole matter, or he gets only incomplete results,

which can make him a complete unbeliever. Embittered by this, he will say that everything is delusion without having tried to find the causes of his lack of success within his own person, and without becoming aware of the need to go deeper into the knowledge of magical science if he wants to have success.

It is quite the contrary with people who, either during their present incarnation or during a previous incarnation, have reached at least some degree of spiritual perfection and who have a certain power of imagination. They will not be able to get perfect, but perhaps partial results. These people are rigthly called sorcerers or necromancers from the hermetic point of view. And it is usually these people who fall into the hands of invisible powers, as we can see from history. The most striking and best known example is the tragedy of Doctor Faustus, popularised by Goethe. I must desist here from describing the personality of Doctor Faustus, but every magician will be able to explain what happened in this case.

Every genuine magician works with the beings consciously, he is for them a person of certain authority, power and force, owing to his magical development and maturity, his attitude towards the spirit beings is quite different from the attitude of a sorcerer. A magician's influence on a being, too, is quite different, and the dangers to which a magician might be exposed are so small that they need scarcely be mentioned. The magician is subject to only a few temptations by the beings, but since he has achieved the magical equilibrium, nothing can lead him off his way, not even the most tempting projects. The beings acknowledge his authority and regard him as their master, as the image of creation, the image of God, and are quite willing to serve him without ever daring to ask for any rewards for their services. It is different with a necromancer or sorcerer, however, because of his inability to create the necessary authoritative power towards the beings. He is always in danger of losing his equilibrium at the cost of his individuality and magical development.

If a necromancer or sorcerer has a relatively high power of imagination and is able partially to raise up his consciousness, it may happen that, by using magic though barbarous names, he suc-

ceeds in having one of his evocations translated into the language of the being and the being he is evoking hears his voice. The next question to arise is whether the being reacts to the evocation and intends to do what the sorcerer wants him to do. For the being at once realizes whether the sorcerer is mature enough and developed enough to be able to exercise coercion or whether it can go easily in opposition. If a positive, good being is involved, it will pity the sorcerer. If the sorcerer has evoked an indifferent and less active being and if the sorcerer's desire, if it were realised, would not harm him, it might, now and then, give a token of sympathy and do what the sorcerer wants done. But if the sorcerer desires anything that might harm him or any other person without being able to take the full responsibility for this, then the being will not react to the sorcerer's evocation. All means of coercion mentioned in various books for the sorcerer's use in order to have the beings to work for him are ineffectual and but mere phrases with only a slight or no effect at all on astral beings. Negative beings, on the other hand, prefer to react to negative and evil intentions and try to help the sorcerer in their realization. But a head of demons also knows quite well that he need not do what the sorcerer wants, if the sorcerer desires something which would debit him too much karmically or which he could not take responsibility for from the karmic point of view. In such a case not even a demon would dare to fulfill the sorcerer's wish, for this being, even though it be a negative one, depends on Divine Providence. It cannot, on its own accord, create vibrations which would cause a chaotic tate in the harmony of a sphere. Therefore it is necessary to point out again and again that a certain degree of magical development and perfection is absolutely necessary for the evocation of the beings of any sphere and in order to be able to place one's consciousness into the relevant sphere or zone and to translate one's thoughts into the metaphorical language or cosmic language so that a being understands them.

With these points in mind the magician will realize the true value of the book of charms which he has started for his personal use, and that the book actually is a language book of the cosmic

language in which he will enter all the procedures of his art of magical evocation translated into symbolic picture-language. A necromancer or sorcerer working according to the worst rituals and carrying out the most barbarous invocations and evocations is by no means able to practise invocations in a systematic order, that is, to start a conversation with the being concerned, not to mention the authority he should be able to represent, for he is lacking the necessary magical maturity and perfection. A necromancer might, at the most, put himself into an ecstatic state during his operations, which is not more than a cry into the zone in question, even if his citations are most terrifying and appear to him very promising.

In most cases the sorcerer, during his state of ecstasy, is a victim of the most misleading hallucinations. In the most favourable case such an incomplete invocation of a sorcerer might, quite unconscious to him, result in the creation of an elemental or an elementary, owing to the ecstatic stress of the sorcerer's nerves, depending on the amount of nerve-power he projects from his magic circle into the magic triangle. Such an elementary might then unconsciously take the shape of the evoked being; the sorcerer, being unable to tell the difference, would regard the elementary as the being evoked by him. Such an elementary is then able to awaken certain desires in its creator and provide their satisfaction. I have already said enough about this in my first book: "Initiation into Hermetics".

In this connection I must point out that the magician must have a clear idea of what a contract is, how such a contract is made, what are its disadvantages, etc. I shall now give further details on this point.

Should a sorcerer or necromancer succeed in actually calling the head of a certain sphere into the physical world by the ecstatic elevation of his spirit, such a head, if it is a negative one, will always try to get under his influence not only the soul but also the spirit of the sorcerer in order to make him fully dependent. The sorcerer usually realizes during his second or third operation that he is no longer able to get himself into the same state of ecstasy which previously helped him to have a certain influence

on the concerned sphere. This is reason enough for a feeling of uneasiness within him, which usually causes him literarily to seize hold of the being appearing to him in order to have his desires realized. The head now appearing to the sorcerer would not at all react to him if he were not sure that the sorcerer's soul and spirit were mature enough for him, and that therefore it pays to try to get both. The head sees the many karmic developments which the sorcerer may have undergone already and during which he has reached a certain degree of intelligence and maturity, and he is therefore certain that the sorcerer will render him good service after his death. The being knows about all this already in its own sphere, while watching the sorcerer carrying out his operations. If it seems advantageous enough, a head, usually a negative one, will appear to the sorcerer, and will try to get the sorcerer for itself at any cost. Depending on the character of the sorcerer, the being will apply the most variable methods, knowing well the most vulnerable points where it can hit the sorcerer. If, for instance, the sorcerer is anyhow fearful, the being will try to frighten him in order to make him obey. If, however, the sorcerer is somehow aware of his spiritual and psychic faculties, the being will try to win him with all kinds of promises, for instance with the promise that it will do anything, etc. But at the same time it will point out that such a thing is not possible without a mutual agreement and will point out the advantages of such a contract. It is then up to the sorcerer to resist the temptations of the being and to oppose it. A fight within the sorcerer's own conscience will start and will develop into a terrible one, for the conscience of a man is the most subtle form of the Divine Providence. If, however, the sorcerer is not willing to listen to the divine warnings, that is to follow his conscience, but supresses it in spite of its repeated appearance, then he becomes a victim of the being by making an agreement or a contract with it.

This theme will certainly interest everybody. Therefore I will examine it more closely from the hermetic angle. Why does a spirit being want to get possession of the soul and spirit of a sorcerer? There are several reasons for this. Firstly, no being, least of all a negative one, will ever do anything for the sorcerer

without the hope of getting a relevant reward. The sorcerer is forced by contract to leave the earth-zone after he has cast away his physical body. He is indeed taken away by the devil, as legends state, and must travel to the sphere of that being with which he has made the contract in order to serve there as its servant.

The head, with whom the contract has been made, usually employs a deceased sorcerer as a messenger to the astral, mental or physical sphere of the earth-zone where he has to carry out commissions for his master, corresponding to the negative sphere of that being. Such a head likes to get into connection with a sorcerer because the latter has been created as the image of God and therefore has four poles and consequently many more possibilities than the being itself. In most cases the head's servant, in this case a human being, is made into a spiritus familiaris or factotum and put at the disposal of other similar sorcerers. In the function of a spiritus familiaris the sorcerer then is given all the power the head itself possesses, since from that moment he is deputizing for the being. The transfer of power upon the sorcerer is effected either by an Ankhur from the head or the principal of demons or by influencing him with zone power so that he can either bring about the ordered effects by himself and secure the results wanted, or he is supplied with other servants to help him carry out his commissions. But whether such servants are true inhabitants of the zone and, as such, mere subordinates of their masters, or whether they really are victims as described above, is difficult to determine, for such beings are not allowed to tell anybody anything about themselves. It is also possible that unwanted phases in the memory or consciousness of such spirits have been deleted, either by a magic spell or other practices. And so the sorcerer, in spite of the qualities he has on account of his four-pole nature, becomes dependent on the head's sphere, that is on his master's sphere, and that prevents him from freeing himself of the ties with his head and from living his own life. He becomes a will-less instrument of the head and must do everything the latter wants.

After having sealed the contract or pact the sorcerer cannot do

any work for weeks or months. During this time he is taught by his head various practices and is initiated into the use of his powers. The sealing of such a pact is actually not much different from what is stated in the grimoires or magic books. There is, however, a little difference hardly known to anybody: the pact itself is not compiled by the spirit being, but is, in fact, drawn up and written by the sorcerer himself, like the book of charms. The text of the pact is written down in ordinary ink. Special ink, however, may be used for this purpose, depending on the rituals applied, but this is not so important. The contract clearly states what services have to be rendered by the being which wishes it will fulfill, which possibilities are given the sorcerer with this pact, including other conditions which must be fulfilled by the being on behalf of the sorcerer. On another page of the contract the duties are laid down which, on the one hand, the sorcerer must carry out for the being and which, on the other hand, the being orders itself to carry out. It further states in which manner the head can be called and whether it has to appear visibly or invisibly; how servants, put at the sorcerer's disposal, have to be treated, etc. The most important point is the period for which the contract is valid and that after the expiration date of the contract the sorcerer is obliged to travel to the sphere of the demon. Also the way in which the sorcerer will die in the physical world and how he will move over into the sphere of the head is fixed by contract. All points and conditioned are agreed to by both parties, and the being usually signs the contract by its own seal, using the sorcerer's hand as a medium, and the mutual agreement is countersigned. It is also quite possible that the being asks for, or insists on, the sorcerer's signing the contract with his own blood. But contracts have been made, and are still being made, without such a condition. Usually the contract is written in duplicate; one copy remains in the sorcerer's hands, the other is for the being. It is stated in the books that the being takes both copies, but this is done rarely and only happens with a certain category of beings. Usually the second copy is folded together by the sorcerer, and burned. This burning of the contract actually means that the ideas and points of the contract are transmitted to the relevant zone.

In this, or in a similar manner, with which there may be little differences which are not essential at all, pacts are sealed, especially pacts with negative beings. Such a pact can neither be broken by the sorcerer nor by the being and must be adhered to unconditionally. It often happens that the victim does not even know that he has made such a horrible contract and comes to the respective sphere without knowing that he has to payoff the duties the being has rendered him on earth. If, however, bad conscience starts working on the mind of a sorcerer before the contract expires, and if, in consequence, the sorcerer tries to free himself by any means, then the being will try anything to harm the sorcerer and to destroy him. Many witchcraft trials of the past are the unmistakeable proof of this and sorcerers who felt sorry for their sealing of such contracts and who therefore tried out all means and ways to free themselves have had to atone heavily for their breach of contract at the instigation of the beings concerned. Many sorcerers of ancient times were not able to evade the funeral pyre only because the idea and divine spark won inside them and made them prefer death instead of remaining in contact with a demon till the expiration of the contract. But sorcerers who strictly adhered to the points of the contract and fulfilled every duty till the period expired always remained under the protection of the dark powers and no power in the world could ever harm them. Those who did not adhere to the contract and regretted their mistake were severely persecuted by the beings, for the latter always found means and ways to harm their former proteges.

The kind of contracts described above may be regarded as the usual type, for the sorcerer tries to get into contact with a being by means of the magic of evocation and to maintain this connection with the being either directly or by the spiritus familiaris serving the being.

The reader may now ask whether such a sorcerer is condemned to be the servant of a being or head forever. Answering such a question presents no difficulty to a magician who is equally acquainted with all spheres. As soon as the sorcerer has re-paid the head in full measure for its duties on earth - this can take, in our

chronology, many hundreds of years, since time and space are absent in the spheres - the sorcerer's conscience will start working on him more and more and his four-pole nature feels himself little by little free from the bondage. When the sorcerer has paid back every penny of his debt, he can again do what he likes. But if, at that point, he still stifles his conscience, unwilling to follow it, he will remain in the sphere of his head and will, eventually, lose his four-polarity and identify himself with the plane in which he lives by taking on the vibration of that plane forever. By this way he will condemn himself. The sorcerer then ceases to be a human being, the image of God, and becomes a being of that sphere, that is, he sinks down to a demon. This certainly is the most regrettable state a human being can get into and may be called damnation from the religious point of view, or as true sin against the Holy Ghost.

This would be the complete procedure for the sealing of a contract between a sorcerer and a being of another zone. Should the sorcerer follow the voice of his conscience he will be able to leave the zone of the head and find a new home in the earth-zone. Here he can again live as a four-pole being and renew his spiritual development. If, in this case, it is necessary for him to return into our physical world, this rebirth will be granted him without any difficulties for in the physical world it is far easier to become purified and to work on one's magical development like other beings. A reincarnated sorcerer is then able to acquire, in our world, great magic power, since he has experience in working with negative powers. Such re-born sorcerers are the born magicians, for they possess inborn magical faculties and do not need to accumulate much knowledge or to undergo a special training in magic. It cannot be denied, however that it could again happen that such a person is overcome by the temptation to misuse these powers and that the same head of spirits may approach him anew, possibly under a different mask, to regain his previous victim with the same intention of taking him again to his sphere after his physical death. Such a sorcerer, however, has a much freer will on this earth and can therefore resist such temptations much better. His conscience, too, works much better and will warn him more

forcefully than does the conscience of a human being with no such personal career. Thus it seldom happens that a sorcerer falls in a second time. Usually he is so purified by his experience that he walks along the true path of magic and is less inclined to take up contacts with demons or negative spirits.

This statement of true facts may be a warning to all truth seeking people not to follow the path of sorcery, for one can see from what has been said above that such a step is a great regression in the spiritual evolution and development of a human being. That all I have said is no fantastically made up story but a sad, true fact that can be checked by any true magician. Are-incarnated sorcerer proceeding along the right path of initiation is exposed to a far greater number of temptations than an average human being who is starting his spiritual development from the beginning. The planes which formerly bound him try time after time in the most refined manner to get their previous victim again under their control.

In this work I do not intend to name anybody from ancient or modern times who has sealed contracts with beings, but besides the cases generally known to the public, like Doctor Faustus and Urban-Grandier, there are numerous others of whom the public has never heard.

There is yet another way to seal contracts, known to only a few initiates. This should be a warning to all those who try to get into contact with various kinds of beings. This pact is not handled directly, but by the help of a human body already existing. Which of the two ways to seal contracts is the more advantageous depends on the view of the individual magician. The less known way may be prefered by deceased people as well as by other beings of the earth-zone, even by beings of higher zones.

The getting into contact through a human being requires the human being's control of the elements, the light- and the Akasha-principle and a higher intelligence and magical maturity on the side of the spirit being which wants to get into contact with, and make a contract with the human being. From the hermetic point of view such a contract is quite possible and is practised by a number of sorcerers without their differing from the average peo-

pIe by anything strange or unnatural. Only the well trained clairvoyant and the eyes of a genuine magician are able to distinguish such a pact. The sorcerer is usually invited to such a contract by a being and he is not seldom offered such a pact by beings of the elements, which live next to the earth.

If all conditions are fulfilled the making of such a contract presents no difficulty. The method rests on the following procedure: The being looks for a physical body anywhere in the material world at the moment of its dying. A healthy body is prefered in this case, a body which dies of little cause such as for instance during an accident. Also bodies dyding from the consequences of an inflammation of the lungs, of encephalitis, heart failure etc. may serve this purpose. On the other hand, bodies are not welcome which have been destroyed by tuberculosis or other infectious diseases of vital organs and in which the destruction of such organs have been the cause for the person's physical death. The restoration of the harmony in a body destroyed by such diseases would take much effort. At the moment the linking thread between body, soul and spirit rends and the life-matrix is interrupted, the being gets hold of the human body and is able to build up a new thread between itself and the human body by doing what I have already described in "Initiation into Hermetics", that is by employing the light fluid. It is quite clear that the being - before uniting itself with the physical body - must form its astral body according to the shape and size of the human body concerned, using for this purpose the matter of the elements, in order to get into a harmonious unity of the two lifethreads: the mental and astral matrix.

The being who has taken possession of a human body in the described way becomes itself a human being in a borrowed body. The relatives and onlookers form the opinion that the dying person after having been in agony has come to life again as if by miracle and finally recovered from the disease. This is how the relatives and those persons, who are not able to observe by clairvoyance the leaving of the astral body from the physical body, look on the event. Since the being possesses a miraculous degree of adaptibility and maintains all faculties and powers of the astral

world and since it knows everything, it continues playing the role of the person who actually died, but it will try to disappear from the surroundings of the relatives of the deceased person and to get into contact with the sorcerer without attracting attention. The being keeps all its abilities of its former sphere in the new body and puts itself at the disposal of the sorcerer. With the exception of a true magician nobody will ever find out the true facts and nobody will find anything suspicious in two friends or a boy friend and girl friend meeting each other, and the people around the two will never find out about the true relations of the two. The services which the being may render the sorcerer during his physical existence are exactly the same as if the sorcerer had got into contact with another being of that sphere. If the sorcerer wants to have his influence work on the astral or mental world via this being, then the latter puts itself into a state of trance und so can fulfill the sorcerer's wishes.

The question of carnal contact is usually discussed at the moment of the first citation or meeting with the sorcerer and the sorcerer is well informed about the whole procedure. That the sorcerer must never say a word to anybody about the matter is only too clear, for otherwise he would have to pay with his life for his communicativeness.

Sorcerers have often instigated mermaids to get hold of the bodies of beautiful girls of this world in the above mentioned manner in order to get into carnal contact with these undines, and have even married such beings. There was then no difference between a normal female and an incarnated undine, for the latter, in its carnal body, was subject to the same laws as all other human beings. It kept, however, the faculties and powers of the waterelement and made use of them in its human incarnation. The incarnated undine could also have children. But the most tragic fact about the matter was that she wanted the sorcerer to be absolutely loyal since she maintained a contact between her own physical body and the sorcerer's physical body. If the sorcerer wanted to have sexual intercourse with another woman he was in danger of having to atone for this with his life. In such a case the undine was also no longer able to remain in the physical world and was not

able to get into further contacts. Soon after the death of the sorcerer who had become her lover or husband she also died. After her death such a undine does not travel to the earth-zone like any other human being, but has to return to the water element and again lives there as undine.

If a magician with a high degree of perfection and relationship to God would bring about such a procedure he would by his creative power, be able to build up, with the undine, the same kind of harmony of the elements as it possesses any human being. He would be able to create a new human being whose spirit would be as immortal as the spirit of any other human creature. However, a true magician will never undertake such operations without having sufficient reasons. I only mention this here because I want to show that such a thing lies within the faculties of a magician. The non-initiate may believe this to be an incredible fairy tale, but, from the hermetic point of view, such things are quite possible and can easily be realized. The true magician will not have any doubts of these possiblities.

Apart from spiritism there is another kind of evocation of spirits called necromancy. The difference between a sorcerer and a necromancer is the following: the sorcerer usually tries to get into contact with higher beings of the earth-zone, with the heads of the elements or with the heads of other zones; the necromancer, on the other hand, merely practices the evocation of deceased persons. The method of necromancy is quite simple and a magician who has not yet reached perfection is able to apply this method with more success than a sorcerer practicing evocations. A necromancer faces the same kind of dangers as the sorcerer since a deceased human being may also take full possession of the necromancer and make him completely dependent. If a necromancer becomes so dependent on an astral being that he cannot do anything without the advice and help of the being, then we may also talk of a sort of pact in this case, though this kind of contract may not have the same tragical consequences as the pacts dealt with before.

The magician is able to call any being from the astral world without any danger, without becoming dependent on it and

without becoming a victim of necromancy. A necromancer is a person with a low degree of spiritual and magical development, whose main object is to get into contact with astral beings of the earth-zone, preferably with dead people. The necromancer will in most cases try to make use of a being from the astral sphere, that is he will either require of such a being certain magical duties in the physical, astral or mental plane or merely try to satisfy his curiosity. For this purpose the necromancer will choose a human being after his physical death who during his life on earth busied himself with any of the secret sciences and who possibly has reached a certain degree of perfection in this. If such a person happens to be a true magician who has followed the true path of initiation and has learned all its laws here on earth, having thus acquired a certain degree of perfection, who noble-minded strove for positive aims and controlled the negative powers, he will, if he thinks it beneficial, appear to the necromancer and point out to him the advantages or disadvantages of his projects and intentions. A true magician will, however, never keep up a constant connection with a necromancer, nor will he try to influence the necromancer in such a manner that he becomes dependent on him. He will always be prepared to warn the necromancer and will give him permission to call him in case of emergency. Furthermore, he will give good advice to the necromancer and initiate him into the laws of the astral sphere, but he will never be prepared to serve the necromancer, or to do whatever he wants, or to fulfill his material desires. Only bad magicians with little experience and an affection for negative powers or mere sorcery will try to maintain a contact with a necromancer or assist him in realizing his desires and to satisfying his curiosity. If the necromancer gets into the sphere and under the control of such a being, he will acquire the same kind of vibration as that being has in the earth-zone and thus becomes a fellow-sufferer. The astral being will then prevent the necromancer from making any progress in his spiritual and magical development and will see that he is never enlightened or blessed with personal advance. The being will then be full of malicious pleasure because it has succeeded in being troublesome to a human being on earth. It

remembers the days of its own life on earth, its difficulties and troubles there, the temptations it could not resist, the powers it misused and the lack of chances for its true initiation, and it will also try to hinder the necromancer in his development. The danger that arises for the necromancer in such a case need not be analysed. I will, however, mention the fact that the necromancer may easily be vampirised by such a being and that the being will try to realize in the astral world its own egocentric plans by help of the vampirised powers of the necromancer.

Therefore every scholar is warned not to take up any such contacts and not to make himself dependent on any being. The manner in which a necromancer calls a being from the astral plane rests on two methods. One method is spiritistic: the being is asked to reveal itself by help of mediums; that is by mediumistic writing or by mediums put into a state of trance. This method requires great perseverance until the being is able to take up a direct contact and to appear to the necromancer. The other method is that of evocation: the necromancer takes up contact with the being by help of a picture of the spirit's previous incarnation or by enlivening such a picture until finally the being steps out of it like an elementary, taking on its previous shape. A necromancer does not usually succeed at once, but if he goes on with his work persistently he might, depending on his maturity, development, willpower and imagination, force the being to appear to him visibly.

A necromancer can hardly differentiate whether, in such a case, his power of imagination plays the main role, or if he has created an elementary, or if the visible connection with the being has in fact taken place. But a narrow-minded necromancer does not care who has brought about the connection or what has actually caused the disired effect, if it has been his power of imagination (phantasy), or if repeated stressing of his nerves has created an elementary or if the being evoked really has appeared from the astral world.

Should the necromancer have a predeliction for negative powers, his evocation and his endeavours to cause a projection in the astral world will possibly be readily answered by a so-called black-magician who will himself try to get into contact with such

a necromancer. All of the necromancer's appetite for instructions, practices, satisfying of his curiosity, fulfillment of his desires, will then be quenched by that being. The necromancer is responsible for all that happens and he will thus charge his Karma to his account, especially if he wants to see desires realized which he can in no way justify. That the end of such a necromancer cannot be other than tragic need not be stressed. Necromancers usually die an unnatural death or suddenly of an incurable disease.

I should also mention the fact that there is also possible a passive relationship with beings of the astral plane and with beings of higher zones. This passive intercourse, however, is not so effective and does not give such great magical results as the practice of evocation. Also in this case an unexpected pact could be the final outcome, and the person taking up the connection by this passive intercourse is sometimes even worse off than the sorcerer or necromancer, since he has no control at allover the being with which he has taken up connection, or over the effects caused by it.

There are two principle kinds of this passive intercourse: the first is a spiritistic one: the spiritist himself is the medium for the contact and intercourse with the being, either by medial clairvoyance, clairaudience, automatic writing etc; the second possibility for passive intercourse is that a hypnotist or a mesmerist takes up the connection with the being by means of a somnambulant medium and maintains the contact continously, for satisfaction of his curiosity or for certain tasks in the mentel, astral or physical worlds. If the hypnotist or spiritist has not undergone any magic training and if, therefore, has not the necessary degree of magical development and maturity, the health of the medium is endangered in both cases. Many mediums and spiritists who have been in constant connection with a single being and have often made use of it, so that they finally became dependent on that being - which actually results in an indirect pact - have had to pay for it with severe diseases of the mental, astral and physical body. Many a lunatic asylum could bear witness for such deplorable cases.

All I have said above especially applies to the work of sorcerers

and necromancers with negative powers and the dangers involved. In this connection I should like to point out that the genuine magician, who having come along the path of true development tries to get into contact with positive beings irrespective of their rank or zone, should not become dependent even on good beings or intelligences. He may if he likes, get into touch with a good being any time he wishes, but he should not join any being even if he is especially attracted by it, for if he does, a pact could also be the result, similar to such with negative beings, though the dangers for a genuine magician operating with positive beings could never be so great nor so tragic.

There also exist methods and instructions for the making of contracts with genii of any zone, who, due to such a contract, may advise and assist the magician in any respect. Of course a genuine magician will, during the course of his development, try to get into touch with good beings, since this is no doubt necessary, but he must not make himself dependent on any single being, no matter whether angel or superior intelligence. By becoming dependent on a good being a magician would take up, like a sorcerer, the vibration of the sphere from which the good being has come and, by and by, would influence himself so strongly with this vibration that finally he would take on the complete nature of that being. Such a being, however, will of course not be interested in a written contract.

There are also methods for the conclusion of the same kind of written contract or pact between a magician and a superior positive intelligence. This contract concluding, the magician can be sure that the being will protect him in any respect; that it will help him, warn him and do every kind of good service for him; but after the death of the magician the being will automatically draw him to its own sphere. In that zone the magician will not have to serve the guardian angel by force, but freely. Since such a magician is in constant connection with good beings he will become part of that plane and will lose any interest in climbing any higher or in travelling to another zone. He will be content with his life and his evolutionary rise is temporarily interrupted.

If a magician is sent by Divine Providence to the earth-zone or

into our physical world to fulfill a certain task as a human being, he starts longing for a sphere set above him. Should a magician, after having been allied to a genius in a certain zone, be incarnated in our physical world, then such a former alliance becomes obvious by the magician's special ability either in the field of hermetic science or in any other cultural field such as art, literature etc. This shows that the procedure is the same, no matter whether it is a positive or negative one, and a genuine magician will never be hindered in his development by any pact with a genius or an angel, but will advance in his development unimpeded. By an equal affection for all beings the magician will always remain conscious of his desire to become a perfect human being, created as the true image of God, and true divinity will be reflected in him. He is not influenced by any sphere, therefore he can reach true perfection, providing that no one element is prevailing within him and that he has been able to develop within himself the absolute equilibrium of all forces and powers and to maintain the standard of this development in future.

The higher spheres are the place where it is decided whether a magician is willing to reach the highest perfection possible or likes to become a saint. A magician desirous of the highest degree of perfection may become the greatest and highest lord of creation, for he fully symbolises the true and complete image of God in all his aspects. A saint, however, remains under one aspect only and reaches perfection therein. He becomes a part of that aspect, and finally, when he has reached perfection in this aspect, he loses his individuality. The highest degree of perfection that man is ever able to reach is that of becoming a true sovereign, a true magician, thus actually representing a true and complete image of God, whereby he never loses or is forced to give up his individuality.

By the knowledge of the hierarchy of the beings, of their zones, their causes and effects, the true magician is able to rule over any being of creation, no matter whether good or evil, as this is actually his true commission. Ruling over the spirit beings does not necessarily mean ruling by force, for the beings, good or evil, will always be prepared to serve the magician, to complete his will and

to fulfill any of his desires without asking for anything in return. The heads of zones also like to serve a magician, and if the magician desires it they will even put at his disposal the beings serving them, and will provide him with the necessary ankhur without ever daring to ask the magician to conclude a contract with the relevant zone. The genuine magician is free to put under his will as many serving genii as he likes, from any sphere he likes; they will all have to serve him as their highest master, or their sovereign. The genuine magician with a noble character will make no difference between a positive or a negative being, for Divine Providence has not created anything unclean. He is quite aware of the fact that demons are as necessary as angels, for without these contradictions a differentiating hierarchy would not be possible. His respect for a being, whether positive or negative, will depend on the being's rank. He himself will take the golden path of the middle way, *the path of true perfection.*

The Spiritus Familiaris or Serving Spirits

Most grimoires and other books dealing with the magic of evocation often talk of serving spirits, the so-called spiritus familiaris. According to these books serving spirits are put at the magician's personal disposal by high beings, especially by the principals of demQns with the idea that the magician need not bother personally with the principals of demons, that is their masters, on each occasion and for every trivial matter. The books further state that such serving spirits usually are delivered to the magician, or, as is more likely, to the sorcerer by that head or principal of demons with whom he has concluded a contract. By means of an ankhur the serving spirit is provided by its head with the same kind of force, power and faculties etc. that the head possesses. The magician does not care by whom the effect he wants is caused; whether it is by the head himself or by any of the spirits serving him. One thing, however, is important: the Karmic responsibility always lies with the magician, or with the sorcerer. As already mentioned in the chapter dealing with the various kinds of con-

tracts, the magician must, after the contract has expired in the physical world, follow the principal of demons into his sphere and there pay back in full measure for the work done by it. This repayment, of course, is not a material repayment, but a spiritual one.

From the hermetic point of view, the serving spirit must not be taken for the so-called family spirits of the primitive peoples of antiquity. These family spirits were, in most cases, the deceased of a tribe, its ancestors and pre-ancestors, heroes etc. with whom a type of necromancy was practised similar to a more primitive kind of fetish-worsphip by keeping up a permanent contact with these deceased. This kind of necromancy may be compared with the spiritism of our own days. Since every initiate knows about the practices, cult operation etc. necessary for getting into contact with an ancestor, with a family spirit, I will desist from writing again about this matter. Not only had each family their family or house ghost; there were also numerous tribes having their own genius, as is known from history. The true magician is able to tell the difference, from the hermetic standpoint, between an actual spiritus familiaris and a family or ancestral spirit.

The attitude a genuine magician takes towards getting into contact with a head, i. e. a higher being, a higher intelligence, is quite different to that of a sorcerer or black-magician. The latter wants to get beings under his power without any special effort and without the appropriate preparatory operations and magical development, in order to make these being serve him and help him to realize all his desires. Unfortunately, a sorcerer is likely to forget that by doing so he is debiting his Karma and that he is doing this at the costs of his evolution, and above all, to the costs of his magical development. Beings serving a sorcerer never work without reward. From the material point of view such services may only be regarded as loans. Actually, the sorcerer becomes the slave of the relevant being, for after their contract has expired, the sorcerer must, as already pointed 'out before, pay back everything. The beings are fully aware of this fact, and their devotion towards the magician, which is to ensure him that they are always willing to serve him and to fulfill any of his desires, often

delude a sorcerer to the erroneous opinion that he has become master over the beings. His desires, his claims towards these beings increase during the course of the alliance, and the sorcerer eventually develops into a glutton. Only shortly before the expiration date of the contract, the sorcerer realizes what he has done and what Karmic responsibilities he has taken upon his shoulders. But at that point it is usually too late, and all advice and instructions to shake off the bondages of such a contract are, from the hermetic point of view, useless and impracticable, and- in the eyes of a true magician - sheer ridiculous. Negative effects that have once been set at work, no matter in which way, must, due to the law of cause and effect, have their due clear off and adjustment.

One might oppose that Divine Providence, in its aspects of love and charity, could, in some cases, make an exception. However, the genuine magician knows that causes are always followed up by the relevant effects, otherwise the Law of Karma, the law of retaliation, the rule of law of the whole universe, would be untrue, that is illusory. That this is not so, but that, on the contrary, everything takes place due to the most genuine laws with a most admirable precision need not be stressed here. Divine love and charity with all their other aspects such as benevolence etc. work up to the point where man realizes that he himself is the cause of the sorrows that have overcome him, and this knowledge enables him to carry his burden more easily. From the correct universal point of view Providence, in its aspects of love, benevolence etc., cannot further intervene. Every experienced magician, knowing the universal laws, finds this in order. Every genuine magician should therefore take heed not to conclude a contract which would entirely halt his personal magical development and evolution. A true initiate will not even be tempted to conclude contacts with high and good heads, no matter how great the advantages might be. To bind oneself to spirit beings and their spheres means losing the freedom of one's own thoughts and doings.

Why then, one might ask, is it necessary to deal with the magic of evocation; is it not better to work for one's personal development and to leave the beings where they are? The answer to this

question is that the genuine magician may, if he likes, get into contact with any beings, positive ones or negative ones, and that he should even regard it as his duty to practise the true magic of evocation, but he must never be tempted to bind himself to any being. He can use his connections to enlarge his knowledge about the various spheres, to learn about the laws of such spheR:S,<!nd to demonstrate his magical authority to those beings with which he operates during his evocations. No doubt, such beings will not only be prepared to give him any information he wants, but they will be quite pleased to serve him, for to them the genuine magician is their master, is the true initiate to whom they owe obedience and loyalty. They would not even dare to approach a genuine magician, who has been truly initiated into magic and has therefore reached perfection in it, with a contract in mind. The magician may, if he thinks it necessary, employ serving spirits from one sphere or the other, but he knows quite well that he does not owe them anything, for anything that a being might be doing for him he can do out of his own powers as the result of his systematic magical development. The magician may employ beings firstly to help his fellow men, not himself, and secondly to use the valuable time saved for his own development. This is the right attitude to take and it cannot be compared with the attitude of a sorcerer, as one can easily see. The magician need not practise the magic of evocation all the time, but he must be able to carry out successfully such practices whenever it should be necessary. Exact knowledge of the true magic of evocation will increase his wisdom, will increase his power over beings of the universe, and, in this manner, strengthen his magic authority. A true magician must therefore be perfect in every respect. During his magical evocations he will pay attention to the exact hierarchy of the beings and will:

1. get into contact with the heads of the elements and their beings; if necessary, also with their serving spirits, their subjects
2. have regard to the earth-zone with all its heads and subjects
3. change over to the beings of the Moon according to the hierarchy

4. have regard to the heads of the zone of Mercury
5. then he will pay his attention to the Venus-zone
6. the Sun-zone
7. the Mars-zone
8. the Jupiter-zone
9. the zone of Saturn.

Magical Evocation

If the magician takes into his hands a book on evocation, or if he has, in his library, several books dealing with this subject, he will find a certain connection between all the instructions, and if he takes them all together he will be informed how to call a being and which formulae have to be used for that purpose etc. In none of the books, however, will he find the actual pre-conditions for a successful evocation. Therefore it is not at all surprising that nearly all attempts go wrong. From the hermetic point of view any contact with a spirit being of a certain sphere may be regarded as a sort of evocation, irrespective of the fact whether spiritistic methods, methods of necromancy or any other methods are applied for establishing such a contact. The question of whether the desired being actually appears on account of the various methods applied remains unanswered, for only the person who tries them could give a true statement about it. If sometimes such an attempt made according to the methods laid down in those books leads to a success, it is still undecided, whether the results have come out because of the method, for other practices could also have played a decisive part. For instance, in the case of spiritistic evocations, success can be brought about by some quite different factors, even if a great amount of evidences is available indicating that the success is the result of the method of evocation suggested. The subconsciousness of the oral medium may be the cause for the spiritistic success, if it is a success at all. Furthermore, the subconscious creation of phantoms, elementals, elementaries, which the operator's increased attention and power of imagination might have created during the evocation, can in such a case, not

be attributed to the being but to the operator's own individuality. This fact is hardly ever acknowledged by the person concerned.

I shall give - from the hermetic point of view - a full description of everything absolutely necessary for a successful evocation, i. e. the actual magical connection with beings of any sphere. Above all, the magician or the person intending to busy himself with magical evocation should know that without the development of one's astral senses, especially those of clairvoyance and clairaudience, a successful evocation cannot be thought of. It would be the same as if a blind man wanted to follow an unknown street without a guide. Clairvoyance and clairaudience is the first condition for consciously getting into contact with a being by the help of active magic. If the magician does not care for this condition, or if a person dares to try an evocation without having his astral senses trained accordingly, he can be sure that he will, like all other operators, be disappointed and have no success at all. At the same time he is in danger of being degraded to a necromancer or sorcerer if, during an exalted state, he should have any partial success of whatever sort, regardless of the fact that his plans and intentions rest on good motives.

The magician must, under all conditions, be able to make use of his astral senses during his operation, because then he is able to control exactly the whole procedure and is not in danger of being deceived or of working without success. A magician whose astral senses are well developed knows at once whether the being involved is merely a creation of imagination or whether it is the being he wanted to appear from a certain sphere. An evocation, from the hermetic point of view, is therefore the conscious getting into contact with a certain being, not effected by passive intercourse - as described in "Initiation into Hermetics" in the chapter dealing with the conscious passive connection with beings - the magician being used as a medium, but outside of his body.

The being or power of any sphere which is to be evoked outside the body of the magician, may either be called into the magic triangle, or the magic mirror, or onto a material impregnated with a fluid condenser to be condensed there. At the beginning

the magician will not be able to do without the magic implements. Later, as soon as he has enough experience and as soon as he has a certain sphere under his complete control, i. e. as soon as the beings of that sphere are fully under his power, pay him obedience and loyalty and, by that, acknowledge his magical authority, he can do without magical aids. The experienced magician then is in the position to call any being of the sphere he has under his power and to work with it, without using magical aids. He can call a being to any place at any time, how and when he wishes to do so, without the aid of the circle or triangle and without any special preparations. A beginner, on the other hand, must necessarily use magic aids, for they are a support for his consciousness and are therefore necessary for a successful evocation. If the magician has complete control over a sphere without having to use any magical weapons, he advances to the next higher sphere and again makes use of his magical aids until he also controls that sphere completely. The magician must always bear three principles in mind when he wants to bring about a successful evocation:

1. If he intends to call a spirit being of a certain sphere into his sphere, no matter whether he calls it into the triangle, the mirror, or into a fluid condenser, he must bear in mind that the being is only able to move about in an atmosphere appropriate to its own sphere. He therefore must artifically create the spheric atmosphere by accumulating the light, the material of the sphere, either into the triangle, or preferably into the whole room in which he is working. If working with a magic mirror it has to be impregnated or condensed respectively with the according light material of the sphere. When operating in the open air, the impregnation must be kept within such limits that the beings or powers that are to manifest themselves have sufficient room to move about. The accumulated or impregnated light must have a colour which is in accordance with the colour-law of the individual planet. I have already given the reader and student a detailed information on this question of impregnating or accumulating light in space in "Initiation into Hermetics" in the chapter dealing with space-impregnation. If, for instance, a being

of the Moon-sphere is evoked outside oneself, the light, or rather the material to be accumulated, must be of a silvery white colour; in the case of a being of Mercury the light-material must be opalescent; beings from Venus must have a green, beings from the Sun a golden yellow, from Mars a red, from Jupiter a blue, from Saturn a violet light, etc.

If, for instance, the magician calls a being of the earth-element, he must get the element of the earth into the magic triangle or the magic mirror by the help of his imagination. If he wants to call to him a being from the Moon, he must create the vibration of the Moon sphere. No being is able to dwell in a sphere not appropriate to it. If, in case of citation, this principle is not adhered to, a being might be forced to come to our physical sphere, but it would, in such a case, have to create, by itself, the necessary spheric vibration. The magician would, in this case, lose his control over the being, and his authority, too, would suffer from such a failure, for the being would consider the magician as not perfect and would therefore not pay him respect and would refuse to obey him. Strictly adhering to and acting according to this principle is most important when evocations are carried out, and this must never be forgotten by a true magician.

2. The magician must be able to place himself, with his consciousness, during the evocation, into the sphere of the being cited, so that the being will behold him. This transplanting of one's spirit is done under the laws of the Akasha-principle, i. e. by the magician's putting himself into a state of trance in which he does not know any time or space, and it is in this state that he cites, according to his will, and due to his authority etc. the being concerned. Without these faculties the magician is not able to make a being appear.

3. The magician must call forth, by means of his magical authority, the being's awe and obedience, for otherwise no being - no matter whether positive or negative - would respect him.

The magical authority or influence of the magician does not work on a being due to the magician's personality, but because he has influenced or bound himself with an intelligence superior to the being or appears as a deity in the aspect authoritative to the

being. It is thus not the magician who makes his influence work on the being, but the authority of the superior being or of the highest possible intelligence; of the evoking deity itself. When practising evocation, the magician will first influence or ally himself with the superior intelligence. He will only take on the shape of the highest quality for his self-assertion as an authority and show it in obstinate cases in which the being should try to oppose anyhow. If the magician were to try to influence the being evoked by his own personality only, the being could refuse to obey him, or could, for the worse, deceive him in a most shocking manner. If, however, the being is actually receiving his orders from a superior intelligence, or even God in any aspect, not from the magician himself, then the being must, under any circumstance, obey the order. The magician has already learned from "Initiation into Hermetics", the identification with an intelligence or with a divine aspect where I wrote about the community with the individual god.

One can see from what has been said above that these three principles have never been mentioned in any instructions, because no author has ever had personal experience in the magic of evocation. They have therefore derived their teaching methods from other written sources which, in fact, were also incomplete. Without adhering strictly to the three basic principles no successful evocation is possible!

Before a magician starts with the evocation of beings he must have the whole procedure precisely entered into the book of formulae and should, if possible, know it by heart, so that he is not delayed during his operations by any looking up. It is possible that difficulties will arise at the beginning of the magician's practice, but soon the repeated evocation of beings will increase his self-confidence. Besides that, he will realize that an evocation is not just the calling of a being, but a regular ritual, composed of a whole number of magical operations. The magician must make sure that no hiatus exists in this rite, for each hiatus would be a disturbance not only to the magician, but also to the being evoked. A faultless operation is that which the grimoires call the complete circle. This expression does not refer to the circle that is

drawn by the magician for his protection, and as a symbol of the microcosm and macrocosm, which is of the relationship to God, but it refers to the total coherent magical operation. The purpose of the evocation, too, must be laid down in writing before its beginning, for during the evocation no additional questions may be raised.

As one can guess from the whole procedure of preparation, a cautiously prepared and precisely completed magical evocation requires much time. If, by repeated intercourse with one and the same being, the magician has established a good connection, so that the being pays him absolute obedience and thereby completely acknowledges his magical authority, the magician may, to save time, arrange a different way to contact the being either by an abbreviated individual rite, or even just a word for the evocation of the being and by getting the being's approval for this, or he may cause the being to choose an abridged method to which the being itself and its servants are bound to react at any time. This abridged method, too, has to be written into the book of furmulae conscientiously, so that during its practical application no mistakes occur. This is especially important should the magician have entered into a number of connections with beings. If the simplified method is offered by a being who, at the same time requests the magician not to write down the procedure, but just to remember it well, the magician must respect such a request. Even if the magician is allowed to make some provisional notes on this abridged procedure, these notes, like the whole book of formulae, must never get into the hands of other people, not even into the hands of a genuine magician, the only exception being those cases where the being, the originator of the simplified procedure, agrees to the magician's handing the procedure over to somebody else, or even asks for this. Otherwise the magician should never dare to evade a prohibition or even break it, unless he does not mind his authority being shaken. What this would mean for a magician need not be further discussed here.

A being first appears to a magician in the same manner as it is accustomed to move about in its own native zone. If the magician is not pleased with the way in which the being appears, he may,

by means of his magical authority, cause the being to appear in the shape he approves of. There are no restrictions in this respect, and it is up to the magician to decide which shape the being evoked should , by help of his imagination, take on. The sex, too, is in this case of no consequence. The magician will, however, do well not to insist, for instance, in a being's appearing in a male shape, if in its relevant sphere it has been a female creature, although the being would have to do even this, should the magician insist upon it. Therefore, beginners in magic operations are recommended to let a being appear in the shape familiar to its own zone.

The magician converses with a being in his own familiar language. Since he is, in any case, in an elevated state, in the state of trance, his language automatically changes into the spiritual language, into the so-called metaphorical language and is so understood by the being. The being, too, who normally uses its own language, will converse in this spiritual language, which again will be translated automatically into the language with which the magician is familiar. Due to this fact the magician will at first have the feeling that the answers by the being come from his own subconscious much in the same manner as a person's inner voice is heard. By and by the magician will get used to this and will finally realise that the being is actually speaking outside him, and after repeated work in this field it will appear to him to be the same as if he were talking to one of his fellow-men.

The unwanted accompanying factors mentioned in the grimoires, for instance the vandalism of beings, creakings, thunderstorms, flashes of lightning and other disturbances which are said to usually accompany evocations are totally unknown to the genuine magician and may only occur with necromancers and sorcerers who have undergone no magical training, or with people who have left the necessary preparatory operations unobserved or who have made only little preparation for a true evocation. A genuine magician will not experience any unwanted accompanying phenomena, and his evocations will run as smoothly as if he were carrying out any other physical, astral or spiritual actions. In the beginning a magician will do well not to ask a being too many questions, but to address it with only a few concrete

questions. They should refer to the sphere from which the being has come. No questions should be asked that would infringe upon the dignity of the being. At a later date a being, an intelligence, a head or the servants set at the magician's disposal, may be asked to play an active part; they need not be used for the conveyance of knowledge only. The beings, in general, like to serve a genuine magician and help him in an unselfish manner as much as lies in their power. A magician certainly will never be so silly as to ask a spirit being to bring him treasures or to do for him heavy physical work, since the effect of the being's display of power in our physical world depends on the fuel (i. e. the material used for its materialisation) that the magician puts at its disposal.

At first the beings will only be able to do mental work. Later, when the magician has enough experience, they will do astral and after some time also physical work for him, though the magician is recommended not to burden a spirit being with physical jobs, for it would have to carry out such duties in exactly the same manner as the magician with his acquired magic faculties. The beings make use of the same powers that are used by the magician for his personal operations. This means that to do physical work they need the fluids of elements, i. e. the electrical or magnetic fluid, and take into account the Akasha-principle, just as the magician himself. The beings usually draw the matter or substance and the power out of the atmosphere of the magician. Therefore a magician should always bear in mind that every evocation is done at his own cost. This is reason enough for the magician not to carry out an evocation for the mere satisfaction of other people's curiosity, and he will, as already mentioned, practise an evocation first of all to help his fellow-men, or to increase his power over beings and elements and so acquire more personal experience.

For the actual evocation of beings no spells or similar nonsense is necessary. Since, during the whole time of the evocation, the magician is in an elevated state, in a true relationship with God, he places himself with his consciousness into the sphere of the chosen being and, after having called out its name, asks the being to appear to him. The being hears the magician, at once reacts to his call, and quite willingly comes near him. A true magician will

never be obliged to threaten a being or do anything of that sort in order to make the being obedient to his will. This may only happen with stubborn demons to whom the magician demonstrates the power of his relationship to God. In the case of a true relationship to God, hardly any being, no matter what rank it may have, will ever dare to place itself in opposition to the divinity, for the divinity is the power by which the being was created, and therefore it must be respected.

Since, for the magician, the saying is true that the stars influence, but do not force, it is left to the magician to fix the time for the evocation according to astrological rules, provided that he has a fundamental knowledge of astrology and is therefore able to fix the favourable planetary moments in respect of the relevant beings.

All the various ways of evocation described in grimoires are not for magicians but for sorcerers. Therefore, for a true magician, the instructions given in a grimoire are useless, and consequently the magician will put them aside. He knows the true path of initiation, he knows, too, how an evocation is to be carried out, and he is therefore convinced that he will fully succeed in his operations.

After the end of the evocation it is the magician's duty to send the spirit being back to its sphere, i. e. to discharge it. He accompanies it with his consciousness and, in doing so, he has an inner feeling of satisfaction and certainty that the being will return to the sphere from which it has been called and from which it has come. All the implements used for the evocation are returned by the magician to their depository and all accumulated powers are again discharged by his will and imagination. And this is the end of the evocation.

The Practice of Magical Evocation

The magician will certainly find it useful if an example of a genuine evocation is given here, for in no book written up to now will he find such an exact description of an evocation in accor-

dance with the universal laws. As far as the general set-up is concerned, it is left to the magician to make any small changes or additions here and there and to adapt it to individual situations and circumstances under which he intends to carry out the evocation. The best thing, of course, is, if he has available for this high purpose a special room which will only be entered by him alone. In such a case he should not even ask another person to do the necessary cleaning. A room like that will, in the truest sense of the word, serve as a temple. If the magician is in such a lucky situation, he is able to have regard to all laws of analogy, and he can furnish and adapt the room in the same way as the old magicians had their temples established, which had an altar in the east. The magician may, in accordance with the degree of his maturity and his religious belief, place on the altar a symbol of his deity, or he may set up in the middle of the altar a magic mirror, like the old initiates and magi did, and place on either side of it a candlestick with seven arms and a censer between them. Formerly temples were usually embellished by four colomns ornamented with various symbolic figures, each column representing one of the elements. The walls were decorated with pictures symbolising various deities of the four elements. In the days of yore only such initiates as were members of the highest social circles could afford such temples. Unfortunately there will be only few people also today so wealthy that they can afford such a splendidly equipped magical workshop.

This information refers only to the essentials, and every magician, whether poor or wealthy, should therefore be able to practise magical evocation, even should he have no special room at his disposal. The magician is not bound to any special place, and he may carry out the citation in a bed-room as well as in a kitchen; even an attic or a suitable place in a cellar may serve the purpose and enable the magician to carry out a faultless evocation. If the magician has none of the above mentioned possibilities, then all he needs to do is to betake himself to a lonely place somewhere in the open air where he is sure that he is not being watched by anybody and, consequently, can work without being disturbed. Of course, conditions like this cannot be taken into consideration

in detail in the description, and every magician should know best how and where he may carry out his operations. Since it is easy to understand, I have chosen as the example of an evocation the Venus-intelligence called HAGIEL. The magician will, of course, proceed in the same manner in respect of any other spirit being or intelligence; however, he will always have to take into consideration the laws of analogy effective in each individual sphere in respect of the accumulation of coloured light.

Before the magician begins the actual evocation he must know in advance exactly, apart from having worked out a precise plan, from which plane or sphere he intends to call a being, *or* intelligence, and what he indends to ask from it. In part two of this book, dealing with the hierarchy of beings, the magician will find a number of good, (i. e. positive) beings of various individual spheres, a large selection, enabling him to choose the being, according to his wish, which will help him to realize his plans. It must be understood, however, that this book by no means gives the reader complete information on all beings and intelligences, for there are thousands of them in each plane and sphere. But the intelligences mentioned will be, in general, sufficient for practical work.

Let us assume that the magician has decided to evoke the Venus-intelligence named Hagiel and that he intends to ask this intelligence for luck and success in his operations in which he has to rely on the friendship and sympathy of a certain person; for the Venus-intelligence will serve this purpose well, since it is endowed with all such faculties as friendship, love, luck and success. Before starting the evocation the magician takes a bath or at least cleans his whole body, for one should not evoke a being in an unclean state, especially if a high and good intelligence is to be evoked. An evocation not only requires a clean spirit and a clean soul, it also requires a clean body. If it is not possible to bathe or to wash the whole body, the magician must at least carefully wash his hands. Everybody is able to do this, and therefore it must never be forgotten. When washing the magician has to concentrate on the idea that all unfavourable physical and psychic influences run off with the water. Prepared in this manner, the

magician takes his magical implements, one after the other, from their depository and puts them on a clean, preferably new, piece of cloth which has been kept in the depository especially for this purpose and which is to protect the implements from dust. Let us assume that the evocation of Hagiel is carried out in a normal living-room. See that during the whole evocation you are not disturbed by anything, and, in order to evade any glances of curiosity, cover the windows carefully with a curtain. Then go and change your clothes, i. e. put on your magic garments: first your silk stockings - in cold weather your silk underwear - and houseshoes. The evocation already starts with the act of dressing; for you must concentrate on the thoughts which are to do with the evocation only. So bear in mind that by putting on the clothes you are insulated against all unfavourable influences that may come from the universe or the invisible world. When dressing, you must be entirely sure that your body is not being influenced by any being, whether good or evil. Then, after having dressed, this meditative attitude of being completely insulated and protected must be maintained. Then put round your waist your magic belt and be completely taken up by the thought that you are the sovereign over all elements, the master of all powers. Finally you put round your head your magus-band or put on the magic headgear with a feeling of true relationship to God, and that not you as a magician, but that God is actually carrying through the whole operation. You must unite yourself with the divine principle inside you in such a way that you have the feeling that you are the deity itself. Having done all this, you are able to go a further step in your operation. You light the magic lamp, which, in our case, must fill the room with a lightgreen light. Set the magic lamp in a place round which you will be able to draw the magic circle or hang it up in the centre of the room. This does not mean that the lamp must be exactly in the centre of the room though it would have the advantage that the whole room gets an equal light. Your next task will be the setting up and impregnation of the magic mirror, if you like, of two magic mirrors. In this example instructions are given for the use of two mirrors. One mirror is to bring about the materialization of Hagiel in the physical

world, the other is to keep off unwanted influences. Being conscious of the fact that not you, but the deity is carrying out the procedure, you create, by the help of the imagination, a great sea of light in a wonderful emerald colour, which, also by imagination, you accumulate from the whole universe into the mirror in a manner that the whole surface of the mirror is taken up by this colour. The power of illumination of the condensed green light must be so strong as to illuminate completely the room in which you work. At that moment you must have the imaginative impression that this accumulated light is actually a power matrix, a fluid, which can almost be seen by the physical eye. In any case you must have the permanent impression that you are moving about in the room in an oscillation of green light. This is the way to prepare, magically, the room for the being to be evoked, and in a room like this there will be no more obstacles for the being and it will feel the atmosphere of its own sphere. Already at the moment you accumulate the light you concentrate on the idea that the purpose of this accumulation is to condense the evoked spirit being in a manner that you can see it with your physical eyes and hear it with your physical ears. The stronger your imagination, belief, will and conviction, the better condensed and truer Hagiel will appear to you. When impregnating the room, do not forget to include that you wish the accumulated planetary light-power to remain in the mirror and in the room until you dissolve it again by force of your imagination.

Similar examples are given in "Initiation into Hermetics" in the chapter dealing with room-impregnation and here you find the evidence that all the exercises and magic operations of that first work have their special purpose. You will also see that when carrying out further magical operations you will not be able to do without any of these practices. If you have not actively gone through the exercises of the first book you are unable to get into conscious contact with any spirit being outside you, or of materialising such a being.

Now you start impregnating the other mirror by charging it with the Akasha-principle. Project, by force of imagination, into the surface of the mirror, which previously has been covered with

a fluid condenser, the desire that not any disturbing being, not any unwanted power or the like will penetrate into your workroom, into your evocational operating-room. This has been the second step of your evocation. The room in which you work is now appropriately impregnated. However, you have yet another possibility: you can impregnate the mirror that you intend to use for keeping off unwanted influences with the wish that the being you want to evoke must appear in it. This impregnation, of course, must have accumulated light in the relevant planetary colour. In our case it must be green.

Now take a piece of blotting paper and cut into the shape of a heptagon. * In its middle draw with green ink, or what is even better, with a green coloured pencil, the seal of Hagiel. (See picture below**). Symbolically redraw the seal with your magic wand or with the finger, concentrating into the seal Hagiel's qualities, which are luck, love, friendship etc. Before the operation you can let the blotting paper soak in a fluid condenser and get dry again. Moreover you must concentrate on the idea that this intelligence is allied to the sign and will react to it at any time and be always willing to perform that which you, the magician, want it to perform. You must be aware of the fact that it is not you who draws the afore-mentioned sign, but God, and that therefore the intelligence will render absolute obedience to God. With this meditative attitude in mind, a failure is quite impossible. Your

* With regard to the various spheres the blotting paper must have the following shapes:

for the sphere	of Saturn	a triangle
	of Jupiter	a quadrangle
	of Mars	a pentagon
	of the Sun	a hexagon
	of Venus	a heptagon
	of Mercury	an octagon
	of the Moon	a nonagon

As far as the earth.zone or any other zones are concerned the round shape of the seal is to be maintained.

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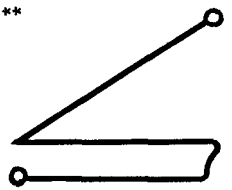

seal is now ready and you can start preparing the circle and the triangle. If you have a circle sewn into a piece of cloth or painted on a piece of paper you put it on the floor beside the triangle and once more run over its lines with the magic wand or with your right hand, or with one finger of your right hand, meditating on the idea that they represent the eternity, the microcosm and macrocosm, that they are symbolizing the whole universe in its great and in its small aspect. The circle, in the middle of which you must stand when calling the intelligence, is for you the small and the great world. Your meditative attitude must be so strong that no other idea can exist in your mind at that moment.

You follow the same procedure when re-drawing the triangle, which represents the three dimensional world, i. e. the mental, astral and physical world. In order that the intelligence you intend to evoke should appear not only in its mental, but also in its astral and physical shape, you must include this wish when you concentrate on your meditative attitude towards the triangle. Your imagination at the moment of drawing (i. e. re-drawing) the magic triangle is as important and essential as the drawing (i. e. re-drawing) of the magic circle. The magician determines the shape and the range of effectivity of the intelligence that is to appear. If he omits this, Hagiel will only appear to him in her mental shape and will consequently, only be present in the magician's mind. The manifestation of Hagiel would not succeed: not as far as her appearance and, naturally, also not as far as her influencing power is concerned. If these preparations are finished, too, you put the triangle in front of the circle and place the seal prepared in the middle of the triangle. Some magicians intensify the three-dimensional effect of the being to be evoked by placing into each corner of the triangle a small spirit lamp and by lighting it. The fuel he uses must be an extract of spirit and camomile, i. e. a fluid condenser in which the magician has already accumulated, by the help of imagination, the three-dimensional world. When the spirit lamps, which are provided with small wicks, are burning, much like the spirit lamps of laboratories, the power of imagination concentrated in the fuel slowly expands in the room as the fuel slowly evaporates. By this, the materialization of the evoked

being is supported. However, the setting up of spirit lamps is not absolutely necessary, but it is a good aid, especially for beginners, for a beginner in evocational practice needs many more supports than a magician with experience in this kind of work. Beginners may place such lamps, in regular intervals, not only in the triangle but also along the line inside the circle. The number of lamps to be placed inside the circle depends on the analogous number of the relevant planet. In our case an intelligence is involved which belongs to the sphere of Venus to which the number seven appertains. For your information the relevant numbers are given below which belong to the planets: if necessary, use

for the	Earth-zone	10 lamps
for zone	of the Moon	9 lamps
	of Mercury	8 lamps
	of Venus	7 lamps
	of the Sun	6 lamps
	of Mars	5 lamps
	of Jupiter	4 lamps
	of Saturn	3 lamps

The magician may also symbolise the elements in the circle, in which case he only needs 4 lamps. He himself stands in the middle of the circle as the fifth element, as the representative of the Akasha-principle. When setting up the lamps, the magician takes into consideration the four cardinal points and places a lamp in the East, West, South and North side of the circle. It is entirely left to the magician either to express by the lamps the planetary number or to symbolise the elements.

Of course, it is also possible for him to draw three circles. In the middle circle he puts four lamps, as the symbol of the elements, into the external circles he places the number of lamps analogous to the symbolic number of the planet from which the being is to be called. Naturally, the setting up of lamps will complicate the preparations for the evocation but the person able to provide himself with such lamps should not desist from using this aid, for the more aids to support his consciousness he has at the beginning, the better will he succeed.

The censer now comes into the picture. The magician either places it between the circle and the triangle or directly into the triangle. The censer is either filled with burning charcoal, or has a wick and over this a little copper plate fixed. This plate is heated by the flame. The powder in the censer must in all cases correspond to the being's sphere and is to be placed on the plate. Since, in our case, we are dealing with an intelligence from Venus, ground Cinnamon-bark will suffice as incense. Only a small quantity should be used so that the room just faintly smells of cinnamon. cinnamon-tincture can also be used, and a few drops of this substance must then be poured on the copper-plate. You will get this liquid substance from any chemist, though, you may also prepare it yourself, if you wish. Just mix normal cinnamon with two thirds of spirit of wine and let it stand and draw for eight days. After this period filter it and the cinnamon tincture is ready for use. If, during magical operations, you do not intend to work with a censer, put a few drops of cinnamon tincture on a piece of blotting paper. In either case the smell of cinnamon will create a temple-atmosphere agreeable to the intelligence of Hagiel, and this atmosphere will also help with the materialization of the intelligence in our physical world. The censering of the room, however, is not at all so important as some books would have it. It is just another aid.

Surplus censering of the room usually has the disadvantage of making the magician to cough, which is neither desirable nor agreeable. Pernicious poisoning drugs and mixtures of narcotic substances will never be used by a true magician. If the magician is dealing with a being not belonging to any of the seven planetary spheres and is not sure about the exact analogy in respect of the incense he may use a universal fluid condenser when he censes his room. This rule is mainly applicable for beings coming from the earth-zone. The fluid condenser has to be appropriately impregnated, i. e. the accumulation of the light fuel has to be carried out at the same time as the magician is concentrating on the wish for success.

Below you will find a list of the incenses to be applied for the various spheres. It must, however, be pointed out that incense can

only serve as an aid for the materialization at the beginning. It is by no means absolutely necessary.

1. *Zone Girdling the Earth:*

Sage powder and elder-pith, in equal parts;

2. *Moon-sphere:*

aloe-powder as the. only drug to be used, or intensified in the form of a mixture in equal parts of aloe, white poppy, storax, ben-Zoe and pulveris camphoris (of the latter, however, only a very small pinch!);

3. *Mecury-sphere:*

use mastic as the only incense, or, as an intensifying mixture, equal parts of mastic, incense, carnation blossoms, aniseed, juniper wood, camomile blossoms and valerian roots; everything in pulverized state;

4. *Venus-sphere:*

take pulverized cinnamon as the only incense, or pulverized cin-namon flowers (flores kassia);

in intensified form: cinnamon, rose blossoms, coriander seed quiendel blossoms (not lavender, but flores Serpilli), lily blossoms; all in equal quantities and pulverized state;

5; *Sun-sphere:*

as an isolated incense use sandalwood-powder; as an itensified substance use a mixture of the following drugs: sandalwood-powder, myrrh, aloewood-powder, incense, saffron, carnation blossoms, laurel leaves (all in equal quantities);

6. *Mars-sphere:*

as an isolated incense pulverized seeds of onions may be useQ; as an intensified substance use the following mixture seeds of onions, leaves of stinging nettles, grains of mustard seed, hemp seeds, rue-leaves and peppermint-leaves; all in equal quantities and in pulverized form;

7. *Jupiter-sphere:*

use as an isolated incense pulverized saffron and as an intensified incense take a mixture of saffron, linseed, roots of the violet, peony blossoms, betony leaves and birch leaves; an equal quantity of each in pulverized state;

8. *Saturn-sphere:*
as an isolated incense use pulverised black poppy seed; as an intensified incense take a mixture of the following in pulverized state and in equal quantities: black poppy seeds, willow leaves, rue leaves, fern, cumin, fennel seeds.

For all other spheres a substance in form of a universal mixture will suffice: church incense, myrrh, storax, benzoe and aloe (pulverized and in equal quantities).

For each act of censering only the point of a knife should be used either with the uniform drug or the mixture for each evocation. It is not necessary to fill the room with dense smoke; it quite suffices just to have the smell of the relevant drugs.

Having done this, another preparatory step of the evocation has been completed, and you can now start with the actual evocation. Since we are dealing, in the assumed case, with Hagiel, that is, with a positive planetary intelligence, you may fasten your magic sword to your magic belt, on the left side of your body. If you have among your magical implements a dagger, you also put this implement under your belt, for a good being - no matter from which sphere it may come - will hardly ever require the use of a sword or a dagger. If, however, you were dealing with a demonic being, you would have to hold the dagger or sword in your right hand as the symbol of victory; your magic wand would, in such a case, have to be in your left. By putting the sword to your belt you express the idea that the being concerned will not have to be forced by any means to do your will. With regard to stubborn beings the magician will not be able to do without the sword or dagger. Negative beings are ordered by the magician, with the help of the flaming sword as the symbol of victory, to render him absolute obedience and to do whatever he wants. There exists not one demonic being which the magician would not be able to make obedient to his will. All he needs to do is to hold the point of his sword in the direction of the place where he wants the being to appear and the negative being will immediately do what the magician orders it to do. Since every being has a drive of self-preservation, all demons are afraid of the magic sword or dagger,

for in true relationship with God a magic sword or dagger would, to speak symbolically, tear a demon to pieces.

Take your magic wand into your right hand, step into the centre of the circle and concentrate on the idea that you are the centre, that you are God, the sovereign of all spheres and that you are with your all-consciousness at the same moment in the Venus-sphere. As a divine principle you call in your mind the intelligence Hagiel as if you would call its name, in your mind, throughout the whole sphere of the Venus. You must be convinced that your calling the name is heard everywhere in the Venus-sphere and that Hagiel, acknowledging you as her God, also hears you. Remain in this state of stress for a few moments, for your spirit will then conceive that Hagiel is answering you in your mind. Since you are in the Venus-sphere with your all-consciousness you will first register Hagiel's voice as if it were coming from the inmost depth of your own spirit. As soon as you hear the voice of Hagiel and as soon as you are sure that you see the spirit being, you return to your soul, keeping up your consciousness of being God himself, and you will find yourself reunited with your soul within your physical body. Now call for Hagiel again, this time actually whispering, and repeat the name a few times in the same manner. You will at once realize that Hagiel is already in your astral atmosphere, that she is already present in your room. If your operations have been successfully carried on up to this moment where Hagiel has come to your place of working, above the seal, then call in an undertone, or even aloud, that Hagiel should appear to you physically. At the moment of transition from the astral to the physical world never forget to convince yourself of the three forms of existence of your personality, so that you feel yourself allied to the astral body as a spirit and that you are with both these bodies at the same time in your physical body. This act of self-control is to help the being to follow the course of your thoughts and to betake itself from its own sphere into the sphere which you have prepared for it in your room. This means that the being appears in its mental and astral shape and that, depending on your power to materialize, it also assumes a physically condensed body.

You can now see and hear Hagiel in your magic triangle, or, if you have appropriately prepared your magic mirror for the appearance of this intelligence, Hagiel will appear in the mirror in accordance with her symbolic lay-out of the qualities of the Venus-sphere so that you are able to contact Hagiel consciously. Hagiel will appear in the shape of a queen with a most beautiful face, clear eyes and a well-shaped body. She is dressed in a green dress embroidered with gold and her head is ornamented with a royal crown. Her voice is so delightful that it cannot be described and everybody would regard Hagiel as the incarnation of beauty. Now it is up to you to tell this intelligence what you desire. If you intend to contact Hagiel repeatedly then do not forget to make arrangements at this first meeting in which simple manner you may in future call this high and beautiful spirit being. If you are interested you can also win Hagiel's servants for you. These are usually represented to the magician in their female shape. The servants of the Venus-queen are also very beautiful, as the magician may see himself.

Evocations like these will bring you the most diverse experiences. To give you details on them in this connection is quite impossible. It is, however, left to the magician's own will to gain as much experience as he wants. I can only give here a few hints from my own experience as to how he has to go about, as a genuine magician, the evocation of beings.

If you have reached an agreement with Hagiel on everything and if Hagiel has promised to fulfil your wishes, you can be sure that she will really keep her promise. All that now remains for you to do is to send this intelligence off again. You offer your thanks quite individually, for instance, by expressing your pleasure in the fact that Hagiel wholly acknowledges you as a genuine magician and is obedient to you, and then you ask the intelligence to return to her own sphere. With your all-consciousness you place yourself into the Venus sphere and concentrate by means of the imagination that Hagiel is returning from the partial sphere of your room to her domicil. After having done this meditative step you return as a magician from your all-consciousness to your normal consciousness, thereby bringing

the evocation to an end. Staying in the room in which you have carried out the evocation you will find yourself, for a while after Hagiel's departure, in a state of happiness, a feeling of bliss will pervade you, and, as if dominated by true happiness, you will find yourself in a state of exaltation. If you please, you may remain in the room within the magic circle for some time and reconstruct the whole experience with Hagiel once more in your mind so that you will remember well every part of it when you completely finish your evocation. By help of imagination you dissolve the accumulated light into the universe, take the sign out of the triangle and put it away in safe keeping. You can leave the circle without any danger, put out the lamps, etc. All magical instruments and aids are returned to their repository. If Hagiel has informed you of any special knowledge which you should not put down in writing, but merely keep well in your head, the knowledge being intended for you alone, then you must comply with such a wish. Otherwise you enter the procedure of the whole evocation into your diary to enable you to keep a good control over your workings and to have a reference book for them. You can follow the same procedure as with Hagiel in respect of any other being from any other sphere. By and by you will also become a perfect master in this respect and your personal experience will grow immensely.

The description of the practice of a magical evocation is herewith completed.

Part II

HIERARCHY

Hierarchy

In this part of the book a description will be given only of those beings which I contacted personally a long time ago either by evocations or by mental wandering to the various planes and spheres, for to describe all the beings of the entire hierarchy is something quite impossible. However, this does not mean that the magician is strictly bound to the hierarchic order given below and that he should only get into contact with the beings mentioned here. If he uses other sources giving information on certain beings he should be able to gain control over such beings, too, and have his eventual wishes fulfilled. The magic literature has a lot of books dealing with different beings, their seals etc., and the magician is free to use these too.

I deliberately desist from writing about demons of any rank and sphere in order to prevent, from the beginning, any negative application. Nevertheless, due to his development up to now and due to the exact instructions here given, the magician will be able to evoke demons also and to get them under his control. Apart from that, many a work of magical literature, be it an ancient or a modern one, will offer him further information on demons of various spheres, of their faculties, seals, etc. The magician will be able to place any being, positive or negative, into its correct order of the relevant zone or sphere according to the hierarchy laid out here. The beings mentioned here are known only to a few initiates who have had connections with them, therefore the magician may, if he likes, use this hierarchy for his work. If he gets into contact with any being during his mental or astral wandering he is able to name at once the sphere from which this being comes. In cases like these the esoteric synthesis of astrology as well as the quabbalah with its analogies will serve him well. A person knowing much about quabbalah will give at once the right name to a being judging from its qualities, colour etc. without being deluded by the possibility that the being might, at that moment, be given another name than its usual one. The magician knows that the name is actually the mirror of the being's true fundamental qualities.

Each seal, which actually represents the being's fundamental qualities is used in the magic of evocation to call the relevant being, by the help of its sigil, into the triangle in front of the circle. After the operation the seal may be destroyed. In this case, if the seal was drawn on a piece of blotting paper soaked with a fluid condenser with the corresponding planetary colour, the seal is destroyed in its elements in a manner which depends on the element to which it has reference. Thus seals of beings of the fire and air-principle are to be burnt, seals of beings of the water principle must be torn to pieces and thrown into flowing water, seals of beings of the earth principle must be buried.

Furthermore, beings may be called by talismans. In such a case the relevant signs are to be engraved on apt metal plates and should be placed in the triangle before the circle at the time of the first evocation or contact. The being evoked must then acknowledge this seal and get into contact with it, that is with its relevant sphere, by itself. Such a seal need naturally not be destroyed, but can be put away with the being's consent. If the magician wants to contact the being in order to see it in his magic mirror, or if he wants to have it fulfil a certain wish, he needs only to take the seal into his hand. All details, of course, depend upon a mutual agreement with the being. Years ago I used to take a seal with a certain being's character engraved on it in one hand, and with it draw the sigil in the air in a magical (i. e. three dimensional) manner. By doing this the sign was transposed directly into the Akasha-principle. At once I was in contact with the being, as I wished it. This, of course, may only serve as an example, for a magician who wants to contact a certain being may make his individual arrangements.

Should a magician want to keep up a constant connection with a certain sphere or being he needs only to carry the seal with him all the time, either as an amulet, a ring, or anything similar. However, it is not wise to wear an amulet for a long time with the sign of a being, for the magician would become too dependent on the being and could lose his equilibrium and magical authority. A well trained magician is able to manufacture, at any time, his own seal, after having got the being under his control, and to

engrave on it the character of that being in the form of the relevant sign, and he can then charge the seal himself, in the magical way, with the being's qualities, without having to contact the being for this purpose, i. e. without any preceding evocation. The charging of the seal has to be carried out in the way indicated in "Initiation into Hermetics" in the chapter dealing with the charging of talismans. But it is important to know that the magician can only practise this if he is master over the being in question. If he carries out this practice though he has not full control over the being, he puts himself into immediate connection with the being's character and sphere regardless of his wishing to do so or not. The magical charging of seals in talisman shape may therefore not be carried out, unless the magician has already become absolute master of the being or intelligence by magical evocation.

Now I am going to introduce the hierarchy of spirit beings, one after the other, and will name some beings and intelligences of every sphere. This may serve as a guide. As already mentioned, each sphere - according to our measurements - is inhabited by millions of beings, all of which have different ranks due to their different qualities and each are given certain ranges of influencing power. I have set under individual chapters the beings and intelligences with which I have maintained personal contact. Apart from these, I have also dealt with many others of the most diverse spheres, but the ones mentioned below may serve the magician well as guiding principles for magical evocations, for it must eventually be left to him to compile his own hierarchy of beings he gets into contact with by transposing his consciousness into one sphere or the other.

1. Beings of the four elements

Fig. 1: *Pyrhum.* In the kingdom of the elements Pyrhum is a powerful spirit of fire in the rank of a king or sovereign. A great number of fire-spirits are subject to his power and are constantly at his disposal. He will reveal special methods to the magician

who rules him; methods by which the magician may have striking successes with the help of the fire-element. Pyrhum may also put spirits of the elements at the magician's disposal who, being in possession of the same powers as he himself, are able to bring about the same effects as he himself would do. From Pyrhum one can learn about everything that may be achieved magically by the pure element of fire. Also in cases where influences through the fire-element are involved, Pyrhum can bring about the desired effect. Every magician getting into personal contact with this fire-spirit will be able to convince himself of his versatility. The sign of his seal must be drawn in red colour on a piece of blotting paper at the time of his first evocation. One may also use a small iron-plate instead of the blotting paper, and engrave the sign of seal on it. A talisman produced in this manner must, however, always have the shape of a pentagon. The latter statement goes for all signs of seals for beings of the fire-principle.

Fig. 2: *Aphtiph* - is also a spirit of the fire having the same rank as Pyrhum. He therefore is able to bring about the same effects as Pyrhum. The only difference between the two lies in the fact that Aphtiph is not so active as Pyrhum and therefore is easier to control. He has a greater affection for human beings and can give the magician various magical information on the fire-element; for instance, how, by help of the fire-element and various effective rites excellent effects can be obtained and the like. Aphtiph will initiate the magician, should he wish it, thoroughly into the magic of the fire-element, using special methods for this purpose. He is also quite willing to offer the magician the services of the beings subject to his authority, and confers the same powers that he himself possesses to them. The sign of his seal must also be drawn in red colour for the first evocation.

Fig. 3: *Orudu* - is a much dreaded spirit of high rank in the realm of fire. Employing his subjects he causes outbreaks of volcanos either directly or indirectly, and he instigates all matters that are connected with fierce and great fires. The latter may not only be caused by him, but can also be controlled and stilled by him. The magician with Orudu under his control and as his friend can achieve great things with the help of the fire-element.

Orudu, too, like the other two spirits of the fire, may provide the magician with subordinated fire-spirits, and many a magician has been able to achieve many magical arts with the help of the fire-element and assisted by the beings Orudu placed at his disposal. The sign of Orudu's seal has to be drawn in yellow colour for his first evocation.

Fig. 4: *Itumo* - sign to be drawn in yellow colour - is also a male being of the fire, who likes to be, and to move about, near the surface of our earth and who has a special capability of causing heavy thunderstorms, preferably cloudburst, by means of his subjects. Controlled by a magician, he instructs him how to cause various types of thunderstorms with his servants and how to stop them. Everything that may happen in a thunderstorm is effected by Itumo. By his assistance and by the help of his servants I have often successfully influenced thunderstorms.

Fig. 5: *Coroman* - sign to be drawn in red colour - has the rank of a potential head with legions of beings fulfilling various tasks in the fire-element. Coroman controls the fire-element in the three kingdoms; the kingdoms of men, animals and plants, and may have effects through them. He can offer reliable subjects who are able to help the magician by the force of the fire-element in any respect, regardless whether he operates ritually with the sobordinated spirits or whether he has his influence work by the magic of sympathy. Coroman can introduce the magician to a great number of practices; especially the curing of sick people who may be treated with the fire-element.

Fig. 6: *Tapheth* - sign to be drawn in red colour - is, like the above mentioned being, also a friend of men. He is able to assist the magician in a number of alchemical operations and to protect him by his element, i. e. the element of fire. He, too, makes the magician succeed in various magical operations with the fire-element and teaches him to recognize the various states in alchemical operations and to know and control the individual procedures. Tapheth, too, puts at the magician's disposal good subordinated beings who can help him in many ways to work successfully with the element of fire.

Fig. 7: *Oriman* - sign to be drawn in blue colour - is a power-

ful fire-spirit who, too, can help the magician with many magical practices for which the use of the fire-element is essential. His fundamental qualities of pyrotechnics enable him to make the magician acquainted with the art of pyrotechnics which may later also be practised, ritually by the magician himself or by Oriman's subordinate beings now put at his disposal. Oriman and his subordinates like to control the work done in gorges and like to be about places where manual or mechanical work is done by the help of fire. The magician receives the most interesting information from Oriman and his subordinated beings on everything that has to do with pyrotechnics.

Fig. 8: *Amtophul* - sign to be drawn in blue colour - is by no means lower in rank and power than the beings of the fire-element already mentioned. This fire-spirit shows the magician how he can be effective in the kingdom of the fire-element. He instructs him how to assert his magical authority there so that he has complete control over any being of the fire-element. Amtophul therefore is an excellent initiator into the so-called magic of the fire. The magician is taught by him how to defend himself against the element of the fire in order to become unassailable by fire, that is, invulnerable up to a certain degree. The magician is then afterwards able to take burning coals into his hands without suffering any harm. But also many other magic arts which can be realized by the fire-element are freely revealed to the magician by Amtophul. Nevertheless, Amtophul is, even if completely controlled, rather a dangerous fire-spirit.

Many such fire-spirits of the same rank with whom I formerly had communication could be mentioned here. However, the above eight examples will be sufficient for the magician.

As far as the beings of the *airy-element* are concerned, also eight names of heads, together with the signs of their seals, will be given here. They are:

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

However, I desist from giving any closer description of these intelligences for the simple reason that beings of the air are, apart

from being very shy, not at all pleased with men. It takes much effort to force them down and only a genuine magician will succeed in getting them entirely under his control. The things that the airy beings taught me were later also communicated by any head of the zone girdling the earth. The reader will be given more information on this zone and its beings in the second chapter of the hierarchy. Each magician is able to find the evidence for these statements by his own practical experience.

Next are eight beings of the *water-element.*

Fig. 9: *Amasol*- red colour to be used for the first evocation - is commissioned to cause storms on the sea either by himself or by his subjects or to calm them depending on what Divine Providence has ordered him to do. Amasol informs the magician how to get under his control - from the magical as well as the quabbalistic point of view - the magnetic power of the water. He places at the magician's disposal also excellent subordinated beings who help to realize his wishes by the watery element.

Fig. 10: *Ardiphne* - colour of sign also red - is a good initiator and teaches the magician how he should, by force of the water-element, work his influence by ritual magic on man and animal in the right manner. If the influenced object gets somehow into contact with the water-element, for instance by rain, washing, drinking of beverages etc. then Ardiphne or his servants will help to speed up the influence and, in consequence, to realize the magician's desires.

Fig. 11: *Isaphil* - colour of sign: silvery white - is a very beautiful ruler in the kingdom of the water-element. To describe her beauty by words would give much difficulty even to a talented poet. Isaphil has many servants known as water fairies or nymphs. Isaphil knows many magic secrets in relation with operations with the element of water and can give the magician much information and reveal to him many practices. However, a magician has to be very careful with Isaphil, just the same as he has to take heed in respect to the following sovereign mistress called Amue, that he does not lose his head when working with them. Both are experts in binding men by their beauty and taking

possession of them. If the genuine magician wants it, Isaphil will be pleased to place the beings subordinated to her at his disposal.

Fig. 12: *Amue* - colour of sign also silvery white -. This female ruler also possesses a great number of watery beings subordinated to her. If the magician intends to keep up a connection with Amue he will be instructed by her how to get fish and other water animals under his power. So, if the magician busies himself, in this material world, with fishing or rearing fish or the like he will get from Amue useful advice and instructions which will enable him to control completely everything that swims or creeps in the water. Also Amue will place at ~he magician's disposal subordinate beings who will contribute to the realization of his wishes.

Fig. 13: *Aposto* - colour of sign: red - is again a male being in the kingdom of the water-element and rules over all brooks and rivers, small and large. He informs the magician about what is at the bottom of brooks and rivers and at which place under water he can find jewels and semi-jewels. Aposto is completely acquainted with the magic of the water-principle. If the magician asks for subordinates, Aposto will be pleased to let him have them. Such subordinates have often saved people, swimming or doing other water-sports, from drowning. Besides this, the magician may learn from these beings where to find the bodies of drowned people.

Fig. 14: *Ermot* - colour of sign also red - has almost the same qualities as Aposto, fig. 13. Ermot introduces the magician into the magic of the water-element and furthermore teaches him how to manufacture from this element magic volts for certain purposes. Ermot will gladly place his servants at the magician's disposal. His fundamental qualities are to make human beings love each other by help of the water-elements. With women Ermot is, in this respect, especially influentual.

Fig. 15: *Osipeh* - colour of sign: blue - is a most beautiful female water-being and not only a complete ruler over this element, but also of the magic of the water. She likes very much to introduce the magician into the rhythm of the water-element by the magic of sounds. She is an excellent singer and dancer as are

also her subordinate beings experts in these arts, and they perform the nicest dances and accompany them with lovely songs. If the magician resists the tempting invitations of this female ruler and gets her under his power, she will place at his disposal several beings subordinate to her. I know from my own experience that she likes to serve quite by herself the magician who rules her.

Fig. 16: *Istiphul* - sign of colour also blue - is mentioned here as the last example of a water-being. She, too, has a female shape. Apart from being able to make the magician better acquainted with the magic of water, she can, if he so wishes, make him see pictures of the past, present or future on the surface of waters or other liquids. She is mistress in the task of bringing about various transformations which can be caused by the element of the water. Amongst other things, she teaches the magician, should he wish it, how he can cause love in friends or enemies, either by magical practice alone or by the assistance of her beings. Many a magician has already been ruined by Istiphul when she succeeded in binding him by her great art in erotic love and by her beauty. By get" ting into touch with Istiphul magicians usually lost their interests in any further, more essential connections; therefore every magician should always remember that he should rule and never succumb to any being, no matter of whatever rank or from whatever sphere.

The above described beings are, of course, not the only ones in the water element, and the magician may, if he likes, get into touch with further beings of equal rank. Here are now a few beings of the fourth element, the element of the earth:

Fig. 17: *Mentifil-* colour of sign for the first evocation must be black - is a mighty king of gnomes in the kingdom under the earth. He is equipped with many powers and qualities. This ruler can inform the magician about all medicinal herbs and make him acquainted with the preparation and effect of herbs and medicines against all types of diseases from which man or animal may suffer. Apart from this, Mentifil is a master in alchemical work and reveals to the magician how the prima materia can be transformed into the philosopher's stone, i. e. how the lapis

philosophorum is won. He has a great number of gnomes as subjects who help him with his work and doings in the kingdom of the earth. The magician who has control over this spirit of the earth has also a good friend and may learn much from this powerful ruler of the element of the Earth and enrich his knowledge with many a secret.

Fig. 18: *Ordaphe* - colour of his sign: black - is also a mighty king of gnomes. He influences greatly all metals that are to be found under the surface of the earth. If the magician so wishes, Ordaphe will lead him through his kingdom and show him all treasures that are under the earth in the form of ore. He, too, has a great number of gnomes subordinated to him who do the work designated to them under the surface of the earth. Some of them guard the ores, others work on their refinement and maintenance. Ordaphe likes to place gnomes at the disposal of the magician, which will at any time assist him in his operations with the earthly element. However, the magician must be careful not to request anything coarsely materialistic from him and he must never use these spirit-servants for avaricious purposes. He would, in that case, always be in danger of having immense difficulties in getting out of the range and power of this king of gnomes.

Fig. 19: *Orova* - colour of sign also black - is the next mighty ruler in the kingdom of gnomes. Apart from the usual range of powers apertaining to a spirit of the earth Orova has been specially ordered to guard all stones and precious stones to be found in the earth. He is able to change pebbles into precious stones and he can teach the magician how to load stones with the element of the earth or by any other methods for special purposes. The occult meaning of all precious stones is well known to Orova, and the magician can find out about this especially for producing talismans, lucky stones etc. Should the magician request it, this powerful ruler over gnomes can place at his disposal many subjucts of his kingdom. But the magician must take heed not to succumb to the brilliant appearance of Orova. He should not mind being taught certain things by beings like this, but he should never ask for anything material of them, for they like to see magicians take presents in order to make them dependent.

Fig. 20: *Idurah* - colour of sign also black - is another powerful ruler over gnomes who is commissioned with crystallisation in the earth principle. His biggest range of power lies under the earth where there are crystal products like salts, for instance. From Idurah the magician will find out where to look for stone salt or other compounds and will be taught by this king of gnomes how salts in general develop, is informed about their chemical and hermetic analogies, and will learn, at the same time, the occult use of various kinds of salt for magical purposes by the element of the earth. Idurah knows many secret methods such as how various salts are derived from plants and minerals and is quite willing to inform the magician about this. He also introduces him to their practical use for medical, alchemical purposes etc. A magician may learn a great deal of things from Idurah that mere book learning could never give him.

Fig. 21: *Musar* - colour of sign: brown - is also one of the powerful kings of gnomes and a specialist in the magic of the earth. He informs the magician about the electro-magnetic drifts inside the earth, how to control them practically and how to make use of them. Furthermore Musar will introduce the magician to the magic of nature, which he is able to practise by the plus and the minus of the earth, i. e. by the electric and magnetic fluids. He also learns from this king of gnomes how these two radiations, which by chemical disintegration influence the life on and under the earth, originate from the hermetic point of view. In the kingdom of the element of the earth Musar is one of the most respected beings. He may be called a genuine magician of the earth.

Fig. 22: *Necas* - colour of the sign: brown -, also one of the rulers of gnomes, will explain to the magician the hermetic procedure of vegetation and its occult meaning. From Necas the magician can find out how trees, vegetables and all other plants are being nourished by the drifts and powers under the earth. He will be informed by him how to accelerate and control the life of vegetation by the magic of the elements.

Fig. 23: *Erami* - colour of sign: black - is regarded as a powerful gnome-magician. If requested, he will teach the magician who

controls him all about the magic of sympathy and make him acquainted with the preparation of the earth-mirror and the various fluid condensers. Besides this, he will initiate him into the practical application of the earth-element. The magician will also learn from Erami how to protect himself against various dangers by the help of the earth-element. Erami may reveal a great number of secrets regarding the ,magic of the kingdom of the elements, and he will be pleased to let his servants work for the magIcIan.

Fig. 24: *Andimo* - colour of sign: black -like Erami, has an affection for human beings. He is well informed about everything that takes place in caves, grottos, subterranean waters, coal mines etc. His special commission is to give shelter and assistance to all those people that are under the earth and have to work there. He is a great friend of all miners. A magician who is in his favour will always be protected by Andimo, no matter whereever under the earth he may be. Since he is well acquainted with alchemy he may also assist, theoretically and practically, the magician in this respect. My own experience makes me point out to every magician that Andimo may easily tempt him to project physically, either directly by himself or by the help of one of his subjects, a burning stone, the so-called "living sulphur". If, in such a case, the magician, during the projection of the stone, takes the stone into his hand, he will get badly burned by it. Andimo likes to place such stones before the magician's feet or before the magic circle. You must leave this stone untouched and order Andimo to take it away again. If the magician touches the burning sulphur transmuted by Andimo from the principle of the earth, (i.e prepared by methods of alchemy), with the sign of Andimo's seal,which he earlier drew on a second piece of parchment and had magically prepared, the parchment with the sign of the seal will catch fire and the sulphur stone at once turn into the true alchemical projection powder of a red colour, the so-called "red lion". This powder then is quite safe and may be gathered up with a glass spoon and stored away in a well shut-up glass. This kind of projection powder usually has a projection capacity of 1 : 10.000 and is the philosopher's stone in its purest form. However,

the magician may then be tempted to use this powder for making gold or prolonging his own life. If the magician is misled by such temptations he would conclude, by such alchemical operations, a formal pact with the said being. The magician is therefore warned in advance not to do such a rashness and never to practise alchemy in such a manner. Not even in case he assumes that he is mature and experienced enough in everything that has to do with the science of magic, for he might, nevertheless, be misled to take an ill-considered step. When dealing personally with Andimo I had the opportunity of convincing myself of these facts, but I ordered Andimo to take the powder back to his own kingdom. At that moment it disappeard at once, with a hissing sound.

*

The eight beings of the earth element mentioned above may be enough for the magician, for he is able to gather individual experience by his own practical work. However, I must point out again to every magician that he must not be the first to start the conversation with a being that is being evoked for the first time. Furthermore, it must be mentioned here that every being appears in a different way. I have desisted from describing each being's colour, height, shape and way of speaking, for it would be of little value to the practising magician. It could even happen that due to a full description the magician, at the moment of evocation, could be deluded by his power of imagination, and, in consequence, would create an elemental instead of evoking the actual being. Such an elemental would then take on the shape of the being. In order to prevent this no details have been given here about the outer appearance of any being. The genuinely prepared magician will never be misled by hallucinations and will not create phantoms or anything of that sort. If he has done the necessary magical preparations well, he will always get the true being under his control and will see it, hear it, and feel it.

2. Some original Intelligences of the Zone girdling the Earth

As soon as the magician practising ritual magic has become true master of the beings of the elements he may take a further step in

his magical development and start dealing with the next sphere, with the zone girdling the earth, (i. e. the mental-astral sphere of our planet). Many beings abide in this earth-zone or zone girdling the earth, with whom the magician can get in touch in order to increase his knowledge and to strengthen his power. Out of this sphere I again name in the following those beings with whom I have been in connection a long time ago. The magician can of course establish a connection with other beings of this sphere by mental and astral wandering too.

Fig. 1:*Aschmunadai* - is a powerful initiate in the zone girdling the earth. He has the rank of an absolute monarch. His universal seal, as shown in picture 1, is very complicated, but is a graphical representation of all the fundamental qualities with which this high intelligence is equipped with regard to the zone girdling the earth and also with regard to our physical world. For the first evocation this seal has to be drawn in blue, red, green and yellow colours and has to be placed into the triangle outside the magic circle in front of the magician. As soon as he has been able to contact Aschmunadai he will get from him an abbreviated sign (see Fig. 2/8) by the help of which the magician will be able to call the intelligence. This simplified sign of Aschmunadai's seal must not be used unless approved by Aschmunadai.

Aschmunadai can make the magician acquainted with all laws governing the mental and astral sphere of the zone girdling the earth and enable him to apply these laws. With Aschmunadai's help the magician can get under his control the total zone girdling the earth and gain plenty of knowledge. Since Aschmunadai is in possession of a great number of servants, he can place at the magician's disposal, if asked by him, servants who will assist him either in the zone girdling the earth or in our physical world and do everything he wants.

Fig. 2: *Aladiah* - and

Fig. 3: *Kolorom* - are Aschmunadai's representatives and his first subjects. The signs for their seals have to be drawn in black colour for their first evocation. Aladiah has an excellent control over the elements of the zone girdling the earth. To make this evident I should like to point out Fig. **4,** i. e. *Gibora,* and to say that

during my former contact with Aladiah I was given by him both, name and seal, to control gales and thunderstorms. When pronouncing the name of Gibora and drawing the sign into the air with the magic hand Aladiah will enable the magician to calm at once all gales, thunderstorms and heavy winds. Of course, this sign does not become magically effective unless the contact has been taken up with Aschmunadai and his two representatives.

Fig. 5: *Siilla* - (colour of the sign: green) is another head of the zone girdling the earth and can explain to the magician all symbols, i. e. he teaches the magician to understand perfectly the symbolic language of forms. If the magician has a good command of the symbolic language of solid forms, he knows, also, the analogous connection of each form with the universal laws and therefore also with the Akasha-principle.

Fig. 6: *Lilitha* - (Colour of sign: red) is a female original intelligence of the zone girdling the earth, like Aschmunadai, knows all magic practices in respect of that sphere as well as in respect of our planet.

Fig. 7: *Asamarc* - (colour of the sign: red and blue), being an original intelligence of the zone girdling the earth, controls the true legality, i. e. the laws of analogy of the zone girdling the earth and of the physical world and he can teach the magician about this. Being a high intelligence, he can make the magician acquainted with the highest knowledge of the zone girdling the earth and at the same time teach him how to make practical use of this knowledge.

Fig. 9: *Emuel* (colours of his sign: red, blue, black) can explain to the magician the synthesis of the Positive and Negative in respect of propagation, i. e. reveal to him the original secret of life.

Fig. 10: *Ubiveh* - (colours of sign: red and blue) informs the magician about how the influences of the Moon sphere work on the zone girdling the earth and on our physical world, mentally, astrally and physically.

Fig. 11: *Asael* - (colours of sign: red, blue and green) introduces the magician to the electric and magnetic oscillations of the zone girdling the earth and helps him understand and control the influences of these oscillations on our physical world. This in-

telligence also makes the magician acquainted with the true electric and magnetic fluids in the mental and physical world and teaches him how to apply them correctly. Asael is an expert in producing electromagnetic volts for certain purposes and may give the magician the respective instructions.

Fig. 12: *Gojel* - (colours of sign: red, black and green) is a specialist in the chemical composition of all things created. The magician may learn much from this intelligence about the various chemical compounds, powers and so on and the practical application for the magical knowledge.

Fig. 13: *Armiel*- (colours of sign: red, blue and black) knows about all alchemical processes. He can teach the magician the secrets of the transmutations of metals, that is he can, for instance, inform him how the philosopher's stone is to be made in a dry process and what preparations are necessary for this.

Fig. 14: *Amuthim* - (colours of sign: red, blue and green) teaches the magician how to transform any shape magically into another shape, that is, he can reveal to the magician the secrets of de-materialization and materialization of objects.

Fig. 15: *Coel* - (colours of sign: red and blue) acquaints the magician with the law of analogies of the animal kingdom and teaches him how to magically influence animals by force of the laws of analogies.

Fig. 16: - (colours of sign: red, blue and green) shows the magician the symbolic representation of the electric and magnetic influence in respect of its effect on the zone girdling the earth. Any being of the zone girdling the earth can make the magician acquainted with this symbolism of the influences on the three-dimensional world. However, if the magician meditates deeply enough on this sign he will by himself find the explanation for the symbolic analogies.

Fig. 17: *Aeoiu* - (colours of sign: red, blue and green) teaches the magician who has placed himself into the zone girdling the earth to draw the powers of electric and magnetic tides in a three-dimensional manner from other spheres into the zone girdling the earth and from there into the physical world. This intelligence knows how to charge any object in a three-dimensional

manner with the said powers and teaches the magician how to do it.

Fig. 18: *Juoea* - (colours of sign: red, blue, green and violet) shows the magician how to penetrate the consciousness and subconsciousness of any being and how to get control over it.

Fig. 19: *Nahum* - (colours of sign: red, blue and violet) reveals to the magician a special magical practice by which he can put to sleep any being, man or animal, of both sexes. He is an excellent expert of hypnosis. The magician is taught by him or his servants how to cause dreams or visions with any male at will.

Fig. 20: *Immicat* - (colours of sign: red and green) is, contrary to Nahum, who is regarded as the master over the world of dream, a female intelligence of the zone girdling the earth. She informs the magician of the method of putting a human being into a refreshingly dreamless sleep at his, the magician's will. He may also employ Immicat herself or one of her servants in order to bring about the above effect in respect of any type of human being. Immicat is the mistress and ruler of sleep. She can inform the magician about everything that is connected or has to do with sleep. In the case of narcosis or deep unconsciousness the intelligence will offer the magician protection so that he can be sure that he will awake out of such or similar states without any risks.

Fig. 21: *Osrail* - (colours of sign: red and violet) is a very powerful and frightful intelligence of the zone girdling the earth and is regarded as the death-angel of that zone. Everything connected with death in the zone girdling the earth as well as in the physical world, is influenced by this intelligence. It is not wise to evoke this intelligence. Only a highly experienced magician should dare to do it. If he succeeds in getting Osrail under his power, then the magician has complete control over the life and death of any human being. However, in order not to put a heavy moral burden on himself in the cosmic and karmic sense, the magician will never make use of this faculty. If anyone would misuse the sign of Osrail, this intelligence could become his destiny. Therefore the magician must be very careful with this being. I have only included Fig. 21 in the list in order to inform the magician about Osrail and as a warning.

Fig. 22: *Ados* - (colours of sign: red, blue, green, violet and black) is the guard of many magical treasures. He teaches the magician true magic with the aid of the element of the earth. He also shows him how to make practical use of electro-magnetic currents in the physical world in a magical manner.

Fig. 23: *Sata-Pessajah* - (colours of sign: red, violet and yellow) lets the magician know how the Akasha-principle is manifested in all beings of the zone girdling the earth and how one can place oneself from this sphere into the Akasha-principle, i. e. the so-called principle of causes. Sata-Pessajah is a very powerful intelligence and reveals to the magician many possibilities and instructions for his protection, by means of the Akasha-principle, against all dangers that might arise when he places himself, with his mental and astral body, into the zone girdling the earth. At the same time Sata-Pessajah initiates the magician into another secret: how to make his mental and astral body invisible in the zone girdling the earth so that he cannot be seen by any being regardless of the sphere from where it might come. Many more secrets can be revealed to the magician by this intelligence.

Fig. 24: *Laosa* - (colours of sign: red, blue and green) is again a female intelligence of the zone girdling the earth. She teaches the magician how to move about freely and without any danger in the various sub-divisions of the degrees of density. She also initiates the magician into a special magical practice by which he can leave, any time he likes, his physical body with his mental and astral body in order to betake himself to the zone girdling the earth. Laosa is an excellent initiator into the magical practices of mental and astral wandering.

3. The 360 Heads of the Zone girdling the Earth

These heads, which I will now describe in detail, hold in constant harmony, in the zone girdling the earth, all actions and conditions. Each head is a high intelligence with all the faculties that any being of this sphere may possess. So, for instance, a magician can be informed by any of these heads about the past, the present

and the future of our physical world, and each head, by force of the Akasha-principle, can affect our earth. Apart from this each head has specific qualities, i. e. is endowed with certain special assignments. The magician need not get into touch with all of the heads of the zone girdling the earth and at the occasion of an evocation need only choose a certain intelligence which seems the right one to fulfill his plans. When evoking beings from the zone girdling the earth the magician may somewhat simplify his operations by using quabbalistic astrology for the first evocation. Starting from sunrise, every four minutes another head is the ruler. The first four minutes after sunrise are reserved for the head who has the greatest influence on our earth. For the following four minutes another being takes over the rule, then for the subsequent four minutes follows the third ruler, then the fourth etc. During the four minutes of his reign, a head can most easily be evoked, for at that time he is in close contact with our physical world. An experienced magician, of course, need not bother about the quabbalistic hour of evocation, for he is able to evoke any being from any zone at any time.

The description of the different shapes in which these intelligences appear is also neglected here. In the cause of his practice every being cited will appear to the genuine magician in the shape appropriate to its personal character. The order of the seals are dependent on the zodiac and their division into grades and the influences of the elements. I shall only mention a few characteristics of the various intelligences, for, as mentioned before, each being and intelligence of any sphere is equipped with the usual magical faculties. Furthermore, the magician always has the possibility of asking an intelligence about how it may be able to help him. If an intelligence cannot fulfill the magician's wish because its range of influence is a different one, it will name that intelligence which is capable of fulfilling the magician's desires.

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Here are 30 heads who come under the *Zodiacal Sign of Aries* and whose seals are to be drawn in red colour.

Fig. 25: *Morech* (1° *Aries)* - This intelligence is very active and

impulsive. It is distinguished by an extremely strong wit. It is very learned and cannot only supply the magician with facts of general knowledge, but it can, above all, make him acquainted with excellent methods to influence his memory in a favourable manner and to increase his power of intuition. Apart from this, Morech may help the magician with inventions of any kind in a decisive manner. He is a ruler of the fire-element, with the help of which he can bring about marvellous effects. Morech can inform the magician about any questions which are connected with electricity, no matter whether they have to do with electrotechnics or with electrophysics, or whether astral or mental electricity, the so-called electric fluid is meant.

Fig. 26: *Malacha* (2° *Aries)* - has the same qualities as Morech and brings about the same effects. On top of that it teaches the magician how to move about in the kingdom of the Salamanders and how he can operate with the powers of fire on different planes. Furthermore, the magician may learn from Malacha in which way certain states of trance can be brought about with the help of the fire-element. If the magician wishes it, Malacha can charge for him elemental volts for special purposes and transfer them into the Akasha-principle of the zone girdling the earth, which, in consequence, have their effects on the physical world. Should the magician ask for it, Malacha will be pleased to place at his disposal suitable familiar spirits with high magical activity and magical faculties. Malacha can give good advice in respect of Alchemy, i. e. he can procure the prima materia for the preparation of the Great Elixier in a dry process. Many other things will be revealed to the magician by Malacha, if the former is able to get into contact with him.

Fig. 27: *Ecdulon* (3° *Aries)* - can initiate the magician into the magic of love. If desired by the magician he can change hostility into friendship and secures for the magician the favour of very important persons. This intelligence is able to charge magic mirrors for special purposes, for instance to make the kingdom of Salamanders visible in the mirror, and the like. Since this head is well acquainted with all magical rites, he is able to offer the magician various special hints with regard to the magic of evocation.

Fig. 28: *Lurchi* (4° *Aries)* - can be most useful to the magician in all love matters. He can also protect and strengthen the magician's existence and if it is necessary, Lurchi helps the magician become rich by showing him means and ways to reach this end or by the direct help of his servants.

Fig. 29: *Aspadit* (5° *Aries)* - is a very fine intelligence and secures the magician's luck in games, competitions, bets and so on. Dexterity in one's profession, in art, etc. can also be achieved by the help of Aspadit.

Fig. 30: *Nascela* (6° *Aries)* - This intelligence will help the magician to become a talented writer or it will make him acquainted with the methods by which he may quickly and easily develop this talent within him. This intelligence may also help him greatly with literature and art.

Fig. 31: *Opollogon* (7° *Aries)* - This head is a custodian of magical secrets and may reveal to the magician many practices, rites, and so on, for his personal use. Apart from that he informs the magician in what easy manner he can get into contact with beings of the Moon-sphere. If the contact with Apollogon has once been established, then one is able to roam the moon-sphere by his personal assistance or by the help of his subordinates and get into touch, in a special manner, with the beings of the moon-sphere. Apollogon teaches the magician how he can practice mental magic in the moon-sphere and have direct effects on the moon-sphere or by the beings of that sphere on our physical world.

Fig. 32: *Ramara* (8° *Aries)* - is an excellent master of magic and shows the magician how to achieve special magical faculties by suitable methods, prevailingly ritual and magical formulae, and how to apply these.

Fig. 33: *Anamil* (9° *Aries)* - This intelligence has special control over electro-magnetic fluids. It teaches the magician how to load electro-magnetic volts for special purposes, and if the magician demands it, it will by itself create such volts, transfer them into the Akasha-principle and have their effects work on either the mental, astral or physical sphere. There exists no problem in the zone girdling the earth which could not be solved by Anamil.

The magician can ask this intelligence any question and he will have it answered instantly by way of inspiration.

Fig. 34: *Tabori (10° Aries)* - This intelligence allows the magician to glimpse into the deep secrets of the water-element, and in its analogies. It draws his attention to each of the magic practices and methods and shows him also, by the magnetic fluid of the water, how he can bring about various effects on himself as well as on other persons. If the magician wants it, then Tabori causes the effects by himself or by subordinates. Tabori will also give the magician special instructions, for instance, how he can, without much effort, get into contact with beings of the water-element and how he can safely deal with them. Following Tabori' s orders, the most beautiful undines are at the magician's disposal. From this intelligence the magician may also learn how to calm spirits of the storms, how to stop thunderstorms and how to tranquilize a rough sea.

Fig. 35: *Igigi* (11° *Aries)* - This head teaches the magician how to get power over men and animals. At the same time he shows him how to dynamise magic formulae so that they have a specially strong effect.

Fig. 36: *Bialode* (12° *Aries)* - The magician will learn from this intelligence how he can procure magical authority. He is taught how to use the powers of the earth zone at will, furthermore the method of changing base metals into pure metals. The magician with a specially strong disposition to magic may get this intelligence so far as to bring about the transmutation of the metals by itself. Bialode also introduces the magician to the magic of the sun, that is the magician is taught how to make conscious use of the powers of the sun in the mental, astral and physical plane on a magical basis and also how to protect himself against negative influences of the sun-sphere during his mental wanderings there.

Fig. 37: *Opilon* (13° *Aries)* - is capable of assisting the magician in all operations either personally or by his servants. He can furthermore instruct the magician in any field of science of the physical plane; that is, he can grant him knowledge.

Fig. 38: *Jrachro* (14° *Aries)* - This intelligence also can by himself or by his subordinates help the magician with all his

operations on the physical plane. Moreover it can make him eloquent and sharp witted and at the same time teaches him how, by means of the Akasha-principle, he can rouse this faculty within himself as well as with others.

Fig. 39: *Golog* (15° *Aries)* This head is well acquainted with any field of science in our physical world, and there exists no problem which he would not be able to solve. Golog is regarded as a great philosopher and exposes the synthesis of philosophy to the magician by intuition and inspiration.

Fig. 40: *Argilo* (16° *Aries)* - This head assists the magician, theoretically and practically, in all questions of love and friendship in the mental, astral and physical plane. The magician may have all his demands in this respect fulfilled by this head.

Fig. 41: *Barnel* (17° *Aries)* - Like Argilo, this intelligence is well acquainted with the art of love and is an expert in excellent practices which make one win the favour of friends and enemies of both sexes. Barnal gives the magician special instructions and makes him acquainted with special methods in respect to the magic of sympathy. This head not only places at the magician's disposal good beings from his own region, but also enables him to get into touch with particular beings of the air which otherwise are very shy of the earth and therefore hard to contact. Barnal is also an expert in music, and if the magician desires it, he inspires him with musical compositions, provided the magician is basically interested in music.

Fig. 42: *Sernpolo* (18° *Aries)* - Assisted by this intelligence the magician can quickly develop his talent for languages. Sernpolo also helps the magician improve his position in life and gives him methodical instructions how to make practical use of the magnetic powers within his range of effectiveness.

Fig. 43: *Hyris* (19° *Aries)* - is an expert in the magic of water with regard to the elements, to the magnetic fluid, and to bring about effects with these powers. Hyris can reveal to the magician many possible influences by the element of water on our physical world and, apart from this, let him know special secrets and give him special instructions regarding the realm of the undines.

Fig. 44: *Hahadu (20° Aries)* - is not only well acquainted with

the magic of water, but he can also, due to his special faculties, give the magician various instructions in respect of the preparation of liquid fluid condensers, especially for their charging with magnetic fluids. Hahadu is very much liked in the kingdom of the undines, that is the element of water, and should the magician ask for it, this head of the region of the water-element can send him as many male and female servants as he may need for the realization of his wishes.

Fig. 45: *Oromonas* (21° *Aries)* - makes the magician acquainted with various laws, powers and effects of the zone girdling the earth. It is from Oromonas that the magician learns how to set the various powers in motion with the help of various methods and instructions. Oromonas is a very generous intelligence, very friendly with human beings and at any time willing to realize the wishes of the magician as far as it lies in his powers.

Fig. 46: *Bekaro* (22° *Aries)* - By this intelligence the magician is endowed with the knowledge and wisdom of the zone girdling the earth, which only a few beings of that sphere are able to do. Bekaro has a specially high interest for justice and harmony and therefore is also able to assist the magician in the physical world in cases where justice is involved, either in legal matters or in other situations of life. Spirits of the storms and salamanders are very much afraid of him, since he is capable of revealing to the magician formulae by the application of which strong electrical and elemental effects can be brought about in the fire region of the zone girdling the earth, which the most stubborn salamander spirit instantly makes submissive. If Bekaro places any being of the salamander kingdom at the magician's disposal, such a spirit - being of high intelligence, understanding and cleverness, will render the magician loyal service.

Fig. 47: *Belifares* (23° *Aries)* - This head, like the two foregoing ones, is superior to the others in wisdom, cleverness and sagacity and he teaches the magician to apply the laws of the zone girdling the earth, by the Akasha-principle, to realize them in the physical world. Belifares is always willing to help the magician in any respect.

Fig. 48: *Nadele* (24° *Aries)* - is especially well acquainted with

medical magnetism and reveals to the magician methods by which the most severe diseases can be cured by magic or by any other means. Nadele is not only a physician for the physical body of man, but can also teach the magician how he can help himself or any other person in any respect and in any situation of his life, by the help of the Akasha-principle. This head is very much loved in the kingdom of gnomes and if a magician gets into contact with this kingdom by Nadele's assistance, even kings of gnomes place themselves at the magician's disposal.

Fig. 49: *Yromus* (25° *Aries)* - too, is an expert in magical science, in particular a master of alchemy and spagiric. From Yromus the magician learns how to prepare various herbs and roots in a spagiric and alchemical manner, and how to make these especially dynamic by the application of an electromagnetic fluid and by a special kind of volting. If the magician so wishes he will get instructions from Yromus how, by the Akasha-principle, to change causes within himself or within other people so that they have a less unfavourable influence on the mental, astral and sometimes even physical plane. Besides this, Yromus teaches the magician how to change a person's fate and to carry out magical operations without their being impregnated into the Akasha-principle to cause contra-effects. Yromus, too, is beloved in the kingdom of gnomes, and all gnomes, especially those of the upper class, meet this head with the highest respect.

Fig. 50: *Hadcu* (26° *Aries)* - is a master of mental and astral magic and teaches the magician how to make practical use, in the mental, astral and physical worlds, of extra-planetary powers for vanous purposes.

Fig. 51: *Balachman* (27° *Aries)* - is an excellent initiator into synthetic astrology and reveals to the magician the most remote secrets of astrology. By this initiator the magician learns about the astrological influences on the mental and astral worlds, furthermore the opposite oscillations and vibrations of the various spheres with regard to the mental, astral and physical plane. The knowledge of the cosmic effects, on the mineral, the plant, and the animal kingdoms is also taught to the magician by this head, either directly or by intuition and inspiration.

Fig. 52: *Jugula* (28 ° *Aries)* - introduces the magician into the art of talismanology. From this head the magician learns to solve the most complicated symbols from the synthetic side. Apart from this, Jugula teaches the magician how to express truly by the appropriate symbol, each power and each being of the zone girdling the earth together with its qualities, or how to shape it into the correct graphic representation. At the same time he initiates the magician into the secret of making such symbols magically effective by various methods.

Fig. 53: *Secabmi* (29° *Aries)* - brings about various effects on the mental, astral, and physical plane by help of the magnetic fluid. This head is a master of the art of producing scents and can instruct the magician how to prepare, in the spagiric manner, not only medicines, but also scents from various plants.

Fig. 54: *Calacha (30° Aries)* - is the last head of this zodiacal sign. He teaches the magician how to treat various diseases with the element of water. Calacha is a master in hydrotherapy and is always prepared to assist the magician, theoretically and practically, in this field. Magicians dealing with natur opathy will find an excellent initiator in Calacha, who can reveal to them many secrets by intuition and inspiration, secrets which have remained unrevealed up to this date.

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Here is the description of another 30 heads of the zone girdling the earth. They come under the *zodiacal sign of Taurus.* Their signs and seals have to be drawn in green colour.

Fig. 55: *Serap* (1° *Taurus)* - is the first head of this sign. He informs the magician about the magic of sympathy which can be realized by the element of fire. As I have learned from personal experience with this head, he will introduce the magician to practices which are usually connected with the application of fluid condensers, which after having been transferred on blotting paper must be burnt. He likes to give the magician methodical instructions how to procede with various magical practices for the making of friends, for the arousing of sensations of love, improving

the power of propagation, etc. The magician may learn a lot from this head in this respect.

Fig. 56: *Molabeda* (2° *Taurus)* - If the magician wants to get into contact with this head, he will be taught by him how, by application of the electric fluid, in connection with the element of fire, various phenomena in nature, which are equivalent to miracles, can be caused. Molabeda is a loyal guardian of the deep secret mysteries of sexual life which he will only reveal to the mature and ethically highly developed magician.

Fig. 57: *Manmes* (3° *Taurus)* - is an expert of the magical knowledge of plants. From this head the magician learns to recognize the various plants from the hermetic point of view, and is introduced by him into the art of bringing about various effects by applying plants in a magical manner. Manmes draws the magician's attention to various plants which can be used as incense material and which can serve the magician well as an aid for various operations.

Fig. 58: *Faluna* (4° *Taurus)* - This intelligence is a very great friend of human beings, and helps the magician, should he want it, to wealth. It gives him various instructions how to make from plants certain substances which are able to preserve his body, or even to make it younger and more resistant against inharmonious influences - diseases and the like. Faluna is an excellent instructor for the production of spagiric substances which can be gained from certain plants.

Fig. 59: *Nasi* (5° *Taurus)*- cangivethe magician good advice, either by himself or by his subordinates, on how he 'can make his life agreeable and full of pleasure by various improvements. Nasi tells the magician how to increase his income, and helps the magician to improve his position in life either by himself or by his servants. He is regarded as a perfect master of the making of pleasure and earthly happiness.

Fig. 60: *Conioli* (6° *Taurus)* - This head is an excellent mathematician and an expert in the knowledge of numbers. The magician is initiated into Astro-Quabbalah by this intelligence. Conioli knows how to express mathematically in numbers any power, faculty, realization etc. and, vice versa, how to explain to

the magician any number in respect of its influences and qualities. Apart from this, Conioli teaches the magician how to make, from the magic point of view, practical use of the knowledge gained.

Fig. 61: *Carubot* (7° *Taurus)* - If the magician is a writer, this head may assist him by intuition and inspiration with proposals and projects for literary use and distinguished style. Magicians dealing with fairy tales, legends, sagas and the like, find in Carubot an excellent initiator.

Fig. 62: *Jajaregi* (8° *Taurus)* - too, is a very great initiator, especially for writers on occultism, since he knows very well how to inspire the magician so that he is able to reproduce occult powers, effects, laws etc. in the form of novels. Many magicians who have published novels dealing with occultism may have been inspired by this intelligence without having been aware of it. On the other hand, Jajaregi is also able to explain to the magician all occult novels, events etc. in respect of the universal laws and the laws of cause and effect on the mental, astral and physical plane, either personally or by his servants, or by intuition.

Fig. 63: *Orienell* (9° *Taurus)* - gives information on occult aids, auxiliary methods etc. which may contribute to the development of various mental, astral and physical faculties. Orienell also reveals to the magician by which manner he can acquire any certain faculty. Such aids are mainly rites, formulae or gestures as I know from own former practical experience with this head. If the magician stays in contact with Orienell for a longer period of time he can make provisional notes on all magical aids, which are revealed to him by way of intuition by this head.

Fig. 64: *Concario (10° Taurus)* - is an excellent master and teacher in respect of moon-magic. He draws the magician's attention to the various influences of the moon and the 28 stations of the moon; furthermore how these may have mental, astral, or physical effects on the zone girdling the earth as well as on our physical world, and how practical use can be made of them. Concario explains to the magician the synthesis of the astrological magic of the moon.

Fig. 65: *Dosom* (11° *Taurus)* - is a very good initiator into occultism, especially hypnotism, medical magnetism etc. From this

head the magician learns how to apply correctly hypnosis regarding spirit, soul and body. If the magician wants Dosom to place any of his servants at his disposal, these servants will do all relevant operations and bring about the effects according to the magician's desire. These powers and faculties, however, must never be used for ignobel purposes, for otherwise the magician would get connected with the contra-genius.

In order to prevent any misuse of intelligences and beings, I have desisted from mentioning in this work the intelligences and heads of the zone girdling the earth which represent the negative qualities. There are as many negative heads as there exist heads with good and positive qualities.

Fig. 66: *Galago* (12° *Taurus)* - instructs the magician how, by impregnation of his aura, his magical space, by means of the electric fluid and the elements of fire he can magically secure honour, esteem, dignity, friendship and love etc.

Fig. 67: *Paguldez* (13° *Taurus)* - is an excellent initiator into all the aspects of the magic of nature. If the magician gets into touch with this head, he learns from him, how to get going, by natural means, various powers, how to bring about certain causes, resp. effects which almost reach the unnatural. At the magician's special request this head will reveal to him by which means he can bring about various phenomena of nature. - For information I mention here that the contra-genius is guardian of the secrets of various sorcery projects of the magic of nature.

Fig. 68: *Pafessa* (14° *Taurus)* - renders the magician professional assistance and inspires him to improve his professional situation. If, for instance, the magician is a businessman this head will help him, through his employees, to get more customers etc. Pafessa is very polite and is always pleased to help the magician in any respect whatsoever on the physical plane. In the kingdom of gnomes this head is very much respected, and gnomes like to serve the magician if they have been told by Pafessa to do so.

Fig. 69: *Jromoni,* (15° *Taurus)* -, being an excellent initiator, he can inform the magician how to make money easily and quickly, providing Divine Providence approves of it - by wins, bets, speculations etc. Jromoni also knows where to find hidden treasures and if

he thinks it wise he can tell the magician their exact location. However, this head knows very well, whether or not the assistance which he is to give the magician is permissable from the karmic point of view. If he should not give the magician the assistance he wants, he will tell the magician so during his first evocation and will only assist him as much as he is permitted by Divine Providence without burdening the karma of the magician. The magician should know that sometimes wealth, riches and surplus money may be great hindrances on the way to perfection.

Fig. 70: *Tardoe* (16° *Taurus)* - has the power to awaken in the magician various talents - for instance talents in art, literature or other - by suitable practices, rituals and the like, or, if the magician has the disposition for certain talents, to develop these quickly. If, for instance, the magician wants to make a career as an artist, he will find in this head the initiator and assisting friend that he needs.

Fig. 71: *Ubarim* (17° *Taurus)* - initiates the magicianinto the use of various means for the blazing up of love and friendship and he can give the magician many methods and instructions in this respect. At the same time the magician receives from this head detailed instructions for the manufacture of amulets of love and friendship. Ubarim can also charge amulets and talismans for this purpose, either by himself or by his servants, should the magician request it.

Fig. 72: *Magelucha* (18° *Taurus)* - gives the magician various instructions on how to operate magically with the elements of the air and of water in the mental, astral and physical plane, and how he can make use of these two powers to reach various goals. Magelucha is a master of these two elements and his practices he only reveals to the mature and genuine magician. The magician can learn much from this head in respect of fluids and their application for various purposes.

Fig. 73: *Chadail* (19° *Taurus)* - is a true guardian of agriculture, and, in general, he inspires not only the magician in this physical world, but also all those people that have to do with agronomy, agrochemistry, agricultural improvements and the like. If the magician is a farmer, he can learn from this head how he can im-

prove his soil either by normal means or in an occult manner in order to effect an accelerated growth of his plants; furthermore, how by the radiations of various chemical products he can increase the productivity of his soil in respect of quality and quantity. He also draws the magician's attention to various labour methods and instructs him how to achieve a better growing of natural products by the help of the electromagnetic fluid, or the elements, or quabbalistic methods. By the assistance of Chadail or his servants the magician is able to get almost phenomenal results in agriculture.

Fig. 74: *Charagi (20° Taurus)* - This head is a marvellous inspirer of technical inventions for agricultural and forestry purposes. If the magician gets into contact with Charagi, he can acquire much experience by this intelligence or by its servants in the above mentioned fields.

Fig. 75: *Hagos:* (21° *Taurus)* - is a master of the magic of polarisation and electric fluid. He instructs the magician how to bring about an accelerated growth of plants by the magic of polarisation in connection with the electric fluid, how, for instance, he has to proceed in order that a seed which has just been planted grows into a tree with fruits within an hour.

Fakirs who are able to grow a tree from a seed within an hour - this miracle is known in India as the so-called true miracle of the mango-tree - do this by means of their knowledge of the magic of polarisation and of the electric fluid. Such a thing is no secret for the magician, and I have already mentioned in "Initiation into Hermetics" that this phenomenon is brought about by the application of the electromagnetic fluid, by the application of the magic of polarisation. I mention this here because the magician may be enabled by Hagos or his servants to create the same phenomenon.

Fig. 76: *Hyla* (22° *Taurus)* - can help the magician acquire a clear mind, good power of judgement, sagacity and cleverness through the channels of high intuition and inspiration. He can help the magician either personally or by one of his servants with various affairs, for instance, with examinations in diverse fields of science in this physical world, and more of that sort.

Fig. 77: *Camalo* (24° *Taurus)* - is, apart from having other faculties and ranges of effectivity, very well acquainted with the secrets of mineral compounds and their occult application, and he guards these secrets well. Above all, he informs the magician about the analogies of various metals to the spheres, powers, individual spirits etc. and how these powers can be magically made use of in the mental, astral and physical world. If requested by the magician, he will reveal a number of formulae for the making of fluid condensers, and also for the true Electromagicum which is used for various purposes; thus for instance, for the manufacture of a magic mirror, wand etc. Naturally, the magician also learns from this head in which manner these fluid condensers are to be charged for magical use and various purposes in the zone girdling the earth and in our physical world.

Fig. 78: *Baalto* (25° *Taurus)* - informs the magician on the various kinds of work in mines. He supervises the gnomes of the underworld of our planet and knows about all the subterranean waters and ores. He can also give the magician information on volcanos and tell him the exact moment of their eruptions. Besides this, Baalto can give him methods and instructions on how to use magically, for the most various purposes, the currents existing below the surface of the earth. If requested, he will introduce to the magician the art of working with a divining rod and the appliance of the sideric pendulum regarding its faculty for finding electromagnetic currents as well as a great number of other things of this nature.

Fig. 79: *Camarion* (23° *Taurus)* - By this head the magician will be informed of the magic relations between the various kinds of food from the point of view of health and the harmony of the body. Camarion instructs the magician which food he should choose, whether fruits or prepared compound meals, in order to adhere to the occult laws of analogies. Through the channels of intuition and inspiration the magician is revealed by Camarion how foods and meals are to be charged, what fluid, electric or magnetic, is to be used, or what elements have to be employed to bring about a certain effect on the mental, astral or physical body. He is an excellent inspirer with regard to diet - especially in

respect of diseases of any kind, i. e. disharmonies of body, soul and spirit. He is always prepared to give the magician his assistance.

Fig. 80: *Amalomi* (26° *Taurus)* - This high inspirer is regarded as the cosmic language teacher. By him the magician is instructed how to use Quabbalah, that is the cosmic language with reference to the physical world. Amalomi initiates the magician into many formulae and Tantras, and, at the same time, teaches him how to dynamise these in order to bring about effects by force of the Akasha-principle in the mental, astral and physical world.

I shall make mention in my third work entitled "The Key to the True Quabbalah" of some formulae, methods and the like, which this head has permitted me to publish.

Fig. 81: *Gagison* (27° *Taurus)* - This head is regarded - in the zone girdling the earth - as a universal philosopher. By intuition he makes the magician comprehend all religious systems of this physical world of the past and the present, as well as their true legality. The magician who is a friend of this head can learn a great deal from him and get to the bottom of any religious system that he wants to scrutinize from the hermetic point of view, and find the universal laws effective in it. At the same time he realizes to what extent universal laws have been hidden, veiled or misunderstood, and may correct these errors from the philosophical point of view for his personal use. Philosophy of religion will teach him how to separate the chaff from the wheat. If the magician contacts Gagison often, he will soon see that from the days of yore all religious systems have been following the universal laws like Ariadne's thread and that up to the present day these laws are more or less strongly manifested in any religious system.

Fig. 82: *Carahami* (28° *Taurus)* - This head could rightly be called the teacher of cosmic universal physics. He makes the magician understand the cosmic powers, their analogies and their legality in nature, and teaches him how to control them. Carahami can reveal to the magician many metaphysical and metapsychic secrets in regard to nature. Phenomena that have become clear to the magician in their causes and effects due to his growing knowledge of cosmic powers do not leave him in any

doubt, and he not only finds the correct explanation for any natural phenomenon, looking at it from the hermetic angle, but, depending on his personal maturity he is able to bring about such phenomena by himself. A true magician, however, will never dare to cause any chaos by magical operations of this sort, for he would only heavily burden his Karma by doing so.

Fig. 83: *Calamos* (29° *Taurus)* - can reveal to the magician excellent methods for the grafting of plants in our physical world. But since he has a great affection for the sea and the lives in the sea, he can, apart from that, name the magician special magical methods by which he gets under his power and controls everything that lives in the water. Calamos can inform the magician of magic spells which will calm the rough sea, and also teach him how to protect himself during voyages. In the case of danger, when a ship with the total crew is likely to sink, a magician who is in connection with Calamos will always be able to find a way for the rescue. If the magician requests it, Calamos will also place at his disposal elemental beings of the sea, or he will instruct him how to get into contact with beings of the sea. Undines, dwelling near lonely beaches, and all subterranean beings highly esteem this head of the zone girdling the earth, and meet him with the greatest possible awe, fulfilling at once anything that he may order or desire.

Fig. 84: *Sapasani (30° Taurus)* - like Calamos, is an excellent master of the magic of water. All being living in the water and all elemental beings obey this head. His special knowledge is connected with the use of sea salt for purposes and operations of alchemy and magic. The magician is informed by Sapasani how he can get into touch with water beings in a sympathetic manner by using a small punch of sea salt, how he can make useful, for various purposes, the powers of the elemental beings of the sea, and he is initiated into many other practices by this head of the zone girdling the earth.

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The seals of the following thirty heads of the zone girdling the earth which belong to the *zodiacal sign of Gemini* must all be drawn in brown.

Fig. 85: *Proxones* (1° *Gemini)* - The magician will be given exact information by this head on all questions dealing with the electric fluid and its relation to the mental, astral and physical planes. Proxones is regarded master of the electric fluid and therefore also master of electricity. At the same time he is the special guardian of inventions, and, as far as these are concerned with the basics of electricity, he keeps them in the right equilibrium. All people dealing with inventions in the field of electricity are accordingly inspired by Proxones. He will tell the discreet magician of inventions which will be made after many years, or even after many centuries. Of course, the magician is not allowed to publish these inventions, but he will hear from Proxones what periods of time it will take technicians to make progress in the field of electricity and can accumulate great knowledge in this respect. With Proxones's permission the magician may make use of some secrets, but only for himself, for this must in no case result in a chaos of the orderliness of the worlds.

Fig. 86: *Yparcha* (2° *Gemini)* - is, like the foregoing head, also in charge of the custody of technical inventions. Yparcha, too, can tell the magician under the seal of secrecy what progress the world will have made in fifty, in a hundred or in even more years than that as far as technical inventions are concerned. Should the magician be working on some invention himself, he has with Yparcha the best inspirer for providing him, by intuition, with good ideas.

Fig. 87: *Obedomah* (3° *Gemini)* - This intelligence informs the magician about all branches of chemistry, biology, etc. in their relation to metaphysics and metapsychology. Thus, for instance, the magician may get from Obedomah recipes for the treatment of various diseases which are due to analogous chemical and biochemical connections, which have quite a different range of diagnoses and effectivity than the chemical qualities of any separate substance have. This head can also give the magician excellent information on homoeopathy from the metaphysical point of view. By the help of Obedomah the magician also becomes acquainted with the application of chemical rays in

respect of the various analogous laws of nature and of man in the microcosm as well as the macrocosm.

Fig. 88: *Padidi* (4° *Gemini)* - is the inspirer of the painters of our physical world. If the magician deals with painting, this head is able to let the magician know compositions, by the way of intuition and inspiration, of which the magician himself has no idea at all. Padidi teaches the magician, depending on his degree of maturity, to express genuine beauty. To project beauty which corresponds to the analogous laws of the microcosm and the macrocosm outside of oneself, is a great art which can only be brought to perfection in the case of inborn originality. However, if the magician is in contact with Padidi, this rare art will be embodied into him by this intelligence, which, apart from this, can reveal to the magician many secrets concerning the composition of colours.

Fig. 89: *Peralit* (5° *Gemini)* - This head is a great master in the knowledge of life and death. From him the magician may learn at what time a child should be procreated on this earth to become endowed with certain faculties. Peralit teaches the magician how to generate a baby consciously in the magic manner and gives him special instructions for the education of the baby before its actual birth, which enables the magician to supply the child, before it is born, with certain qualities, faculties and talents. The magician is also informed by Peralit which spirit of the zone girdling the earth is going to be borne with the baby generated by him, and what fate and Karma it will have. At the same time this intelligence informs the magician how he can help his child during life-time, what role he is to take, not only as father, but, if necessary, also as teacher, and the like. Since Peralit is an excellent initiator into the mysteries of sex, he can easily explain these to the magician.

Fig. 90: *Isnirki* (6° *Gemini)* - informs the magician of methods and instructions by which he can comprehend the mental and the astral sphere of each animal, no matter whether it lives on the earth, in the water or in the air, and which help him to understand their worlds. By this head he acquires the faculty of placing himself, with his full consciousness, into the mental and astral

sphape of any animal, and by doing this he learns to understand any animal from these two states of consciousness and to influence it, if necessary, according to his own will. This helps him also to acquire the faculty of knowing the fate of each animal. Assisted by Isnirki, the magician can place himself into the relevant sphere of the group of animals in which each animal comes after its death in this physical world, and there he can take up certain connections if he likes. Magicians who at the same time are great lovers of animals may learn much from Isnirki in this respect.

Fig. 91: *Morilon* (7° *Gemini)* - This head is a marvellous initiator and master of symbolism. By pointing out various methods to the magician, he teaches him how to gain the faculty of expressing every outside form, in this physical world, by symbols in its mental and astral equivalencies analogous to the laws of the microcosm and macrocosm. At the same time he learns from Morilon the faculty of how to express any law, any quality, regardless from whatever sphere, by an exterior shape. In possession of this faculty, the magician can become an interpreter of dreams, for he is then able to explain any dream.

By being able to learn about the symbols of the analogies the magician also learns to understand completely any being appearing to him in any sphere whatsoever. A magician endowed with these faculties will never be deceived by any being, for it will always have to take on the shape of its true qualities.

Fig. 92: *Golema* (8° *Gemini)* - may be called an excellent philosopher of occultism, for not only does this head know all the laws of our world and of the zone girdling the earth, but he is also able - should the magician get into contact with him - to teach the faculty of expressing the most difficult problems in our physical language, that is in the language of the intellect. How difficult it sometimes is to express in words occult and philosophical themes so that they become comprehensible also for the non-initiate, is only realized by magicians who are writers on occultism or teachers and advisers in this field. With Golema the magician has the. best inspirer he can find, who, by way of intuition and inspiration, will help him to express any problem in

such a way that any misunderstanding will be impossible. The magician with a bad memory or bad faculty of perception can, by Golema's methods or direct assistance, acquire the contrary, i. e. a very good memory and an excellent faculty of perception.

Fig. 93: *Timiran* (9° *Gemini)* - This head is an excellent expert in the laws of harmony, not only in respect of the zone girdling the earth, but also in respect of the whole microcosm and macrocosm. He can make the magician understand the harmony in our physical world and in the zone girdling the earth from the hermetic point of view. Timiran explains to the magician the true meaning of introspection and the way in which the magical equilibrium is applied. If the magical secrets of introspection are quite clear to the magician, he can achieve, due to his acquired knowledge and faculties, a complete harmony not only in himself, but also in other people, and he can create, at any time, harmony and equilibrium in all cases in which he wants to do so, and in which the influences of chaos or disharmony are obvious. Only few magicians are in possession of these faculties, and this head, Timiran, can help the magician a great deal in this respect.

Fig. 94: *Golemi* (10° *Gemini)* - this head, similar to the foregoing, is also an excellent expert in all laws of analogy, i. e. not only in respect of this physical world and the zone girdling the earth, but also in respect of all other spheres. Benefitted with Golemi's inspiration and intuitional assistance the magician learns how to evaluate correctly the beings of any sphere and plane. He learns to recognize the range of effectiveness of each being which has been attributed to it by Divine Providence, so that in the presence of the magician no being is able to maintain to know anything that in fact is not so. Furthermore, the magician is taught by Golemi to classify and indentify any being from its outside appearance such as colour, tone, shape, etc.

Fig. 95: *Darachin* (11° *Gemini)* - The magician is taught by this head how to penetrate and influence the brains and the intellect of a man in a most subtle manner. If the magician wants it, Darachin will give him appropriate instructions and show him methods which will enable him to embody himself in the intellectual faculties of any person and to be active in somebody else's

state of consciousness. This faculty makes the magician master over the brains and intellect of any human being. He can, should he want it and regard it as necessary, improve or diminish the intellectual faculties of a person. Thus he can, for instance, either awaken pictures of the past in a certain person or he can influence them in a manner that they completely disappear from the memory of that person. However, Darachin will only reveal such specific methods and instructions to magicians with a genuinely high degree of ethics. To be in possession of the above mentioned faculties means being able to know, at any time, everything that any other person knows.

Fig. 96: *Bagoloni* (12° *Gemini)* - has a special predilection for telepathy, for thought transference, and is an excellent master in this respect. He gives the magician appropriate instructions and methods which help the latter acquire these faculties. The magician following the special instructions of this head is able to transfer any picture to some other person, either by vision, acoustics or through the person's consciousness. At the same time he acquires the faculty of arousing, in the astral body of any other human being, - not aquainted with magic - special qualities of character.

Fig. 97: *Paschy* (13° *Gemini)* - This head can assist the magician in being a successful diplomat. He can reveal to the magician who is a diplomat the way to fortune in his diplomatic career by, for instance, unveiling to him certain top secrets which are only known to a few diplomats. In difficult diplomatic matters the magician, being in connection with Paschy, may be inspired by this head, so that eventually he has full success. This intelligence may justly be called the head of the diplomats.

Fig. 98: *Amami* (14° *Gemini)* helps the magician with philosophical literature, or he helps him to get hold of the right books or other literature. In general, the magician need not bother about books, for anything that interests him or that he must know about in the field of philosophy, or any other field of the arts, he can get directly from the beings or by their communication. However, it sometimes happens that a magician is a great lover of books and that for him the collection of books is

more a matter of personal affection than a matter of learning. If the magician is fond of books, there is no reason why he should not ask Amami to assist him in this respect. This head will in no way disappoint the magician.

Fig. 99: *Pigios* (15° *Gemini)* - If the magician is a writer, he will find a true friend and adviser with this head, who will assist him at any time by force of inspiration. He especially likes to help poets by inspiration and to assist them in choosing the right words and expressions. Pigios is justly regarded as the head of all poets and writers.

Fig. 100: *Cepacha* (16° *Gemini)* - has a special affection for beauty, harmony and external splendour. If requested by the magician, this head is always prepared to initiate him into the various mysteries of beauty care and he will tell him ways and means by which he can make his body look good-looking and attractive. Magicians with a sense for beauty with special emphasis on their external appearance will find an excellent inspirer in this head.

Fig. 101: *Urgivoh* (17° *Gemini)* - assists the magician, theoretically and practically, in gaining the favour of very important persons. He also instructs the magician how to become liked by women or men, whichever seems necessary for him. If the magician follows precisely these instructions without doing things according to his individual views he will always have full success in this respect.

Fig. 102: *Amagestol* (18° *Gemini)* - initiates the magician into the secrets of love, into its legality, its causes and effects, no matter whether lowest animal love or highest cosmic love is in question. Amagestol is the guardian genius of all beings who love each other on earth.

Fig. 103: *Debam* (19° *gemini)* - is a master of magic, especially in the field of gesticulation and individual ritualistics. Should the magician be in need of any ritual for individual purposes, this head will give him the best advice. From Debam the magician learns how to make full use of any p~wer of any sphere by help of the appropriate gesticulation and, above that, how to put into ac-

tion certain powers of all three planes by appropriate gesticulations.

Fig. 104: *Kolani* (20° *Gemini)* - is the initiator in respect to occult dancing, especially in respect to dances with the purpose of putting into action certain powers, or of getting into contact with them. This head can reveal to the magician, by intuition, dances which arouse in man certain extraordinary faculties. If the magician wants to place himself into mental ecstasy by occult dances, Kolani will give him the necessary advice.

Fig. 105: *Mimosah* (21° *Gemini)* - All people dealing with law are under the care and supervision of this head of the zone girdling the earth. If this head is called for in any legal matter with an unjust sentence or settlement, either Mimosah himself or someone of his subordinates will render the magician help. Therefore it is only right to regard this head as the guardian of all human rights. All judges, lawyers etc. who have to do with legal affairs, can, should they be magicians, refer to this intelligence at any time.

Fig. 106: *Eneki* (22° *Gemini)* - This head can, in the most diverse ways, initiate the magician into the art of prophecy and prediction. Eneki provides the magician in this respect with sagacity and high intuition. If a magician gets into contact with this intelligence, he will be taught to control all kinds of foretelling, chieromancy, graphology, etc.

Fig. 107: *Corilon* (23° *Gemini)* - This head is the guardian and assistant of all artists working for the public, no matter whether singers, stage actors, circus-artists, virtuosos etc. If this head is evoked, he will assist everybody by inspiration, in the above quoted direction, to display his art or work to everybody's complete satisfaction. Corilon makes professional artists very much loved by the audience and also secures their financial success. In case the magician is a stage-artist himself, orin case he wants to assist somebody else theoretically and practically, then he should refer confidently to this head, who will fulfill his wish at any time.

Fig. 108: *Ygarimi* (24° *Gemini)* - has been commissioned to explain to the magician all causes in the mental, astral or physical plane registered in the Akasha-principle. Therefore, if the magi-

cian has good connections with this head he' will be taught by him how causes which have been conjured up by thoughts, feelings, qualities of character, physical actions etc. are to be differed from each other in the Akasha-principle. Furthermore, how, from these causes in the Akasha-principle, fate in the mental, astral and physical plane can be reliably predicted. If the magician learns to make these differences, he will be able to predict hindrances which later will occur in the mental, astral and physical world. This head, Ygarimi, will show the magician means and ways of diminishing such hindrances, sometimes even how to eliminate them completely.

Fig. 109: *Jamaih* (25° *Gemini)* - This head may be regarded, by the magician, as an expert in the history of religions, for he can inform him thoroughly on all religions which exist in our world or which have already ceased to exist He can do this from the esoteric as well as from the exoteric point of view. This intelligence also initiates the magician into the esoteric knowledge of the oldest religious sects.

Fig. 110: *Bilifo* (26° *Gemini)* - This head is in charge of the custody of all magic and mystical circles, associations and sects so that one may call him their legal guardian. He decides on the creation, maintenance and decay of such associations. A discrete magician may get detailed information on magic and mystic lodges and all secrets by this head without being himself a member of such or similar associations, brotherhoods etc. He will, of course, keep the information and knowledge gained to himself for his own personal use.

Fig. 111: *Mafalach* (27° *Gemini)* - helps the magician to solve any difficult problem by supplying him, either by himself or by any of his subordinates, with suitable books, manuscripts, and the like. If, for instance, the magician is completely selfdependant and if he is operating quite alone, i. e. without the help of a teacher or initiator, this head may also assist him by introducing him, sooner or later, to a human being who will become the magician's true master. The quality of the teacher depends, in each case, on the quality and maturity of the seeking person.

Fig. 112: *Kaflesi* (28° *Gemini)* - Being an excellent initiator, this

head will initiate the magician into the secret analogies, i. e. into the laws of analogies of the microcosm and macrocosm. Thus the magician will learn from this head all laws of analogy in respect to the body, soul and spirit and their relation to the universe and how to make practical use of this knowledge.

Fig. 113: *Sibolas* (29° *Gemini)* - again informs the magician contrarily by explaining to him thoroughly the true connection of all exoteric, i. e. worldly matters, with the genuine laws of analogy and by teaching him how to draw the attention of the higher powers on him by external matters and events, sometimes even how to put them into action. The magician may learn much from this head, especially in respect of the magic of nature.

Fig. 114: *Seneol* (30° *Gemini)* - The last head under this sign of the zodiac is the protector of all human beings who do watersports. He may help the magician by making him acquire, by appropriate methods and instructions, extraordinary faculties in sports; for instance, records in speed and distance swimming, in swimming under water etc. He can also help the magician with the rescue of people who are in danger of drowning. If somebody is missing, i. e. if people assume he or she has been drowned, Seneol or his subordinates will show the magician the place where the body can be found. If the magician has a good connection with this head, he will never in his life be in danger of drowning, for Seneol sees to it that the magician is rescued in every case.

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The following thirty heads come under the *zodiacal sign of Cancer* of the zone girdling the earth; their seals have to be drawn in a silvery-white colour.

Fig. 115: *Nablum* (1° *Cancer)* - will be pleased to inform the magician, by inspiration and intuition, on the various degrees of warmth - temperature - in respect of alchemic or spagiric methods. However, since these not only playa role in the preparation of plants and metals, but also other fluids, for instance light, colour, tone, oscillation etc., the magician may also be informed by him on these things. Nablum is an expert in alchemic

and spagiric operations, and the magician can profit much in this respect by his inspirations.

Fig. 116: *Nudatoni* (2° *Cancer)* - The magician, being in connection with this head, gets from him closer information on the eruptions of volcanos on our physical world and on the earthquakes with them. Nudatoni can inform the magician in advance when a volcanic mountain will throw out lava. Nudatoni, or his servants, can, if requested, accompany the magician on his mental or astral wanderings into places deep under the earth to show him hot springs, caves with stalactities, hidden treasures or anything else which is to be found under the surface of the earth. This head is at the same time a very good initiator into the science of pyrotechnics, especially as far as operations with the electric and magnetic fluids are concerned, and he informs the magician how to bring about various pyrotechnical miracles in a magic manner with these fluids.

Fig. 117: *Jachil* (3° *Cancer)* - knows about all erotic secrets and can initiate the magician into them. He is always prepared to furnish the magician with many magical means by which love can be aroused or diminished. Apart from this, he informs the magician how he can, by the force of magic, make himself beloved by and attractive to the other sex, and how one may become effective from the erotic point of view. He will, if he wishes, be informed by this intelligence on the most secret arts of sex magic.

Fig. 118: *Helali* (4° *Cancer)* - This head is an excellent initiator into sympathy-mummial magic. He can give information on how, with the help of the elements, the magician practising mummial magic can bring about various effects, and he can apart from that, explain to the magician the influence of the electric and magnetic fluids on nature. Helali introduces the magician into special working methods which have not been known to anyone up to now and which have to do with mummial magic. The special mummial-magic instructions given by him or by his servants can help the magician bring about effects which he would have never thought of.

Fig. 119: *Emfalion* (5° *Cancer)* - advises the magician on how he can get a strong and healthy constitution, a handsome, attrac-

tive face, fascinating eyes, i. e. the freshness of youth which he will preserve into advanced age. From Emfalion the magician gets the necessary instructions for the preparation of s\j.bstances by which he can so impregnate his body that it will not decay. If a magician has a good connection with this head, he will be given the appearance of a youth, though he may already be rather old, or he may at least always give his fellow-men the impression that he is but a middle-aged gentleman. Also the preparation of magic elixirs from various plants for special magic purposes will be fully revealed to the magician by this intelligence.

Fig. 120: *Pliroki* (6° *Cancer)* - explains to the magician the actual facts about the so-called "message through the air" which is especially well known in the East. He tells the magician, should he wish it, about suitable methods in which he is an expert, so that finally the magician will also be able to send messages to far off people, no matter whether they are initiates or not. The magician is taught by this head to make this phenomenon work on the mental and astral, and sometimes even on the physical plane by help of the electro-magnetic fluid and the air element, or by the help of beings, spirits, and the like. The magician will also be able to bring about other magical phenomena by the help of Pliroki.

Fig. 121: *Losimon* (7° *Cancer)* - informs the magician on the original mysteries and original systems of the religious beliefs of the oldest peoples of the world and also on the magic phenomena which the people of the times past, especially their high priests, were able to create. Losimon knows in what way and under which circumstances the phenomena of those days could be brought about today, and, if requested by the magician, he will initiate him into these methods. At the same time this head is able to reveal to the magician the secrets of the phenomena of levitation, so that these can either be brought about by the help of beings or by the special powers or faculties which the magician has acquired, because he has learned to control the electro-magnetic fluid, and by the help of these fluids the magician is able to regulate or overcome the gravitation of the earth. The magician is, in that case, able to withdraw from the earth its power of gravitation and by doing this he makes himself - and also other

people - as light as a feather so that, in consequence, he is able to walk along the surface of waters without sinking or to lift his body into the air. That he can practice this art with any object whatsoever is quite clear.

Fig. 122: *Kiliki* (8° *Cancer)* - initiates the magician into the mysteries of rhythm and vibration, and, at the same time, teaches him how both rhythm and vibration can be set at work in any sphere or plane. Kiliki is regarded as the master of life, for life is nothing else but rhythm and vibration.

Fig. 123: *Oramos* (9° *Cancer)* - can give excellent information on occult faculties, especially on clairvoyance, clairaudience, clair-feeling, psychometry, and the like. He gives the magician special instructions concerning the manufacture of magic mirrors, their charging with certain influentual powers etc. and he teaches the magician how to charge mirrors in the quabbalistic manner. Even though the magician might be a perfect clairvoyant, Oramos can teach him how to increase his acquired faculties. This head also advises the magician on how he can procure familiar spirits for certain purposes and how he is to treat these. Oramos gives the magician also exact information on the so-called "controlling spirits" for magic operations. If the magician has a good connection with this intelligence, he may get from him many other good and valuable hints.

Fig. 124: *Tarato (10° Cancer)* - This head instructs the magician how to influence the weather by the magic of water, by electrical and magnetic fluids, by magic rituals, by the cosmic language, and the like. He who has good contacts with this head can let it rain or stop raining at his will, can lead lightning into a certain direction, can cause a hail-storm and is, in general, able to bring about and evoke anything that has to do with the weather.

Fig. 125: *Horomor* (11° *Cancer)* - This head knows all high magic mysteries - mysteries of initiation - of the zone girdling the earth and also of our physical world, and can not only teach the magician to understand them, but he is also able to arouse the magician's intuition and inspiration by his radiation in such a manner that he learns to control all mysteries of wisdom from

the universal point of view. One may call this head the instructor in magical enlightenment.

Fig. 126: *Tmako* (12° *Cancer)* - initiates the magician into all secrets of transmutation of powers, effects, and the like, in the zone girdling the earth and into the secrets of plants, minerals and metals in our physical world. This intelligence, too, may be called a guardian of true alchemy.

Fig. 127: *Nimalon* (13° *Cancer)* - Any magician dealing with invisible beings and intelligences and also acquainted with the science of the Quabbalah will sometimes have made the experience that it may be very difficult to reproduce intellectually the language of the beings and the cosmic language. Nimalon can assist the magician in this respect by making him acquainted with the methods by which he may acquire the faculty of finding, at any time, the right means to express and explain what might be communicated in the cosmic language and the language of beings and intelligences. Nimalon may therefore be regarded as a marvelous initiator into the mode of expression in all intellectual languages.

Fig. 128: *Camalo* (14° *Cancer)* - This head is well informed on the remotest secrets of magical science and shows the magician means and ways, as well as methods, by which he can make himself invisible. It is with Camalo's help that the magician becomes invisible, i. e. that he can betake himself into all spheres, mentally, astrally and, if necessary, also physically, without being recognized there. The faculty of making oneself invisible anywhere desired is quite a special faculty that is only controlled by a few magicians.

Fig. 129: *Nimtrix* (15° *Cancer)* - This high initiator into magic teaches the magician the art of de-materializing any object by appropriate methods, that is to de-condense it, and to materialize, that is to condense it, again in the place where he wants to have it appear. The magician may also employ beings for the dematerialization and re-condensation which Nimtrix will place at his disposal, should the magician want it.

Fig. *130: Kalote* (16° *Cancer)* - is a phenomenal expert and master of cosmic laws. He is also an instructor in divine virtues

and therefore informs the magician about these, showing him how these divine virtues, in their cause and effect, become valid under the legality of the microcosm and macrocosm.

Fig. 131: *Ysquiron* (17° *Cancer)* - makes the magician recognize to what extent divine love, mercy and all parallel divine virtues in respect of their legality, harmony and justice are applied, and come into play in all the spheres and planes. From Ysquiron the magician learns to differentiate these theurgic secrets. A magician who is allied to this head knows not only about the karmic effects in all spheres, but he also becomes acquainted - at the same time - with very high quabbalistic secrets of the divine emanation.

Fig. 132: *Sikesti* (18° *Cancer)* - instructs the magician in respect of the most subtle analogies and secrets of the evolution of the microcosm and macrocosm. From Sikesti the magician learns to know, at least from this intelligence's point of view, about the act of creatioJ:?of everything as Divine Providence purposes it.

Fig. 133: *Abagrion* (19° *Cancer)* - is an expert in magic formulae, and the magician in contact with this head is informed by him on the use of the various magic formulae and at the same time learns about their magical power of effectiveness in the mental, astral and physical world. Abagrion can teach the magician many magic formulae for his protection against negative and unwanted influences.

Fig. 134: *Kibigili (20° Cancer)* - The magician is taught by this head the faculty of evoking, with his mental body, subordinate beings in the zone girdling the earth, i. e. not in our physical world, and to protect himself against diverse dangers, malice, and the like. To carry out an evocation in the zone girdling the earth with the mental body alone is far more difficult than in the physical world, for there the magician has no supports for his consciousness. What can be effected by such evocations will be explained in detail to the magician by Kibigili.

Fig. 135: *Arakuson* (21° *Cancer)* - instructs the magician cause, purpose and effect of diverse laws and may, apart from this, lead him towards deep wisdom. Arakuson, like many other heads of

the zone girdling the earth, may be regarded as a high priest of magic.

Fig. 136: *Maggio* (22° *Cancer)* - The magician is instructed by this head in how to put into action certain powers directly from the zone girdling the earth and how to realize them in the mental, astral and physical planes. Maggio allows the magician to penetrate deeply into Divine Emanation, i. e. into the workshop of Divine Providence.

Fig. 137: *Dirilisin* (23° *Cancer)* - is master and initiator of the magic of space. The magician is taught by him how to become master of time and space not only in our physical world and the zone girdling the earth, but also in all other spheres of the macrocosm. What it means to be master of time and space in all spheres, can only be comprehended by a really mature magician. Dirilisin gives him detailed information on how to make magical use of this faculty.

Fig. 138: *Akahimo* (24° *Cancer)* - This head instructs the magician on how to know and control the various degrees of oscillation of the divine virtues, qualities and powers from the Akasha-principle of the zone girdling the earth for the purpose of emanation. What this faculty means, cannot be explained by simple words; it can only be grasped by the genuine magician who also deals in practice with this high science.

Fig. 139: *Aragor* (25° *Cancer)* - makes it possible for the magician to look into the workshop of Divine Providence by using appropriate methods and purification procedures and to recognize and experience the correlative relations between the Akasha-principle and the Divine Light, the first emanation of Divine Providence. It need not be mentioned that this possibility leads the magician to he highest enlightenments of the zone girdling the earth.

Fig. *140: Granona* (26° *Cancer)* - tells the magician about the means necessary for achieving cosmic alliances within the interplanetary spheres by diverse visions, no matter whether they occur in trance, during sleep, or in day-dreams; or whether they are caused by the help of magic mirrors. In this way the magician, asstisted by Granona, may recognize, in the planetary spheres,

causes and effects reproduced either in true shape or by symbols.

Fig. 141: *Zagol* (27° *Cancer)* - instructs the magician on the magic of cosmic spheres. If the magician places himself in any sphere with his mental body, for instance, into the zone girdling the earth in which he possibly intends to practise ceremonial magic, he can evoke, into this sphere, beings from other speres in exactly the same way as if he were doing it in our physical sphere. What laws, and the like, have to be adhered to in case of such operations in certain spheres is a question on which Zagol will give the magician exact information.

Fig. 142: *Mennolika* (28° *Cancer)* - is a master of the quabbalah, i. e. a master of divine theurgy. This head teaches the magician how to use divine names, in a quabbalistic manner, for various spheres. Apart from this, the magician is informed, by Mennolika, about the various virtues of Divine Emanation, its cause and effect in each planetary sphere, from the quabbalistic point of view.

Fig. 143: *Forfasan* (29° *Cancer)*- draws the magician's attention to the various systems of wisdom. He reveals to the magician his own individual way in which he will travel once he has reached a certain degree of maturity. In the zone girdling the earth this head is regarded as a protector of wisdom and the keys to it.

Fig. 144: *Charonthona* (30° *Cancer)* - imparts to the magician diverse practices with the Akasha-principle. On the basis of special methods Charonthona demonstrates to the magician how diverse magical operations have their direct cause in the Akasha-principle, and therefore produce effects. Charonthona is an excellent connoisseur of the laws of cause and effect, i. e. an expert on Karma.

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The subequent thirty heads of the zone girdling the earth are under the *zodiacal sign of Leo;* all their seals have to be drawn in a golden, bronze or golden-yellow colour.

Fig. 145: *Kosem* (1° *Leo)* - instructs the magician in the fire-principle of the zone girdling the earth, and in its influence on our physical world. At the same time the magician learns from

this head how to use, magically, the principles of light, fire and, above all, the electric fluid for spirit, soul and body.

Fig. 146: *Methaera* (2° *Leo)* - shows the magician how he can, in the physical world, make use of the powers of the sun and of the electrical fluid through various practices, sometimes even by the help of magical aids - for instance fluid condensers, sun-ether radiation apparatus, and the like. This head leads the magician's attention to the correlative effects of the electric and magnetic fluids, to their harmony, and shows him how this harmony can be applied for diverse magic operations.

Fig. 147: *Jvar* (3° *Leo)* - informs the magician on the origin of passions and how they are embodied in the astral body. In this connection the magician also learns to understand the deep secret sense of all passions, which serve as means for a certain purpose and are to strengthen will-power and other magic faculties. Jvar tells the magician how to control passions by certain magical aids and other means and how they can be transmuted into opposite, positive qualities. The practices recommended by this head may be applied by the magician as an aid for those scholars who are on the way to magic development, and who have certain passions they are not able to control.

Fig. 148: *Mahra* (4° *Leo)* - instructs the magician in the magic of elements, which enables him to make practical use of the electro-magnetic fluid in nature. Mahra is a master of the magic of elements, especially of the magic of nature.

Fig. 149: *Paruch* (5° *Leo)* - informs the magician of the tetrapolar magnet in the physical world, which in its relation to nature, is analogous to the physical body of man. He also teaches the magician how to make practical use of these powers in relation to the universal laws.

Fig. 150: *Aslotama* (6° *Leo)* - is well informed of the power of propagation of all seed, in nature as well as in man; knows about all its mysteries and introduces the magician into its practical application. Apart from this, the magician learns from this intelligence how the electric fluid, in its correlation to the magnetic fluid, creates life and causes growth.

Fig. 151: *Kagaros* (7° *Leo)* - points out to the magician the con-

nections of the principle of the air, which in nature plays the role of a mediator. At the same time he tells the magician about the correlation between nature and the body of man, between the astral body and the spirit.

Fig. 152: *Romasara* (8° *Leo)* - reveals to the magician the secrets of the air principle from the magical point of view. He is an excellent initiator into the art of breathing, the pranayama, and teaches the magician how to apply this art correctly. By Romasara the magician may also be initiated by Abisheka, by initiation the genuine knowledge of magic breathing, of pranayama, which in the pure sense of the word does not mean the accumulation of air, but the accumulation of power.

Fig. 153: *Anemalon* (9° *Leo)* - is a good initiator into all mystical ways, especially in the way of love and holiness. He explains to the magician the difference between the way to holiness and the one to perfection.

Fig. 154: *Tabbata (10° Leo)* - This intelligence teaches the magician how to make his body resistant against fire in the magic way, by transmutation of elements, i. e. how to make it almost invulnerable. He instructs him how to change water into ice in the alchemistic-quabbalistic manner.

Fig. 155: *Ahahbon* (11◦ *Leo)* - being an initiator, too, knows many methods of producing states of ecstasy, trance and consciousness. Ahahbon teaches the magician to magically train his consciousness so that the impressions he gets in any sphere are truly transmuted into the physical world.

Fig. 156: *Akanejonaho* (12° *Leo)* - is a master of divine theurgy and quabbalistic mysticism. He teaches the magician how to apply correctly the divine virtues in analogy to the laws of creation with the aim of spiritualization.

Fig. 157: *Horog* (13° *Leo)* - can inform the magician precisely about the way to perfection in accordance with the laws of creation and helps him to solve the darkest and most difficult problems in this connection.

Fig. 158: *Texai* (14° *Leo)* - By this head the magician is taught to understand and absorb fully the synthesis of all religious systems and philosophies. Apart from this, he is initiated into the

transmutation of the symbolic presentation of philosophical systems into intellectual language.

Fig. 159: *Herich* (15° *Leo)* - instructs the magician in the connections between the mental, astral and physical worlds, i. e. in the correlative action of the mental, astral and physical fluids in body and nature, and furthermore, in the disharmonies caused by these fluids, and in the restoration of harmonies. All relevant disharmonies can be fully explained to the magician by this intelligence. Apart from this, the magician is given diverse methods on how influences on the mental and astral matrices become possible.

Fig. 160: *Ychniag* (16° *Leo)* - entrusts the magician with the methods which make accessible to him omniscience and the highest divine intuition and he shows him how his intellect can be enlightened by these divine virtues.

Fig. 161: *Odac* (17° *Leo)* - is an initiator into the magic of cosmic love and acquaints the magician with theurgic magic love methods and teaches him how to apply them in the mental, astral and physical worlds.

Fig. 162: *Mechebbera* (18° *Leo)* - instructs the magician in the occult anatomy of man, in its context, and informs him of magic-theurgical methods for medical treatment.

Fig. 163: *Paschan* (19° *Leo)* - is an initiator into talismanic magic. He teaches the magician the art of making talismans, of charging them magically for the healing of various diseases, or for binding certain beings to it.

Fig. 164: *Corocona (20° Leo)* - makes the magician acquainted with the preparation of alchemistal substances made of metals. The magician is taught by this intelligence how to produce the true alchemic gold tincture, and how to use it for diverse diseases. He is also instructed by Corocona in measuring out dosages of alchemical medicines.

Fig. 165: *Rimog(21° Leo)*- gives the magician the necessary instructions for arousing inside him his talents for prophecy. If the magician wishes it, Rimog by himself or by one of his subordinates, awakens in him the faculty for prophesying. Rimog is justly called the prophet of the zone girdling the earth, though his

prophecies are not at all restricted to the aforesaid zone; they also refer to our physical world.

Fig. 166:*Abbetira* (22° *Leo)* - shows the magician the way to acquire high esteem, power and wealth in the physical world. Apart form this, he can help him in getting into the favour of very important people.

Fig. 167: *Eralicarison* (23° *Leo)* - instructs the magician by Abisheka, the true initiation, into all religious systems, especially into all kinds of yoga. He helps the magician in decoding the most difficult tantric texts.

Fig. 168: *Golopa* (24° *Leo)* - instructs the magician on how to read mental, astral and physical events in the Akasha. Furthermore, the makes the magician realize how mental, astral, and physical causes by the Akasha-principle are turned into effects. For instance, Golopa can give the magician precise information on how causes that he has created by thoughts will become effects, and if they will become effective in his present life or in another incarnation. The same applies to astral and physical causes.

Fig. 169: *jgakys* (25° *Leo)* - places methods at the magician's disposal by which he can refine his consciousness for spheric impressions without the separation of the mental body.

Fig. 170: *Pagalusta* (26° *Leo)* - instructs the magician how he can, either by himself or by the help of mediums, produce mediumistic phenomena. He also gives him precise instructions on how, by de-materialization and re-materialization, he can move objects over the greatest distances.

Fig. 171: *Ichdison* (27° *Leo)* - initiates the magician into the methods of how any wish is realised in the physical plane by magic powers.

Fig. 172: *Takarosa* (28° *Leo)* - teaches the magician magic formulae by the application of which effects are brought about in the mental, astral and physical world by the elements, or by beings of the elements. The magician may also be taught quabbalistic formulae by which, above all, the beings of the air and water principles are easily made obedient.

Fig. 173: *Andrachor* (29° *Leo)* - is regarded as master of the magic of water and entrusts the magician with many secret prac-

tices by which he would otherwise have no notion, as for instance, the curing of severe diseases, and the like, by the water element.

Fig. 174: *Carona* (30° *Leo)* - informs the magician of means which protect him against thunderstorms, gales etc. Apart from this, the magician's attention is drawn, by this intelligence, to quabbalistic practices by the application of which he can calm the rough sea, stop or cause heavy rains, evoke or cease storms etc.

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The seals of the thirty heads who belong to the *zodiacal sign of Virgo* are all to be drawn in brown colour.

Fig. 175: *Peresch* (1° *Virgo)* - controls all political events in our physical world. Depending on the degree of development and maturity of mankind he causes this or that idea to come to importance and social attitudes to become valuable. Furthermore, he decides on the duration of a political power, either by appropriate diplomatic developments or by wars, and he lets political views have failure or success, as Divine Providence orders it, considering the spiritual development of mankind. If the magician wants it, then this head helps him with a high political career, equips him with the faculties of an excellent orator, who knows how to bind people by word. Apart from this, he equips the magician with toughness and endurance which remain without comparison so that he can realize all his wishes in this respect.

Fig. 176: *Bruahi* (2° *Virgo)* - is the protector of all inventions in the Akasha-principle, so that they are not realized before their time. As occasion demands, he inspires certain individuals to make certain inventions and causes these to be realized in the physical world. However, this head also hinders people with high intuitive faculties from realizing inventions which are not to be made known to the public before a longer time, maybe a century or five centuries, has passed. The magician in the favour of this head is shown by him under the seal of secrecy, in the Akasha-principle, which kind of inventions will startle our world in a hundred or even a thousand years.

Fig. 177: *Moschel* (3° *Virgo)* - controls every art on our physical

world. His subordinates administrate the various branches of art. Special methods revealed to the magician by this head, either by his relevant subordinated beings or direct transference, enable the magician to equip himself with any artistic faculy. Moschel also helps the magician to make an artistic career.

Fig. 178: *Raschea* (4° *Virgo)* - One could justly regard this head as the king of flowers, for all the flowers on our earth are under his protection. From this head the magician learns to understand the language of flowers, i. e. the symbolic meaning of the various kinds of flowers in their realionship to man as well as to the universal laws. The colour, shape and number of the petals reveal to the magician the analogies to the universal laws and he sees from this what, in the world of flowers, is real beauty. Penetrating deeper into this knowledge, the magician learns to look at and understand each flower from the esoteric point of view, and he learns to grasp the qualities of each flower in any respect and to use them for magic purposes.

Fig. 179: *Girmil* (5◦ *Virgo)* - This head is a representative of love, harmony and beauty, and at the same time their protector. He teaches the magician to see love in everything. Love and harmony on the one hand, and hate and disharmony on the other will teach the magician to understand, too, the exact laws of sympathy and antipathy. Not before having gained this knowledge will the magician realize what is true beauty and that, in fact, beauty is but another expression for harmony. This head helps the magician to come to a genuine perception of beauty.

Fig. 180: *Zagriona* (6° *Virgo)* - All teaching in its widest sense comes under this head's sphere of influence. All teachers, writers, journalists and editors are protected by this intelligence. If the magician needs any advice in this or in a similar respect, if he needs protection, or if he desires to be successful, Zagriona will either assist him personally or send one of his beings to give help.

Fig. 181: *Ygilon* (7° *Virgo)* - is regarded as the original initiator into speech and writing. Having received orders from Divine Providence, he has caused man, since his creation, to express thoughts, terms, ideas etc. first by signs, then by articulated sounds and words, later by compound sentences and finally as a

language. Then the head instructed his subordinates to see that this language was expressed externally in form of symbols in diverse ways, thereby laying the initial brick for literature as a means of communication and written tradition. But it took a long time until the language in writing reached the present state of literature. This head will make it easy for the magician dealing with the decoding of ancient, so far unrevealed, letters, and interpreting them. There are no records in writing on earth that could not be decoded by the magician with the help of this inttelligence or his subordinates. Ygilon can also instruct the magician in the so-called magic of runes.

Fig. 182: *Alpaso (8° Virgo)* - Since the beginning of human records this head has been the protector of all poor and supressed. In the Akasha he controls the fates of all slaves, beggars, gipsies, homeless persons, etc. He also helps persons who, by having become addicts to narcotics, are thrown out of the normal way of life, especially in cases where these people should, according to their fate, not be met by any accidents. Such people then pass every inconvenience without difficulties. Here the saying may be applied that "drunkards have a charmed life".

Fig. 183: *Kirek: 9° Virgo)* - is known as an excellent initiator into alchemical magic. He shows the magician many methods by which he can strengthen the bond between the astral body and the spirit and also such methods by which he can make his astral body immune from destruction by astral elements and so reach astral immortality. If the magician asks for it, this head will instruct him in such methods by which he can cause the same effects in respect of the astral matrix, thus for his physical body, so that he is able to prolong his life as long as he wans. If the magician applies the methods given by this intelligence, age will show no effects on his body, he will never suffer from any exernal influence. Wounds caused by stabs or cuts, even the strongest heat, cannot do any harm to the body sheltered in such a way.

Fig. 184: *Buriuh (10° Virgo)* - is an excellent initiator into alchemical secrets and entrusts the magician with methods by which he can achieve diverse faculties and powers by the application of appropriate alchemical means. This intelligence reveals to

the magician how to produce diverse alchemicallove medicines, incense, magic ointments, oils for exteriorisation and other mediumistic purposes. Apart from this, Buriuh helps with the charging and impregnation of alchemical means, either personally or by his subordinates.

Fig. 185: *Yraganon* (11° *Virgo)* - If the magician wants to have esteem, success, honour and riches in business, this head can help him a great deal in this respect by putting at his disposal his subordinates. Apart from this, he can make the magician achieve great skill in his trade or profession. All trade men having to deal with metals, expecially iron are under the special protection of this head, thus, for instance, technicians, constructors, engineers, smiths, mechanics, etc. If the magician carries out any such jobs, he can achieve great things with the help of this head of the zone girdling the earth.

Fig. 186: *Argaro* (12° *Virgo)* - is the custodian of all relics, holy places, temples, churches, statues of saints, pictures of saints, etc. and, furthermore, of all religions of the world from the beginning of mankind up to modern ages. A magician in contact with this head will be informed by him how divine ideas, deities, etc. are symbolised by pictures of saints, statues, temples and other symbols. He also tells the magician how in turn pictures, statues, monuments are, as personified deities, true analogies of the divine ideas, concepts, etc. Argaro also explains to the magician the rites with personified deities and reveals to him their secret meanmg.

Fig. 187: *Algebol:* (13° *Virgo)* - is the expert and leader of all traditional religious rites, rituals and ceremonies of all religious systems. He may justly be regarded as a master of ceremonies. He acquaints the magician with all ceremonies, rituals and customs of any religion or sect, historical or modern, and explains to him their significance, thus enabling the magician to realize the full magical value, the power or dynamics of a ritual or ceremony.

Fig. 188: *Karasa* (14° *Virgo)* - is the protector of all medical doctors in the world. Even the medicine -men of the days of yore looked up to this head of the zone girdling the earth with devotion and made him sacrifices. But even nowadays doctors,

especially surgeons, are inspired by this intelligence. Karasa arranges that certain sick people are cured by certain physicians. The whole chemical-pharmaceutical production comes under the range of his powers. The sick magician who seeks the help of this head will get from him the exact diagnosis and will be told ways and remedies by which he can recover his physical health.

Fig. 189: *Akirgi* (15° *Virgo)* - The magician may summon this head in all business matters, for he will always secure him the biggest success. Akirgi has a special affection for everything that has to do with paper or textiles. His influence, however, also covers the working up of furs, skins, leather, and the like, so that the magician will be supported by this intelligence not only in business affairs, but will also be able to get from him special recipes for the working up of furs, leather, etc. The magician may also be taught about many methods for the working up of paper and about impregnation materials which so far have not yet been made known to the public.

Fig. 190: *Basanola* (16° *Virgo)* - Since this head controls all vegetation, he may be regarded as the protector of agriculture and forestry. He is an expert in this respect, and the magician who gets into touch with him may learn a great deal from him. Apart from giving methods and instructions for effecting a good growth of plants, this head also instructs the magician in special magic-quabbalistic methods by which growth of plants can be accelerated or delayed, depending on what the magician wishes.

Fig. 191: *Rotor* (17° *Virgo)* - is a master of fantastic vision. Under his competence come all sagas, fairy-tales and stories. This head inspires all thoses poets and writers who are occupied with the production of sagas, fairy-tales and stories. Rotor provides them with an excellent power of imagination and lets them express this in suitable words. He likes to hide true events and magic secrets by fairy-tales, so that the magician, having called him, is given the appropriate explanations as to what each fairy-tale contains from the hermetic point of view.

Fig. 192: *Tigrapho* (18° *Virgo)* - is a master of architecture and the art of structural engineering. From the beginning of mankind he has instructed man how he should dwell. Tigrapho is regarded the

protector of all builders and architects on earth and assists them by inspirations in their design-work, no matter whether they are designing highways, river basins, water works or anything of that sort. If the magician is in this profession, Tigrapho may help him a great deal by intuition.

Fig. 193: *Cobel* (19° *Virgo)* - is able to initiate the magician into the art of magic scents. From this head the magician learns to compose harmonious and inharmonious scents, for instance, scents that cause love and sympathy or optional dreams, or scents which can increase one's power of concentration; scents for meditations, incense materials for diverse magic experiments, etc. The magician may also be told by Cobel details concerning osmotherapy, i. e. the treatment of diseases by scents.

Fig. 194: *Hipogo* (20° *Virgo)* - Everything that has to do with water and its relation to man falls under the competence of this head; thus, for instance, swimming, diving, moving along the surface of waters in all kinds of vessels, beginning from the simplest raft up to the most up to date steamship. Hipogo is the inspirer of ship-building, including the construction of submarines and everything that moves on or in the water and is build by men. If the magician is interested, this head will allow him to look into the most distant future to see all technical inventions to come in respect of mankind moving along the water.

Fig. 195: *Iserag* (21° *Virgo)* - is regarded as the conveyor of fortune to mankind. He brings luck in games, competitions, at the stockexchange, in speculations and ventures of any kind. The magician who has this head as his friend will have every wish fulfilled in the physical world, he will be fortunate and successful in everything he undertakes. This head will also entrust him with methods which will give him happiness and contentment in any respect.

Fig. 196: *Breffeo* (22° *Virgo)* - can be regarded as custodian of material laws and of justice. In every case where the magician is in the right this head will see that the matter is decided in the magician's favour. Breffeo punishes, either personally or by one of his subordinates, any person that will do the magician injustice or who intends to do so, without the magician necessarily knowing

about it. People who persecute the magician will be maliciously punished by Breffeo's subordinate spirits, especially if the magician has had, or still has, good connections to this head.

Fig. 197: *Elipinon* (23° *Virgo)* - By this head the magician is instructed and trained in all mantic arts according to the laws of analogy, no matter whether fortune-telling with cards, the tarot game, I-Ging, chiromancy, horoscopy, or anything of that sort is involved. Elipinon makes it possible for the magician to become a prophet by the training of the mantic arts and he helps him in becoming a genuine expert in this respect. Mantic experts all over the world are under the control of this head of the zone girdling the earth.

Fig. 198: *Naniroa* (24° *Virgo)* - guards the property of every person. The magician who has this head as his special friend has his property protected by his subordinates against all kinds of catastrophe, not only fire, thunderstorms, floods, but also against burglary, theft, etc. Naniroa will make him acquainted with methods by which a thief can be forced to return the stolen articles, or influenced in such a manner that he will betray himself. Also other magic practices for the recovery of lost goods can be learned from this head.

Fig. 199: *Olaski* (25° *Virgo)* - is the original initiator of all vehicles and means for transportation on the dry ground, starting from the simple cart up to the most modern automobile. If the magician wants to get certain information on this field, or if he wants to make technical improvements and new inventions, he will find his best master and assistant in this head. If he has a good contact with this intelligence, he can be sure to be especially well protected in his vehicle on dry land. During former connections with this head I was able to look into the far future in the Akasha-principle to see vehicles no longer driven by combustion engines or atomic power. Quite a different kind of fuel will be used for the vehicles of transportation in the far future and will move them along at an incredible speed without any noise or odour. However, I was forbidden to reveal any details about this. The future alone will prove it true and that every new invention has long before been laid down in the Akasha-principle.

Fig. 200: *Hyrmiua* (26° *Virgo)* - is a mighty protector of human consciousness on our earth. The average man would hardly be able to comprehend the range of power of this head. He prevents, for instance, the consciousness of the average man from travelling beyond the limits of the physical world. However, he allows the magician to enlarge the capacity of his consciousness, depending on his magical maturity. In other words: this head controls the development and maturity of each human being. He decides whether a person suffering from disturbances of his consciousness, an insane man or woman, should become healthy again and regain his normal state of mind. If this intelligence approves of his recovery, the psychiatrist will succeed in making the person completely sane again. Hyrmiua also controls all those people committing suicide, whose deed is not carried out under the conditions of Karma, so that they do not regain there consciousness in the astral world before the period has elapsed which they should have lived on earth. Not before the expiration of this certain period will suicides awake from their twilight sleep to get their full astral consciousness. Much more could be said about this head; but, however, these hints will be enough for the magician; if he gets into contact with this intelligence, he will never go astray mentally and will be given, by this intelligence, the power to read the consciousness of every man and to influence it. For instance, he could make him memorize pictures of the past or else delete such pictures completely from his memory. The magician learns from this head how to carry out a transference of consciousness in the magical manner, which, in the orient, is known under the name of "Abisheka" or "Ankhur".

Fig. 201: *Sumuram* (27° *Virgo)* - is the master of all animals of the air. From the smallest fly up to the noble eagle all come under his protection. To the magician in contact with this head will be revealed all the secrets of flying animals. If the magician wishes it, Sumuram will show him methods and give him instructions by which he can gain the power of controlling every animal of the air. By using appropriate words the magician, for instance, succeeds in forcing the greediest eagle or vulture to come down from great heights and to sit down without anxiety on the shoulders of

the magician. He can tame any bird of prey in a manner that it will play with children and not harm the tiniest animal. Many other magic arts in respect of the animal kingdom, which to the average man must sound incredible, can be carried out by the magIcIan.

Fig. 202: *Astolitu* (28° *Virgo)* - is a special custodian of many magic keys and secrets. In our present state of development he leads and controls the aeronautics of the whole world with all its inventions. He can give the magician many inspirations in this respect. To the magician of the highest rank he reveals the secrets of gravitation and instructs him in the practical application of the power of gravity. Long before our civilization - many thousand years ago - our earth was inhabited by people with a high civilization who were far advanced in comparison to us in the techniques of aviation. To them gravity was no problem. They moved without motors or using gas to the highest altitudes reaching speeds equivalent to the rotational speed of our earth, transported without any effort and without mechanical help the heaviest loads from one place to another. After their ruin, which they had themselves brought about, Astolitu, the head of the zone girdling the earth took the keys back to himself again and now keeps them safely up to that day when mankind will have reached the necessary maturity and degree of development. In the Akasha-principle, there has never been anything lost, for everything remains registered there. Only the highest magicians can read everything in the Akasha-principle, which necessarily must remain a secret to the normal world.

Fig. 203: *Notiser* (29° *Virgo)* Intellect and knowledge of every human being in the physical world are under the protection of this head of the zone girdling the earth. Depending on the state of maturity of a person, he controls his capacity of perception and makes him know things that are appropriate to his momentary degree of development. This head can therefore be justly regarded as master of knowledge, for it is by his influence that a man's intellect on this earth is sharpened, his memory is enlarged, no matter with which field of science the person is dealing. The magician is given instructions by this head which, if he follows them,

enable him to increase the capacity of his intellect and to strengthen his memory. Notiser informs the magician about any field of science and he provides all fields of science with that amount of knowledge that can be comprehended by man in their present state of development.

Fig. 204: *Regerio (30° Virgo)* - The last head of the zone girdling the earth under the zodiacal sign of Virgo, Regerio, is the custodian of many mysteries of wisdom and sees that true wisdom is only made accessible to virtually mature people. If, however, it should happen that magic secrets become known to the immature and unauthorized, this custodian of the mysteries of wisdom blocks the way to wisdom for these unauthorized persons by shrouding them in darkness with unbelief, suspicion, self-conceit and one-sided views, leaving the true mysteries covered and occult to him even though they may be stored in thousand drawers of the immature. The magician who succeeds in getting into contact with Regerio is taught by him to realize the difference between knowledge and wisdom by intuition.

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The following thirty heads of the zone girdling the earth come under the *zodiacal sign of Libra.* Their seals, for the first evocation, have to be drawn in green.

Fig. 205: *Thirana* (1° *Libra)* - This head controls the sexual sphere of man. The propagation of mankind falls therefore under his competence. Thirana can give many instructions and methods how the magician is to impregnate magically his own seed with various qualities before having sexual intercourse, so that these qualities pass over into the generated child. The magician is provided with full knowledge, by this head, in respect of the prenatal education of a child, i. e. the embodying of certain faculties, hereditary factors, etc., in a magical manner, during the babies sojourn in the womb.

Fig. 206: *Apollyon* (2° *Libra)* - This head has inspired mankind since its creation in respect of the working-up of metals, depending on their state of development. Apollyon is regarded as the original initiator of all those people who have been occupied with

the working up of metals, no matter whether founder, smith, engineer, mechanic, or the like. Apollyon not only is the original initiator into all the ideas in this field, but he also is their loyal custodian.

Fig. 207: *Peekah* (3° *Libra)* - This head already taught the primitive peoples of the days of yore by inspiration that animal meat eaten in a raw state is not so delicious as roasted or cooked. He inspired a few individuals how to tell the difference between the various kinds of meat by tasting them and taught them by intuition to prepare many meat dishes. For the preparation of such meat dishes man started rearing domestic animals, so that during the course of time stock-farming was developed, whereby Peekah has always been, and still is, a good inspirer of mankind also in this respect. Smoked and tinned meat also come under the competence of this head. If requested by the magician, this intelligence will initiate him into the art of cooking and will acquaint him with many recipes for the preparation of meat dishes which so far have never been known.

Fig. 208: *Nogah* (4° *Libra)* - The fertility and the power of propagation of men and women come under the power of this head. He controls by his vibrations the sexual sphere of both man and woman and decides on the ability for life in the seed. The magician may be informed by Nogah how to maintain his sexual faculties up to great age and, furthermore, how sterility and impotence in respect of woman and man can be treated successfully. The magician can get a wealth of additional information on this field from this head.

Fig. 209: *Tolet* (5◦ *Libra)* - This head controls the feeding habits of man and shows him which kind of food is necessary for the maintenance of his health and what is harmful. Tolet is also the initiator into all recipes for diets. By this intelligence the magician is taught the difference between the electric, the magnetic and the electromagnetic fluids in their relation to the various dishes and how to take them into consideration in the case of illness. This head also draws the magician's attention to the diverse kinds of food which serve as stimulants for the production of special states of mind.

Fig. 210: *Parmasa* (6° *Libra)* - is a master of gaity and lets man laugh and enjoy himself from his very core. Under his competence fall amusing ideas, jokes, jests, anecdotes, comedies, and other sorts of entertainment. He or his subordinates inspire man to tell funny jokes and such like stories, or to write and perform them. The magician may get the most amusing ideas from this head or his subordinates to enable him to entertain whole parties, and the like. If the magician is in contact with this head, he will himself become convinced that Parmasa always shows himself full of gaity.

Fig. 211: *Gesegos* (7° *Libra)* - Wood and everything connected' with it falls under the competence of this head. He is the guardian angel of all those people who are occupied with wood and its working, for instance, lumber-jacks, carpenters, joiners, cabinet makers, turners, carvers, patternmakers, etc. If the magician is interested in any of these fields, he can learn much from this head that has not been known up to this date; for instance, the impregnation of wood against all influences from elements, means which give wood, even the softest kind of wood, great resistance and duration, so that it can only be compared with steel. This head can make known to the magician many other interesting new ideas.

Fig. 212: *Soteri* (8° *Libra)* - is the original initiator into all musical instruments that man has ever used, the most modern ones of the present age included. Soteri inspires all composers. He teaches the magician who has musical talent or is interested in music to adapt each musical piece to the relevant element and, vice versa, to express harmonically, i. e. according to the universal laws, what he wants to express by music. This head may justly be called the musician of the zone girdling the earth.

Fig. 213: *Batamabub* (9° *Libra)* - The clothes and headgear of man have been under the power of this head right from the prime origin up to the present day. He controls the clothes and headgear of man and influences them according to climate, weather, maturity, personal attitude, and so on. Batamabub is the inspirer of each momentary fashion, so that rank, social position, religions, etc., are also taken into consideration. Furthermore, he

suggests to man out of which material his clothes and headgear are to be made. Therefore all fashion designers and fashion creators, tailors, dressmakers, milliners, etc. are protected by him. If the magician is interested, he can have all fashions of all peoples, beginning from the prime origin to the present day, presented to him by this head in the Akasha-principle. He can even view the fashions of the days to come.

Fig. 214: *Omana* (10° *Libra)* - The hairy covering of the human body forms a part of the competence of this head. He is the inspirer of all coiffures and kinds of beards. Hairdressers and barbers of both sexes are constantly under his influence. All inventions refering to the growing of beards and hair, starting from the simple comb up to the most modern apparatus, from razor blade to the electric razor, are controlled by this head. The magician who gets into touch with this intelligence may learn which substances will make hair grow and which will remove unwanted hairs, etc. Omana can also make the magician acquainted with diverse substances for hair dyeing. Having personally evoked this head, I was shown, in the Akasha-principle, the hair colour of the future. Chemical substances will no longer be necessary, for these usually do harm to the roots of the hairs; the hair of man will be dyed by radiation apparatus without any evil effects on the hair and the hair-bed. However, I have been forbidden to say more about this. Nevertheless, the future will bring the proof of the prediction.

Fig. 215: *Lagiros* (11° *Libra)* - Directly by himself or indirectly by the influence of his subordinates this head helps the magician to gain the favour of very important people, to have petitions handed in to them approved, etc. This head can cause a very important person to take a benevolent attitude towards the magician; he can create favourable situations, and the like.

Fig. 216: *Afrei* (12° *Libra)* - This head is an initiator and master of the high magic of love. He teaches the magician how to produce many wonders in the mental, astral and physical world by the dynamization of divine qualities, especially of divine love and mercy.

Fig. 217: *Rigolon* (13° *Libra)* - is the initiator into all kinds of

wooing, starting from the origin of mankind. He himself or his subordinates inspire man with all possible kinds of wooing. If the magician wants to learn the art of wooing, if he wants to be regarded as an amiable person everywhere and if, furthermore, he intends to get into good company, this head can help him. He advises the magician on how to gain the affection of a certain person, how to get into his favour, etc.

Fig. 218: *Riqita* (14° *Libra)* - is a master of singing. If the magician wishes it, he will equip him with a lovely voice which will fascinate people. Therefore this head may justly be called the protector of all male and female singers, so matter whether singing is their profession or their special hobby when in company. Requita shows the ways and means how to cultivate one's voice.

Fig. 219: *Tapum* (15° *Libra)* - This head is an excellent artist and is appointed to awake in the magician a sense for arts. He is the original initiator into everything that has to do with embellishment and ornamentation - the docorations used for festivities, shopwindows, etc. He is, at the same time, the origianl initiator of all kinds of advertising. If the magician is in need of his assistance, this head will be prepared to help him at any time.

Fig. 220: *Nachero* (16° *Libra)* - controls the health and duration of life of all animals on earth. He is also the controlling spirit for all instincts. Therefore he inspires man with all the curing methods and remedies against the various diseases of animals. Under his control are all zoologists, veterinary surgeons and tamers of wild animals. Nachero inspires the magician with a great variety of healing methods and medicines for diseased animals. He can also communicate many magic practices to be applied on animals, for instance, such by which milking animals are caused to give much milk, or such practices by which they can be protected against unfavourable influences, etc.

Fig. 221: *Arator* (17° *Libra)* - This head is the initiator of all intoxicating drinks. From the prime origin he has been teaching man by intuition how to make the most diverse kinds of intoxicating drinks, for instance, wine, mead, beer, liquor, etc. which are to put man into a happy mood and make him bear his lot more easily. However, this head must not be mistaken for the

contra-genius of this sphere who controls the notorious drunkards. All those people are protected by Arator who have to do with the production and selling of alcoholic drinks. The magician may get from this head excellent recipes for the production of wine, beer and liquor, and, on top of this, certain advice on how these beverages can be ameliorated by various methods. He also reveals to the magician magic recipes and instructions on how, for instance, he can, under the influence of the amalgamation of elements, change water into wine; furthermore, how he can protect himself successfully against the influence of the alcohol contained in these beverages, so that even great quantities of alcohol wi11leave him sober.

Fig. 222: *Malata* (18° *Libra)* - explains to the magician the secrets of human and animal blood. He not only tells him about its classification in groups and RH-factors - which is already known to the medical science of today - but many more things in the fields of science like medicine, chemistry, physiology, psychology, laws of heredity, etc. Apart from this, Malata initiates the magician into the secrets of the blood from the magic and alchemical points of view, which, if put down on paper, would fill many volumes.

Fig. 223: *Arioth* (19° *Libra)* - is the guardian angel of all women on earth delivering babies. Having always taken into consideration the states of development and maturity, this head has inspired man with the various methods of midwifery, starting from the most primitive deliveries up to the most modern methods of gynaecology. He therefore is the protector of all gynaecologists, midwives, etc. Arioth draws the magician's attention to the diverse magic and sympathetic methods for a painless delivery.

Fig. 224: *Agikus (20° Libra)* - Man still faces many great problems and mysteries in electro-chemistry, and they will not be revealed to him until the far off future. However, this head can unveil to the magician many secrets in this respect and entrust him with the relevant knowledge. Agikus is the original initiator into galvanic electricity. Following his intuitive inspirations, men have invented batteries, accumulators, the dissolving of metals by electricity, catalysts, etc. Electro-homoeopathy, too, comes under

the competence of this head. He allowed me to look into the future, and I saw tiny quantities of chemical compounds changing into great electrical discharges with an immense voltage and amperage, the knowledge of which will be of great value to men in the technical and domestic domain. To give details about this here, would sound incredible and too much like a fairy story, and, in order not to sound ridiculous, I desist from giving any details. When mankind is more mature and more developed a few eminent individuals will be inspired by this head with new inventions and discoveries.

Fig. 225: *Cheikaseph* (21° *Libra)* – is regarded as the original initiator into mathematics on the earth. The range of competence of this head varies from the easiest adding operations to the most difficult mathematical problems expressed by astronomical figures, including the basic ideas of the mathematical figure, of measurements and weights in relation to matter. From this head the magician may learn, for instance, how to express an idea in mathematical figures and he may, on the other side, be informed how to accumulate intellectually the knowledge of quantities and qualities. The magician is also initiated by Cheikaseph into the so-called quabbalistic quadruple key, which brings the four fundamental mathematical operations, i. e. adding, subtracting, multiplying and dividing, into relation to quabbalistic science, to the elements of the micro- and macrocosm. Cheikaseph is a very powerful head, and the magician may learn from him more than enough.

Fig. 226: *Ornion* (22° *Libra)* – is the initiator into physiology. He does not only teach the magician the usual facts about physiology, but also lets him look at this field of science from the hermetic point of view. Ornion makes the magician acquainted with all the necessary scientific facts by which the latter can tell the character and personal peculiarities of an individual already by his appearance. For the reader's information I mention here a number of faculties which this head can awake in the magician: the art of reading from a person's face (physionomy), the art of reading from a person's forehead, the art of chiromancy, of diagnosing from fingers and fingernails, from the eyes, etc.

Fig. 227: *Gariniranus* (23° *Libra)* - is the initiator into physics. Everything that has been explored in this field up to the present day has happened on account of the intuitive inspiration by this head. The magician may not only learn from this intelligence about the achievements of physics in the far future, but he may also be initiated into all phases of metaphysics and receive instructions on how to make practical use of this. This head can also initiate the magician into astrophysics.

Fig. 228: *Istaroth* (24° *Libra)* - is a protector of loyalty. He keeps together man and woman in fidelity. If the magician wishes it, he can, with the assistance of this head or his subordinates, influence any person, man or woman, so that they will never be disloyal. He can also, by the help of this head, discover any cause of infidelity or hinder it before it starts. Istaroth can change the magician's worst enemy into his best friend and secure him the love, friendship and sympathy of any person.

Fig. 229: *Haiamon* (25° *Libra)* - instructs the magician in the transmutation of the sexual power of man and entrusts him with various relevant practices that so far have remained quite unknown. Haiamon knows about the most secret mysteries in this line. The magician may learn very much from this head, such as, for instance, how to increase or decrease sexual power, how this can be transmuted for various magical practices into the original elemental substance, etc. He can also give information on new, so far unknown compounds of hormones, and of many other things.

Fig. 230: *Canali* (26° *Libra)* - has been, from the days of yore, the initiator into jewellery of any kind. He controls, by his subordinates, all novelties in the fashion of jewellery, for instance, rings, bracelets, precious stones, in short, any kind of jewellery that is for wearing. All the people are protected by this head who are involved in the manufacture of jewels, i. e. gold-miners, goldsmiths, jewellers, etc. The magician may also learn many interesting things from Canali in this respect.

Fig. 231: *Aglasis* (27° *Libra)* - Everything connected with milk in respect of man and animal comes under the competence of this head, who is justly regarded as the guardian of babies and mam-

mals. Aglasis has, during the course of time, taught mankind to milk animals and not only to use the milk as a beverage, but also for the making of other products. Thus man has learned to produce from milk butter, cottage cheese, and so on. The working up of milk is still very far from having reached its climax, and the magician may be introduced into many novelties in this respect.

Fig. 232: *Merki* (28° *Libra)* - All animals living in the water and their propagation are under the competence of this head. Merki is the protector of all fishermen on earth. He is responsible for good and bad luck in fishing. He has taught mankind to tin fish. This industry, too, is far from having reached its summit, and there are still many discoveries to be made which will astonish man. The magician is taught by this head how to control the water animals by the magic of elements and by Quabbalah, how they, for instance, can be caused to congregate at certain places, etc. He may, furthermore, hear about many other practices concerning the controlling of water animals.

Fig. 233: *Filakon* (29° *Libra)* - This head has inspired mankind with the sense of orderliness and cleaness. During the evolution of man everything connected with the hygiene of the health and the sick has come under the control of this head. Under his special care are all those people who have to deal with hygiene in medicine. Filakon is also the originator of the fact that many diseases are caused by infection, he renders the means to man to recognize these and protect himself against them. Filakon is the protector and initiator of all bacteriologists, toxicologists and other people who deal with the research of diseases caused by bacteria, bacilli, virus, etc. This head draws the magician's attention to diseases which at the moment are regarded as the scourge of mankind, and which are being caused by infection. He does not only make the magician acquainted with the true cause of a disease, but he also tells him confidently how any disease can be coped with successfully. If the magician wishes it, he will tell him about diseases which up to this date have remained unknown and about the way in which they can be cured.

Fig. 234: *Megalogi (30° Libra)* - is somehow connected with the head dealt with before: he guards all the medicinal springs on

earth. He even causes animals to step into certain waters instinctively in case of injuries. With Megalogi's assistance man has learned from the animals how they cure themselves of certain diseases, and he has used these observations to his own advantage. Thus the various treatments by medicinal waters were introduced and many places with mineral springs have been changed into health resorts for the welfare of man. Megalogi does not only lead the magician's attention towards mineral springs which up to now have not yet been discovered, but he also initiates him into the complete field of hydrotherapy, and entrusts him with practices which are still completely unknown to science.

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The next thirty heads of the zone girdling the earth are under the *zodiacal sign of Scorpio* and their seals have to be drawn in red colour.

Fig. 235: *Aluph* (1° *Scorpio)* - This head is a protector of fire on our earth. Everything connected with fire is completely revealed to the magician by this head: everything from the point of view of magic, electrical fluid, beings of the fire-element, salamanders, as well as all inventions connected with the practical use of fire in the physical world.

Fig. 236: *Schaluah* (2° *Scorpio)* - is regarded as the original initiator into electricity. He has made man acquainted with electricity and has, during the course of time, caused certain individuals to make all kinds of inventions in this line. Since all the possibilities in electricity are still very far from having been exhausted, the future world will be delighted by many a new invention. A magician who has got into contact with this head, can already obtain details of all this, especially in respect of the relevant facts of magical science. The electric fluid, for example, will playa great role in every plane in the future, for it will be applied in most diverse ways.

Fig. 237: *Hasperim* (3° *Scorpio)* - This head has inspired man and animal with the drive for self-preservation. He has rendered the animals appropriate means for protection by nature to defend themselves against dangers. He is the inspirer of animal instincts.

Man has been caused by him to make a living by hard work, endurance and diligence. Therefore everything that induces man to go ahead comes under this head's competence. A magician allied with this head will be equipped with enormous powers, either by the head himself or by his subordinates, and he will even be able to transfer these powers on to other people which will help to reach any aim at any time. Hasperim knows about many secrets concerning human intellect and would be quite willing to reveal them to the magician, depending on his maturity and development.

Fig. 238: *Adae* (4° *Scorpio)* - is the protector of child love, motherly love and parental love, and of everything that keeps a family together. Assisted by this head, the magician is able to deal with any quarrel or discord in the family. Adae is quite prepared to teach the magician how to eliminate any quarrel by acquiring diverse practices.

Fig. 239: *Helmis* (5 ° *Scorpio)* - Everything connected with milk on this earth, in respect of man as well as animal, falls under the competence of this head. He protects all nurses and all mothers who suckle their babies. All mammals on earth are protected by this head. The range of his competence is very wide. During the course of time he has taught man to use milk as nutrition. Inspired by this head, man has learned to use the milk gained from animals not only as a drink, but also for the manufacture of dairy products. Helmis has inspired man to introduce a milk diet for certain kinds of diseases and to produce from milk various types of medicine. Many things connected with the working up of milk, which will not become known to the public until the distant future may now be revealed to the magician by this head.

Fig. 240: *Sarasi* (6° *Scorpio)* - is the original initiator of all human ideals, no matter whether ideals of the physical, astral or mental world are concerned. Depending on the maturity and development of mankind, this head controls, by his subordinates, the most diverse ideals of each individual and causes situations and possibilities for the realization of an ideal in the mental, astral or physical world to a small or large extent. Sarasi supplies man with the appropriate enthusiasm and the endurance for the

realization of the ideal in question in accordance with one's maturity and fate. This head, too, may teach the magician a great deal: for instance, how various ideals are born in our world and how they decay again; furthermore, Sarasi will tell him about ideals which will not come up until the distant future.

Fig. 241: *Ugefor* (7° *Scorpio)* - This head controls the intellect of man and directs all his intellectual faculties. Depending on man's maturity and development, he makes him acquainted with certain facts of knowledge. This also depends on the commission which man has been charged with to fulfill on this earth. Ugefor entrusts the magician with the manner by which human intellect can be enlightened and how he can acquire an extraordinary memory. All knowledge that can be grasped with the human intellect is made accessible to the magician by this intelligence.

Fig. 242: *Armillee* (8° *Scorpio)* - protects man against all infectious diseases and causes him to look after himself, so that he is at any time able to resist infection. If karmic reasons make it necessary, or if it lies in one's fate, this head will not prevent an infection. Armillee teaches the magician many means of protection against the most diverse types of infectious diseases from the magical point of view. Since there exists also the possibility of mental or astral influence, Armillee also instructs the magician in this respect: he teaches him how to protect himself, after having been made acquainted with special magical practices, against negative astral influences and against influences of negative bemgs.

Fig. 243: *Ranar* (9° *Scorpio)* - All people dealing with spiritual knowledge are protected by this head against obsession or any other accompanying unfavourable psychic factors. This head has at his disposal the most diverse methods which make communication with the unseen of any sphere possible. He acquaints the magician with the special practices of mental and astral travelling and teaches him special ways of elevating his astral and mental bodies into the various spheres. The magician can therefore regard this intelligence as inspirer of various magical practices on the path to perfection.

Fig. 244: *Caraschi* (10° *Scorpio)* - protects and inspires all

human beings occupied with medical magnetism. Caraschi shows the magician many methods in magical medicine, whether ad- transfer - vitalized life-magnetism - or Prana-treatment are concerned. He learns these things without taking any risks. Whole volumes could be written on the range of competence of this intelligence.1t depends, however, on the magician's will whether he wants to be inspired by this head and get first hand information.

Fig. 245: *Eralier* (11° *Scorpio)* - will convince the magician that the making of the philosopher's stone is no allegory and no symbolic-esoteric speculation. The magician learns from this head the preparation of the philosopher's stone in its most diverse grades for the most various purposes. Furthermore, he will be told the methods of transmuting metals, especially by dry procedure. The person to some extent informed on alchemy will already perceive what is meant by this. The preparation and realization of the philosopher's stone rests on many methods. Eralier can entrust the magician with these.

Fig. 246: *Sagara* (12° *Scorpio)* - is the initiator of all magicians. The magician who has got into contact with Sagara gets valuable instruction on how to influence man and animal in the magical as well as the quabbalistic - theurgic - manner.

Fig. 247: *Trasorim* (13° *Scorpio)* - Sun is life. Man has been inspired with this idea by this head. He has allowed mankind to make inventions during the course of time which have brought the use of the power of the sun. The magician is taught by Trasorim to use the rays of the sun by application of coloured filters for various medical methods. This intelligence may therefore be regarded the initiator into the colour-light treatment. Medicines which are influenced by the coloured light of the sun, in analogy to the universal laws, show a better quality and capacity and have a better dynamic effect than medicines produced in the normal way. This head entrusts the magician with many magical methods by which the coloured light of the sun cannot only be applied for medical purposes and for dynamising medicines, but which can, on top of that, be used for the most diverse magical operations.

Fig. 248: *Schulego* (14° *Scorpio)* - is a master of imitation in this

physical world. He has, for instance, taught man how to imitate gems. The invention of glass, china, artificial leather, rubber and many other synthetic artificial products is due to the inspiration of this head. Assisted by Schulego, the magician can foresee in the Akasha which human inventions are yet to come in respect of the art of imitation and will, no doubt, agree that the reservoir of inventions is limitless. Under the seal of secrecy, this intelligence will also entrust the magician with the methods of their production.

Fig. 249: *Hipolopos* (15° *Scorpio)* - All games serving the entertainment of people of all races originate from the inspiration of this head, and Hipolopos will remain being the initiator of all games for young and old in the future for jokes, betts, sport events, etc. This head is also the initiator of all toys for children. Card games and other social games are, of course, also under his competence.

Fig. 250: *Natolisa* (16° *Scorpio)* - is the protector of the bees. He has taught man the art of apiculture and how to use honey. In the oldest days people had no sugar. They therefore used honey instead. By Natolisa's inspiration man learned to produce various kinds of sweets from honey. Later, when the raising of bees no longer sufficed to cover the need for sweentening material, Natolisa again caused man to win sugar from other substances and made him find sugar-cane in the orient and sugar-beet in the lands with a less favourable climate and these products have since served as the raw-material for the making of sugar. The magician may hear many interesting things about the production of sugar or other sugar-like substances, which so far have not been known to man. He may further be willingly told about the treatment of diseases which are caused by the lack or excess of sugar in the organIsm.

Fig. 251: *Butharusch* (17° *Scorpio)* - It is the job of this head to cause man not only to eat fruits in their raw state, but also to process and tin them. He has taught man, during the course of time, to prepare dishes by the help of the fire element, i. e. by roasting, baking, stewing, etc.; furthermore, to bake bread, to make sweets, to find new meat dishes; and he has led man up to the present

achievements of the art of cooking. Butharusch is therefore rightly called the initiator into the art of cooking and baking.

Fig. 252: *Tagora (18° Scorpio)* - is a master of erotic love. He is responsible for the raising of sympathetic feelings between man and woman and maintaining them. This head gives the magician special instructions on how to make oneself loved by men and women, how to evoke a person's sympathy, and if desired, how to achieve peace in the family, etc. Tagora also knows many magic means to evoke love and he can also inform the magician about these.

Fig. 253: *Panari* (19° *Scorpio)* - Metallurgic chemistry falls under the competence of this head. He has taught man to gain various metals from ores, has helped him with the recognition of the various metallic elements, has taught him to produce metal amalgams, etc. Panari has at his disposal various recipes for the working up and amalgamating of metals, and also the decomposition of metals into various chemical products, synthetic substances and medicines. This intelligence will entrust the magician with an almost unlimited number of secrets in this connection.

Fig. 254: *Nagar (20° Scorpio)* - Similar to Panari, this head, too, will teach the magician to make various medicines from the most diverse types of metals and their combinations. Nagar is a great inspirer of all medicines which can be produced by synthetic procedures. A magician can increase his knowledge, if he allows Nagar to teach him in which way certain metals can be used for medicinal purposes.

Fig. 255: *Kofan* (21° *Scorpio)* - He who open-heartedly refers to this head will have all wishes fulfilled as far as is possible to him. His speciality is to change bad living conditions into good ones and to procure man's contentment. He informs the magician of ways and means by which he can better his own living standard and tells him to what extent his fate is karmically conditioned and to what extent Divine Providence allows any interference. Since the magician is, for the most part, master of his own fate, it will usually be the fates of other people which the magician will want to ameliorate with the help of this head.

. Fig. 256: *Schaluach* (22° *Scorpio)* - This head is equipped with almost the same faculties and powers as the before mentioned one; he renders man advice and assistance by intuition in even the most difficult situations of life where, under normal conditions, there is no possibility of escape. This intelligence finds the right remedy in every situation and lets the magician know about it by intuition.

Fig. 257: *Sipillipis* (23° *Scorpio)* - is regarded as a special head of the zone girdling the earth, since he can teach the magician the power of faith and the power of conviction. Having acquired these two divine faculties, the magician is capable of producing the greatest wonders in the mental, astral and physical world. Sipillipis advises the magician on how to reach quickly and safely the power of faith and the power of conviction.

Fig. 258: *Tedea* (24° *Scorpio)* - is an excellent expert in diagnosis as well as in analysis and can teach the magician all causes of diseases in the mental, astral and physical body. At the same time he can make him acquainted with means which remove the causes of disease and disharmony. The magician interested in medicine can acquire such a great deal of knowledge from Tedea that he is able to become an expert in diagnosis and medical treatment.

Fig. 259: *Semechle* (25° *Scorpio)* - This head, too, initiates the magician in all the methods of natural medicine, no matter whether herbs, water treatment, care of the body or other methods applied in natural medicine are concerned, or such items which up to the present have remained completely unrevealed.

Fig. 260: *Radina* (26° *Scorpio)* - is a special expert in theurgy, i. e. quabbalah, and all theurgic methods for healing on this planet are subject of his competence. He knows how the severest diseases can be cured by quabbalah. He entrusts the magician with many quabbalistic formulae for the curing of severe diseases, so that the magician may compile a whole book of formulae for his personal use. If the magician wants it, he will be trained by Radina in curing people by miracles, i. e. by the help of quabbalah.

Fig. 261: *Hachamel* (27° *Scorpio)* - is an excellent astronomical expert and an expert in orientation. He has taught man to look

up to the stars and to fix the cardinal directions by their constellations. This knowledge was formerly of especially great value in navigation. Hachamel is also the original initiator of the compass and the magnetic needle, without the knowledge of which navigation would be impossible. In the course of time this head will cause man to find other powers and inventions which will help him with his orientation. All the measuring devices for measuring the depth of the sea and pressure of water fall under the competence of this head and will also be basically reformed in the future.

Fig. 262: *Anadi* (28° *Scorpio)* - is a specialist in hydrotherapy. Like the thirtieth head of the zodiacal sign of the Libra called Megalogi, Anadi, too, is responsible for all methods of water treatment. He teaches the magician how to use the electromagnetic fluid in connection with water for treating the most various diseases. He also shows him how to remove the causes of diseases by thermic stimulants and to create the dispositions of harmony and health in the human body. This head informs the magician about many methods of hydrotherapy which so far have remained unrevealed, provided the magician is interested in this field.

Fig. 263: *Horasul* (29° *Scorpio)* - controls all artificial water regulations on our earth. He inspires man how to make use of the powers of water, how, for instance, to install an artificial irrigation of the soil, or how to let water work artificially, according to his wish, in a river bed. Horasul is the inspirer of the most simple water mills as well as the most up to date hydroelectric power stations, of the canals built for shipping, and the like. He entrusts the magician with many novelties concerning water regulation and the use of waters in the distant future.

Fig. 264: *Irmano (30° Scorpio)* - Every creature living in the water comes under the competence of this head. If, for instance, the magician is interested in fishing, he can be given appropriate methods by Irmano by the application of which he can cause fish to gather at a certain place in order to catch them without difficulties, or by which he is able to tame and control fish in such a manner that they will allow him to take them into his hands; in

short, every animal living in the water, no matter whether sea-serpent, crocodile or shark is under his power.

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The following thirty heads of the zone girdling the earth are under the *zodiacal sign of Sagittarius,* and their seals have to be drawn in blue colour.

Fig. 265: *Neschamah* (1° *Sagittarius)* - By the intuition and inspiration from this intelligence men have found the way to work metals with the help of fire and water, i. e. to harden them, until finally the present state of steel production and metal hardening has been reached. During the course of time mankind will find new, more complete procedures for the hardening of metals which at present have to remain unknown.

Fig. 266: *Myrmo* (2° *Sagittarius)* - Steam and the diverse possibilities of its use have been introduced to man by this head, whether the vaporization of liquids for manifold purposes or the production of the most modern steam engines is concerned. At the appropriate hour Myrmo will inspire many an inventor with improvements, changes and novelties in this line.

Fig. 267: *Kathim* (3° *Sagittarius)* - controls all fruits of the earth. Without mankind knowing it, it was inspired by this head not to eat fruit just in its natural state, i. e. at the moment of its becoming ripe, but also to be blessed with the gifts of nature when nature rests and when no fruits can be harvested. So it happened that some types of fruits were merely dried at the beginning, later they were cooked and conserved. Then man started using fruits in yet another way: by working them up into jams, juices, etc. Kathim's reservoir of recipes and novelties in the utilization of fruits is almost unlimited.

Fig. 268: *Erimites* (4° *Sagittarius)* - To bring peace to the earth and amongst the peoples of the earth is the mission of this intelligence. Ideals which aim at the true peace of mankind are led and strengthened by Erimites. He is always pleased to entrust the magician with the ways in which good influences can be produced by the Akasha-principle, in order to awaken peaceful ideas.

Fig. 269: *Asinel* (5° *Sagittarius)* - To bring good luck to everybody is a pleasant mission, and Divine Providence has charged this intelligence of the zone girdling the earth with it. A magician who is in contact with Asinel can be sure that he will have good luck everywhere when he is in need of it, no matter whether it is in respect of love, gambling, or other affairs. But by the help of this head or by the help of his subordinates, the magician is not only able to bring happiness to himself alone; he can also bring it to other people who do not deal with magic. Asinel also lets the magician realize to what extent he can make use of his own powers and how far the head himself is allowed to advance.

Fig. 270: *Geriola* (6° *Sagittarius)* - Being a special expert in all the virtues of morality on our earth, this head reveals to the magician the genuine secrets of the magical equilibrium. He teaches him the correct use of introspection and draws his attention to faculties and powers which are the result of introspection. Having carried out introspection according to instructions given by Geriola in respect of himself and other people, the magician will acquire great power of intuition and the genuine recognition of the Akasha-principle. The magician may learn many facts of wisdom from this intelligence and have them brought to his intellect.

Fig. 271: *Asoreg* (7° *Sagittarius)* - The art of making pictorial impressions in a manifold manner, whether by engraving, inscribing, sewing, drawing, or painting, has been taught to the people on earth by this head. Photography, cinema and film come under the competence of this head, as well as television, on which field there are still a great many inventions to come in the future. Asoreg also instructs the magician how he can make pictures visible over the greatest distances, so that even an untrained eye is able to see them.

Fig. 272: *Ramage* (8° *Sagittarius)* - has, apart from other things, to control the influences of the 28 moon stations on our earth. The best information on rhythm and periodicity can be got from Ramage. He is always prepared to reveal to the magician the secrets of the 28 moon stations and their influences on human life

in the physical, astral and mental aspects, and to show him, too, how he can make practical use of all the knowledge gained by him.

Fig. 273: *Namalon* (9° *Sagittarius)* - protects all insane people and, with the help of his subordinates, all those people who by fate are not to be met with any evils. Lunatics are under his protection so that during their fits nothing can happen to them; so are people who suffer from St. Vitus's-Dance, epileptic fits, etc. The magician learns from this head about the causes of all these evils and also about the way in which they are successfully treated.

Fig. 274: *Dimurga* (10° *Sagittarius)* - is a guardian of travellers, especially of those travelling by sea, by any kind of ship. Dimurga is quite willing to inform the magician on individual talismans and their manufacture which give shelter and help during travels. If the magician is on board a ship and equipped with a protective talisman of Dimurga, he will survive the strongest hurricane without ever being in danger of drowning.

Fig. 275: *Golog* (11° *Sagittarius)* - Being an excellent initiator into the magic of evocation, this head initiates the magician into secret methods concerning the evocation of all types of beings. He will reveal to the highly ethically developed magician powerful magic words which will force any being, no matter whether positive or negative, to obey him absolutely. The magician may further learn much from this intelligence about the synthesis of the magic of evocation.

Fig. 276: *Ugali* (12° *Sagittarius)* - Being an initiator into the high magic which leads to the highest wisdom, this head is hard to get into contact with, for he usually sends his subordinates to deputize for him. Only a virtually perfect magician will succeed in getting into direct contact with Ugali. If, however, the magician has once succeeded in this, he has the best initiator into the highest magic, especially spheric magic, at his disposal and will be initiated by him into the most secret sciences that reveal to him the highest wisdom.

Fig. 277: *Elason* (13° *Sagittarius)* - is, like Ugali, hard to contact. If the magician succeeds in doing so in spite of this, this high

initiator will reveal to him secret magical and quabbalistic methods by which he will be able to realize all his high ideals.

Fig. 278: *Giria* (14° *Sagittarius)* - Trade and monetary matters, including the making of coins from all types of metals, fall under the competence of this head. He has developed man in this respect in accordance with his grade of maturity and the scheduled time. He can give the magician information on all this.

Fig. 279: *Hosun* (15° *Sagittarius)* - All kinds of educational methods applied to young and old people originate from the inspiration of this head, who at the same time is the originator of all schools, starting from the oldest schools for prophets, and continuing up to the present time. From Hosun the magician will learn everything concerning the upbringing of children. The magician asking this intelligence for help will be able to pass any school examinations.

Fig. 280: *Mesah* (16° *Sagittarius)* - is the originator of all customs and rites of all the peoples all over the world, especially those concerning wooing, love-making and marriage. He lets the magician behold all customs and rites that have been in use from the prime origin up to the present day and also those customs and rites which he will cause people to use in the distant future.

Fig. 281: *Harkinon* (17° *Sagittarius)* - All the orphans, all the abandoned, expelled and hated are under the special protection of this head. Depending on their Karma, he helpes them all bear their lot more easily and helps in all the cases in which Divine Providence allows it. A magician can get advice and help for people like these from this head.

Fig. 282: *Petuno* (18° *Sagittarius)* - is the guardian of all hunters and all those people who are occupied with the chasing of wild animals. He is the inspirer of appropriate weapons and other implements necessary for catching game or wild animals.

Fig. 283: *Caboneton* (19° *Sagittarius)* Astronomy, astrology and all affiliated sciences come under the competence of this head. He explains to the magician in detail the synthesis of astronomy and astrology. By the help of Caboneton the magician learns to know the visible part of the universe, i. e. the starry sky and is instructed in the influences and effects of the constellations on our

earth, on the fate of the individual and on the fate of whole nations.

Fig. 284: *Echagi* (20° *Sagittarius)* - gives help and advice in case of malicious diseases like epilepsy, cancer; diseases of the spinal cord, St. Vitus's-Dance, etc., the causes of which have not been found up to this date and which therefore are still regarded as incurable. Echagi lets the magician recognize the causes of severe and hidden diseases and at the same time entrusts him with methods for the production of appropriate means to cure them.

Fig. 285: *Batirunos* (21° *Sagittarius)* - To give bliss, peace, pleasure and delight to man is the special commission of this head. Everything that makes man happy is caused by this inspirer of happy moments, or by his subordinates. The magician will have all such questions put to Batirunos answered to his fullest satisfaction.

Fig. 286: *Hillaro* (22° *Sagittarius)* - is a representative of justice. He can fulfill for the magician everything that requires true justice, no matter whether in legal or any other affairs. The magician will get this head's full assistance in all judicial matters.

Fig. 287: *Ergomion* (23° *Sagittarius)* - is an inspirer of the science of colour and instructs the magician thoroughly not only in the production of colours, but also in their mixing. If the magician is interested in painting, he can get unsurpassable recipes for mixing colours, inks, drawing-inks, etc., in respect of their production as well as their practical application. Ergomion is also an expert in synthetic, inorganic chemistry and can also inform the magician in this line.

Fig. 288: *Ikon* (24° *Sagittarius)* - reveals to the magician the mysteries of the magical equilibrium of body, soul and spirit in their relation to the Akasha-principle. He also explains to the magician what genuine introspection is, how important it is for the achievement of the magic equilibrium and that without introspection a physical, psychic and spiritual training, a true recognition of the universal truths is impossible.

Fig. 289: *Alosom (25° Sagittarius)* - guards the deep secrets of silence and the powers and faculties produced by silence as a negative state. Alosom is thus the head of the magic of silence.

Fig. 290: *Gezero* (26° *Sagittarius)* - is the leader of human conscience, of its arousal in man at the given time or in certain situations. The magician knows that any expression of conscience is an expresssion of the Akasha-principle which declares itself by the inner voice in man. Gezero and his subordinates usually see that even the greatest criminal experiences pricks of conscience which lead him to reason.

Fig. 291: *Agasoly* (27° *Sagittarius)* - Phenomenal magic comes under the competence of this head, who can give the magician hints, instructions and even practical assistance in this respect. Assisted by Agasoly and his subordinates, the magician is able to bring about the most incredible magical phenomena. It is Agasoly who has inspired man to copy many an occult phenomenon by technical inventions. He is therefore regarded as the original initiator of all magical apparatus. The latter are being used by amateurs and sorcerers on the stage who, by deception of the senses and by manual skill, try to lead the spectators to believe that they are in possession of genuine magic powers and faculties. With Agasoly's help the magician is able to make many a technical invention by which other occult phenomena can be imitated.

Fig. 292: *Ekore* (28° *Sagittarius)* - is a leader of the fate of every human being. The magician who evokes this head will be able to realize by his assistance the difference between destiny and free will. Ekore is, no doubt, in the position to change the fate of any person, should the magician ask him to do so. He may let the magician know how far his personal free will is going in respect of a certain task.

Fig. 293: *Saris* (29° *Sagittarius)* - teaches the magician the magic charging of talismans and amulets by the projection of accumulated light or accumulated elements. He also gives the magician exact information on how to ban beings of the various spheres.

Fig. 294: *Elami* (30° *Sagittarius)* - and his subordinates care for all the waters situated unter the earth's surface. From this head the magician can learn how and to what extent subterranean mineral springs can be found without having to use any of the usual

location-apparatus. By the help of this intelligence the magician is able to find drinking-water even in the driest desert without the use of a divining rod, providing, of course, that there is any water at all under the surface of the earth nearby. Under Elami's protection are all workers who are occupied with the detection and utilization of subterranean waters.

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Below are found the thirty heads of the zone girdling the earth subject to the *zodiacal sign of Capricorn.* Their seals are to be drawn in black colour.

Fig. 295: *Milon* (1° *Capricorn)* - introduces the magician to Divine Magic, especially the Magic of the Akasha, and teaches him how to produce consciously, in the Akasha, various causes in the magical manner in order to bring about certain effects in the mental, astral and physical world. As soon as the magician completely controls this kind of magical practice, he is able to produce causes in the Akasha-principle long before their realization, even many years before their realization. By this the magician becomes a perfect master in the field of fatecontrol and has his own Karma as well as the Karma of other people well in his hands. Considering his ethical development, the magician will never produce any causes which would have negative effects in any of the three planes. Such a magician will be entrusted with such a great number of secrets which he would have never thought possible.

Fig. 296: *Melamo* (2° *Capricorn)* - helps the magician to elevate his own personality, thus putting him in front of the spiritual powers and thereby enabling him to influence man and animal at his personal will. Melamo knows magical practices by which one can procede to the highest plane of power. Should the magician be interested in increasing his own power, Melamo and his subordinates will be pleased to give him their assistance.

Fig. 297: *Porphora* (3° *Capricorn)* - Like many other heads of the zone girdling the earth of whom mention has already been made, Porphora is an excellent initiator into the magic of sympathy and into mummial magic. Each head will provide the magi-

cian with different instructions and methods for his practical operations. Porphora informs the magician of many practices so far unknown to him, for instance, the use of fluid condensers in sympathetic magic etc.

Fig. 298: *Trapi* (4° *Capricorn)* - helps man bear the blows of fate and disappointments more easily, especially in respect of friendship, love and marriage. The magician in connection with this head has therefore never to fear any such disappointments in life.

Fig. 299: *fonion* (5° *Capricorn)* - is regarded as the mysterious head of the zone girdling the earth. He is the guardian of all those already in the next world making preparations for their reincarnation. In the invisible world, i. e. the zone girdling the earth, where the deceased live, he attributes to those beings who are to be reincarnated in our physical world the place and surroundings suited to their development. He also instructs them how to produce the band of sympathy between themselves and the ripening fruit in the mother's womb.

Fig. 300: *A/olono* (6° *Capricorn)* - being the ruler of the Mercurian Quabbalah, this head instructs the magician in the quabbalistic transposition of the influences of the Mercurian sphere to the zone girdling the earth, and from there to our physical world, on the mental and astral, as well as the physical bodies. From Afolono the magician may also learn how to acquire a specially receptive mind, i. e. the enlightenment with all the fields of science of our earth.

Fig. 301: *Paruchu* (7° *Capricorn)* - All those people will find an excellent inspirer in this head who deal with drama, tragedy, etc. either as writers or as actors. If the magician is himself devoted to these arts, Paruchu will offer him many possibilities for becoming a famous artist.

Fig. 302: *Pormatho* (8° *Capricorn)* - is in charge of all earth radiation in our physical world. The magician is told by this head which earth rays he can use for his and for other people's benefit and which have a harmful influence on one's health. He also informs him how to protect himself against the malicious influence of earth rays. Apart from this, technology is indebted to this head

for the inspirations in respect of all apparatuses which have so far come into use for measuring earth rays of all kinds.

Fig. 303: *Ampholion* (9° *Capricorn)* - initiates the magician into the whole anatomy of the astral bodies of man and animal. The magician also learns from him the scientific facts of occult anatomy and how to make practical use of these in magic. Ampholion is therefore to be regarded as the teacher of occult anatomy, and the magician may learn much from him in this respect.

Fig. 304: *Kogid (10° Capricorn)* - is one of the best initiators on the path to genuine cognition. He controls the learning of each man according to his degree of maturity and provides him with the necessary enlightenment on his path to cognition. He entrusts the magician with the methods which lead to enlightenment and omniscience. Kogid is the guardian angel of all students of spiritual knowledge, especially of those dealing with Inana-Y oga, the Yoga of genuine cognition.

Fig. 305: *Cermiel* (11° *Capricorn)* - Like Jonion, the fifth head of this zodiacal sign, Cermiel has also been appointed by Divine Providence to control the incarnation or reincarnation of every human being. He knows how long each individual must dwell in the invisible world in order to become mature for his rebirth on our earth, for his further attending the school of life. Cermiel can reveal to the magician many secrets in respect of the life and death of any human being. If requested, he will also tell the magician about the exact moment of his own death as well as the deaths of other people, and, likewise, the time and place of reincarnation.

Fig. 306: *Erimihala* (12° *Capricorn)* - controls the higher astral magic and can therefore reveal to the mature magician many secrets of the invisible world. For instance, he informs him of the effects of elements on the astral plane; how the abandoned astral body wh~se spirit has already been reincarnated in our world is slowly dissolved by the astral elements. He can enrich the magician's knowledge with many other facts regarding the workings and doings of the elements in the astral world.

Fig. 307: *Trisacha* (13° *Capricorn)* - has many methods at his disposal to bring about a quick development of television and

teaches the magician how to overcome time and space in a simple manner. Trisacha is the initiator of all optical implements and allows one to see, in the Akasha, new inventions that are to take place in the distant future. Thus it will, for instance, eventually be possible to transmit and receive with only a small apparatus. This apparatus need only be directed to any spot on our earth and one will be able to see everything taking place at that place. The people to be watched will not need a transmitter or receiver and, what is even more astonishing, they will not know that they are being watched. Television today is only at the beginning of its development. Before this head allows such or similar inventions to become known to the public, mankind must go through further spiritual and psychic development. At the moment such inventions would only be misused by man. What a magician is already able to see by tele-vision i. e. the seeing regardless of time and space due to his fully developed clairvoyant eyes, will eventually also be possible for the average human being in a purely physical way, due to appropriate inventions made by then. The future will bring the proof of these statements.

Fig. 308: *Afimo* (14° *Capricorn)* - is an original inspirer in respect of physics and chemistry, and the people who have to do with the invention and production of gases of all kinds are under the special protection of this head. Afimo initiates the magician into the secrets of evaporation in nature, into the absorbing of liquids, and the return of water in the form of rain and snow. All the physical procedures in our physical world having to do with evaporation of any kind are controlled by this head. Furthermore, the magician learns from him how to produce rain and fog in nature and how to stop them and make them disappear. He is also taught how to turn liquids and solid forms into gas. Afimo makes it possible for the magician to behold inventions which will not be allowed to be made known to the public until the most distant future.

Fig. 309: *Garses* (15° *Capricorn)* - Similar to Pormatho, the eight head of this zodiacal sign, controlling the earth rays and the relevant measuring instruments, Garses, too, is capable of teaching the magician the magical practice of locating earth rays;

especially their magical detection by the help of divining rods, pendulums and other aids without the use of complicated measuring instruments. The magician is given exact information by this intelligence on new and so far unknown methods of detection.

Fig. 310: *Masadu* (16° *Capricorn)* - inspires mankind to be economical, and teaches man to put aside reserves for hard times and for winter. He endows the magician with the faculty of finding out in advance the times of bad harvests, of famines etc., and offers protection by his subordinates, so that the magician will never suffer from any emergency.

Fig. 311: *Arabim* (17° *Capricorn)* - is capable of informing the magician of occult botany and all its related fields. This head teaches the magician to understand botany from the hermetic point of view and to make practical use of it in magic and medicine.

Fig. 312: *Amia* (18° *Capricorn)* - controls all crystallisations on and under the surface of the earth. All kings of gnomes and their subordinates are ruled by this head of the zone girdling the earth. Amia allows the magician to penetrate further into the facts and effects of crystallisation and shows him where crystals, rock-crystals, and various kinds of salt, precious stones and semi-precious stones are to be found. If the magician is mature enough and has reached a certain degree in his magical development, he is taught, besides other things, by this intelligence how to turn crystalline compounds into semi-precious and precious stones in the alchemical manner.

Fig. 313: *Kamual* (19° *Capricorn)* - controls all ores and coal mines of this world. He is the initiator of all people having to do with the mining of ores and coal. Therefore all miners, mining engineers and mining experts are under his protection. If the magician is interested in this field, this head will assist him abundantly by giving him a wealth of most valuable information.

Fig. 314: *Parachmo* (20° *Capricorn)* - makes man acquainted with all kinds of herbs of our earth and is the special protector of those who gather herbs. The magician is taught by this head how to make out of herbs in the alchemical-spagiric manner medicines for various types of diseases, including so-called incurable ones.

From Parachmo the magician learns about alchemical-spagiric essences and quintessences, the production of which is only known up to this date to a few initiates. The magician may learn more from Parachmo than he thinks or believes possible.

Fig. 315: *Cochaly* (21° *Capricorn)* - sportsmen of all types, especially hunters and mountaineers, are under the protection of this intelligence. To seek contact with Colachy will bring plentiful results to the magician interested in sports. He will, for instance, learn how to make his body extremely adaptable in sports, so that his performances will become outstanding.

Fig. 316: *Ybario* (22° *Capricorn)* - is regarded a special custodian of Divine Justice, for he controls the doings of negative powers in the whole zone girdling the earth as well as on our planet in all three planes, i. e. in the mental, astral and physical world. This head sees to it that the negative powers never get the upper hand and that no chaos in created in these spheres, which, if it so happened, would have to be again equalized by the positive powers. Ybario's basic qualities are harmony and justice.

Fig. 317: *Lotifar* (23° *Capricorn)* - This head has to carry out a difficult task in the zone girdling the earth. It is his job to prevent people from committing suicide by warning them through their inner voice and by diverting them, if possible, from their plans. By the help of his subordinates he inspires people who are in hopeless misery, distress or disappointment, with the fact that life is something holy and cannot be replaced by anything. Lotifar has saved millions of people from suicide by way of intuition, by having inspired them with a good idea, or by having created a situation which drove away their suicidal thoughts at the last moment. People who could not be diverted from their plans and who layed hands on oneself are watched by Lotifar and his subordinates so that they do not re-gain their complete consciousness in the astral world before their normal life-time on this earth has elapsed. When the suicide awakes from his state of twilight sleep, another head who is responsible for the reincarnation of man, starts looking after him. That head then sees to it that the suicide is embodied into circumstances under which he is able to catch up truly what he should have learned on earth by his fate. Every per-

son planning suicide should be reasonable that it really is a great foolishness to wish to make a premature end to one's life, for by this act of will one cannot change one's fate in any way; quite the contrary is the case: one merely prolongs unnecessarily the time of the training and schooling of one's spirit, and at the same time prolongs one's suffering.

Fig. 318: *Kama* (24° *Capricron)* - is a ruler of the physical atmosphere of our earth. He controls the drifts of air, warmth and cold, and fixes the pre-conditions for vegetation. Cold and warmth, heat dryness, storms, frosts, all fall under this head's great range of competence. The atmosphere, too, has its secrets, and there will hardly be anyone with right ideas about this. Kama is quite prepared to reveal them all to a genuine magician.

Fig. 319: *Segosel* (25° *Capricorn)* - reveals to the magician the secret of the matter of our physical world in its chemical and physical effects. The magician can get information from this head in everything related to our physical world.

Fig. 320: *Sarsiee* (26° *Capricorn)* - is a mysterious head of the zone girdling the earth, and every magician is especially interested in him, for he is the custodian of all magical keys and therefore strictly sees to it that these keys, by which enormous powers and faculties can be released, never get into the hands of immature people. Sarsiee personally sees to it that the true mysteries remain hidden to the non-initiate even if they are published in hundreds of books. This head therefore may justly be regarded as the custodian of magical keys.

Fig. 321: *Kiliosa* (27° *Capricorn)* - is a magical assistant in moments of great distress. The magician who has at any time been in contact with this head is always helped instantly by him in moments of great distress and highest danger to life. Kiliosa entrusts the magician, if he is mature enough in this respect, with quabbalistic words of power which may only be applied in moments of utmost danger to life, but which save the magician's life at once. So, for instance, a murderer will die as soon as a certain powerful word is uttered, or the magician will become invisible or escape in some other lucky way by another word. Many other difficult situations can be changed by such words of power.

Sometimes the effects are realized within tenths of seconds. No magician practising magical evocation will therefore fail to get also into contact with this head of the zone girdling the earth in order to be informed of words of power to help him in moments of great danger.

Fig. 322: *Rosora* (28° *Capricorn)* - is a master of acoustics in our physical world. Mankind owes its hitherto existing progress in acoustic communication over far distances to this head's inspirations, starting from the "tomtom" of primitive peoples up to modern telephone and radio communications and all other inventions in this field. From the magic point of view, the magician may be shown by this intelligence the way in which everything to which the magician directs his attention can be heard over greatest distances i. e. by clairaudience; furthermore how acoustic vibration can be materialized over great distance, i. e. how spoken words, sentences, etc., can be intensified acoustically and thus heard over the greatest distances. If the magician reaches a certain degree of perfection in this, he can so materialize this phenomenon that even magically untrained people are able to hear the spoken words with their physical ears. The magician will also be given exact information on many other phenomena refering to acoustic transposition over distances.

Fig. 323: *Ekorim* (29° *Capricorn)* - has been teaching mankind from its prime origin how to create the most manifold shapes from earth, gypsum, clay. In accordance with its development Ekorim has inspired mankind to make pots, vessels, statues, and the like, from clay. Later he taught man to make bricks from clay, which up to this day have been an important constituent in architecture. The magician may not only be informed of everything in connection with the working up of clay, he may also be told about the healing power of clay in natural medicine and may learn which other natural means are to be added to the clay in order to bring about certain curative effects. Hitherto unknown curing methods in this line, which will be revealed to man in the future, will be shown to the magician by Ekorim.

Fig. 324: *Ramgisa (30° Capricorn)* - The directing and controlling of the fish trade is the prevalent task of this head. It is Ramgisa

who has taught mankind to tin water animals in various ways, and the magician can get a wealth of information on this subject from the above named head.

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The next thirty heads of the zone girdling the earth fall under the competence of the *zodiacal sign of Aquarius,* and their seals have to be drawn in violet colour.

Fig. 325: *Frasis* (1° *Aquarius)* - This head has taught mankind how to sharpen things. First man learned to sharpen his knives, axes, swords and all other weapons, then, as the time went on, he also learned how to cut stones and gems. The instrument necessary for the sharpening and cutting, the whetstone, has reached its modern perfection due to inspiration by this head. Frasis is the guardian of all people having to do with the art of cutting, sharpening and grinding.

Fig. 326: *Pother* (2° *Aquarius)* - is a master of the art of war. This, of course, does not mean that he deludes mankind to start wars, quite the contrary: this head secures peace and teaches, by inspiration, how those attacked by an enemy can direct wars successfully. Pother is also the initiator into all means of protection against an enemy. He may rightly be regarded as a strategist in the art of war.

Fig. 327: *Badet* (3° *Aquarius)* - To inspire man with the creative power of imagination is the object of this head of the zone girdling the earth. The magician with too little imagination should address this intelligence, from whom he will get assistance in this respect. The methods Badet will entrust the magician with will give the latter a marvelous faculty of imagination and, apart from this, he will learn how to think in a creative manner and how to transpose certain thoughts into the Akasha in order to realize the results he wants to see.

Fig. 328: *Naga* (4° *Aquarius)* - Being an inspirer of poetry, this head will help the magician to acquire a good sense of judgement and the talent of composing. Since Naga prefers spiritual and psychic motives in poetry, the magician may be enabled, by

following Naga's instructions, to express all spiritual problems in verse and poetry in an easy manner.

Fig. 329: *Asturel* (5° *Aquarius)* - represents Divine Mercy and, by his pleasant oscillation, makes everybody bear his lot more easily. He likes to help in all cases where assistance is possible without disturbing legality. The magician, too, may refer to this head for help for other people. Apart from this, Asturel makes the magician realize the borders of legality and mercy from the universal point of view.

Fig. 330: *Liriell* (6° *Aquarius)* - is an original initiator into cosmic philosophy and teaches the magician the most various philosophies from the prime origin up to the present day. Being enabled by Liriell to look into the distant future, the magician learns about the philosophies of the days to come. The magician can, by the help of this intelligence, accumulate an intellectual knowledge of philosophies of an unimaginable depth.

Fig. 331: *Siges* (7° *Aquarius)* - This head informs the magician of the various procedures for mummification which will stop the dissolving influence on the astral and the physical body. If the magician applies these procedures, he will stop getting old and will so evade the influence of his fate; for he is able to prolong his life for the period he wants to have it prolonged. Also, the magician who has mummified himself astrally and physically can never be taken ill. Following the instructions of this head, the magician will be able to experiment in many other matters. He can, for instance, make himself invulnerable against fire, water, poison, or he can live without food for many years, or remain young, energetic and resistant as long as he wants. Divine Providence alone may decide on the life and death of such a magician.

Fig. 332: *Metosee* (8° *Aquarius)* - Manual skill comes under the domain of this head. He is responsible for skill in profession as well as in art. He influences all the manual work done by women, for instance, embroidering, knitting, crochetting, sewing, spinning, and all other work that needs a certain manual skill. The magician is given methods by this intelligence how to raise such talents which require precise manual skill.

Fig. 333: *Abusis* (9° *Aquarius)* - This head assists all those peo-

pIe who seek the truth. Depending on their individual development, he causes the seekers to come into the environment of people initiated into spiritual knowledge. He even makes it possible for them to get into touch with a genuine Guru - spiritual teacher - who then initiates them into the truths they longed to learn about.

Fig. 334: *Panfodra (10° Aquarius)* - can reveal to the magician the most secret methods for individual spiritual development. This head decides which secret method for the spiritual development is to be unveiled and made public to each individual seeker. Like many other heads, Panfodra, too, is an excellent initiator into true magic and is a custodian of the keys to the magic-quabbalistic secrets.

Fig. 335: *Hagus* (11° *Aquarius)* - Besides many methods in magic which the magician may learn about from this head, he is also given exact information on mental, astral and physical radiation. Hagus teaches the magician how to tell from the radiation emitted from a human being the degree of maturity of his mental and astral body. This head of the zone girdling the earth has in his hands special methods for the multifarious practical magical exploitation of these radiations, and he is quite prepared to tell the qualified magician about them.

Fig. 336: *Hatuny* (12° *Aquarius)* - During his wanderings through the zone girdling the earth or practising evocation the magician certainly will not fail to get into contact with this head, this excellent initiator into quabbalistic magic, for by him he will be told how to apply quabbalistic magic in all three planes; the mental, astral and physical plane. Hatuny has at his disposa:l secret practices in quabbalistic magic which so far he has revealed only to a few initiates.

Fig. 337: *Gagolchon* (13° *Aquarius)* - is an inspirer of all explorers of nature on our earth. According to the development and maturity of mankind, he unveils successively the secrets of nature. The magician dealing with natural science will certainly want to get into contact with this head, who, by apt means, will awake in the magician extraordinary genius in this respect.

Fig. 338: *Baja* (14° *Aquarius)* - This head inspires writers

writing on mysticism, occultism and spiritual science of any kind, gives them wonderful inspirations to bring to paper mysterious facts in poetry or beautiful verse. Also playwrights of mystical pieces will be assisted in their work by this intelligence. The magician who is also a writer will get many inspirations for his work from this head.

Fig. 339: *Ugirpon* (15° *Aquarius)* - This head, who also is an excellent initiator into astrophysics, can inform the magician about astronomy and its influence on the mental, astral and physical planes. Ugirpon likes to tell a mature magician about the inhabitants of other planets, about their spiritual development and maturity, about their technical achievements, in short, about everything which the magician considers worth knowing.

Fig. 340: *Capipa* (16° *Aquarius)* - is known as the custodian of wealth, riches and reputation. He and his servants are the custodians of all treasures situated under the earth, precious stones as well as the treasures hidden away by human hands. If the magician wants to become rich quickly, without the riches becoming a hindrance to his spiritual development - which fact can best be found out by the head himself who in this case would tell the magician about it - he can be sure that Capipa will see that he acquires the desired riches.

Fig. 341: *Koreh* (17° *Aquarius)* - Like many other heads, Koreh, too, is an excellent initiator into quabbalistic mysticism. Concerning the spiritualisation of divine virtues in the mental, astral and physical world, he will make the magician acquainted with special methods, so that by following these methods the latter will be able to make use of all his acquired magical-quabbalistic faculties when helping other people.

Fig. 342: *Somi* (18° *Aquarius)* - The magician can be initiated into many magical-alchemical secrets, especially regarding the preparation of fluid condensers for different magical practices. If Somi considers the magician mature enough he - being an expert in the most secret sexual magic, the magic of love, - will also teach the magician how to charge these condensers efficiently. In this respect the magician can be initiated into high mysteries by

Somi, which so far, no doubt, have been completely unknown to him.

Fig. 343: *Erytar* (19° *Aquarius)* - Is an excellent expert on and initiator into alchemy and electrophysics who introduces to the magician special procedures. For instance, how by the help of the electromagnetic fluid the electronic oscillation of metals can be changed at will and how, by this procedure, the original elements of the metal are changed. Erytar teaches the magician how to make use of electrophysics in magic, so that various effects are brought about not only in the physical, but also in the astral and in the mental plane.

Fig. 344: *Kosirma* (20° *Aquarius)* - makes the magician acquainted with special curing methods for diseases which up to the present have been regarded as incurable. This head entrusts the magician with many recipes and methods for the preparation of alchemical and spagiric medicines to cure all kinds of severe diseases and he also teaches him how, on top of that, to influence favourably these medicines by the help of the electromagnetic fluid and other ways of charges. The magician can get from this head, information on all secret alchemical curing methods.

Fig. 345: *Jenuri* (21° *Aquarius)* - By this head the magician is informed about all kinds of protective means and protective measures against any negative influence, whether it comes from negative elementals, elementaries, beings of elements, beings of the zone girdling the earth, or from any other negative beings of any other sphere. This head can tell the magician all protective measures for the most different kinds of magic practice, evocation, etc., where negative influences must be feared. Following the instruction given by this intelligence, the magician will also learn to make for his own use protective amulets, protective talismans, magic lightning conductors, etc.

Fig. 346: *Altono* (22° *Aquarius)* Similar to Asturel, the fifth head of this zodiacal sign, Altono, too, decides about justice and injustice. He always sees that the magician is not wronged, no matter whether in court or with his fellow-men. Altono also consoles all rightless people, all persecuted persons, innocent imprisoned men, etc. By force of his vibration he sees that these people get

the blessings of benevolence and, by this, inner peace. He is, at the same time, a helper in difficult situations in a person's life.

Fig. 347: *Chimirgu* (23° *Aquarius)* - initiates the magician who is in contact with him into the mysteries of Creation in respect of all planes and spheres. By this intelligence the magician learns to know thoroughly the Akasha-principle, i.e. the principle of causes, and by this the mysteries of wisdom are unveiled to him.

Fig. 348: *Arisalea* (24° *Aquarius)* - Being a perfect master of magical incarnation, this head awakens within the magician his understanding of the music of the spheres and teaches him how to express by music or song every idea, every thought. Following the methods given to him by Arisaka, the magician can develop an excellent ear for music.

Fig. 349: *Boreb* (25° *Aquarius)* - is known as the judge of the whole zone girdling the earth. His commission is to control strictly, by his subordinates, the oaths taken by human beings on earth, no matter whether they are oaths taken before a court or whether they are oaths of loyalty, love, etc. It is by this head that the magician learns to understand fully what it means to take an oath, especially a magic oath, and what can be achieved by keeping a magic oath. Boreb also tells the magician in which cases an oath may be broken without any karmic consequences for the magician, and the magician will be instructed by him in many other things in this line.

Fig. 350: *Soesma* (26° *Aquarius)* - is an expert in universal ritual magic and likes to reveal to magicians the secrets of all magical-quabbalistic rituals. By the help of this head of the zone girdling the earth the magician acquires the most genuine knowledge of individual rituals, the rituals of a whole society, and, furthermore, of those bound to a demiurge, i. e. a personified god, or to a certain religious system, rituals which express the cosmic analogy, which indicate that they are of universal origin, and so forth. If, for a special reason, the magician needs a suitable ritual, he only has to contact this intelligence.

Fig. 351: *Ebaron* (27° *Aquarius)* - entrusts the magician with special methods which not only refer to mental and astral wandering in the three planes, i. e. the mental, astral and physical world,

but which also facilitate travels to the other spheres. If he wishes, the magician can cause this head or his subordinates to accompany him on his mental and astral travels, in the zone girdling the earth as well as in other spheres, and by doing this he can learn about the laws and mysteries of each individual sphere. This head also informs the magician about the magic handling of these laws.

Fig. 352: *Negani (28° Aquarius)* - Like Ebaron, the head just mentioned, Negani, too, can acquaint the magician with the secrets of the magical quabbalah of the spheres and entrust him for his practical work with apt methods concerning the magic of spheres in all three planes. To each magician who succeeds in getting into contact with this intelligence will be revealed unthought of possibilities.

Fig. 353: *Nelion (29° Aquarius)* - This head's knowledge of analogy, i. e. the laws of synthetic alchemy, magic and quabbalah is by no means inferior to the two before named heads. This means that the magician is equally well off, if he entrusts himself to this head's guidance. Nelion helps the magician to enrich his knowledge with the help of many a method that so far has been unkown.

Fig. 354: *Sirigilis (30° Aquarius)* - is a special initiator into, and at the same time custodian of, high mysteries concerning alchemy. By this head the magician is taught how to impregnate, for special purposes, the seed and blood of man in various ways. To try and succeed in getting into contact with this head, will mean from the hermetic point of view rich gains for any magiCIan.

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A short descirption of the last thirty heads of the zone girdling the earth, who come under the *zodiacal sign of Pisces* and whose seals are to be drawn in blue colour, follows below.

Fig. 355: *Haja (1° Pisces)*- To raise the creative powers in all three planes, special secret methods are applied. This head knows about them and is quite willing to inform the magician of them. If the magician carefully follows the instructions given by this intelligence, he will soon be able to raise the dynamics neccessary

for practising quabbalistic magic and to do this without danger. Haja will prove to be an excellent teacher for the magic of powers and the magician, apart form hearing about other facts, will learn from him, for instance, how to condense various types of fluids to bring about phenomenal effects.

Fig. 356: *Schad* (2° *Pisces)* constantly endeavours to facilitate, as far as possible, what man has to do in this world; thus, for instance, he inspires suitable persons with technical inventions of all kinds which are likely to replace manual work by machines.

Fig. 357: *Kohen* (3° *Pisces)* - also inspires man with new technical inventions with a special predeliction for technical inventions in the field of agriculture. If the magician is interested, this head lets him behold, in the Akasha-principle, the progress in agricultural technology, which in the far distant future will facilitate man's work.

Fig. 358: *Echami* (4° *Pisces)*- controls the doings of human beings on earth and is therefore able to explain to the magician the secrets of the Karma-Yoga. To practise true Karma-Yoga means to carry out good deeds for no other reason but for themselves and by no means in order to get any kind of reward for doing so. Echami's teaching will make the magician realize how unselfish deeds are valued from the point of view of the Akasha-principle and are rewarded with various kinds of magical faculties and with delivery from the Karma. Having learned this, every magician will certainly long for situations which give him a chance for doing unselfish deeds. Such situations can be procured for the magician by Echami and his subordinates.

Fig. 359: *Flabison* (5° *Pisces)*- All kinds of arts, entertainments, pleasures and well-being and happiness fall under Flabison's competence. He can help the magician by bringing about situations - if the latter wishes it - which bring good entertainment. If the magician himself is in need of recreation and enjoyment, in order to relax from his magic studies, which always require a state of seriousness, he should refer to this head, for he will prove the best guide in this respect.

Fig. 360: *Alagill* (6° *Pisces)*- With the help of this head the magician will be thoroughly successful in his profession. Alagill

especially likes to help in the case of the arts and craft trades. However, since success alone in one's work is not enough, this intelligence secures for man also financial success. Therefore, the magician should regard this head an assistant in all material matters and he can be sure that he will never be denied his assistance.

Fig. 361: *Atherom* (7° *Pisces)* - brings good luck in all fields of science, success in learning and in any kind of intellectual work. He also helps everybody, either by his direct influence or by the influence of his subordinates, in getting the material he needs for his studies. If the magician wishes it, this intelligence will make him omniscient in any field of science, so that nothing will remain an unrevealed secret to him.

Fig. 362: *Porascho* (8° *Pisces)* - This head has a similar range of competence as the foregoing one, with the only difference that he supports man in acquiring his knowledge at school whereas Atherom helps him acquire knowledge by private studies. Porascho therefore can make himself useful in cases of school-examinations and courses, should the magician need the assistance of this intelligence for someone who himself is not a magician.

Fig. 363: *Egention* (9° *Pisces)*- Everything refering to or connected with travelling comes under this head's range of power. The magician refering to this intelligence will always be a furtunate traveller and will succeed in everything planned by him and he will be safe of having any kind of accident whilst travelling, regardless whether he travels on the continent, over the water or through the air. When carrying this head's seal with him, the magician can never be met with a traffic accident.

Fig. 364: *Siria* (10° *Pisces)*- Special occult methods revealed to the magician by this head will bring him - depending on his degree of maturity - happiness, wealth, honour, riches and respect without influencing his Karma in a negative way. Siria can fulfil the magician any wish in this respect.

Fig. 365: *Vollman* (11° *Pisces)* - This head will initiate the magician into the most subtle mysteries of light. Following this head's instructions, the magician will reach a degree of maturity which will enable him to apply the mysteries of light in respect of magic, quabbalah and alchemy, so that he will be able to achieve

anything in all three planes - the astral, mental and physical. Apart from this, he will be set into a state of happiness which cannot be described.

Fig. 366: *Hagomi* (12° *Pisces)*- reveals to the magician quabbalistic methods, regarding mental wandering and the elevation into other spheres that lie outside our planetary system. In these spheres the magician will acquire that kind of knowledge which a person not initiated into magic could never comprehend. Hagomi will teach the magician how to influence our zone girdling the earth mentally, astrally and physically from other spheres in which he has set his mental body.

Fig. 367: *Klorecha* (13° *Pisces)* - This head helps people who are eagerly longing to learn about the truth to acquire true occult knowledge. This he does by making it possible for them either to be directly taught by an initiate or by at least procuring for him books for private study. Klorecha is a great friend of occult philosophy.

Fig. 368: *Baroa* (14° *Pisces)* - Like many other heads of the zone girdling the earth, this one also is a friend and supporter of any kind of arts. He supports everything beautiful and ideal, inspires writers, journalists, editors, poets and other artists in their work and helps them gain success in all their doings. If the magician refers to this head, he can be sure of his help.

Fig. 369: *Gomognu* (15° *Pisces)* - is the original initiator into that kind of language that is expressed by gestures, moving of hands, etc. The blind, too, are indebted to this head for their faculty to read by braille, i. e. for having inspired them in this respect. By his assistance the blind and dumb will be given better means of communication as time goes on and technological conditions improve. The magician can, if he wishes, look into the future and see what is to be.

Fig. 370: *Fermetu* (16° *Pisces)*- This head may justly be called the great creator of peace, since all matters which have to do with peace come under his competence, no matter whether whole nations are involved or whether peace in the family, peace in marriage, is concerned. Fermatu procures for the magician fortunate

love, helps him to make friends and eternalises any kind of sympathy between man and woman.

Fig. 371: *Forsteton* (17° *Pisces)* – Childless, infertile female magicians are given advice by this head on how to become fertile. He shows them means and ways by which they can determine in advance the sex of the baby they expect. If asked to do so, Forsteton will remove from man or woman frigidity and increase their sexual powers. The methods revealed by this head will enable the magician to maintain the sexual and intellectual powers of youth until he is a very old man. A magician whose sexual powers decline, but who, for some reason or other, wants to increase them will not only find an excellent adviser in Forsteton, but also a ready assistant.

Fig. 372: *Lotogi* (18° *Pisces)* – knows he secret methods for the manufacturing of most effective amulets and talismans to serve love, marriage and friendship. This head is quite willing to unveil his secret knowledge to the magician and even to charge the amulets and talismans for the magician. Since the range of competence of this head is very large, many other advantages will result for the magician, should he get into contact with him. For instance, he can learn how to get into contact with beings of the Venus sphere in a simple way; not only with the beings of that sphere, but also with human beings that live there. Once, I was accompanied by this head in the mental body when visiting the planet called Venus and was able to watch the life and doings of the Venusians, who have a light-silvery skin and are much more advanced in their spiritual development than man on earth: they are far more advanced in technology than we are. Due to their technical achievements they are able to leave their planet without effort and visit other planets without hindrance, contrary to man on earth, who has not yet been able to proceed far beyond the stratosphere. In size Venusians are somewhat shorter than we. However, on other planets, for instance on Saturn, there are human beings of the size of giants, so that, taking our measurements, one would have to take a ladder at least 30 feet high in order to get on top of the big toe of a Saturnian. Should a magician want to visit such a planet in order to get into contact

with the human beings living there, he would have to expand his mental body in such a manner that he reaches the size of a Saturnian. The method to be applied for the expansion of the mental body has already been described in "Initiation into Hermetics".

Fig. 373: *Nearah* (19° *Pisces)* - is an excellent inspirer of chemical, especially pharmaceutical, inventions. Depending on his degree of maturity he allows this or that innovation in pharmacy to become known through a suitable person. However, this head has a predilection for dental medicine and dental surgery and, under the seal of secrecy, he allows the magician a glimpse into his range of competence in the Akasha-principle, how far pharmacy science and dentistry will advance in the future. I was, for example, allowed to look into the future to see the changes in respect of pharmacy and dentistry: not only will man then be able to make artificial teeth from resistant materials, but new fantastic inventions will make it possible to grow natural teeth in adults. As soon as mankind has reached a certain degree of maturity, Nearah will inspire suitable persons with the secret of making bad teeth fall out by themselves, without the necessity of a painful extraction, due to the application of certain pharmaceutical substances. After this the person concerned will grow new, healthy teeth within a very short time. Man will thus become master over the growth of his teeth. The same will then be the case with man's hair. Hair getting grey or falling out will then be something belonging to the past. Each person will be able to choose the colour for his hair which he likes, without having to apply any hair dye. Though all this might sound like a fairy tale and bring doubts to the sceptical reader, it is the pure truth that will be proved by the future. But a magician who is able to proceed beyond time and space often prefers to keep silence in order not to become the object of scorn from immature persons.

Fig. 374: *Dagio* (20° *Pisces)*- It is the task of this intelligence to see that man develops intellectually. If the magician follows the methods willingly offered him by Dagio he will get a fantastic memory, will quickly become an intelligent being, mastering all situations in a verbal argument, and, above that, will prove suprisingly witty in all situations of life.

Fig. 375: *Nephasser* (21° *Pisces)* - Being a great messenger of fortune, this head, like many other intelligences of the zone girdling the earth, procure happiness, riches, material success and satisfaction for the magician. Nephasser also has at his disposal great treasures of spiritual knowledge, and the magician will get from him the kind of treasures that he asks for.

Fig. 376: *Armefia* (22° *Pisces)* - A magician will seldom ask this head to help and assist him personally. However, in case he wants to help immature, magically untrained people, this head will certainly not refuse his assistance. Armefia can secure the protection of very important people, causes a just sentence if somebody is summoned to court innocently, lets the judge apply the most extreme leniency in case of a person being guilty and protects all those people who are exposed to great dangers.

Fig. 377: *Kaerlesa* (23° *Pisces)* - Being master of the natural science, this head makes the magician understand thoroughly the laws of nature, especially the higher laws in all three kingdoms: the animal, vegetable and mineral kingdom. He allows the magician to penetrate deep into these laws and teaches him their magical application. The magician who is a friend of nature or even an explorer of nature will find that this head can be of great value to him in many respects.

Fig. 378: *Bileka* (24° *Pisces)* - initiates the magician into the various types of meditation and teaches him their correct application for magical quabbalistic purposes. Due to the instructions received from Bileka the magician, precisely following them, will develop such faculties which are almost unintelligible and which would strike any other person as incredible. But to be able to get into contact with this head, a certain degree of magical maturity is needed. The first evocation usually results in the appearance of this head's subordinates who tell the magician what preparations are necessary in order to get into good direct contact with Bileka. Although well informed about the way one has to approach Bileka I am not allowed to reveal this, and any other magician, too, will keep this a secret, for there exist mysteries that are never allowed to be published.

Fig. 379: *Ugolog* (25° *Pisces)* - The methods which this head of

the zone girdling the earth has at his disposal are known to only a few initiates on this earth. The magician who learns about them from Ugolog is offered the possibility of acquiring the faculty which enables him to read any man's Karma in the mental, astral and physical world directly and clearly out of the Akasha-principle. The magician applying this head's methods will learn to read the past, present and future thoughts of any human being, his astral development from its origin to its perfect maturity as well as the physical fate of past or future incarnations. Ugolog's methods turn the magician into a famous prophet, that type of prophet that only occurs once in a while in history. In the olden times these methods were only revealed by the high priests to the most mature neophytes.

Fig. 380: *Tmiti* (26° *Pisces)*- This head is the custodian of secret methods and he only reveals them no mature magicians. These methods enable one to draw down from planets and spheres planetary powers in a magical quabbalistic manner and to use them for special magical operations in the three planes; the mental, astral and physical, in the zone girdling the earth as well as in our material world. The effects brought about by the application of such powers are of such an enormous range that a non-initiate would only think them possible in a dream.

Fig. 381: *lalones* (27° *Pisces)* - The magician is taught by this head all the mysteries of the microcosm and the macrocosm and he is also shown the way to acquire perfect divine cognition without having to choose the path of holiness and losing his magical individuality. Magicians following the instructions given by this intelligence will then be given by Divine Providence certain missions and tasks which they have to carry out in the zone girdling the earth, or even on our earth, and which make them teachers or assistants of mankind by the force of magic and the quabbalah, without the people concerned realizing the true authority of such great ones.

Fig. 382: *Cigila* (28° *Pisces)* - Since this head is a special initiator into, and a teacher of, magical quabbalistic mysticism, he can make the magician acquainted with secret methods which enable the latter to develop within himself in all three planes - the men-

tal, the astral and the physical - most perfect divine virtues by the help of magic and quabbalah. Having developed within himself these virtues, the magician will then find it easy to acquire all those faculties which are connected to these virtues. The magician following these secret methods becomes more and more mature in fulfilling carefully certain tasks according to the will of Divine Providence. However, Cigila only reveals these secret methods to the magician who has already reached a certain degree of maturity in magic and quabbalah during previous incarnations. A magician developed due to these methods in a god-like creature, a personified deity, equipped with all the virtues, powers and faculties, equal to Divine Providence.

Fig. 383: *Ylemis* (29° *Pisces)* - reveals to the mature magician the most secret mysteries of the love divine and makes him realize its range of power in the mental, astral and physical plane from the magical quabbalistic point of view. The realization of this divine love must naturally create within the magician a feeling of happiness which brings him up to the highest grades of ecstasy.

Fig. 384: *Boria (30° Pisces)* - From this last head of the zone girdling the earth the magician can get thorough information on the correlative effects of elements and fluids in the whole microcosm and macrocosm, i. e. in all spheres and on all planets of the zone girdling the earth in all three planes - mental, astral and physical, and he can also get exact information on the magical application of these effects. If asked by the magician, this head can also inform him of the chemical compounds and original substances that exist on other planets, as well as of their effects and influence, i. e. of facts that are completely unknown on our earth. Boria also teaches him their useful application not only for magical and quabbalistic purposes, but also in technology and chemistry. Guided by Boria, the magician becomes an omniscient and omnipotent person in respect of the microcosm as well as the macrocosm and he cannot be governed by any other being but the *One Unpersonified Divine Providence.*

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This brings us to the end of the description of the 360 heads of the zone girdling the earth. Every magician will agree that their real existance is no doubt only known to a few, i. e. to the high initiates of this earth. The size of this volume makes it impossible for me to give full details on each individual head; I can only publish a few words refering to the general facts of hermetic science. If everything were mentioned that falls under the competence of each individual head, i. e. the work and duties in the zone girdling the earth with respect to the Akasha-principle, the elements, the cause and effect of legality, the laws of analogy, polarity, electromagnetic fluid, etc., more than a whole book with hundreds of pages would have to be written on just one single head. The description of many a head whose range of competence is very great would fill not just one volume, but a good number of volumes.

However, this brief information on the intelligences will be sufficient to provide the mature magician with the necessary guides, for this is the true purpose of the descriptions. If the magician wants to get into contact with a certain intelligence, he will find a great number of possibilities to do so.

It will surely have attracted attention to the magician that many heads have similar, or even the same ranges of competence. This assumption becomes even more apparent due to the fact that I have dealt with the responsibities of the heads from the hermetic point of view, as already mentioned. The magician will certainly find this agreeable, for it gives him more possibilities to choose from. Later he might realize that though there is a certain similarity in the ranges of competence, the methods, instructions and operating principles of each head are completely different. This means that the magician can have his wishes turned into reality in various ways and by completely different means and that he is not just dependant on one method or instruction given by just one head. This is also the reason why it is impossible to publish here all the instructions that could be given the magician for the realization of his wishes, irrespective of the fact that many heads insist on their methods remaining secret. Thus though the

zone girdling the earth is something quite new, so far quite unknown to the magician, it is of very great importance. Up to now there has been no writer of astrology or quabbalah, who would have been able to say anything about the existence of the zone girdling the earth. The astrologer who is at the same time a trained magician will be able to enlarge his knowledge by studying the information given in this volume on the existence of the zone girdling the earth. When finding out about certain influences, he will not only be able to employ his knowledge of the zodiac and the planets - which are an astrological commonplace - for his calculations, but he will also be able to take into account the influence of the zone girdling the earth, on the fates of men. From the astrological point of view the zone girdling the earth can be regarded as the ecliptic of our earth divided into 360 degrees. Going by our measure of time each head's influence on each place of our earth lasts four minutes, the first head's influence starting at sunrise and returning next sunrise. If, for instance, the astrologer knows the exact minute of a man's birth, it is easy for him to work out which head's sympathy that man can rely. The talents becoming effective in a man can also be assessed by him when taking into account the influence of the zone girdling the earth. If, in consequence, the astrologer also takes into consideration the stellar constellations when working out the horoscope, he will obtain striking results. And if he does not only look at the horoscope from the mantic point of view, but also adds to it all favourable planetary constellations which can be assessed for a certain degree of the ecliptic, he will be able to throw a deep glance into synthetic astrology and enlarge his knowledge in a manner which otherwise, by the mere application of the usual astrological facts, would never be possible.

Such an astrologer will, for instance, work out the influence of the cosmic elements of the spheres on our physical world in quite a different way and regard it from quite a different point of view than he would have done before. Doing this, he will get much nearer to the actual truth than it was the case up to now. A thick volume could be written on synthetic astrology and its relations to the whole hermetic science including the facts of the

zone girdling the earth, which I intend to do at a later date, providing the impulse comes from Divine Providence.

The astrologically trained magician may therefore find it expedient to work out the exact period of influence of the intelligence or head of the zone girdling the earth whom he wants to evoke for the first time, starting to count from sunrise. This will, facilitate his work. The well trained magician will, of course, not regard it necessary to stick to the assessed time to carry out his evocations.

Along with the positive heads of the zone girdling the earth the opposed intelligences also, which are the representatives of the negative principle in their range of power, become effective. I have deliberately omitted to give any description of the negative heads, their names or seals, in order to hold back the magician from any disadvantageous experiments.

A magician will want to get into contact only with those heads that coincide with his own ideals. For if he wished to explore the whole zone girdling the earth with all its heads and other beings one incarnation would not be enough, even if he were to live a hundred years. Already when looking at it from the theoretical point of view, the magician will be convinced that the heads are able to reveal to him the highest kind of wisdom, provide him with the most comprehensive knowledge, put at his disposal the highest powers, open the gates and pave the way to the greatest magical faculties. Then there is nothing on earth that the magician is not able to achieve, for he has all the keys to wisdom, power and authority. He is then capable of fulfilling any wish.

4. Intelligences of the Moon Sphere

When the magician has become sufficiently acquainted with the zone girdling the earth, so that he has contacts with some of its heads, especially the masters of magic, he may start trying to get into contact with intelligences of the Moon sphere, by mental travelling or by carefully arranged evocations, either in our

physical world or in the zone girdling the eanh, or even directly in the Moon sphere. At that point he must have got sufficient information from one of the many heads of the zone girdling the eanh, i. e. he must have undergone a certain training in order to be able to control the Moon sphere.

The first journeys to the Moon sphere the magician best carries out in the company of a head of the zone girdling the eanh, providing he has, above all, faultless control over his elavation into other spheres. A personal guide, a Guru, can also introduce the magician into the Moon sphere by following him by thoughts durings his mental wandering or evocational operations right into the Moon sphere. A well trained magician who has carefully followed my instructions given in the first volume "Initiation into Hermetics" may also betake himself safely into the Moon sphere without a guide and without any special assistance. After a certain time he will get used to the oscillations of the Moon sphere, which are rather different from those of the zone girdling the eanh, the physical world and the kingdom of elements. As soon as the magician has overcome the first difficulties, he will feel at home, just as he does in any other sphere.

The moon, being the earth's nearest neighbour and its satelite, is completely dependent on it. During his mental wandering the magician will find it proved that there exists on the moon no living being and that there is no vegetation whatsoever and therefore also no human beings. The moon - similar to the eanh - is sorrounded by a sphere which initiates call the Moon sphere. This sphere is inhabited by innumerable beings, much like the zone girdling the eanh. To give a full account of all the beings of the Moon sphere, would fill innumerable pages and is therefore not possible from the technical point of view. The initiates of the Moon sphere, like the initiates of the zone girdling the earth, have been commissioned by Divine Providence to carry out various tasks; they are equipped with special faculties and powers and are able to bring about certain causes, and with them naturally also certain effects, directly in the Moon sphere as well as on our eanh. Operating from the Moon sphere, some intelligences have to carry out certain duties also on other planets and their

spheres. Already certain heads of the zone girdling the earth are able to inform the magician of the magic of the moon. It need not be especially stressed in this connection that the moon by its turn and circulation round our earth ball quickly passes through the various electromagnetic fields of force and oscillations of its own aura and of the aura of our earth, practically directly cutting through them, and, by doing so, influencing the existence and fate of the earth planet.

The sphere magician is able to work out the moon's influence on the four grades of the ecliptic i. e. of the zone girdling the earth, and due to his knowledge of the laws of analogy, also its influence on the zone girdling the earth itself and on our physical world. It is up to the experienced magician to make use of his knowledge of these influences. Sphere-magic, therefore, is nothing fantastic, but a secret knowledge which is only equalled by the knowledge of the quabbalah.

Below, the reader will find a short description of the 28 heads of the Moon sphere that have an outstanding influence on the zone girdling the earth, as well as on our material world, i. e. on all the three planes of human existence. Often these intelligences are regarded as the rulers of the 28 Moon stations known to the quabbalistic astrologer in their good as well as in their bad function. This means that there are actually 28 positive and 28 negative heads of the Moon sphere. The former have the task of creating good causes and effects, the latter of creating the contrary. To prevent the reader from any misuse, only a description of the 28 positive heads of the Moon sphere is given here. If the magician is desirous of getting temporarily into contact with the negative heads, he can do so without having to fear any bad influence on body and soul. Only few initiates are informed about the names and seals of the heads of the Moon sphere. The facts stated here are based on frequent personal intercourse with all kinds of beings and heads of all the spheres, including, of course, those of the Moon sphere.

Fig. 1: *Ebvap* - is the name of the first head of the Moon sphere. It is his commission to control the regularity of the tide. He is an excellent initiator into the electric and magnetic fluids

and their use in moon magic. If the magician carefully follows the explanations of this head and does as he is told, he is able to produce phenomena in the zone girdling the earth as well as in our physical world, on all three planes, the mental, astral and physical that are nothing short of miracles, by means of the magnetic influences of the moon and the electric fluid of the earth. Besides this, Ebvap and his subordinates protect the magician against any unfavourable influences which he might have to encounter during his work with the influences of the moon. The first head of the moon sphere can, furthermore, unveil to the magician a great number of mysteries that until now may have remained hidden to him.

Fig. 2: *Emtircheyud* - is the second head of the Moon sphere. He is responsible for controlling the rhythm in our physical world. This rhythm is produced by suitable intelligences of the zone girdling the earth in the world of causes at the will of this head. He teaches the magician the laws of bio-rhythm and periodicity of our earth and their use for mantic and magical purposes. The magician learns that the nine months of a woman's pregnancy have a special relation to the quabbalistic number nine, the number of the moon. Furthermore, the magician will get from this head exact details of the analogy of a woman's menstruation to the moon, of periodicity, of polarity and of many other relevant things.

Fig. 3: *Ezhesekis* _ This head, the third of the Moon sphere, shows the magician how, by the correlative influences of the moon sphere, he can procure for himself, in the Akasha-principle, happiness and everything good. Since this head's influence usually works on the physical world, he and his subordinates will help the magician to good luck and success in all earthly matters.

Fig. 4: *Emvatibe* - the fourth head of the Moon sphere, protects the magician against all underhand tricks and acts of revenge by hostile men. He or his subordinates, which he likes to put at the magician's disposal as familiar spirits will reveal to the magician any secret plans of his enemies, any intended acts of revenge or malice, prior to their being carried out and will advise the magician on how to protect himself against malicious people. Em-

vatibe's serving spirits are able to defeat any acts of revenge planned by hostile men at the very moment of their origin. This head of the moon sphere reveals to the magician with a certain degree of maturity words and formulae for banning which enable the magician to paralize or even kill a person, or whole groups of persons, at the moment of their utterance. The magician can bring about such effects over the greatest distances. The person concerned will die at once from a heart attack. Of course, also temporary or lifelong paralysis can be effected by such words or formulae. They will, however, only be revealed to magician who would never think of misusing them.

Fig. 5: *Amzhere* - is the fifth head of the Moon sphere, who apart from other things, can procure for the magician the favour, of and protection by, very important personalities. By using simple quabbalistic methods, revealed to the magician by Amzhere, the former can make the heart of the hardest man melt, can make his greatest enemy his friend at once and is able to raise sympathy and love in any human being he is interested in. The magician is capable of making pliant any person he wishes.

Fig. 6: *Enchede* - the sixth head of the Moon sphere, is able to create love in untrained people, in a man for a certain woman and, vice versa, in a woman for a certain man. To the trained magician, however, will be explained by Enchede the mysteries of sexual magic in its relation to moon magic. Apart from that, the latter will teach the magician the charging of all kinds of talismans and amulets provided with fluid condensers, with influences of the moon, by force of sexual magic. This may be done for diverse purposes specifically for creating love, sympathy, power of attraction, popularity, etc.

Fig. 7: *Emrudue* - If a person not initiated into magic wears the seal of the seventh head of the Moon sphere, manufactured during the astrological period of the seventh moon station and engraved on a silver plate, he or she will have good luck and success, and,above all, have any earthly desire fulfilled. The trained magician, having got into contact with this head, will be taught how to realize all his wishes by force of moon magic, no matter whether they concern the mental, astral or physical world.

Emrudue brings the magician good luck and success and likes to put his subordinates as familiar spirits at the latter's disposal.

Fig. 8: *Eneye* - the eighth head of the Moon sphere is a connoiseur of all diplomatic and political events. He can be of great use to the magician by helping him to make a political career and to be successful in all diplomatic affairs. Since this head, above all, is a lover of peace, he assists, in the time of war, such people who follow the high ideals of peace, truth and justice. The magician being active in this line is able to win any fight, any war, no matter how it is to be carried out.

Fig. 9: *Emzhebyp* - the ninth head of the Moon sphere, is the special guardian angel of sick people whose ailment is due to unfavourable influences of the moon or to the doings of negative spirits of the moon sphere. This is usually the case with epileptic fits, menstruation difficulties, states of obsession, hysteria, St. Vitus's Dance, lunacy, etc. This head reveals to the magician how to cure such diseases by force of moon magic.

Fig. 10: *Emnymar* - is the name of the tenth head of the Moon sphere. He is responsible for controlling the pregnancy period and birth of man. Together with the relevant head of the zone girdling the earth he lets man see the light of day. Therefore all gynaecologists, midwives and their assistants are under his influence. Emnymar teaches the magician how to effect a painless delivery in those cases where he considers it necessary and informs the magician in advance whether the baby in the mother's womb is going to be a boy or a girl. He can also come to know from this head the exact time at which sexual intercourse should take place in order to procreate a baby of that sex which its parents have in mind. Emnymar is the protector of all mesmerists and the people that deal with mesmerism. He shows the magician diverse methods for the treatment of diseases by the magnetic fluid. He knows means for completely curing venereal diseases.

Fig. 11: *Ebvep* - The eleventh head of the Moon sphere makes it possible for the magician to gain, by magical methods, the respect of people, no matter of what rank they may be. Besides that, he teaches the magician to bring about phenomena which would make a non-initiate tremble with dread and horror.

Although it is not easy to get into direct contact with this head, the magician who has reached a good degree of magical development will succeed in it, if necessary, under the guidance of a head of the zone girdling the earth, or of his own Guru. The magician will then be able to convince himself that this head is an excellent initiator into phenomenal moon magic.

Fig. 12: *Emkebpe* - is the name of the twelfth head of the Moon sphere, who is a great lover of peace and happiness in marriage and wherever good luck, love and sympathy are involved. He makes the magician aware of the transmuting power of real love. Emkebpe reveals to the magician the relevant methods for the production of love-amulets which can be charged by moon maglc.

Fig. 13: *Emcheba* - the thirteenth head of the Moon sphere, is an excellent initiator into mummial magic as far it is connected with the influences of the moon. The magician, therefore, is taught by this head the relations between mummial magic and moon magic, its successful application as well as how to make use of the magnetic influence of the moon. This head will inform the magician of many magical practices, such as for instance, in what harmless way he can enter into astro-magical pacts by force of mummial magic, without the magician having to renounce himself literarily with "body and soul". The astro-magical pacts are then carried through with a mummy, the magician thereby being able to bring about the most diverse effects by the help of a fluid condenser, without ever getting involved into the matter himself, i.e. without leaving any disadvantageous traces for his own person in the world of causes, in the Akasha. Since this head has control over some more secrets in this direction a magician is well advised not to omit him.

Fig. 14: *Ezhobar* - the fourteenth head of the Moon sphere, can be of great value to the magician inasmuch as he can reveal to him the secrets of creating within himself, without difficulties, the most diverse occult and magical faculties by the help of moon magic, which later may possibly be also applied in the other spheres. The magician is, at the same time, taught the polarization of powers; furthermore, how to bring about, in a certain way, the

levitation of himself and of other people, or even of other objects, by force of quabbalistic moon magic, by change of polarity of gravity. The magician also learns how to acquire the faculty of interpreting symbols that he sees in the Moon sphere by force of clairvoyance, Ezhobar teaches the magician to comprehend the laws of the Moon sphere from the magical quabbalistic point of view and how to control them practically. Ezhobar is therefore rightly called a marvelous initiator into quabbalistic moon-magic.

Fig. 15: *Emnepe* - No magician being in contact with intelligences of the Moon sphere will fail to get into contact with this head, the fifteenth in the correct order, for he can be initiated by him into many things that up to now have remained unknown to him. The magician will, for instance, be informed about the influence of divine virtues on beings of the Moon sphere and how the Akasha-principle works directly on the Moon-sphere and from there on the zone girdling the earth. Emnepe will be pleased to tell the magician about methods by which he can acquire the faculty of reading in the Akasha-principle, with his mental body placed into the Moon sphere and how to bring about magical effects there. It is impossible to give all details and advantages which the magician will be offered when getting into contact with this head. Therefore any magician should see that his contact with Emnepe becomes realized.

Fig. 16: *Echotasa* - The magician is taught by the sexteenth head of the Moon sphere how to get control over the negative beings of that sphere, either by way of mental wandering or by way of evocation, and how to make them pay him absolute obedience. At the same time he introduces the magician to diverse magical measures of protection, which not only make him invulnerable against any unfavourable influences, but which also help him to become a magic authority, respected not only by the positive but also by the negative beings. By character this head of the Moon sphere is a very benevolent intelligence, who will be pleased to give the mature magician any kind of assistance and who therefore will also, unveil to him the secrets of moon magic.

Fig. 17: *Emzhom* - One of the peculiarities of moon magic is the so-called magic banning. Under the seal of secrecy the seven-

teenth head of the Moon sphere, Emzhom can give the mature magician exact information on this. He will reveal to the latter diverse quabbalistic and magic formulae, banning formulae, which can be used for a great variety of purposes. For instance, Emzhom knows banning formulae by which any enemy can be destroyed at once, or such formulae by which thieves are checked on their escape, so that they cannot make any further step with the stolen goods in hand, no matter where they are; banning formulae that make any attacker stiff and lifeless at an instant; banning formulae that at once put away any negative influence; banning formulae that render harmless the most furious beast, no matter whether in the air, on land or in the water. This head disposes of many other kinds of banning formulae. Of course, the magician to whom these banning formulae have been revealed will only make use of them in case of greatest danger. Emzhom is an intelligence much respected in the Moon sphere. All moon beings look up to him in awe.

Fig. 18: *Emzhit* - The eighteenth head of the Moon sphere informs the magician of secret methods which enable him to become invisible by the help of moon magic, moon-quabbalah, moon beings and the Akasha-principle. Apart from that, Emzhit informs the magician of the laws of materialization and dematerialization, not only in respect to the astral body, but also in respect of physical matter. This head is rightly regarded as the initiator into magical transmutation.

Fig. 19: *Ezheme* - is the name of the nineteenth head of the Moon sphere. Being an original initiator, this head explains clearly to the magician any influence of the legality and analogy of the moon and the Moon sphere in their relations to the zone girdling the earth and our physical world in all three planes, the mental, astral and physical, and he teaches the magician how to make practical use of his newly gained knowledge in the magical and quabbalistic sense. The magician can gain more knowledge and wisdom from this head than he might think possible.

Fig. 20: *Etsacheye* - The twentieth head of the Moon sphere is an excellent master of initiation, especially as far as that of ecstasy is concerned, which is brought about by magical dances and ap-

propriate rituals in connection with moon-magic and moon-quabbalah. Only few initiates know that special powers and faculties are released by ecstatic dances and rituals. The magician will be told about this by this head. Furthermore, the magician will learn from Etsacheye how to get under his control all the influences of the Moon sphere and how to win the supremacy over the positive as well as the negative beings of the moon. It stands to reason that by doing so the magician will become an authority on the Moon sphere.

Fig. 21: *Etamrezh* - The twenty-first head of the Moon sphere instructs the magician how, by certain magic and quabbalistic methods, to become strong and resistant against any visible and invisible enemies, against any kind of influence by elements, etc. He becomes magically taboo. No man on earth is able to assail or do harm to a magician who enjoys - and works under - the protection and guidance of this head of the Moon sphere. The magician is safe from any persecution or magical assault. He is capable of enduring the greatest possible heat, of going through the greatest fire, without a single hair of his head being burned. By following special methods revealed to him by this head the magician can make his body as hard as a diamond. He is invulnerable from the magical point of view and master over his life and death.

Fig. 22: *Rivatim* - The magician is taught by the twenty second head of the Moon sphere to consciously absorb the facts of time and space in the Moon sphere. He is then able able to transfer over the greatest distances not only his mental, but also his astral, if necessary, even his physical body. The magician guided by this head of the Moon sphere can confidently walk along the surface of the sea without sinking into the water, can rise into the air and travel through it as he likes, can, in short, bridge any distance with spirit, soul and body. Time and space become unimportant to the magician not only in spirit, but also with regards to his astral and physical body, and matter is in no way a hindrance to him.

Fig. 23: *Liteviche* - The magician who has gained the confidence of the twenty-third head of the Moon sphere will be initiated by him into the remotest secrets of magic and quabbalah

and is allowed to command powerful words by which he is able to calm down instantly the greatest gales at sea, check the most horrifying eruptions of vulcanos, to kill whole armies, to win wars, etc. The magician with high ethical standards will, of course, never dare to misuse the words of power that he has been taught, for by doing so he would oppose legality and only do harm to himself. Guided by this head the magician will get such powerful influence, not only on the Moon sphere, but also on the zone girdling the earth and on our physical world, that a non-initiate cannot have the faintest notion of it.

Fig. 24: *Zhevekiyev* - is the name of the twenty-fourth head of the Moon sphere, who is rightly called the alchemist of that sphere. He initiates the magician into the working of the elements on the moon. The magician is taught by Zhevekiyev suitable methods for the alchemical transformation of metals by being able to control the electromagnetic fluids; he, furthermore, reveals to him the secrets of true magical rejuvenation of the physical and the astral body and explains to him the laws of life and death valid in the Moon sphere, thereby also considering the zone girdling the earth and our physical world. By the connection with this head special advantages are offered to the magician.

Fig. 25: *Lavemezhu* - To influence and control the plant kingdom is the task of the twenty-fifth head of the Moon sphere. He reveals to the magician all the mysteries of life, of sprouting and growing, and shows him how to master this kingdom by moon magic. The magician is then able to accelerate, or to stop growth at will. Following the instructions given by this head the magician is able, by the help of moon magic and by applying certain quabbalistic words, to make fertile in a supernatural way a whole field, no matter how large it may be, or, vice versa, to make it infertile and change it into a desert.

Fig. 26: *Empebyn* - It is the special commission of the twenty-sixth head of the Moon sphere to explain to the magician who has got into contact with him the causes and effects of the sun and its light in its mental, astral and physical relation to the moon and the Moon sphere, furthermore, the effects of these influences on the zone girdling the earth as well as on our physical world, its

mineral, vegetable and animal kingdom. Empebyn also informs the magician of the influences that the sun light has on the moon and from there on our human bodies, in the mental, astral and physical respect, and teaches him the practical application of all this knowledge.

Fig. 27: *Emzhabe* - is the name of the twenty-seventh head of the Moon sphere, who informs the magician of all the minerals of earth having an analoges connection with the moon and its sphere. Since Emzhabe is a marvelous initiator into moon magic, the connection with him can be of great advantage to the magi-Clan.

Fig. 28: *Emzher* - is the name of the twenty-eighth and last head of the Moon sphere. The magician is instructed by him how to get under his complete control the element of water in the Moon sphere and in our physical world, using moon magic and quabbalah to achieve this. Not only will he thus get under his power all animals that live in the water, but he will, at the same time, become the master of temperature. The magician operating according to the instructions of this head may be sprinkled with boiling water, but will not get any scalds. Protected by Emzher, a magician can bring about such miraculous things as changing boiling water into ice.

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This brings us to the end of the description of the 28 heads of the Moon sphere. For the purpose of their first evocation their seals have to be drawn in a white or silvery colour. Every magician who has already become master of the zone girdling the earth should not omit to strive for and realize contacts with at least a few heads of the Moon sphere, for it will only turn out to his great advantage, never to his disadvantage.

5. The Genii of the Mercury Zone

The next sphere which the magician is to explore and to control is the Mercury sphere. In order to be able to stand its vibrations

the magician must have learned to control the influences and the vibrations of the sphere previously dealt with, i. e. the Moon sphere. The description of the individual genii of this zone is accompanied by a number of hints which will, no doubt, be of interest to the magician.

Hermes Trismegistos, an Egyptian high priest, was, no doubt, one of the greatest initiates before Christ. In his book of wisdom known under the title of "Thoth" he has left to posterity the highest wisdom that can ever be grasped on our planet. His tabula smaragdina - Hermestablet - serves to prove the macrocosmic and microcosmic laws of analogy. This wisdom is called Hermetic science by people having reached the necessary maturity for their initiation. Originally the Book of Wisdom by this high initiate consisted of 78 plates which later became generally known as the 78 tarot cards. Although these tarot cards were degraded in the course of the time and used in card games, their secret meaning up to this day remains known to a few elect.

The meditating magician will find a certain connection between the 78 tarot cards and the 72 genii of the Mercury zone and he will attribute, out of the six remaining cards, four to the elements and two to polarity. The first tarot card symbolises the spiritual development of man. In my first work, entitled "Initiation into Hermetics", this development is explained in a precisely worked out system. The second tarot card symbolizes the connections with the beings of all spheres. The practical way to bring about such connections is explained in this book. The third tarot card hints at the cosmic language, at quabbalah, which will be dealt with in detail in my third work "The Key to the True Quabbalah" .

According to the recordings left to posterity, Hermes Trismegistos was a representative of the highest knowledge, a brilliant example of human intelligence and of an enlightened spirit in analogy to the Mercury sphere, for that sphere is assigned to the immortal spirit and is analogous to it.

Though the 72 genii of the Mercury sphere correspond in number to the original number of tarot cards, they are not successively represented by the tarot cards, i. e. by one tarot card for

each individual genius, but are all symbolized in a certain part of the second tarot card, for this card, as already mentioned before, represents the total spheric magic. Behind the numerical connection between the 72 genii and the 78 tarot cards there is hidden a secret quabbalistic key of the Mercury sphere.

Many quabbalistic writers erroneously regard the 72 genii of the Mercury sphere as the Schemhamphorash, i. e. the unspeakable name of God consisting of 72 letters. But the so-called Schemhamphorash, the unspeakable name of God, is expressed by the four syllabic letters **JOD-HE-VAU-HE** the so-called Tetragrammaton, or Adonai.

The genuine initiate and quabbalist, however, is fully aware of the fact that the names supplied with numbers are the numerical key to the methods and instructions, the numerical key to correct application. More details on this subject will be found in "The Key to the True Quabbalah", which deals with quabbalistic mysticism, magic of formulae, i. e. practical theurgy.

The following survey of the cosmic orderliness including the Mercury zone and its spheres is to make the magician acquainted with the structure of our universe from the magic quabbalistic, i. e. from the hermetic point of view.

The Earth: The lowest sphere is our physical world with its three kingdoms, the mineral, the vegetable and the animal kingdom. The physical body of man is in analogous connection with these three kingdoms.

The Moon: In its planetary function the moon influences eversthing liquid on our earth. The Moon sphere, however, is analogous to the astral body and astral matrix of man. The "zone girdling the earth" influences, on the other hand, the vital energy of man.

Mercury: As a planet, Mercury influences the gaseous state of our earth. The mental body of man is subject to its sphere.

Venus: As a planet it influences fertility on our earth, as far as the vegetable and animal kingdoms are concerned. The Venus sphere is connected with man's sympathy, love and fertilization.

The Sun: This planet influences the physical life on our earth

in all three kingdoms. The Sun sphere maintains the life of the mental, astral and physical body by the individual matrices.

Mars: It influences all powers in the three kingdoms. As a planet, it is mainly responsible for the urge for self-preservation in the animal kingdom as well as in respect of man. The Mars sphere raises within man the impulse and desire to live. It influences man's character, qualities, total powers and faculties.

Jupiter: As a planet, it causes harmony and legality. The Jupiter sphere, on the other hand, controls the evolution of fate and justice within man, leading him on his way to perfection, and assisting him in his efforts to reach the Highest.

Saturn: In its planetary function it influences the fates in all three kingdoms, the mineral, vegetable and animal kingdom, of our earth. In its subtlest form it is known amongst us as ether. The Saturn sphere, on the other hand, controls the fate of man, also called Karma. Man owes to the greatest influences of this sphere his faculty for intuition by which, depending on the grade of maturity of each individual, Divine Providence reveals itself. In the non-initiate it manifests itself as conscience.

Uranus: This planet is responsible for any kind of magical development on our earth. Its sphere reveals to man all the phenomena of magic.

Neptune: In the hierarchy of the cosmos this planet keeps the earth in its equilibrium. To the influence of this planet's sphere man owes his knowledge of the way to perfection as well as his knowledge of the cosmic language, of the so-called Quabbalah.

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Beyond these spheres there is nothing else but the Divine Light, the inconceivable and indiscribable, called Divine Providence by us. There is nothing higher than that in our cosmic hierarchy.

In quabbalah, the cosmic hierarchy with all its influences is called the Quabbalistic Tree of Life. Further details of this are to be found in the author's third book "The Key to the True Quabbalah" which is a description of the practical use of the quabbalah.

With reference to the Mercury zone it is pointed out once again

that its sphere is analogous to man's mental sphere and that the genii of the Mercury sphere therefore greatly influence the spirit, i. e. the mental body of every human being. If, however, a genius of the Mercury sphere intended to affect, for instance, the astral sphere of a human being, he would, according to the laws of analogy, have to operate via the Moon sphere and the zone girdling the earth in order to make his influence work. A magician would have to do the same. The 72 genii of the Mercury zone are mentioned in a number of quabbalistic books, but they are described as independent genii irrespective of their belonging to a special sphere. None of the authors of these books knew about the true functions of the 72 genii of the Mercury zone, nor did anyone of them ever contact them personally. The names of the genii are correct, but the seals drawn and published in those books are so deficient that it appears doubtful whether they were ever based on true originals.

Never satisfied with mere presumptions and always intending to save other people's time for further explorations, I have personally got into touch with all the 72 genii of the Mercury sphere and bring here their true seals and give a short description of their range of competence. The letters which accompany some seals represent secret keys, as the magician, after having got into contact with the relevant genius, will realize and learn. The seals of these genii are usually drawn in a yellow colour on occasion of their first evocation. One has, however, to take care that the signs are reproduced in the same colours as in the pictured part of this book. It does sometimes happen that a genius wants to have his seal drawn in a different colour. The magician must by all means see that he follows such a demand.

Fig. 1: *Vehuiah* - is the name of the first genius of the Mercury sphere. The magician will learn from this genius how to strengthen his will-power and how to make his belief as firm as a rock in order to be able, due to these faculties, to increase his power of conviction in such a way that he can directly bring about true miracles. The magician will be told by this genius the secrecy of quickly achieving special kinds of magical faculties.

Fig. 2: *Jeliel* - the second genius of the Mercury sphere, in-

itiates the magician into the mysteries of love and sympathy. Since this genius also knows about all the secret mysteries of sexual magic, he is prepared to reveal these to the mature magician. The magician who is in touch with this genius will also be taught how to change hostility into friendship, how to raise love in man and woman by force of magic, how to make this love increase and, should it be necessary, decay; how to become a master of love; how to make thieves return their stolen goods; how to ban, in various ways, murderers and other criminals; how to cause or calm down an earthquake; how, by special methods, to understand and be able to speak any language on earth; how to gain respect, power and riches and, vice versa, how to make unworthy people lose their reputation and riches. The contact with this genius will bring the magician many advantages.

Fig. 3: *Sitael* - the third genius, is an excellent expert in hypnosis, suggestion and telepathy. By him the magician will be taught the faculty of becoming perfect master of man and animal by way of deception, dazzling, etc. Apart from this, he will be instructed in the art of reading easily the past, present and future in the Akasha-principle.

Fig. 4: *Elemiah* - The fourth genius instructs the magician not only how to become the master of his own fate, but also how to control the fates of other people and of animals. Furthermore, the magician learns how to charge magic words by quabbalistic methods and to transfer them into the Akasha-principle in order to bring about the desired effect in the mental, astral or physical world, and how, by diverse methods of passive intercourse to get into touch with the dead.

Fig. 5: *Mahasiah* - The fifth genius teaches the magician to get complete control over the elements by special quabbalistic methods and to produce, without difficulty, all possible kinds of phenomena, to treat successfully by magic and quabbalah incurable diseases; to understand the laws of analogy of the microcosm and the macrocosm and, by doing so, to penetrate deeply into wisdom.

Fig. 6: *Lelahel* - is the sixth genius of the Mercury sphere. As an intiator into sexual mysteries he shows the magician how to ef-

fect magical charges with the help of sexual magic. This genius is especially fond of talismans and amulets charged by love magic and he will make the magician acquainted with all aids serving this purpose. He can give the magician exact information on all fields of science known on earth. Apart from that, he can teach him how to make, by a special process, diverse lucky charms and talismans of protection. This genius is a friend of all artists, and, if magician is an artist himself, he will be especially inspired by this gemus.

Fig. 7: *Achaiah* - The seventh genius instructs the magician in the following: how to make a rapid career in magic by applying apt methods, how to make enemies into friends, how to make friends, how to raise love and how to read in the Akasha-principle the fate of individual persons as well as the fate of whole nations.

Fig. 8: *Kahetel* - is the name of the eighth genius of the Mercury sphere. This genius teaches the magician to control the electromagnetic fluid by the magic of elements, enabling him to cause the most diverse phenomena in nature. The magician is also taught by this genius how to influence, positively or negatively, the growth of plants by the help of electromagnetic fluids. Having learned from this genius certain powerful words, the magician will be able to cause rain, snow, thunderstorm, hailstorm, etc., and make them cease again.

Fig. 9: *Aziel* - The ninth genius teaches the magician Divine Justice and Divine Mercy and shows him how far these two divine virtues will go in all planes and spheres. Guided by this genius, the magician will learn to appease enemies, to awaken love and to make peace. The magician will then also know how to protect himself by force of magic against his greatest enemies and their assaults; he will have learnt how to become famous and rich. But Aziel also informs the magician on everything that exists under the surface of the earth, on hidden treasures, metals and subterranean waters alike.

Fig. 10: *Aladiah* - is the tenth genius. He teaches the magician the occult anatomy of man, its harmonies and disharmonies and shows him how to protect himself against inharmonious in-

fluences in the quabbalistic manner and how to find the causes of diseases and to treat them successfully. Aladiah is an excellent initiator into chemistry and alchemy, into magic and quabbalah. He instructs the magician in the use of powers and plants for various magical practices.

Fig. 11: *Lauviah*- the eleventh genius, makes a mature magician acquainted with banning formulae by which he can influence fierce thunderstorms, and fight and ban enemies. Being an initiator Lauviah can instruct the magician in military science, can teach him how to become a magical authority and how to become a famous and honoured man. This genius will, furthermore, help the magician to solve, with surprising easiness, the most difficult problems.

Fig. 12: *Hahaiah* - the twelfth genius, is an initiator into the laws of analogy and teaches the language of symbols, i. e how to interpret correctly all symbols, even the most complicated ones, and, vice versa, how to express any idea by symbols. He makes the magician solve the most difficult problems in hermetic science, reveals to him deep truths and secret mysteries which up to the present have only been comprehended by a few magicians. This genius is also an excellent initiator into magic and quabbalah. On account of his powers he is able to make the most embittered enemies into friends, to make the love between friends grow, and many ohter things.

Fig. 13: *Jezalel* - The thirteenth genius helps all writers and artists by inspiring them and making them thoroughly successful. He shows the magician means and ways to become an excellent orator. He assists politicians by awakening and increasing within them their oratorical gift. Special methods which this genius has at his disposallead to a clear intellect and good memory, to the acquisition of an excellent gift of perception and a ready wit in every respect. By jezalel's help the magician can procure for himself the favour of very important persons, secure for himself success in love matters, learn about the secret plans of his enemies, and many other things.

Fig. 14: *Mebahel*- the fourteenth genius, helps to win wars, to realize plans for peace, he inspires politicians and helps them to

carry out their plans. Being a special friend of justice, this genius is a protector against injustice and helps to settle legal affairs righteously. He helps to get prisoners who have been innocently imprisoned out of prison. This genius will teach the magician the art of reading other persons' thoughts and, apart from that, how he can detect and control his persecuters and enemies.

Fig. 15: *Hanel* - The fifteenth genius of the Mercury sphere is an excellent initiator into occult philosophy, into magic and quabbalah. In the Mercury sphere itself, he is also an initiator into evocation. He supplies the magician with means by the help of which he can protect himself against the negative beings of that sphere. Hariel teaches the magician to make use, inductively and deductively, of the influence of the Mercury zone on all three planes of our existence. Being a great lover of peace, this genius can bring about the cirumstances, if necessary, that will lead to peace. If the magician needs the protection of very important persons, this genius will also be able to give him his assistance.

Fig. 16: *Hakamiah* - is the name of the sixteenth genius of the Mercury sphere, who, by applying occult means, will help the magician to honour, renown, glory and riches. If the magician wishes it, Hakamiah can also make women love him and entrust him with the secret of treating successfully infertility of women, and he will also inform the magician of amulets that suit this purpose.

Fig. 17: *Lanoiah* - The magician is taught by the seventeenth genius how to look - mentally, astrally and physically - into the past, present and future in the Akasha-principle, especially in respect of technological inventions. Diverse new inventions in technology, chemistry and electricity are due to the inspirations of this genius. His intuition is the cause of the great success of musicians and composers, in respect of their art as well as in respect of the audience. Lanoiah is known as an excellent initiator into the magic of music. The magician will also find in him a teacher of cosmic metaphysics.

Fig. 18: *Kaliel* - The eighteenth genius is an excellent initiator into high magic and quabbalah, and the magician who gets into contact with him can achieve many things with his assistance. He

may, for instance, be told about magic formulae, powerful words, which, in case of emergency, need only be uttered by the magician and immediate help from the Mercury beings will be the result. In magic, such formulae are called magic-quabbalistic distress call and a magician will make use of them only in case of great distress, for he can, by using such a distress call, instantly kill his enemies. Kaliel informs the magician about the various kinds of magic formulae and their use: for instance, how to become invisible, mentally, astrally, and, if necessary, also physically, by saying suitable magic formulae; furthermore, how to dematerialize oneself mentally, astrally and physically, in order to become visible again at the furthest possible distance. Kaliel teaches the magician the art of overbridging time and space and of becoming a perfect master in the Akasha. If desired by the magician, Kaliel will reveal to him all herbs and precious stones necessary for magical science and teach him how to use these herbs and precious stones in alchemy as fluid condensers and how to charge the precious stones magically. The magician will find in this genius a friend, adviser and assistant in many respects.

Fig. 19: *Leuviah* - The nineteenth genius teaches the magician how to achieve a high intelligence, excellent memory and marvellous judgement. Should the magician ever take a wrong step in his actions this genius will help him to compensate for it. Apart from this, the magician will be taught how to raise or increase love with men and women, friends and enemies by magic-quabbalistic methods.

Fig. 20: *Pahaliah* - The twentieth genius informs the magician of the legality of the micro- and macrocosm, initiates him into the evolution of man and explains to him the true sense of askesis and magical equilibrium, and, furthermore, also the synthesis of all religious systems of our earth from the hermetic point of view, so that the magician is able to separate the chaff from the wheat. Apart from this, Pahaliah makes the magician realize the diverse effects of the Divine Virtues on all three planes.

Fig. 21: *Nelekael*- is the name of the twenty-first genius of the Mercury sphere. He is an excellent initiator into the whole hermetic science. He helps occult writers by inspiration and by

giving them a great power of imagination. He provides the person looking for genuine truth with the appropriate means for his studies and lets him get into contact with a genuine teacher of magic, a Guru. His methods, instructions and formulae protect the magician against the negative influences of any sphere. He gives exact information on the magic powers of herbs and precious stones that are of special importance in magic and quabbalah and alchemy, as well as on the effectiveness of the Akasha-principle and on the art of reading in it.

Fig. 22: *Jeiaiel* - The twenty-second genius helps the magician to become respected and rich by magic and quabbalah and also lets him become famous, should he want it. He establishes success in profession and in travelling and reveals means of protection against accidents. A talisman manufactured and worn according to this genius' instructions will always protect against any kind of inconveniences. If the magician is born as an inventor, he will find in this genius, an excellent initiator who, apart from other things, will allow him to look into the past, present and future for anything that should interest him.

Fig. 23: *Melahel* -, the twenty-third genius of the Mercury sphere, entrusts the magician with quabbalistic formulae that will protect him against any kind of weapon. Amulets manufactured according to the instructions of this genius protect against surprise attacks on journeys. Other quabbalistic formulae which this genius has at his disposal cause the greatest fire to stop instantly, make one bear the greatest possible heat, without singeing one single hair on one's body. Since this genius is also acquainted with herbal medicines he can give the magician excellent resipes for the preparation of blends of tea and their dosage for the treatment of diseases.

Fig. 24: *Hahuiah* - The twenty-fourth genius will tell the magician banning formulae by which he can control dangerous animals, influence thieves, so that they restore the stolen goods, influence murderers, in order to make them confess their shameful deeds. One single word of power is able to completely paralyze a murderer instantly. With respect to magic and quabbalah, this genius is an excellent initiator and makes the magician

acquainted with the most diverse magic arts. Since he is also well acquainted with the magic of formulae, he knows the most diverse formulae, protecting formulae, some of which the reader will find in my next work "The Key to the True Quabbalah".

Fig. 25: *Nith-Haiah* - The twenty-fifth genius is, as far as magic and quabbalah are concerned, the greatest original initiator of the Mercury sphere, who guards all secret mysteries well. He sees to it that to no unworthy person is revealed the" Abhisheka" or knowledge in magic and quabbalah. On the other hand he initiates a mature magician into the profoundest secret mysteries of magic and quabbalah and enables him to comprehend the deepest mysteries of the cosmic orderliness and to make practical use of its laws. The magician will not only find in this genius an original initiator into all sciences, but also into the greatest wisdom that can ever be grasped by a man. Nith-Haiah is the guardian-angel of all magicians on earth.

Fig. 26: *Haaiah* - The twenty-sixth genius is regarded as a protector of justice and he helps the magician in contact with him win any law suit if the magician is right. Being a friend of high diplomacy, this genius can help the magician to make a speedy career if he is working in the diplomatic field. The magician also is informed how to gain the favour of very important people, how to gain knowledge and riches, how to encounter his enemies, in order to reveal any treason or secret plans and operations.

Fig. 27: *Jerathel* -, the twenty-seventh genius, can give the magician an excellent talent for learning languages and procure for him the favour of friend and enemy. He lets the magician see in the Akasha-principle what his enemies are planning to do and how he can protect himself against them. For this purpose, the genius entrusts him with various banning formulae. If the magician is a writer, Jerathel can make him a famous man by providing him with an excellent capacity of perception and showing him means and ways to achieve this without difficulty.

Fig. 28: *Seeiah* - The twenty-eighth genius can inform the magician of powerful formulae by which he can, for instance, cause or stop thunder and lightning, or a terrible thunderstorm, how to cause a fire over the greatest distance ow how to stop or

localize it, how to destroy completely whole cities and how, on the contrary, to protect towns and houses in war-time, so that they remain untouched. You need never worry about any misuse, since an immature person would never be revealed these secrets. The magician who has taken up contacts with this genius need not be afraid of anything, for he is under special protection.

Fig. 29: *Reiiel* - is the twenty-ninth genius of the Mercury sphere. He makes available to the magician great truths, and he makes him understand them completely. Besides this, he informs the magician of the plans of his enemies, no matter whether visible or invisible, and gives him advice how he can protect himself against them, how he can make them change their minds to become his friends. This genius is prepared to reveal to the magician many secrets which up to this date have remained unrevealed. He may also be told by Reiiel about the cosmic orderliness and the correlative effects of its powers.

Fig. 30: *Omael* - is the thirtieth genius in this sequence and a great friend of the animal kingdom. He is therefore able to inform the magician of many means which can be successfully applied to cure sick animals. He is also a friend of physicians, especially of gynaecologists and surgeons and, if the magician is active in any of these fields, he will be given excellent skill by this genius and, apart from this, will be initiated into occult anatomy and medicine. Omael is also well acquainted with chemistry and alchemy, and the magician may profit a great deal from him in this respect. Omael also gives exact information on pre-natal education. The magician who has got into contact with this genius will never get into distress and grievance. He will always feel the favourable influence of his protector.

Fig. 31: *Lekabel* - The thirty-first genius is an initiator into love magic and all sexual mysteries. Besides this, he can instruct the magician in quabbalah and talismanology and in the art of acquiring the most diverse magical faculties by the Akasha-principle, or by the use of the light, for instance, clairvoyance, making oneself invisible, etc. The magician will find Lekabel to be an excellent teacher in alchemy. Following his instructions, the magician is able to prolong his life at will. But there are many

other advantages resulting from the contact with the thirty-first genius of the Mercury sphere. The magician can, for instance, become a rich man after this genius has made him discover precious treasures hidden under the earth. The magician learns how to force thieves by magic to restore the stolen things or to give themselves up. This genius also unveils the secret of how to become a talented orator, and many other things.

Fig. 32: *Vasariah* - The magician will find the thirty-second genius to be a versatile initiator and protector whom he may call on any time he wishes. He helps the magician obtain his right. Thieves, robbers, liars will be induced by him to tell the truth; he can provide one with an excellent talent for talking and instruct the magician how, by the help of quabbalah, to acquire such talents. In order to help him in moments of distress, the magician will be revealed powerful formulae or powerful words by this genius by which the fiercest aggressor can be made ineffectual. This genius can instruct the magician in astrophysics, in space magic and quabbalah, as well as in all other magic arts, and he can also assist artists in their profession. He may also reveal to the mature magician magic words by which he becomes invisible and invulnerable against any kind of weapon.

Fig. 33: *Jehuiah* - The thirty-third genius is a teacher of all sciences of the earth. He helps the magician to pass successfully any examinations that he might have to go in for. He allows him to look into the past, present and future of all things, makes him recognize his enemies, is able to change hostility into friendship, to raise love in man and woman and to increase friendship. Furthermore, he teaches the magician the art of levitation, the practical application of the law of gravitation in a magical sense, instructs him in the dematerialization and materialization of bodies and other objects and in space magic. He reveals to him the remotest truths and he also assists the magician in solving difficult magical problems by way of inspiration.

Fig. 34: *Lehahiah* - The magician is told magic formulae for the calming of tempestuous spirits, so that he eventually becomes their master and is able to control lightning, thunder and thunderstorms on land as well as on the sea. If the magician, pro-

tected by this genius, is on a voyage, the ship will resist the greatest gales and return safely to its harbour. Led by Lehahiah, the magician will achieve great things. At this special request he will be initiated by this genius into the remotest Divine Mysteries and he will be shown many interesting facts about magic and quabbalah, and thus an almost boundless number of possibilities will open to him.

Fig. 35: *Kevakiah* - is the thirty-fifth genius, who will show the magician ways and means to become complete master of all dangerous influences of negative beings. He turns the greatest enemy into a friend of the magician, creates peace everywhere where it is desirable, amongst individuals as well as amongst nations and peoples. If the magician wants it, Kevakiah will help him to become rich and honoured.

Fig. 36: *Menadel* -, the thirty-sixth genius, is an excellent initiator into synthetic astrology. He teaches the magician to apply his astrological knowledge for spagirical and alchemical purposes; he informs him at what time and for what purpose he should manufacture and charge talismans and by which way the desired powers can be banned into precious stones by force of magic and quabbalah; he tells him the exact time when he should collect herbs and the practical application of their power for curing and for magical practices. This genius is also able to free prisoners, no matter in whatever kind of jail they may be. This he effects either by force of magic, i. e. by inciting wardens to open the locks and doors of the jail, or by an act of mercy. This genius also procures luck and happiness in one's profession, the favour of very important persons, and many other things.

Fig. 37: *Aniel*- is the name of the thirty-seventh genius, who is a friend of poets, writers, playwrights, composers and of everything that has to do with arts. A magician who is interested in arts can be sure that this genius will always help him. He may not only be initiated into all the sciences of this world, but also into many magic arts. The magician will get more information on the remotest secrets of nature and on the whole occult philosophy as well as on the most secret mysteries of initiation into magic and quabbalah. Aniel awakens in the magician his talent

for translating these high mysteries into the language of the intellect.

Fig. 38: *Haamiah* - This genius is a very popular one in the Mercury sphere. He willingly opens all spheric treasure chambers to the mature magician, i. e. he reveals to him the deepest wisdom and by doing that he leads him to highest bliss. The thirty-eighth genius makes the magician also bear his earthly lot by strengthening his health, procuring for him contentment, happiness and renown. This genius can fulfill the magician any wish.

Fig. 39: *Rehael* - is a special initiator into alchemy and occult anatomy. The magician is taught by this thirty-ninth genius of the Mercury sphere the manufacture of the philosopher's stone, as well by dry as by wet procedure, by which the astral or physical body can be impregnated and rejuvenated. The magician is thus able to prolong his life as long as he wants. Rehael is also a great friend of children and sees to it that child loving persons - parents - get a lot of children. He gives exact information on all child diseases and likes to help in such cases. This genius will awaken love and loyalty in the people that are nominated by the magIcIan.

Fig. 40: *Ieiazel* - If the magician wants to free someone from prison or from his enemies, he should refer to the fortieth genius of the Mercury sphere, who will either give him his direct personal assistance or have those people influenced by his subordinates who are able to free the person in question. The things that the magician can learn from Ieiazel are: the magical dematerialization and rematerialization of objects over the greatest distances; the power to influence human beings, animals and physical objects by the magic of elements; the finding out of the past, present and future of any person or thing; the transmutation of enemies into friends; the causing and calming down of thunderstorms by magic formulae revealed to the magician by this genius; the curing of psychic disharmonies - melancholies - by magic formulae, etc. Since Ieiazel is also a good friend of all artists, he secures success by inspiration and makes them loved by the audience. The same is the case with the artists that work as writers and editors of books.

Fig. 41: *Hahahel-* is responsible for strategic success and causes man to make new inventions in this respect. He also leads to the discovery of the plans of the enemy. If the extermination of whole armies or the evocation of storms becomes necessary, this genius will provide the magician with the necessary magic formulae. Apart from this, the magician will be taught how to increase any kind of energy in an astonishing manner, how to become invulnerable and how to recognize the workings of the Akasha-principle in the mental, astral and physical world. When applying the special methods revealed by this genius, the magician will be able to increase his power to the height of perfection and to intensify his belief and power of conviction in such a way that he will be able to work miracles.

Fig. 42: *Mikael-* The magician can be made acquainted by this genius with magic-quabbalistic methods which will make him master his enemies, discover their plans and thus anihilate these before they can ever be realized. He is also taught how to dazzle his adversaries and to get them headed in the wrong direction by deception. The forty-second genius helps politicians and diplomats make a wonderful career and provides them with a marvelous gift of intuition and presentiment.

Fig. 43: *Veubiah* - This genius teaches the magician to discover the plans of his enemies and to defeat any purposes directed against him. Due to the special methods that this genius is able to reveal to the magician, the latter will become absolute master over his adversaries. Furthermore, he will learn the art of producing talismans that offer special protection for the soldier on the battle field and save him from death, and the art of healing wounds by magic and quabbalah within a few seconds, and many more things of that sort.

Fig. 44: *lelahiah* - The forty-fourth genius of the Mercury sphere entrusts the magician who has got into touch with him with special quabbalistic methods by which he can make the blind see, the deaf hear and cure the insane. Moreover, the magician is instructed by lelahiah in the transmission of things over the greatest distances and in their withdrawel by means of beings

or dematerialization and rematerialization. He is taught how to read correct in the Akasha-principle and how to be successful in any affair and have all his own wishes or the wishes of other people fulfilled.

Fig. 45: *Sealiah* - enables the magician to recognize all those people who practice black magic, sorcery and witchraft. He makes him acquainted with methods which will enable him to make any aggressor ineffectual, and cover his adversaries with the so-called magic hood which makes any kind of magical experiment impossible. The magic manufacture of such a hood which no black magician is ever able to penetrate is revealed to the magician by this forty-fifth genius of the Mercury sphere. Similar to the other genii of this sphere, also Sealiah can make the magician acquainted with magic words which at the moment of their articulation cause great earth-quakes that can destroy completely whole cities. Such magic words will, however, never be revealed to any human being with low ethical standards, therefore no one need to be afraid of any misuse. That the magician thus also becomes the master of land and water need not be emphasized here. He is capable of forcing thieves to return the goods they have stolen, of humiliating the arrogant and haughty, of helping the wronged to his rights. Assisted by this genius, the magician will be able to carry out all the above mentioned things, for he will be made master over our earth.

Fig. 46: *Ariel*- This genius can provide the magician with the faculty of prophecy, can teach him to control completely the Akasha-principle in respect of looking into the past, present and future, instruct him to charge volts, and so on. If the magician wishes to become a rich man, providing he has good reasons for doing so, this genius will help him discover any of the treasures of the earth. But this is not all: he will also make the magician acquainted with the greatest secrets of nature and life. For instance, he will teach him how to bring about involuntary dreams over the greatest possible distances, how to charge precious stones with certain powers, how to propagate all kinds of elementaries in a magic-quabbalistic manner. Ariel may also make it possible for the magician to have intercourse with the positive beings of

other spheres and may instruct him about talismans and other magical arts.

Fig. 47: *Asaliah* - To learn to recognize and understand the laws of justice and legality, i. e. to maintain a permanent equilibrium in respect of the worldly as well as the spiritual laws, is an art in which the forty-seventh genius can instruct the magician. He can also make the magician comprehend the deepest secrets, make him behold, in the Akasha, the whole life of any human being, by looking into his past, present and future. Asaliah will be pleased to acquaint the magician with the special methods by which these faculties can be awakened in man. There is also no doubt about this genius's interest in procuring the magician's rights in any matter. He is also able to awaken love in human beings, to increase the sympathy between friends, to change hostility into friendship, etc. Above that, he is able to stimulate the favour of important people.

Fig. 48: *Mihael* - The forty-eighth genius of the Mercury sphere may be regarded as a teacher of alchemy. Especially regarding transmutation, i. e. the transmutation of metals, this genius is able to give the magician thorough information. The magician will be given methods by which he can, if he chooses, change the electronic oscillation of any metal, i. e. make gold out of the most inferior type of metal. The magician is also taught to go about vice versa, if, for instance, he wants to change the gold and silver of an avaricious person into lead and iron by force of magic and quabbalah. In the same way it is possible to make precious stones out of common stones. Furthermore, the magician learns from this genius: to increase or diminish love and passion in men, to create atmospheres in which human beings must do what the magician wants them to do; to cure women from infertility; to procure peace, concordance and loyalty between married couples, so that no force in the world, except death, will be able to separate them.

Fig. 49: *Vehuel*- The magician will be made acquainted by the forty-ninth genius of the Mercury sphere with all kinds of prophecy, starting from the most simple ones up to the perfect reading in the world of the Akasha, and will learn to control

them. Apart from this, he will be taught how to increase his consciousness to enable him to place himself anywhere he likes, to read at once the thoughts of any human being, to learn to know everything in respect of his Aura, and, by doing so, to recognize his character at a simgle glance, whether he is dealing with a foe or a friend. The magician may also learn from this genius all possible ways of influence. Having once got into contact with this genius, he will be able to spend his life in peace and tranquility.

Fig. *50: Daniel-* This genius makes it possible for the magician to look into the workshop of Divine Providence and to perceive the workings and effects of the Akasha-principle, and, furthermore, the fiftieth genius will enable the magician to comprehend the effectiveness of the divine virtues and, by doing this, to influence within him the vibrations of love and charity. This will put the magician into a state of happiness which can only be experienced by persons who have been guided by this genius. There are even more advantages derived from the connection with this genius: the magician will learn to differentiate between justice and injustice, will develop a good sense of judgement, act cleverly in any matter, be successful as a writer, achieve an excellent talent as an orator, become witty and enjoy deep intuitions. He will learn to recognize in any religious system its true philosophical contents. In case of emergency, the magician will always be inspired with the right ideas by this genius.

Fig. 51: *Hahasiah* - is one of the original initiators into the hermetic science. Not only will he provide the magician with genuine information on magic and quabbalah, but he will also instruct him in astro-physics, in astro-chemistry and alchemy, initiate him into the deep mysteries of wisdom and teach him the art of elevating his spirit into the most various planes and spheres and to act there consciously. Due to the special methods which the magician will be given by the fifty-first genius of the Mercury sphere he will be able to make his mental, astral and physical body invisible and, apart from this, to change certain causes in the Akasha-principle in respect of their effects. There are, however, other advantages the magician will enjoy on account of his con-

nections with this genius: he will be taught how to produce various medicines. If the magician deals with medicine, he can become an excellent doctor, guided by this genius, and will have great success with his cures and be much loved by his patients.

Fig. 52: *Imamiah* - The fifty-second genius allows the magician to become the master of his fellow-men, especially of his adversaries, and he shows him means and ways to make them innocuous. By lmamiah's help prisoners can regain their freedom, either by direct magical action or by influencing those people who can decide on the setting free of a prisoner. lmamiah is a special initiator into astrology in respect of magic and quabbalah. Thus the magician may get valuable information from the teaching of this genius. He may get information on any field of science existing on earth. Since lmamiah has a special sense for gaiety, entertainment and pleasure, he brings about situations which will no doubt satisfy the magician in this respect.

Fig. 53: *Nanael*- Surely, the advanced magician will want to understand and get under his control any animal. The fifty-third genius of the Mercury sphere can initiate him into this art, so that he will understand the languages of all animals. He will, by force of magic, be able to change his mental and astral body in such a manner that any animal will perceive him. The magician may also appreciate being made acquainted with all the laws of magic and quabbalah. By apt meditations the magician will eventually penetrate into the deepest problems and acquire many magical faculties. Many magic methods for the controlling of animals and elements and the controlling of the astral body of man and animal may be given the magician by this genius.

Fig. 54: *Nithael* - is the fifty-fourth genius of the Mercury sphere. Being a great friend of all artists, writers and orators, he helps them to become famous. He makes the magician a favourite with very important people on earth and with higher beings, paves his way to satisfaction and success and leads him to complete happiness. He is able to inform the magician on any field of science of this world and is always a ready assistant to the magiCian.

Fig. 55: *Mebaiah* - The fifty-fifth genius is an assistant of infer-

tile women insomuch as he can give the magician instructions for the elimination of the causes of infertility. Mebaiah creates love in all those cases where it is necessary and he helps the magician to success, honour, esteem, respect, dignity and authority. He is an original initiator into genuine cosmic religion and a loyal assistant on the way to perfection.

Fig. 56: *Poiel* - The magician will get everything he needs for his living, his studies, his profession, and earthly life, in general, by the assistance of the fifty-sixth genius, who will always be pleased to help him. The magician may learn from this genius everything past, present, and future, and will produce love and sympathy in all those cases where it should be necessary. The magician will be told those facts about occult philosophy, magic and quabbalah, which up to that point have not yet become known to him, and he will be effectively assisted by Poiel in his studies.

Fig. 57: *Nemamiah* - The fifty-seventh genius can reveal to the magician the secret of magical transmutation, i. e. the art of changing his own astral and mental body or those of other people into any desired shape. That this faculty is of great importance and that it provides the magician with valuable possibilities in respect of his knowledge of magic, need not be specially mentioned here. Yet another faculty the magician may acquire under this genius' guidance is the art of magical mummification of the elements in order to be protected against any kind of influence by such elements. The magical practices which this genius will teach the magician will enable him to make blind people see again, to become clairvoyant, to make his body resist any kind of stress without difficulty, to be successful in any respect, to overcome any passion, to awaken love, increase or let it fade away again; to free imprisoned people, etc. This genius is especially fond of inspiring technicians and helps them make new inventions, especially in steel industry.

Fig. 58: *Jeialel* - Being an initiator into sphere magic and spheric astrology, the magician will be taught great wisdom by this fifty-eighth genius of the Mercury sphere. He will be made acquainted with the various powers and effects of the individual

spheres and their common influence on the zone girdling the earth and on our physical world, and will learn to calculate these influences for mantic purposes and to make practical use of this knowledge in magic and quabbalah. Apart from this, the magician learns to become absolute master over all the beings of the elements and spheres and how to increase his magic power and authority.

Fig. 59: *Harahel* - The fifty-ninth genius is also an expert in astro-magic and teaches the transfer of magic powers on precious stones. He will reveal to the magician who has got into contact with him methods for the prenatal education of children and, apart from that, also methods by which infertility can be removed from women. Harahel is a special friend of all gynaecologists, midwives, etc. This genius is well acquainted with all the earthy sciences and is therefore able to give the magician exact information on anything. If the magician is a businessman, and if he is interested in stock exchange matters, Harahel will give him good hints as to which papers will be going up and which will fall.

Fig. 60: *Mizrael*- If the magician needs great manual skill in his profession, he should, by all means, address the sixtieth genius of the Mercury sphere, who will, no doubt, help him in this respect. If the magician is interested in the philosophy of religions or in any other sciences, he can be initiated into all these by Mizrael and thus become a great scientist by private studies. This genius is also well acquainted with alchemy, and the magician may learn from him how to prolong one's life by alchemical spagiric means and how to mummify one's body and, furthermore, how mental diseases can be cured successfully. This genius is also very pleased to give information on divine virtues and their influences and on the manifold magic faculties. He shows the magician how to free those who are persecuted by enemies and teaches him how to make such enemies innocuous.

Fig. 61: *Umabel*- No magician will want to fail to get into contact with the sixty-first genius, for by his help he is able to achieve more than one may think possible; for instance, happiness and contentment in this life, friendship and love, travels for his recreation and entertainment with the necessary means, instruction in

alchemy, especially in the use of the elements for various alchemical purposes to turn water into wine or, vice versa, wine into water, instruction in the changing of metals, i. e. the transmutation, instruction in magic and quabba1ah. Umabel is so powerful that he is, without exaggeration, able to turn fools into WIse men.

Fig. 62: *Jah-Hel* - The sixty-second genius of the Mercury sphere teaches the magician the way to realize within him the Divine Virtues, the art of meditation and concentration; he teaches him how to find out the workings and effects of the Akasha-princip1e, how to become a wise man by studying magic and quabbalah, how to grasp the essence of any philosophy. Jah-Hel initiates the magician into various arts, for instance, how to change a rod into a snake and vice versa, similar to Moses' doings before Pharaoh, he teaches him how to make all snakes gather at a certain spot, how to immunize himself against snake poison, so that even the most pernicious snake cannot do him any harm. If the magician so wishes, this genius even lets him discover hidden treasures.

Fig. 63: *Anianuel* - The sixty-third genius of the Mercury sphere initiates the magician into all kinds of medical treatment, no matter whether by medicines, or by magic and quabba1ah. The magician is taught how to prepare special protective amulets against different diseases and negative influences and how to charge them; furthermore, how to get under his control any negative beings of the Mercury sphere and how to protect himself against unforeseen influences by magic words revealed to him by this genius. He helps all those who have to do with trade and money by seeing that they make money and that all their intentions are realized; he shows the means and ways to get a penetrating mind and an excellent power of intuition, and at any time readily informs the magician on all the fields of science on our earth.

Fig. 64: *Mehiel* - The magic formulae that the sixty-fourth genius reveals to the magician will at once turn any enemy that endangers the magician's life into a pile of ashes, since the power of these words develop an incredible glow. Other formulae

enable the magician to tame the wildest animal, to calm down the wildest mob. The magician who has got into contact with this genius will be initated into many mysteries, which have so far remainded unknown, as well as into all those sciences that interest him. Lead by Mehiel, any magician will become a wise man, a famous writer, a great orator, etc. He will learn how to immunize himself against the decay of the elements and how to prolong his life at his will.

Fig. 65: *Damabiah* - The magician can be initiated into symbolism and talismanic magic, i. e. the magical preparation of talismans and amulets, by the sixty-fifth genius. He can be led to the origins of the highest wisdom existing on our planet; he is taught the laws of the microcosm and the macrocosm and their magic-quabbalistic application, and is instructed in the controlling of the water element, so that he gets complete power over any animal living in the water. This genius readily informs him about all the treasures hidden under the surface of the sea and makes him discover mineral springs. Since he is an initiator into hydrotherapy, he not only teaches the magician how to charge, by way of magic and quabbalah, the water element with certain magic powers but also how to use it accordingly for medical purposes. This genius will assist, in word and deed, the magician in all his operations.

Fig. 66: *Manakel* - In order to recapture lost goods, the magician should refer to the sixty-sixth genius, who will help him discover any hidden objects and treasures. Above that, he will show him methods for getting an enlightened mind and will teach him how to express any idea by numbers and by quabbalah. Apart from this, he will teach him how to adjust disharmonies, especially such disharmonies which have been caused by the influence of the moon. In consequence, the magician will be able to cure people from any kind of epilepsy, St. Vitus dance, lunacy, etc., by magic-quabbalistic methods or talismans. Furthermore, the magician will be taught by this genius how to get under his control all vegetation, how to influence it at his will, i. e. for instance how to make plants grow faster or how to stop them from growing; he is taught how to influence animals: for example, how

to make fish, no matter how great or how dangerous, gather at a certain place, or how to make crocodiles tamed animals. He also teaches the magician how to influence the character of a human being, i e. how to change it at his will. He teaches the correct interpretation of true dreams. There are many other magical possibilities in respect of our physical world which the magician will hear about when he gets into contact with Manakel.

Fig. 67: *Eiaiel* - is a fantastic initiator into occult sciences, especially into magic and quabbalah. He teaches the magician how to achieve the highest kind of enlightenment, absolute perfection, by the help of these sciences and how to overcome any kind of hindrances or bad influences on the way to perfection. Under the guidance of the sixty-seventh genius the magician becomes ruler of nature, especially of the vegetable kingdom, and he is able to work miracles by the magic of nature which are only known to few magicians. Also this genius can help the magician who is interested in being in contact with him to success, honour, fame and respect.

Fig. 68: *Habuiah* - All kinds of medical treatment, even of the most severe diseases, will be taught the magician by the sixty-eighth genius. At the same time he is initiated into occult anatomy and hermetic medicine. He learns about the preparation of alchemical means against the most diverse diseases. The magician is also taught to achieve great things by the magic of nature, for instance, how to restore the fertility of the earth by help of magic and quabbalah and how, vice versa, to make whole countries infertile. By Habuiah's help the magician will be able to turn enemies into friends, to awaken love in human beings of both sexes and to increase it.

Fig. 69: *Rochel*- teaches the magician how to find, by the help of the Akasha-principle or by the assistance of beings, any thief, no matter how cunning he might be and wherever he might have hidden himself. Special methods will enable the magician to influence thieves in such a way that they will give themselves up and restore the stolen goods. He is taught to hinder thieves from running away and to make them stand stiff like a mummy as lon~ as it seems necessary. The sixty-ninth genius is a patron of justici

and will always see that the magician has his rights fulfilled and that he wins any lawsuit. This genius may be called at any moment of distress.

Fig. 70: *Jabamiah* - is an excellent initiator into ceremonial magic, and the magician is taught by him to cause the greatest magic phenomena by magic and quabbalah, to read in the Akasha-principle and to operate by it, and to use the light in a magical sense in all three planes. He is acquainted with special methods by which you can learn the art of astral and mental wandering, the dematerialization and materialization of himself, of other people and other things, and the faculty of transference over the greatest distances. The seventieth genius leads the magician along the way of enlightenment towards highest bliss. The magician may also be initiated by this genius into all sexual mysteries, from the making of a baby to the preparation of a magic volt. Mere words cannot express the advantages a magician will enjoy if he gets into contact with this genius.

Fig. 71: *Haiel*- Guided by the seventy-first genius the magician will learn to master any situation, to get out of the worst trouble, to make his enemies obedient and to help all those who are being persecuted by foe or fate. Haiel knows methods by which the magician is able to increase his magic powers as far as possible, so that at the end he is capable of working miracles. This genius is, in any respect, an excellent teacher and assistant.

Fig. 72: *Mumiah* - is the name of the last genius of the Mercury sphere. He is an excellent initiator into magic and quabbalah. Under his guidance the magician is able to carry out any magical operation in any sphere. He is made aware by this genius of any hindrance that might lie on his way and at the same time told how to overcome it. Since Mumiah is also an original initiator into alchemy, metaphysics, astro-physics and especially into occult medicine, he also teaches the magician how to successfully treat any disease, and by which magic-quabbalistic or alchemical methods strong health and a long life can be secured. The seventy-second genius can give information on the production of the philosopher's stone, on alchemical quintessences, and on

many other relevant things. He is rightly called the patron of all doctors who deal with magic, quabbalah and alchemy.

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The informative description of the 72 genii of the Mercury sphere thus comes to an end. If the magician has learned also to control this sphere completely, he has, indeed, become a good magician of spheres. The controlling of the intelligences of the zone girdling the earth, the Moon sphere and the Mercury sphere are most essential, since these three spheres are next to the magician and correspond to all three worlds, i. e. the physical, the astral and the mental world. The sphere magician is therefore advised to become absolute master of these three spheres and their intelligences. During his magical and evocational work the magician will convince himself that by having contacts with these three spheres, their intelligences, genii and subordinated beings, he will be able to achieve anything in such an abundance that a magically untrained person could not have the slightest notion of it. To have all wishes fulfilled the magician is offered in this book a great selection of intelligences and he will not need any other book.

The magician should be aware of the fact that each individual intelligence described in this book - no matter to which zone or sphere it may belong - can supply him with such an amount of knowledge and wisdom, depending on his maturity and development, that a whole, extremely interesting book could be written in each case. The short introductory notes given in this book are only to serve the magician as guiding lines for further practical work. How many methods and practices, how much knowledge and wisdom can be gained from it, depends on the magician alone. However, one thing is quite certain: the sphere magician, by being in contact with and having control over the intelligences of the cosmic hierarchy, is travelling along the path to perfection, and it is therefore possible for him to become a true Adept.

6. The Intelligences of the Venus Sphere

It will be the next task of the magician to get into contact with the intelligences of the Venus sphere and to get them - step by step - also under his complete control. He also achieves this goal either by way of evocation or by mental wandering. Having done the three above mentioned spheres first, which, as said before, are very important, the magician has trained well his magic faculties by enlarging them and making his spirit superior to everything. The magician is therefore well prepared for making further contacts and may confidently try to get into touch with the intelligences of the Venus sphere.

It should be mentioned at the beginning that all intelligences of this sphere are of a fascinating beauty and power of attraction, which, unfortunately, has sealed the fate of many a sphere magician, or has, at the least, hindred him from further development. If the magician allows himself to be enthralled by the extraordinary beauty of the intelligences of the Venus sphere, he is giving up his chances for furhter magic development, for he will, in consequence, again and again be attracted by the Venus sphere until finally his further intercourse with this sphere will be equivalent to a pact. Not only the positive, but also the negative intelligences of the Venus sphere are of diabolic beauty and seductive character. Thus great steadfastness is needed to recist their temptations.

The Venus sphere has an oscillation intoxicated with love, which puts any sphere magician into a state of happiness that may be compared with an ecstasy of love, so that he is often tempted either to remain in that sphere with his mental body - which, no doubt, would cause his physical death - or to visit that sphere again and again. If the magician is overcome by such temptations he by and by becomes completely enthralled by this sphere and will find it hard to get out of it again. His development to perfection then becomes quite impossible for a long time, if not for his lifetime. The magician, however, who has worked systematically at his development and who has worked himself through the above mentioned spheres in the order suggested and thus gained a

strong character and a complete magical equilibrium and become master over his faculties and qualities, having reached a state of spirit superior to everything, can confidently travel to higher spheres including the Venus sphere. Therefore every magician should first test himself to see if he has the necessary maturity, power and steadfastness.

Below is a description of ninety intelligences of the Venus sphere with whom I have been in contact formerly and whose names and seals might only be known to a few sphere magicians and initiates. Besides these intelligences, there are a few others in the Venus sphere about whom other authors have written in their books, for instance Hagiel, and which have not been included in this work, since their names and seals are generally known and easily obtainable. In order not to make this volume too large, the positive intelligences are described only in a few words, for it is possible for the sphere magician to get. into personal contact with every single intelligence and to enlarge his knowledge by practical work.

In general, the seals of the Venus intelligences have to be drawn in green colour at the time of the first evocation. Also in this case the magician must be careful to reproduce the signs in the same colours as given in the appendix of this book. The graduation, in analogy to the zodiac, which can be found under each seal, is the key to the relevant influence of each intelligence on our zone girdling the earth, and from there on man in all three planes, i. e. his mental, astral and physical bodies. This knowledge is of great importance from the point of view of the astro-quabbalistic Science.

1) *Omah,* 2) *Odujo,* 3) *Obideh,* 4) *Onami,*
5) *Osphe,* 6) *Orif,* 7) *Obaneh,* 8) *Odumi.*

These eight intelligences of the Venus sphere have all the same range of power. They may be regarded as excellent initiators into erotic and sexual mysteries. They completely control the electrical and magnetic fluid, especially with regard to the magic of love. The magician may learn from these intelligences how to practise sexual magic with the help of these fluids, how to produce love amulets, in which way the oscillation of the Venus

sphere can be created; and they like to inform the magician about many other magical practices.

9) *Orula,* 10) *Osoa,* 11) *Owina,* 12) *Obata,*
13) *Ogieh,* 14) *Obche,* 15) *Otra.*

The intelligences numbered 9-15 are initiators with regard to the fertility of men and women. They are representatives of peace and of marital happiness. Assisted by these intelligences, the magician can awaken love between men and women, can secure the favour of men and women, and achieve everything that has to do with love and propagation.

16) *Alam,* 17) *Agum,* 18) *Albadi,* 19) *Aogum,*
20) *Acolom,* 21) *Achadiel* 22) *Adimil,* 23) *Aser.*

This group comprising eight intelligences is given the task of controlling, supporting and realizing, in accordance with the instructions given by Divine Providence, the divine ideas of philosophy, inspiration, art, beauty, music and all relevant talents.

24) *Aahum,* 25) *Acho,* 26) *Arohim,* 27) *Ardho,*
28) *Asam,* 29) *Astoph,* 30) *Aosid.*

The range of power of these seven intelligences covers the acquisition of magical faculties, personal beauty, power of attraction, knowledge of the magic of mummies with regards to love, etc. A magician is readily informed by these intelligences on how to acquire various magical faculties by love magic. They are inspirers in respect of love and its realization, not only for beings of the zone girdling the earth, but also for beings of other spheres.

31) *Iseh,* 32) *Isodeh,* 33) *Idmuh,* 34) *Irumiah*
35) *Idea,* 36) *Idovi,* 37) *Isill,* 38) *Ismee.*

This group of eight intelligences teach the magician to cause friendship, love, sympathy, in all spheres and planes by force of magic and quabbalah, applying, for this purpose, apt rituals, ceremonies and gestures.

39) *Inea,* 40) *Ihom,* 41) *Iomi,* 42) *Ibladi*
43) *Idioh,* 44) *Ischoa,* 45) *Igea.*

This group consisting of seven intelligences of the Venus sphere is commissioned with the task of awakening and increasing intellectual faculties of making beauty, love, harmony perceptible,

and explicable in all languages of the intellect. The range of power of these intelligences also covers the control, inspiration and realization of art and of all kinds of inventions.

46) *Orro,* 47) *Oposah,* 48) *Odlo,* 49) *Olo,*
50) *Odedo,* 51) *Omo,* 52) *Osaso.*

These seven intelligences control the laws of harmony in the animal and vegetable kingdoms. They explain to the magician the influences of the Venus sphere on these two kingdoms, not only on our planet but also on all other planets of the universe. The range of power and knowledge of these intelligences includes the control and regulation of growth and fertility on all planets.

53) *Ogego,* 54) *Okaf,* 55) *Ofmir,* 56) *Otuo,*
57) *Ohoah,* 58) *Ocher,* 59) *Otlur,* 60) *Ogileh.*

The above named eight intelligences inform the magician of the technical inventions of the human beings living on Venus and other planets. Above that, the magician is given details about all laws that are in force on the planet Venus.

61) *Gega,* 62) *Gema,* 63) *Gegega,* 64) *Garieh,*
65) *Gesa,* 66) *Geswi,* 67) *Godeah,* 68) *Guru.*

The above eight intelligences initiate the magician into the laws of the Positive and Negative principles. Furthermore, they instruct him in the effectiveness of the Divine Virtues on the Venus planet and in the Venus sphere. Apart from this, they reveal to the magician special methods which, by mummification of the oscillation of the Venus sphere in the magic-quabbalistic manner, bring about the favour of the beings of the Venus sphere as well as of the beings of all other spheres. These intelligences inform the magician also of many other theories and practices in magic and quabbalah.

69) *Gomah,* 70) *Goldro,* 71) *Gesdri,* 72) *Gesoah*
73) *Gescheh,* 74) *Gehela,* 75) *Gercha.*

These seven intelligences allow the magician a glance into the workshop of Divine Providence, and the magician perceives the effectiveness of Divine Providence or of the Akasha-principle on the Venus planet and the Venus sphere. Helped by these intelligences, the magician may behold the whole history of evolu-

tion of Venus and its sphere. The magician is also instructed in quabbalah by these intelligences.

76) *Purol,* 77) *Podme,* 78) *Podumar,* 79) *Pirr,*
80) Puer, 81) *Pliseh,* 82) *Padcheh,* 83) *Pehel.*

This group of eight intelligences teach the cosmic language and its use in the Venus sphere. At the same time the magician is informed about the correlative influences of the individual spheres on the Venus planet and on its sphere and is also instructed in the practical application of these facts in magic and quabbalah.

84) *Pomanp,* 85) *Pitofil,* 86) *Pirmen,* 87) *Piomal,*
88) *Piseph,* 89) Pidioeh, 90) Pimel.

The magician is instructed by these intelligences in the divine orderliness of the universe, especially with regard to the Venus shere, in its laws, symbolism, etc. These intelligences can, furthermore, initiate the magician into spheric quabbalistic magic and its relation to love. The magician learns to evoke a state of happiness and ecstasy of love by using the quabbalah and magic having value in the Venus sphere. There are many other things that these intelligences can teach the magician who has got into contact with them.

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These short descriptions and hints will no doubt be sufficient for the experienced magician. I could, of course, give a more detailed picture of each individual intelligence, but must, however, desist from doing so for technical reasons. A full description of the whole range of competence of each individual intelligence of the Venus sphere in its relation to each planet and sphere, to man, to the powers of the World of Causes, their working methods, etc., would fill a whole book. It must therefore be left to the magician to gather practical experience from personal contacts with these intelligences. The magician, however, is once more warned about getting into permament contact with just one intelligence, however beautiful that intelligence may be, however intelligent it may be, for by and by this would be of disadvantage to the magician and would slowly result in a standstill on his way to perfection.

When the magician steps onto the Venus planet, he will realize that this planet is inhabited by beautiful human beings who, apart from that, are, in comparison to man on earth, more advanced in knowledge and wisdom, in magic, art, literature, technology, etc. The magician will be able to enlarge his knowledge greatly and will be taught many valuable teachings, methods, and hints under the seal of secrecy. A trained magician who by mental wandering is able to roam the planets and spheres with his mental body will also find men on the Venus planet who have been initiated into magic and quabbalah and he can, if he wishes, get into contact with these. Unlike the other inhabitants of the planet, he will not even have to take on the shape of a Venusian; the initiates there will, nevertheless, be able to perceive him and explain to him everything that he is interested in. Every magician will be astute enough to keep everything that he has learned a secret, for in the eyes of non-initiates his statements would not only be regarded as fairy-tales, but they would be regarded as fancies that would cause people to laugh at him.

7. **The Genii of the Sun Sphere**

Assuming that the magician has become master over the Venus sphere, that in spite of having got into contact with at least a few of its intelligences, he has not become a victim of their temptations and that he has a good control over the vibrations of this sphere and the preceding spheres, he can go a further step and learn to know and control the Sun sphere.

The vibration of the Sun sphere is different from that of the Venus sphere, and not every sphere magician is capable of staying long in this sphere, especially should he travel through it with his mental body on his mental wanderings. To give a detailed description of the vibrations of the Sun sphere would take much time. The magician will, however, become acquainted with its vibrations by numerous visits to that sphere: he will slowly learn to master it and be able to stay longer in it in order to get into

contact with the genii there. Initiates regard the Sunsphere as the so-called Light Sphere. It is the sphere of our cosmos that is most difficult to control. When the magician has learned to know and to control it well the following spheres will represent no difficulty to him, and it will be easy for him to get them under his contro 1.

A short description of the genii of the Sun sphere is to give the magician further guiding lines for his practical work. The seals of these genii have to be drawn in a golden yellow colour at the time of their first evocation. The graduation that is given under each seal has the same meaning as the one of the Venus sphere. To be well informed about the influence that each genius has on the zone girdling the earth, and from there on to our planet, is, from the quabbalistic point of view, most important.

The Sun sphere influences alllife in all the spheres and on all the planets. With regard to man, this influence becomes, as already mentioned in the description of the Mercury sphere and its cosmic orderliness, obvious in the degree of vitality by which the mental, astral and physical bodies are kept together.

The Sun sphere is ruled by a total of 45 genii. Their ruler, called "Master of the Sun Sphere" in the hermetic language, is named *Mettatron* in quabbalah. In the original quabbalistic scriptures *Mettatron* is called the mediator between God and man.

Fig. 1: *Emnasut* - The first genius of the Sun sphere guards and controls the original element of the fire in the whole cosmic hierarchy, on all planets and in all spheres.

Fig. 2: *Lubech* - The second genius of the Sun sphere controls, in his range of power, the electric fluids deriving from the fire principle on all planets and in all spheres of our universe, including all three planes: mental, astral and physical.

Fig. 3: *Teras* - The third genius is responsible for the positive and negative effectiveness of the fire element and the electrical fluids in the whole cosmic hierarchy, on all planets and in all spheres.

Fig. 4: *Dubezh* - The power of the active principle, in man as well as in the mineral, vegetable and animal kingdoms, comes under the range of power of the fourth genius.

Fig. 5: *Amser* - The fifth genius caters to the enlivening of the matter by the positive and negative principles, i. e. by electricity and magnetism in our physical world, by the electrical and magnetic fluids in all planets and spheres of our cosmic hierarchy.

Fig. 6: *Emedetz* - The sixth genius guards and increases the germ power of man, beast and plant.

Fig. 7: *Kesbetz* - The seventh genius is responsible for the growth of the human being, as well as for the growth in the mineral, vegetable and animal kingdoms.

Fig. 8: *Emayisa* - To maintain and foster the drive of selfpreservation in all creatures, is the task of the eighth genius.

Fig. 9: *Emvetas* - All beings equipped with a thinking mind and therefore also with full consciousness, regardless of rank, are under the influence of the ninth genius of the Sun sphere.

Fig. 10: *Bunam* - The tenth genius is in charge of the intellectual faculties of human beings and beings on all planets and in all spheres.

Fig. 11: *Serytz* - The eleventh genius in this hierarchy is a high ranking original genius of the Sun sphere. He controls the air principle as the mediator between the active and the passive, i. e. the compensating principle in all phases, in all beings, in all created in our cosmic hierarchy, and, furthermore, the cosmic equilibrium between the powers of the positive and negative.

Fig. 12: *Wybiol* - It is the task of the twelfth original genius of the Sun sphere to control and guide the wisdom and knowledge of men and beings on all planets and in all spheres.

Fig. 13: *Lubuyil*- The range of power of the thirteenth original genius covers the control of the principle and the element of water in all its phases of cause and effect in the whole hierarchy, i. e. on all planets and in all spheres of the cosmic hierarchy.

Fig. 14: *Geler* - The fourteenth original genius of the Sun sphere is responsible for controlling the magnetic fluid in its subtlest and clearest effects in all phases of evolution, on all planets and in all spheres, including all three planes, the mental, astral and physical.

Fig. 15: *Wybitzis* - The fifteenth original genius controls the

principle of feeling in all beings and human beings living in all the spheres and on all the planets of our cosmic hierarchy.

Fig. 16: *Wybalap* - The effectiveness of the light-principle in all grades of existence in everything created on the planets and in the spheres of the total cosmic hierarchy is subject to the range of competence of the sixteenth genius of the Sun.

Fig. 17: *Tzizhet* - Divine enlightenment from its most simple to its highest form is made available by the seventeenth original genius of the Sun sphere to all human beings and all beings of all planets and spheres, either by inspiration, or by intuition, or by any other faculties.

Fig. 18: *Dabetz* - The eighteenth genius of the Sun sphere is responsible for transfering upon men and beings of all planets and spheres the recognition of the Divine Virtues and for making them acquainted with the influence of these virtues and for helping man to realize them.

Fig. 19: *Banamol*- The materialization of the Divine Original Light within the creation of all planets and in all spheres of our cosmic hierarchy, down to the most inferior expression of vitality, belongs to the range of power of the nineteenth genius.

Fig. 20: *Emuyir* - The twentieth original genius of the Sun sphere controls the original principle of health, i. e. the complete harmony, with regard to the laws of analogy, and the magical equilibrium in men and beings of all planets and spheres.

Fig. 21: *Dukeb* - The laws of relationship by the plus-principle and the minus-principle in the created universe, i. e. in the total cosmic hierarchy, and the control of lawfulness are the responsibility of the twenty-first original genius of the Sun sphere.

Fig. 22: *Emtzel* - The laws of dynamics and expansion on all planes of existence, on all planets and spheres of our cosmic hierarchy, are subject to the influence of the twenty-second original genius of the Sun.

Fig. 23: *Tasar* - The urge for propagation in everything created on the planets and in the spheres of our universe is controlled by the twenty-third original genius of the Sun.

Fig. 24: *Fusradu* - The laws of attraction and repulsion, i. e. the laws of sympathy and antipathy, are controlled, on all planets and

in all spheres of our cosmic hierarchy, by the twentyfourth original Sun-genius.

Fig. 25: *Firul-* The laws of stability, of cohesiveness and cohesion, on all planets and in all spheres, are controlled and guarded by the twenty-fifth original genius.

Fig. 26: *Ebytzyril-* The law of gravitation or attraction, i. e. the laws of weight and gravitation, on all planets and in all spheres, are controlled by the twenty-sixth genius of the Sun.

Fig. 27: *Lhomtab* - All the laws of transmutation on all planets, in all spheres and on all planes are controlled by the twenty-seventh original genius of the Sun.

Fig. 28: *Tzybayol-* The twenty-eighth original genius of the Sun is the guardian of all laws of vibration and oscillation on all planets and in all spheres of our cosmic hierarchy.

Fig. 29: *Gena* - All kinds of radiation on all the planets and in all the spheres are subject to the legality controlled by the twenty-ninth original genius of the Sun.

Fig. 30: *Kasreyobu* - The quality of everything existing in the world of creation is controlled by the thirtieth original genius.

Fig. 31: *Etzybet* - Apart from other things, the exact adherence to the universal laws in all spheres and planes comes under the range of competence of the thirty-first original genius.

Fig. 32: *Balem* - The thirty-second original genius is in charge of all the laws of analogy in all spheres and on all planets, in all ranges of power of our cosmic hierarchy.

Fig. 33: *Belemche* - The thirty-third original genius is given the task of controlling the laws of appearances of our universe, so that they correspond to the universal laws.

Fig. 34: *Aresut* - The thirty-fourth original Sun genius controls the equilibrium on all planets and in all spheres of our cosmic hierarchy.

Fig. 35: *Tinas* - The laws of solidification, of crystallization, of fixation, etc., are controlled by the thirty-fifth original Sun-gemus.

Fig. 36: *Gane* - The control of the evolution of men and animals in our universe, in all spheres and on all planets, in all ranges of power, is in the hands of the thirty-sixth original genius.

Fig. 37: *Emtub* - The fate and Karma of everything living and created, from the smallest up to the greatest, is controlled by the thirty-seventh genius of the Sun sphere.

Fig. 38: *Erab* - The thirty-eighth original genius is regarded as the original initiator and is, at the same time, a guardian of time and space on all planets of our universe.

Note: The sphere magician knows that time and space only exist where there are physical shapes and created things, no matter whether so-called dead or living creatures. Contrary to it all spheres starting from the zone girdling our earth up to the highest spheres of our cosmic hierarchy - but not their planets - are timeless and spaceless.

Fig. 39: *Tybolyr* - The thirty-ninth original genius of the Sun sphere is the ruler of all ideals of men and beings in all spheres and on all planets.

Fig. 40: *Chibys* - The control of the spiritual development of men and beings on all planets and in all spheres, including evolution, lawfulness and the Karma, falls under the competence of the fortieth genius of the Sun.

Fig. 41: *Selhube* - The forty-first original genius of the Sun sphere is regarded as the creator of all original symbols and their original language, the cosmic language, and as a guide of all original ideas that have been realized.

Fig. 42: *Levem* -, the forty-second genius, is to be regarded the original creator of all magical science and of quabbalah.

Fig. 43: *Vasat* - is an original initiator into the water principle and its magnetic fluid in all grades of density and effectiveness on men and beings, on all planets and in all spheres of our universe. Everything created in which the water principle is active is controlled by Vasat, the forty-third genius of the Sun sphere.

Fig. 44: *Ezhabsab* - All creatures living in water, on our earth as well as on all other planets, are under the influence of the forty-fourth Sun genius.

Fig. 45: *Debytzet* - is the name of the forty-fifth genius of the Sun sphere. All means of evocation, and, apart from this, all processes of combustion, including fermentation, are controlled by this genius.

Judging from their range of power, the original' genii of the Sun sphere are to be regarded, in the cosmic hierarchy, as the mediators of the Original Creator of the planetary system. For the reader's information, and in order to gain a better survey, I have only given an abstract idea of each genius.

In relation to the effect of these abstract ideas there exist many parallels which the magician will arrange intuitively himself or he receives the according enlightenment during his contact with the genii of the Sun sphere. In any case the magician will attain that much knowledge that there is a lack of words to tell anything about it in detail.

As soon as the sphere magician is master of the Sun sphere there exists no problem any more which he would not be able to solve in the right way. His knowledge has no gap and by means of this spheres he is able to become a perfect Adept. For a magician acquainted with quabbalah it becomes now clear why the quabbalistic initiations tell that the connection with the Godhead will be accomplished on Tiphareth, which is the Sun sphere according to the quabbalistic Tree of Life, in which the magician can obtain the union with God.

As is told in the Tree of Life literally the magician must have covered half of the way to God, that means he must have control over the spheres until the Sun sphere inclusive, whereupon God will go to meet him in the second half, so that it comes to the union with God. In this case it is not a connection with a personified God but knowledge and wisdom, might and power will be united to one.

8. The Intelligences of the Mars Sphere

The magician who has honestly struggled through the Sun sphere and who controls it as well as the other preceding spheres will now find it easy to roam the following three spheres and get them under his control.

The next sphere in the hierarchy is the Mars sphere, which is

influenced by such powerful intelligences that it would be very dangerous for any magician who has not brought under his control the preceding spheres to evoke them. For this reason and also because one could do much harm, for instance, from the point of view of talismanic magic, and also in the use of the seals of the Mars intelligences regarding their power, dynamics and appearance, I desist here from publishing the seals of the individual positive intelligences of the Mars sphere. Only the names and the graduation I want to state. The experienced sphere magician will get into contact with some of these intelligences during his mental wanderings, in order to learn about their seals, names and range of power. By doing so, I can never be made responsible for any misuse of the seals by an immature person, for the Mars intelligences, even the positive ones, can cause a person's instant death if called or evoked without the necessary precautions and preparations. Apart from this, many seals could be misused for erotic purposes. The person interested in genuine knowledge will understand my attitude to give only the names of the intelligences, for the mature one my information will suffice.

The expert in astrology will know that the Mars sphere, in its effectiveness, prevailingly adheres to the Mars principle, for passionate love, eroticism, supernatural power of man, wars, etc., depend on the influence of the Mars sphere. For the reader's information it is pointed out in this connection that the negative intelligences living in the Sun and the Mars sphere are the most dangerous ones of our whole cosmic hierarchy. Under their range of effectiveness come: murder, homicide, robbery; fires, destruction, etc.

1. Rarum 1-10° Aries
2. Gibsir 11-20° Aries
3. Rahol 21-30° Aries
4. Adica 1-10° Taurus
5. Agricol 11-20° Taurus
6. Fifal 21-30° Taurus
7. Imini 1-10° Gemini
8. Kolluir 11-20° Gemini

9. lbnahim 21-30° Gemini
10. Ititz 1-10° Cancer
11. Urodu 11-20° Cancer
12. lrkamon 21-30° Cancer
13. Oksos 1-10° Leo
14. Otobir 11-20° Leo
15. Kutruc 21-30° Leo
16. ldia 1-10° Vigro
17. Abodir 11-20° Vigro
18. ldida 21-30° Vigro
19. Cibor 1-10° Libra
20. Asor 11-20° Libra
21. Abodil 21-30° Libra
22. Skorpia 1-10° Scorpio
23. Vilusia 11-20° Scorpio
24. Koroum 21-30° Scorpio
25. Sagitor 1-10° Sagittarius
26. Agilah 11-20° Sagittarius
27. Boram 21-30° Sagittarius
28. Absalom 1-10° Capricorn
29. lstriah 11-20° Capricorn
30. Abdomon 21-30° Capricorn
31. Anator 1-10° Aquarius
32. Ilutria 11-20° Aquarius
33. Obola 21-30° Aquarius
34. Pisiar 1-10° Pisces
35. Filista 11-20° Pisces
36. Odorom 21-30° Pisces

9. The Genii of the Jupiter Sphere

The magician will not try to get into contact with any of these, unless he has completely succeeded in getting at least a few of the intelligences of the Mars sphere under his power, who - as has been pointed out in the preceding chapter - are all very difficult

to control. The vibrations of the Jupiter sphere are far easier to stand up to than the ones of the Sun and the Mars sphere. Therefore the sphere magician will find it easy to get into contact also with the genii of the Jupiter sphere. Their range of power is very large, and their influence, which is somehow of an abstract nature, penetrates all subordinated spheres right down to the zone girdling our earth and has its effects on all three planes: the mental, the astral and the physical plane.

The sphere magician who has become acquainted with all the preceding spheres, either by evocation or by mental wandering, and got into contact with individual beings, genii and intelligences will, no doubt, now be convinced that he can achieve and gain more, regarding knowledge and wisdom, by mental wandering, i. e. with his mental body, in the individual spheres and therefore also in the Jupiter sphere than by merely calling beings, genii and intelligences to our earth by help of evocation. This is, however, not to say that the magician should not practise evocation. Quite the contrary: it is advisible to practise both methods and to try to have an equally perfect command of both. If, however, the magician is interested in special problems, especially spiritual ones, if he wants a better conscious assimilation of subtleties, he will always prefer to visit the spheres, in this case the Jupiter sphere, by mental wandering.

Influenced by the vibrations of the Jupiter sphere, the magician's consciousness is expanded; he can penetrate deeper into the truths revealed to him by the genii, can understand them better and can, without special effort, transfer the gained truths into his physical consciousness after having returned into his physical body, in our physical world. Besides this, the magician will find it easy to express, in the language of the intellect, the knowledge he has gained in the Jupiter sphere. Only practice will teach the sphere magician with which sphere inhabitant he should get into contact by mental wandering and with which one he should do so by evocation.

Of all the beings, angels and genii of the Jupiter sphere, twelve are regarded as the highest ranking ones, due to their unlimited range of power. Their influence works on the whole cosmic

hierarchy, i. e. on all the spheres, planes and planets and their inhabitants. Each of these twelve original genii has a certain relation to our zodiac, and their laws of analogy are identical to all spheres and planes of our cosmic hierarchy. At the time of their first evocation, the seals of the Jupiter genii have to be drawn in blue colour.

Fig. 1: *Malchjdael - Aries* - is the first genius of the Jupiter sphere, who keeps in equilibrium the electric fluid of the whole cosmic hierarchy. His job is to enliven everything created in all three kingdoms of our earth and the zone girdling the earth. Malchjdael controls and directs the will and the activity of every human being and all other creatures. If the magician gets into contact with this original genius, he can be informed about everything regarding this and, apart from this, he will be made acquainted with methods which will enable him to increase or decrease activity at his will by force of magic and quabbalah. Following the directions given by this genius, the magician is capable of creating such a strong state of belief by magic and quabbalah that he can work miracles in the cosmic world due to this intensified activity. Besides this, Malchjdael can initiate the magician into the original element of fire in all its aspects and analogies in the microcosm and macrocosm, and give him directions and methods regarding the complete control of this original element in all its phases by magic and quab&alah, in order to become absolute sovereign of activity in the microcosm and macrocosm. There are, however, many more laws, wisdom and kinds of knowledge regarding activity, electrical fluid, original fire element, principles of light, etc., with which this original genius may not only make the magician acquainted, but which the latter may also get under his control by an apt Abisheka, i. e. an apt transfer of power.

In sphere magic, this original genius is one of the most powerful, and no magician should fail to get into contact with him, since he will, by this connection, gain a power in the cosmic hierarch.y that no other intelligence of any other sphere, perhaps with the only exception of the Uranus intelligences, could give him.

Fig. 2: *Asmodel - Taurus* - is the second original genius of the Jupiter sphere. He is responsible for the direction and control of the original principle of cosmic love with all its aspects and analogies, in all spheres and on all planes and planets of the hierarchy. The magician who gets into contact with this original genius will be made capable of perceiving the deepest mysteries of love not only in its emotional and intellectual aspects, but also from the point of view of wisdom. This original genius explains to the magician how any kind of cosmic vibration of love can be caused in any sphere, no matter whether by evocation or mental wandering, whether by magic or by quabbalah. All miracles that can be caused and realized in love matters by magic and quabbalah, i. e. not only in our own physical world or in the zone girdling our earth, but also on all other planets and in all other spheres, are made available to the magician by this genius. All the ways of holiness which behold Divinity under the aspect of love are directed by Asmodel, and the conscious sphere magician is instructed, theoretically as well as practically, in all the aspects. The magician interested in the mysteries of cosmic love existing in the whole cosmic hierarchy will find this genius to be the best initiator.

Fig. 3: *Ambriel - Gemini* - is the third original genius of the Jupiter sphere, who has under his command all knowledge of the whole cosmic hierarchy. He is the supervisor of the mind, of the intellect, i. e. of all theoretical knowledge in all fields of science. Ambriel directs the maturity for knowledge, the capacity of perception of each being in the whole cosmic hierarchy. Taking into consideration the grade of maturity and development, this genius not only directs the intellectual power of perception and the intellectual faculties of the individual, but of the total of the inhabitants of all planets. Under his range of competence come all the sciences and arts on all planets which have to do with the mind and intellect. The magician who has got into contact with this genius will be made acquainted, depending on the grade of his development, with a kind of knowledge which truly is only accessible to such initiates that have learned to work consciously with the Jupiter sphere by force of the Akasha-principle.

Fig. 4: *Murjel - Cancer* - The fourth genius of the Jupiter sphere has to control and keep in equilibrium the total magnetic fluid in the cosmic hierarchy. He is responsible for the fluid state on all planets and also for the element of water in the whole cosmic hierarchy, including our world, in its physical, astral and mental state. The magician can be fully instructed by this original genius in the original element of water, its workings and effects, regarding the whole cosmic lawfulness and in respect of magic and quabbalah, and furthermore, in the way by which, under the influence of the magnetic fluid, certain occult faculties can be wakened and developed in the mental body, for instance, transcendental seeing in all spheres and on all planets. This original genius can teach the magician many other things. The sphere magician who has a perfect command over the magnetic fluid can work miracles by its help, miracles which the non-initiate would never be able to imagine.

Fig. 5: *Verchiel- Leo* - The whole life spending original principle of the whole cosmic hierarchy, on the planets as well as in the spheres, is controlled by the fifth original genius of the Jupiter sphere. Alllife in all spheres and on all planets, including our earth, is directed by him, no matter whether life in the vegetable, the animal or the human kingdom is concerned, or whether man in his physical, astral or mental body is in question. If the magician gets into contact with this original genius, he will be instructed by him in the highest form of magic and quabbalah, which refers to the whole cosmic hierarchy. Verchiel reveals to the magician special methods and practices by which he can get under his control the highest power in the whole cosmic hierarchy. Apart from this, all miracles which can be caused by belief and the power of conviction come under this genius' range of power.

Fig. 6: *Hamaliel - Virgo* - The sixth original genius is in charge of all chemical original principles, original elements, in the whole cosmic order. The magician who gets into contact with Hamaliel can get detailed information not only about the chemical elements so far known on our earth, but also about unknown elements which probably will not be discovered before

the far distant future. If the magician is interested, he can also learn the relevant facts about the elements existing on all other planets of the whole cosmic hierarchy and, what is more, he can be instructed in the practical magic and quabbalistic application of the radiation of each original substance of our planetary system, in its mental, astral and even physical shape. This makes it possible for the diligent magician to become, by training, a perfect master of the original chemical elements due to the exact methods and instructions given him. He thus becomes a magical quabbalistic alchemist equipped with a kind of knowledge of which the key to practical application is known to only a few Adepts on our earth.

Fig. 7: *Zuriel* - *Libra* - The seventh original genius of the Jupiter sphere controls the principle of fertility on all planets with vegetation and living creatures. Helped by Zuriel, the magician can learn to understand fully the principle of fertility of the whole cosmic hierarchy. Special methods revealed to the magician by this original initiator enable the former to work miracles by magic and quabbalah at his will. The magician can, for instance, make water flow out of a rock like Moses, turn a desert into paradise and so on. But the sphere magician, after having been initiated by this genius, would also not find it difficult to work a miracle the other way round within a few seconds. He is then able to evoke many other miraculous things regarding the principle of fertility at his will. It is also quite clear that Zuriel, the seventh genius of the Jupiter sphere, can thoroughly explain to the magician also the sexual mysteries of the cosmos in all its phases, kingdoms and spheres. Special treatment of this matter is therefore not necessary.

Fig. 8: *Carmel* - *Scorpio* - The eighth genius controls and directs the original principle of radiation of the whole cosmic hierarchy, in mental, astral and physical respects. The magician who gets into contact with Carbiel can reveal, by magic and quabbalah, or by magical quabbalistic metaphysics, any secret of the whole cosmic hierarchy in this respect, and he realizes how the various laws of the original principle of radiation can be applied in practice. The magician who is able to control the original prin-

ciple of radiation becomes the absolute ruler of the microcosmic and macrocosmic hierarchy and he is then free to make practical use of his power according to his own ideas.

Fig. 9: *Aduachiel - Sagittarius -* The control and direction of the original legality, of justice and equilibrium, i. e. of the perfect harmony in the whole cosmic hierarchy, in all spheres and on all planets of our universe, is in the hands of the ninth genius of the Jupiter sphere. The magician may be instructed by this genius in the highest wisdom and deepest mysteries of divine law, justice and equilibrium. At the same time he is taught by Aduachiel to apply all laws of the universe by magic and quabbalah, without causing any disturbance in its equilibrium.

Fig. 10: *Hanael- Capricorn* - The karmic original principle of the whole cosmic hierarchy has been controlled, from the beginnings of time, by the tenth original genius of the Jupiter sphere, on all planets and in all spheres. The magician taking interest in this particular matter can be informed of the effects of the karmic laws in all spheres and planes and he will learn how, from the magical quabbalistic point of view, the original karmic principles and their laws can be made use of in the various spheres.

Fig. 11: *Cambiel - Aquarius* - The original principle of crystallization, condensation and hardening, in the whole cosmic hierarchy, in our whole universe, is controlled by the eleventh original genius of the Jupiter sphere. Moreover, this genius is also responsible for the regular cycle of all planets and therefore also for gravitation, the force of gravity, the power of attraction itself. The magician can be informed by Cambiel about all the secrets of crystallization, not only on our planet, but also on all the other ones. This means from the magic-quabbalistic point of view that the magician will be taught to change by alchemy, magic and quabbalah the principle of solidification throught diminished or enlarged vibration, depending on the qualities of the substance, so that he is finally able to change, if he wishes, a gravel stone into a diamond, or, vice versa, a diamond into a gravel stone, thus making use of the knowledge acquired from Cambiel. Furthermore, the magician is instructed by this original genius in the laws of alchemy in its most subtle form, especially with regards to the so-

called dry process. He is also informed of the practical application of gravitation from the magic-quabbalistic point of view. If a sphere magician so wishes, he can make the biggest pieces of rock as light as a feather and he is able to make light things so heavy that no force on earth is able to lift them up. This means that this original genius can easily explain to the magician any problem of levitation and that he knows many various methods by which the magician can acquire these faculties, and he will be pleased to inform the sphere magician about them.

Fig. 12: *Jophaniel- Pisces-* The original principle of evolution on all planets, in all spheres and on all planes - the mental, astral and physical plane - of the whole cosmic hierarchy is controlled by the twelfth original genius of the Jupiter sphere. This genius is directing development and maturity in all spheres and on all planets. It is difficult to describe by words what experience and what gains the magician will make when he gets into contact with this genius. He will be equipped with a kind of profound knowledge and wisdom that scarcely can be comprehended by the intellect of a non-initiate.

10. The Saturn Sphere

The Jupiter sphere does not bring us to the end of the descriptions of the planetary system of our cosmos. The next sphere to mention is the Saturn sphere. Like the Mars sphere, this sphere is very hard to contact, and only a well trained sphere magician should dare to embark upon it after having gone through different initiating systems with a few original intelligences and after having gathered much experience, during the course of many years, in mental wanderings to the individual spheres and thus feeling almost at home in them.

Not every human being is strong enough to stand up against the oscillations of the Saturn sphere, since they have the depressing quality of a nightmare. The Saturn sphere is, in fact, the so-called Sphere of Karma. Its intelligences may be regarded from

man's rational intellectual point of view, the Judges of all beings, planets and spheres. From the magical quabbalistic point of view, direct contact with any of these judges has no practical value. If, however, the magician considers himself mature enough and well acquainted with the spheres, he might as well try to get into contact also with the intelligences of the Saturn sphere. I desist, however, from giving any description of the individual intelligences of the Saturn sphere, even from mentioning their names and seals, for it could so happen that some presumptuous human being, without thinking of the consequences, would dare to call up a Saturn being by evocation. If the person is, in such a case, not strong enough ro resist the vibration of that Saturn intelligence, not only his physical, but also his astral death becomes unavoidable. Therefore a general description of this sphere will suffice for the mature and wise, and such will, in spite of such a short description, be able to get a clear picture of the effectiveness of the Saturn sphere.

The few Saturn intelligences that have been mentioned in known books written by authors such as Agrippa, Khunrath, and others, are not the highest intelligences of this sphere and have, in general, only a subordinated range of competence when compared with the genuine original intelligences of the Saturn sphere, forty-nine in number. The already known intelligences named Agiel, Arathron, Cassiel, Machatan, Uriel, etc., have, therefore, not much importance in the Saturn sphere and are by no means original intelligences. However, they show a certain affection for the zone girdling the earth, are friendlier with the magician and therefore also easier to get into contact with. What these intelligences can offer the magician in respect of magic and quabbalah, the latter is sure to get to know much more from the intelligences of any other planet's sphere. I am talking in this respect from the point of view of personal experience, and every magician is able to find out the truth of these words himself.

What, for instance, Arathron can offer the magician, each of the 360 heads of the zone girdling the earth can also do, without the magician having to travel to the Saturn sphere. The same is true of Agiel and the other so-called intelligences of the Saturn sphere

mentioned in the common grimoires. During wanderings, in my mental body, through the Saturn sphere a long time ago, I personally came across Agiel and Arathron and conversed with them, so I am recording here personal experience.

As far as the 49 original intelligences of the Saturn sphere are concerned, it should be mentioned that they are responsible for the original Karmic principle of all spheres, especially for the doings and effectiveness of all the negetive beings of each sphere, beginning with our physical world. In accordance with Divine Providence, they allow for the bad effects of negative beings. They are in charge of the powers and effects of the principle of destruction in the whole cosmic hierarchy. They see that justice is done and - depending on the approval of Divine Providence - let negative effects become reality by their subordinate beings. The Saturn intelligences allow wars not only on our planet, but whereever love and hate exist; they let the negative principle work up to a certain point and they are the ones that have to judge rigorously upon human beings and beings of all spheres in accordance with divine orderliness and legality. Therefore the Saturn intelligences are regarded as the so-called Judges and Executers of Fate in the word's highest sense. Moreover, they decide upon how long magicians who have concluded a pact with beings negative or positive - have to remain under the power of the relevant beings.

Each original intelligence of the Saturn sphere has a certain range of power: they have each a certain planet and a certain sphere under their command. If the sphere magician is interested in learning about the range of effectiveness of anyone original initiator of the Saturn sphere, about his influence and subordinated planet, he can get exact information from a subordinated intelligence like Agiel or Arathron. From what has been said here, the magician will gather that he need not actually avoid the Saturn sphere, but he will less care to contact its 49 original intelligences. It is not a pleasure to see the doings of negative beings or to watch mentally how they are controlled and punished. One needs strong nerves and a strong mental steadfastness to do that. So much about the Saturn sphere. The seals of Agiel,

Arathron and the other inferior intelligences of the Saturn sphere are generally known. Every magician will take heed not to reveal the names and the seals of the 49 original intelligences of this sphere to any immature person and will fully understand why I desist from giving details.

11. The Spheres of Uranos and Pluto

With the Saturn sphere the description of the general magic of the spheres has been concluded, i. e. the hierarchy of the seven spheres known to us has been sufficiently explained. However, the genuine initiate who has learned to move about with his mental body in the universe at will and to his heart's desire, and to resist, in his mental body, the different oscillations and vibrations of each sphere will have found out for certain that there exist, beyond the Saturn sphere, numerous other spheres, which have no direct influence on our earth or on the zone girdling our earth; at least not to any extent that it would make it worth considering from the point of view of magic and quabbalah.

The first sphere worth mentioning after the Saturn sphere is the Uranus sphere, the small influence of which only reaches as far down as the Moon sphere. If a magician, acquainted with the magic of the spheres, is on a visit in the Moon sphere, he will be able to feel there the effects of the Uranus sphere. In the zone girdling the earth this sphere is also known, but its influence hardly ever penetrates far beyond the Moon sphere: it usually fades away and ends in the latter sphere. This stated fact has, of course, nothing to do with the astrological interpretation of the planet Uranus, which cannot be dealt with in this connection. The Uranus sphere will not have any influence on the zone girdling the earth and on our planet before the next cycle of evolution takes place. Nevertheless, the magician will find, in the Uranus sphere, intelligences who can initiate him into the magic and quabbalah of the macrocosm. To give the reader any details here is not possible, since the time for their disclosure has not yet

come. However, it is worth mentioning in this connection that true initiates call proper quabbalah the Uranian, i. e. the Cosmic Language. This means that magic and quabbalah and their practical application are controlled and directed in the whole macrocosm - i. e. in our cosmic hierarchy - by intelligences of the Uranus sphere in accordance with the universal laws. It therefore rests with the intelligences of the Uranus sphere to decide to what extent each being, each original intelligences of the other spheres is able to apply any kind of quabbalah and magic or to teach their applications to magicians.

The sphere magician who gains a firm footing on the Uranus sphere gets into contact with the original intelligence there and is initiated by them into magic and quabbalah; nothing else can be given to him by any other initiate, any other initiator of whatever sphere or plane, for such a magician has become a perfect Adept, a genuine master, a hierarchic magician and quabbalist. He has become master not only of the zone girdling the earth, but also of all spheres and kingdoms. He who has proceded this far into sphere magic and has also exhausted the Uranus sphere may say with justice of himself that he is a perfect Adept, who fully comprehends, in the human sense, the Book of Wisdom with its 78 leaves - tarot cards - and perfectly controls its law in the microcosm and macrocosm. To such an initiate I also cannot offer anything else.

From this short description of the Uranus sphere the initiate will eventually gather how long the way to perfection is. It is here that our hierarchy ends.

Beyond this there exists another sphere, the Pluto sphere; but the magician, in his present state of development, cannot profit anything from that sphere, for it will have no effect on the zone girdling our earth before the so-called Second Day of Brahma, the next cycle of evolution. The surface of our earth will then be inhabited by quite a different race of people, who will have a diffent skin colour and different laws from ours.

During travels in the mental body, I have come through various other spheres besides the ones already mentioned, about thirty in number. But these spheres, in their present state of evolution,

have no significance for us human beings, nor for the zone girdling our earth; for they do not come under the range of power of our hierarchy. The extent of this book does not allow any kind of description of those spheres.

The magician will realize that beyond our universe, our macrocosm, our planetary system, beyond the hierarchies and spheres that have been described in this book, there exist many other, much greater universes, which adhere to quite different forces, laws and analogies than our macrocosm. To give a detailed description of all these is without exaggeration, impossible.

12. Intercourse with Beings, Genii and Intelligences of all Spheres by Mental Travelling

This chapter may not be necessary for the sphere magician. However, not every reader will be able to put to practice at once all that he has read in this book. Many of the readers may first want to enlarge their theoretical learning. It is for them that these lines will serve as stimuli for enriching their knowledge. The author's book "Initiation into Hermetics" contains exact instructions in mental travelling. Also, the astral body's exteriorisation, or so-called projection of the astral body, is dealt with in detail, in theory and practice. The magician will not be able to travel any further than the zone girdling the earth in his astral body, since the astral matrix is composed of the substance of the elements which, at the most, are able to resist the oscillations of the zone girdling the earth. Thus the magician will not imagine that he can place himself, in his astral body, beyond the zone girdling our earth, for this is something that is impossible. The sphere magician with practical experience will know that the astral body is confined by Divine Providence to the laws of the zone girdling the earth, and that it cannot break these laws. Moreover, the astral body depends on the space principle. The magician will find this verified when visiting the zone girdling the earth.

The magician can place himself with his astral body into the

world of the elements and visit any place on our planet, no matter whether on or under the earth; his astral body is even able to resist the most subtle oscillations of the zone girdling the earth, but he will soon realize that he cannot go any further than this zone. If he dared to leave it in his astral body, with his physical body meanwhile lying on the physical plane, remaining in contact with the astral body by the astral matrix, the experiment would result in the instant splitting of the astral matrix and the magician's instant physical death. It would then be useless to try to revive the astral matrix; the physical body having become a victim of the elements. If, on the other hand, it so happened that the projection of the astral body should succeed in spite of the magician's physical death, and that the mental body together with the astral body were to penetrate beyond the zone girdling the earth by force, the mental matrix would rend asunder: the mental body would be parted from the astral body, the latter again becoming a victim of the elements in the astral world, which would consume such a dead astral body within a short period of time. It would then be impossible for the magician to return to his astral body and his spirit would be banned in the sphere appropriate to his last state of development. Such an act of force committed by a magician would be severely punished by the jugdes of the Saturn sphere.

A similar act of force and catastrophe is the conscious separation of the astral matrix from the physical body, or of the mental matrix from the mental body, which has already been termed in the Bible as "a sin against the spirit". The true meaning of the words "against the spirit" from the hermetic point of view is only known to few people. For it is true that such cases are rare. Generally, the urge for self-preservation is the reason why the bounds are hardly ever exceeded in this respect. Moreover, each magician has an intelligence acting as his guardian angel who warns him in time from such karmic catastrophes. This explanation, in a way, also throws light on the Faustus tragedy, which is quite clear to every initiate.

Here are a few facts with respect to mental travelling: The sphere magician who has absorbed the author's first work "Initia-

tion into Hermetics" has learnt how to separate his mental body. He has been told at the beginning of this book, the author's second work, that in practice this is only possible if he has a perfect command of the facts laid down in book one. The magician has learned to set free his mental body and to wander first into the mental sphere of our physical world. After sufficient practice he extended his visits to the astral plane around our physical world and after that he became capable of visiting, with his mental body, any place of our physical world where he wished or desired to be, where he wanted his spirit to be placed. Then he visited the kingdoms of the elements, having taken on, for that purpose, the shape of the beings of the elements by force of imagination, thus enabling them to see, hear and feel him. One after the other he visited the kingdom of the gnomes, the kingdom of the undines, roamed the regions of the air with its sylphs or fairies and finally travelled through the kingdom of the salamanders to get also that region under his control. After that the magician learnt to elevate his mental body into the planes, above all filled with the desire to get to the zone girdling the earth. After some training his mental body rose into a vertical position and the magician saw himself transferred to that zone, according to his wish.

Having reached the zone girdling the earth, the oscillations of which the magician's mental body successfully resisted, the magician soon was surrounded by beings of that zone. Later he was able to get to know, one after the other, the heads of the zone girdling the earth, whose names and seals are contained in this book, thus taking up contact with them. They made the magician acquainted with all the facts regarding that zone and taught him how he could get to the plane next to theirs, i. e. the Moon sphere. The magician is able to betake himself to the Moon sphere without a guide: he must at first get his mental body influenced with the colour of the Moon sphere, i. e. get it dyed silvery white, with a slight touch of violet. As soon as he has his body completely impregnated with the accumulated light of silvery white and slightly violet colour, he is again raised into a vertical position, this time wishing to wander to the Moon sphere. When first trying to raise himself from the zone girdling the earth into the

Moon sphere, the magician will have the sensation of a rotary motion. Repeated training will take this feeling of dizziness from him, and the feeling of pressure in the solar plexus region will also cease. The elevation itself is instantaneous: suddenly the magician finds himself in a sea of light of a silvery-violet colour and is already placed into the Moon sphere. His desire to get into touch with the intelligences there does not remain unfulfilled. If the magician calls, in this silvery coloured vibration, for one of the intelligences mentioned and described in this book, he will soon see it appear. The contact is the same as in the zone girdling the earth.

If the magician wants a being from another sphere to do a certain thing, he should work out his plans first in the zone girdling the earth and should not betake himself to the relevant sphere without having sufficiently pondered the matter. For during his initial operations his consciousness usually loses its independence by the different colour vibration of the sphere. Only by repeated intercourse with the same being will the magician get used to the pressure he experiences in that sphere and his independent thinking will no longer be influenced by it to such a great extent.

After the magician has had experience with all of the 28 intelligences of the Moon sphere he will have become complete master of it and he can then change its influence within himself by either increasing or diminishing its vibrations, in order to suit the extent of power of the beings he is getting into contact with.

During his initial visits to the moon sphere the magician will become aware that its 28 original intelligences possess a power of radiation, an inner expansiveness, that almost paralyses his mental body. In order to be able to stand up to this influence, the magician must take on a vibration suiting the original intelligences of the moon. This is done by an appropriate condensation of light power of the Moon sphere whilst the magician is still in the zone girdling the earth, for otherwise the magician could not get into contact with these intelligences without having to fear the accompanying effects of paralysis.

If the magician has become thoroughly acquainted with the Moon sphere, he travels, in his mental body, to the next sphere,

the Mercury sphere, after having influenced his mental body in the Moon sphere with the yellow-orange colour oscillation of the Mercury, i. e. after having accumulated the light power of the Mercury zone. He then gets into contact with the individual genii of the Mercury zone, one after the other, in much the same way as he has done previously with the intelligences of the Moon sphere. After repeated elevation to the Mercury zone it is no longer necessary for the magician to get there via the Moon sphere, for he now can impregnate his mental body with the Mercury vibration whilst still in the zone girdling the earth and he may travel from there directly into the Mercury zone. If he succeeds in getting into contact with at least thirty genii of that zone, he is able to carry out the elevation into the Mercury zone straight from our physical world, i. e. by carrying through the colour impregnation, i. e. the accumulation of light power with the Mercury vibration, about his physical body; and he can directly and at once betake himself to the Mercury zone, without having to use the zone girdling the earth or the Moon sphere as transit stations. During his intercourse with genii of the Mercury zone the magician will not feel such a strong paralysing effect of their radiation power, since the Mercury zone is, in a way, analogous to the mental body, as has been shown under the chapter dealing with the cosmic hierarchy. The magician should not think of betaking himself into the next sphere, unless he has become absolute master over these three spheres, i. e. the zone girdling the earth, the Moon sphere and the Mercury zone.

The reason why I pay so much attention to these three spheres is, as already pointed out, firstly because the zone girdling the earth has an analogous connection with the physical body, with its fate; secondly because the Moon sphere has a similar connection with the astral body, with its maturity, its character, its equilibrium, etc.; and thirdly because the Mercury zone has a similar connection with the mental body.

In the Mercury zone, the stepping-stone for travels to higher spheres, the sphere magician then carries through the accumulation of light power from the next sphere, the Venus sphere, before he betakes himself to it. The accumulation of the light

power of the Venus sphere must result in a wonderful emerald green colour. If he has not become a victim of the temptations in the Venus sphere and has thus become a master of love, he can place himself directly from this physical world into the sphere in question. He must, however, carry out the accumulation of the light power of the Venus sphere in his mental body already beside his physical body.

The same naturally also applies to the next sphere, the Sun sphere, which is the sphere that is most difficult to reach as the beings of that sphere all have such a strong accumulation of light that the magician who has not provided for a sufficient accumulation of the light power of the Sun, i. e. an accumulation equivalent to the glowing Sun, cannot resist the vibrations of the Sun genii. If the magician got into touch with a genius of the Sun without having sufficiently prepared himself by an appropriate light impregnation of his mental body, the glowing power of light rays would throw him back into his physical body and his mental matrix would, as a consequence, loose its equilibrium; and disharmonies would be the inevitable result. Such disharmonies would soon become obvious by various accompanying effects in the astral body, sometimes even in the physical body. Under certain circumstances a nervous breakdown would be the result. But also other psychic disadvantages might show up. Therefore the magician will consider my warning absolutely necessary and realize that it is not possible to betake oneself into other spheres without knowing their laws of analogy and their application and without having a sound knowledge of the magic of evocation.

After having got the Sun sphere absolutely under his control, the magician will visit the adjacent sphere of Mars. In order to avert any danger from the beginning, only the names, not the seals, of the intelligences of that sphere have been published in this book. The Mars sphere has a light vibration of a ruby-red colour. This means that the accumulation of the light power for the mental body must also result in a ruby-red colour. Every magician who has learnt to master the Sun sphere without any risks may visit all the spheres that lie beyond it, one after the other, with only one exception: the most dangerous sphere of Saturn.

Visits to the Jupiter sphere are carried out in the same way, except for the accumulation of light power, which has to result in a sky-blue colour.

Should the magician also want to visit the Saturn sphere, he must carry out the appropriate accumulation of light power for his mental body in a dark violet colour.

Regarding the Uranus sphere, the accumulation of light power for the mental body has to be lilac-coloured, and for visits to the Pluto sphere, the last sphere of significance, it has to be coloured in a light grey.

The other spheres are colourless. The magician who has proceeded this far and has learnt to carry out the accumulation of light powers of the spheres may visit the other planets without any special colouring of his mental body and get into contact with the intelligences living there. As soon as he gets near the sphere he plans to visit, he will perceive, by force of transcendental clairvoyance, the colour of that sphere, thus being able to carry through the appropriate accumulation of light power in the universe, before entering the sphere in question. There exist oscillations the colours of which cannot be compared with any of the colours known to us and which therefore cannot be described. Nevertheless, the transcendental eye sees them and can cause the appropriate light oscillation to be evoked in the mental body, making the contact with that sphere and the beings living there.

This short description may be sufficient for the genuine initiate. Details in this respect have never been published in hermetic literature, and up to now only few initiates are acquainted with this knowledge. The sphere magician who has learnt to carry through all this in practice knows that the preceding chapters contain no fancy stories, for he is been able to convince himself of the truth whenever he wishes. I have written down only my personal experience.

13. Magical Talismanology

In Part I of this book short instructions for the charge of talismans and amulets were given together with hints for their

practical application. It seems, however necessary to remind the reader of a few instructions here, adding to them others which may be new to the magician. In this last chapter I have decided to write about talismanic magic and those details which have to be considered. Much has already been written about talismans yet much more could be said about it from the hermetic point of view, though I must cut short here for technical reasons.

The experienced magician will find everything that is said about this theme familiar and understandable. Looking at it from the hermetic point of view, a talisman is the means, the medium or material shape by which a force, a faculty, a power, an influence, etc. can be bound. There are various ways for binding such a force. But first a few words about talismans.

The magician has learnt how to get into contact with a being, an intelligence, a genius, etc. He has been shown the four possible ways:

1. mental travelling, 2. evocation, 3. passive intercourse as described in the book "Initiation into Hermetics" in the chapter dealing with spiritism, and 4. talismans.

As for the shape of the talisman, it can be a piece of jewelery, a ring, a stone, an amulet, a locket, etc. But also other forms may be chosen for talismans; the ones stated above are, however, the usual types. The best way for the magician to go about it is to manufacture the talisman by himself alone, right from the beginning, i. e. from its fluid state, as molten metal, up to its charging. If this is not possible, if the magician lacks the necessary skill, etc., he should have the talisman manufactured by someone else, but only in its basic, its raw shape. After the talisman has been brought into its intended shape, the magician starts with the actual talismanic magic by making a genuine talisman, a genuine medium, out of it. The seal of the intelligence whom the magician wants to get into contact with is engraved upon the metal. If the magician cannot do this himself, he can have it done by a conscientious engraver or goldsmith. The object to be used as talisman or amulet is now ready to be magically impregnated. The magician may also, if he wants, take into consideration the astrological signature when preparing, respectively impregnating, the

talisman. The wealth of existing astrological literature will make it easy for him to work out favourable stars influences. When choosing the metal for the talisman, the astrological analogy of the relevant zodiacal sign has to be considered. Since the zodiacal signs were also mentioned in the chapter dealing with the hierarchy of the spheres, it will be easy to choose the kind of metal that is appropriate to the zodiacal sign of the genius that has been selected by the magician. But it is also possible to choose metals in analogy to the planetary spheres (see table below).

The best metal one can use for the beings, genii and intelligences of all the spheres is the so-called Electro Magicum, an alloy of the metals that are appropriate to all the planets as described in the author's first book "Initiation into Hermetics", in the chapters dealing with fluid condensers. Such an alloy is best suited for the beings of the zone girdling the earth and for the beings of the elements in the kingdom of elements. But also wood, hard wood, or lead may be used for the zone girdling the earth.

Regarding the Moon sphere and its 28 intelligences, silver should be used for producing the talisman. This is done in accordance with the planetary laws of analogy.

For the Mercury zone use	brass
For the Venus sphere	copper
For the Sun sphere	gold
For the Mars sphere	iron
For the Jupiter sphere	tin
For the Saturn sphere	lead

For the other spheres tin or silver may be used. The analogies given above in respect of the metals to be chosen for the production of talismans are of a general nature. They are only to be taken into consideration by the magician who wants to work with astrological analogies. The well-trained and experienced magician will, in general, find two types of metals sufficient, i. e. he will use gold for beings of prevailing electric character and silver for beings of magnetic character. He uses both metals for neutral beings, for beings that are neither active nor passive, that neither have an electric nor a magnetic fluid. In this case, two small plates, equal in size, one made of gold the other made of

silver, have to be soldered together, so that one side of the talisman is of gold, the other of silver, - if the talisman has, for example, the shape of a pendant.

However, for a good initiate and an experienced sphere magician the question of chosing the right type of metal is of minor importance. He is able to impregnate magically and successfully any object with an intelligence of any sphere, since the magical contact and the impregnation of the objects the magician chooses depend on his magical development and maturity.

Adepts usually have only one favourite metal which they prefer for the charging with intelligences: they use pure gold. But, of course, this is not really necessary. Any common kind of talisman, with a perfect magicial impregnation, does the same duty as the one produced of pure gold or jewels.

The next thing the magician has to do is to carry out the magical impregnation of the talisman. This is the most important work when charging a talisman, for it is by this act that the talisman becomes the appropriate implement for getting into contact with the being or intelligence the magician has in mind. Below the magician will find a specimen of the procedure for carrying out a magical impregnation.

After having chosen the being, genius or intelligence that seems to suit his purposes due to its magical or other qualities, it is best to start with a being of the zone girdling the earth, and after having engraved its seal upon the metal chosen for this purpose, the magician has to free the talisman by the four elements from all unfavourable influences which have mentally clung to it when it was materially formed into shape. This is done by swinging the talisman a few times over a burning candle with the imagination that the flame burns away, i. e. destroys, all negative influences. Moreover, the talisman has to be dipped into a glass filled with pure water where it has to remain for a whole day, the magician having concentrated on the wish that the water may draw out of it any bad influences. After a day the magician takes the talisman out of the water again, throwing the latter away with the imaginative wish that all the unfavourable influences will flow away with it. Now he swings the talisman through the air in rotary mo-

dons, concentrating on the imagination that also the element of the air will take away all negative influences from the talisman. Then the magician puts a handful of earth into a piece of filterpaper ami, after having added the talisman to it, he rolls it together, so that he can hold it in his hand. Now he must concentrate on the idea that also the element of the earth, which now surrounds the talisman, will tear away from it all negative influences that might still cling to it. After the magician has concentrated deeply enough and come to the conviction that the last unfavourable influences have been pulled out of the talisman by the element of the earth, he takes the talisman out of the earth, cleans it with a piece of cloth that has never been used before and wraps it into a piece of dark violet silk. The filterpaper and the earth that was used for this operation must then be buried away in a place that is not easily accessible. During this procedure the talisman has been cleaned, from the hermetic point of view, by help of the elements: this means that no element clings to it any longer, and that therefore no element will influence its charge.

If the magician wants to include astrological aspects, he will keep the talisman in the dark violet silk till the astrological hour approaches. When that hour has come he will carry out the charge of the talisman. He will re-draw the engraved seal with a new needle, concentrating on the wish that by this re-drawing he bans the being's interests or attention into the object before him. During this procedure the magician can, again and again, repeat in his mind the name of the intelligence in question and imagine that the intelligence is transfering, at that moment, its influence to the talisman. The physical preparations, the "getting into contact" as it is called from the hermetic point of view, have now come to an end; the first step of magic impregnation has been done. Now there exist many possibilities of charge.

The most effective way of charge is carried out by evocation, i. e. by summoning the intelligence before the magic circle by appropriate rituals and by asking it to approve of the talisman lying in or before the magic circle, i. e. to promise the bearer of the talisman to assist him at any time. If the intelligence gives the promise of doing the bearer of the talisman this favour, the magician

has achieved what he wanted and the talisman has thus been charged. However, the magician must make sure that before using the talisman he takes all the measures that the intelligence might have recommended him. For the intelligence may, for example, take precautions by asking the bearer of the talisman to do some kind of ritual with it every day, to speak certain formulae over the talisman, or to draw certain signs with it, or to name certain names necessary for the maintenance of the talisman, or to keep certain things a secret, and so forth.

If everything necessary was taken into consideration when the talisman was charged, its bearer can achieve the same effects with it as lie could do by personal contacts which he might have started by mental travelling or evocation. The above way of charging a talisman is one of the most effective methods in talismanic impregnation for getting into contact with a certain intelligence. But it usually happens that the intelligence in question - when this method is used for getting into contact with it - only sends its subordinated servants to have them bound to the talisman and their names revealed to the bearer. The desired effects are afterwards brought about by them whenever their names are pronounced or a certain concerted signal is given.

Another way for impregnating a talisman is as follows: The contact with the intelligence is taken up by repeated imagination of its qualities; the magician has to concentrate these qualities into the metal, he has to keep in mind that in this case time, space and effects are terminated. This method of impregnation makes it necessary for the magician to have imperturbable confidence and he must, furthermore, have sufficient magic power to force the intelligence to do his will, i. e. to bring about the desired effects.

Another possibility is to carry out the impregnation by the help of a ritual. This is done by drawing the intelligence's seal in the air with the talisman in hand and by concentrating on the realization of the effects that are to be brought about. The quabbalist, however, is aware of the fact that such a ritual would have to be repeated at least 462 times before the desired contact is effected and the talisman really becomes magically efficacious.

The next method for impregnation is the so-called charge with

magic volts, using, for this purpose, the electromagnetic fluid. The volt is charged, after its creation, with an electromagnetic fluid. The qualities of the intelligence in question are concentrated into the centre of the volt by help of imagination, imperturbable confidence and sure power, and are so condensed by repeated action that the metal of the talisman absorbs the volt. When the process of charging by volts is repeated, the magician has to concentrate on the wish that the intelligence in question is connected to that particular volt and that it will bring about by it the desired causes in the Akasha-world, and with them the desired effects.

There is another way of charging a talisman: the one by sexual magic. But to avoid any misuse, this method is not dealt with in detail here. The magician who has been initiated into the high mysteries and to whom, therefore, everything is clean and sacred, will, no doubt, know how the plus and minus in man and woman can be used for the magical impregnation of a talisman by the help of volts.

The quabbalistic method is the last possible way for impregnating a talisman. The magician who has been initiated into quabbalah may avail himself of this method. He pronounces the name of the intelligence in question quabbalistically over the talisman that has been prepared to be charged. By this action the intelligence's qualities are transferred into the talisman.

The details of such a magic quabbalistic charge of a talisman will be known to every initiate who has followed all the instructions up to this point and who has learnt to get into contact with any intelligence, no matter to whatever sphere it may belong, providing that he was taught by some intelligences about the quabbalah.

My third book, entitled "The Key to the True Quabbalah" will, however, give the reader the details in this respect. So much about the impregnation and charge of talismans, and the basis of magical talismanology. The mature reader will find this information sufficient, to the immature ones this science will have remained a secret.

Epilogue

I herewith deliver my second work to the reader, the expert and the sphere magician in the making. This work describes distinctly the practice of the second tarot card, I have already pointed out that I could describe much more amply the contents of all the chapters - if this could be possible from purely technical reasons. Whoever, guided by my first work "Initiation into Hermetics", has acquired the required stage of maturity by conscientious study and by spiritual training, will find the contents of this work fully sufficient for his further practice. By intercourse with single intelligences of the spheres - be it by mental travelling or by evocation - the mature magician will be given the chance to reach the highest peak of magic and of quabbalah, if he chooses for his initiator a congenial intelligence - being, genius - working according to his direction and to old established practices. Of course the magician will not keep to one intelligence only, but he will travel mentally trough all spheres as well as come to know them evocatively.

I can heartily congratulate those sphere magicians who, on the strength of this work have gone through practically all spheres, dominating their forces and establishing contacts; for they have advanced a fair part on the road to perfection. It will be already a satisfaction for me to help those who are for the present only theoretically interested - for they will have much enlarged their theoretical knowledge after perusing my work. Thus every reader, every theorist, and foremost, everyone interested in the secret knowledge, will come to the conviction that magic and especially, sphere magic, is no witchcraft or sorcery but the peak of attainable knowledge, surmounting all other intellectual sciences and being the very crown of wisdom.

Those who are not mature and thus cannot conceive even theoretically, let alone practically - this high knowledge, will become conscious of their lack of maturity and will abstain from any criticism.

Even if only a few human beings are able to go through this course, my second work will have fulfilled its intended purpose.

For my books do not belong to the literature which is only read and which afterwards is left to get covered with dust in libraries and corners of bookcases; quite the contrary, my works are distined to serve as a guide and aid to those who have grown up to hermetics and high Adeptship through the coming centuries. In the course of time millions of human beings will keep to the indicated methods of teaching, putting them into practice to promote their own development and strive steadily after perfection.

The author

Part III

ILLUSTRATIONS

Illustrations

1. Beings of the four Elements.
2. Some original Intelligences of the Zone girdling the Earth.
3. The 360 Heads of the Zone girdling the Earth.
4. Intelligences of the Moon Sphere.
5. The 72 Intelligences of the Mercury Zone.
6. Intelligences of the Venus Sphere.
7. Genii of the Sun Sphere.
8. Genii of the Jupiter Sphere.

The Symbolism of the Second Tarot-Card

The second tarot-card represents the temple of initiation, which is identical to the microcosm, the small world. Often this card is regarded as the temple of Salomon. The temple is supported by four columns symbolising the four elements and denoting knowledge, courage, will and silence, i. e. the quabbalistic Jod-He-Vau-He.

Each column rests on a circular pedestal of hewn stone symbolising the fact that the magician - after having been initiated in this temple - has become absolute master of each element.

The black and white marble floor consists of proportionate squares displaying the positive and the negative effects of the elements in the physical world. In its higher sense this is the lawfulness - the Jupiter sphere - on the physical plane, with which the magician must be fully conversant before being initiated.

Before the altar the floor is covered with a carpet which - divided into two equal halves - displays the positive and the negative effects of all the powers of the planetary system on our physical world. The magician must also be absolute ruler of these, i. e. of the electric and the magnetic fluids.

On the carpet one can see the magic circle representing Infinity, i. e. the Alpha and the Omega (d. the description of the magic cir-

de in the relevant chapter of this book). The pentagram to be seen within the circle is the symbol of the microcosm, the small world, which must be fully developed in the magician, i. e. he is in perfect harmony with the macrocosm. The pentagram is the symbol of the microcosm, while the macrocosm usually being symbolized by a hexagram.

The magician, dressed in a violet magical garment, is holding in his left hand the magic sword as the symbol of victory and of his ties to the Almighty - of his intuition - attained by the Akasha-principle; his lifted right hand is conjuringly holding up the magic wand, the symbol of his absolute will, his absolute power.

On a golden throne to the right of the magician sits a high priestess as the representative of Isis, holding the Book of Wisdom in her left hand and the two Keys of Initiation in her right hand as the symbols of the positive and the negative mastery. The magician who has prepared himself for an evocation is being initiated by her into the deep secrets of sphere magic. In some tarot-cards this priestess is called a female pope or an empress. However, since this is the card representing power and wisdom, it need not indicate the female principle.

In front of the circle there are three steps leading to the altar. They symbolize the mastery of the three planes - the physical, the astral and the mental plane. The altar itself is the symbol of devotion. The triangle placed in its centre demonstrates the three-dimensional effect of the Divine Emanation on everything, in the Positive and the Negative principle.

The. two censers symbolize the fact that the magician carrying out an evocation has all the positive, the good, and all the negative, the bad, beings under his power and that he is able to materialize them. The spheric mirror on the altar with its seven spheric colours indicates symbolically that the magician is not only in contact with all the beings of the seven planets by mental wandering and divination, but that he is also capable of calling them into our physical world by evocation.

On the wall in the background, following the old-Egyptian symbolism of the second tarot-card, are the pictures of the Godesses Isis and Nephthys.

1

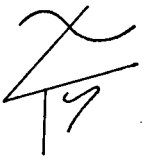
Beings of the four Elements

1.-Pyrhum

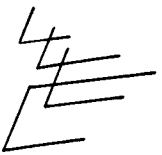
2.-Aphtiph

3.-Orudu

4.-Itumo



5.-Coroman



6.-Tapheth

7.-Oriman

8.-Amtophul

9.-Amasol

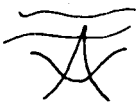
10.-Ardiphne

11 - Isaphil

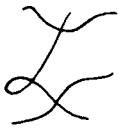
12.-Amue

13.-Aposto

14.-Ermot



15.-Osipeh



16.-Istiphul

17.-Mentifil

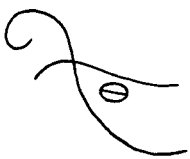
18.-Ordaphe

19.-Orova

20.-Idurah

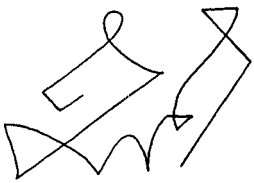
21.-Musar

22.-Necas

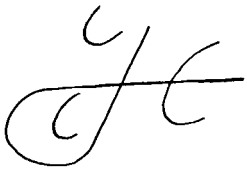


23.-Erami

24.-Andimo

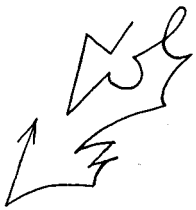


25.-Parahim

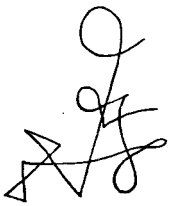


26.-Apilki

27.-Erkeya



28.-Dalep



29.-Capisi

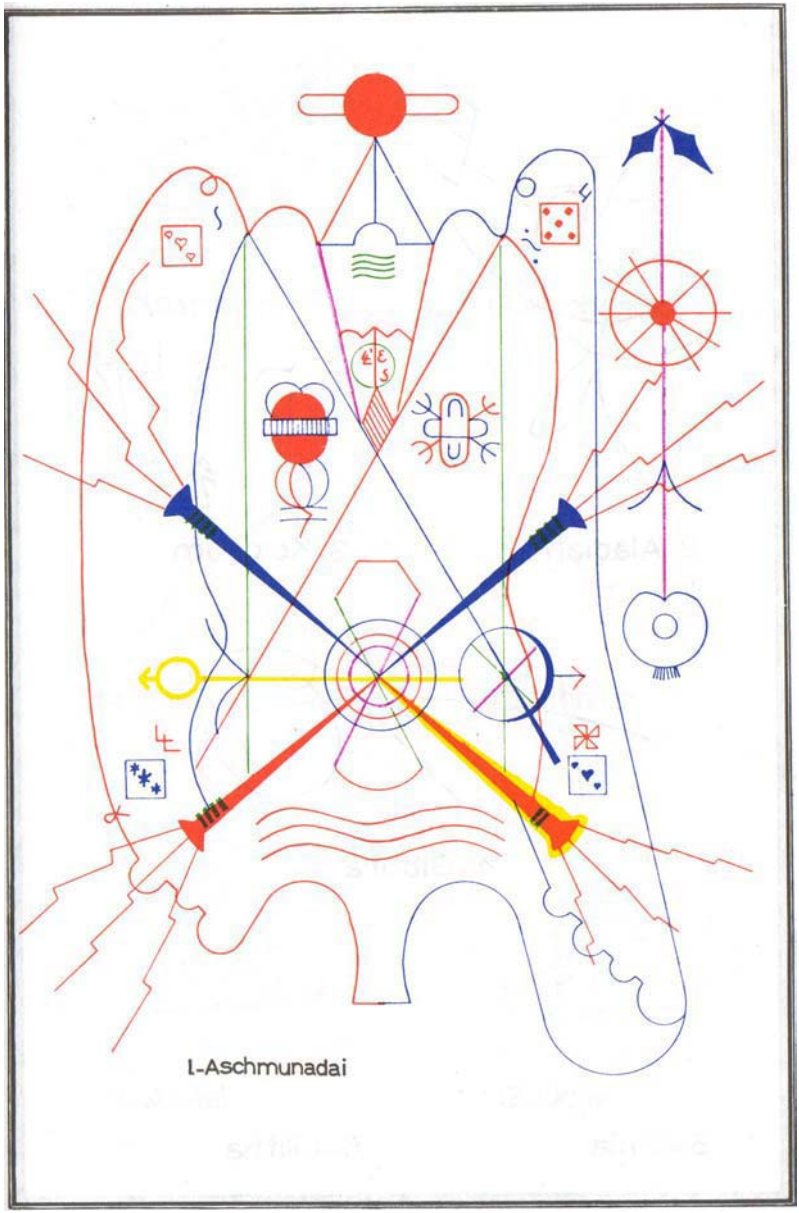
30.-Drisophi

31.-Glisi

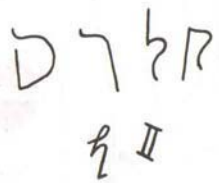
32.-Cargoste

2

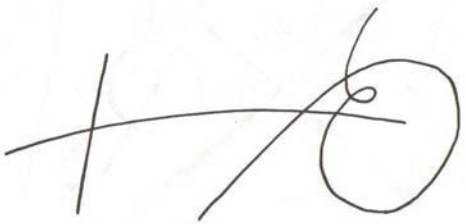
Some original Intelligences of the Zone girdling the Earth


l-Aschmunadai

2.-Aladiah



3.-Kolorom



4.-Gibora

5.-Siilla

6.-Lilitha

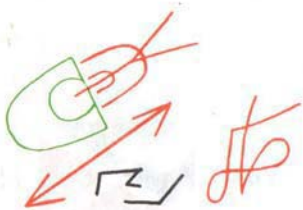
7.-Asamarc

8.-Aschmunadai

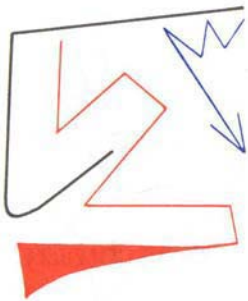
9.-Emuel

10.-Ubiveh

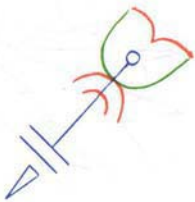
11.-Asael



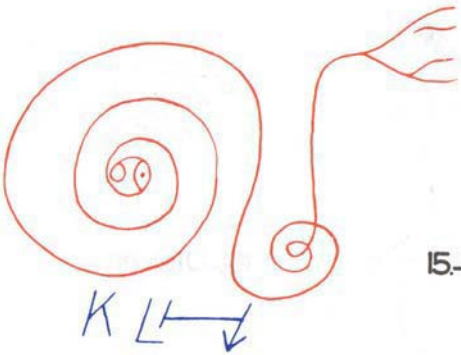
12.-Gojel



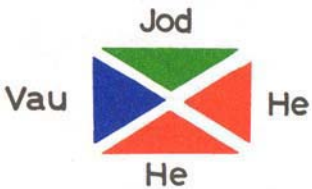
13.-Armiel



14.-Amuthim



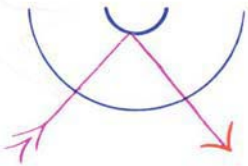
15.-Coel



16.-

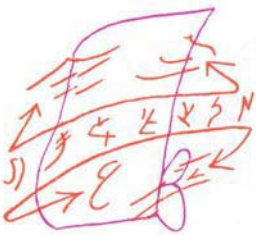
17.-Aeoiu

18.-Juoea

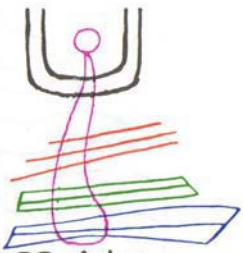


19.-Nahum

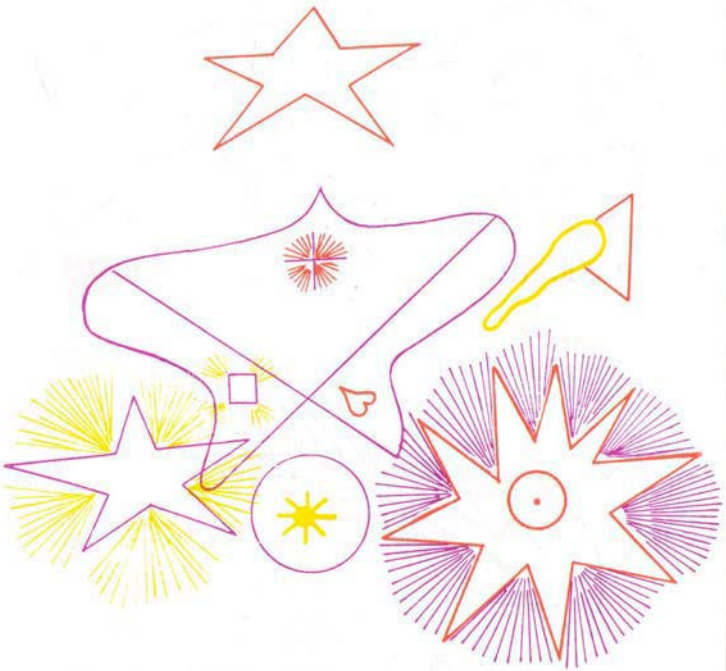
20.- Immicat



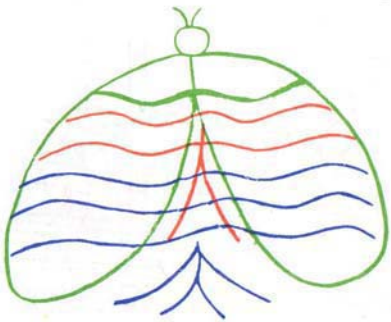
21.-Osrail



22.-Ados



23.- Sata – Pessajah



24.- Laosa

3

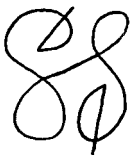
The 360 Heads of the Zone girdling the Earth

25.-Morech
1°♈

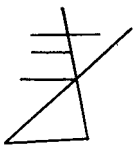
26.-Malacha
2°♈

27.-Ecdulon
3°♈

28.-Lurchi
4°♈

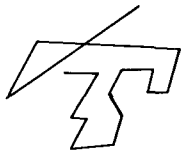


29.-Aspadit
5°♈

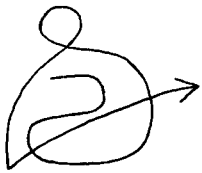


30.-Nascela
6°♈

31.-Opollogon
7°♈



32.-Ramara
8°♈



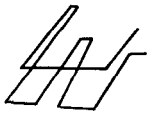
33.-Anamil
9°♈

34.-Tabori
10°♈

35.-Igigi
11°♈

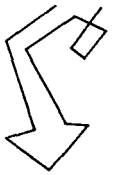
36.-Bialode
12°♈

37.-Opilon
13°ץ



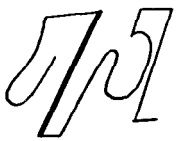
38.-Jrachro
14°ץ

39.-Golog
15°ץ



40.-Argilo
16°ץ

41.-Barnel
17°ץ

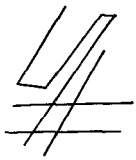


42.-Sernpolo
18°ץ

43.-Hyris
19°♈

44.-Hahadu
20°♈

45.-Oromonas
21°♈



46.-Bekaro
22°♈

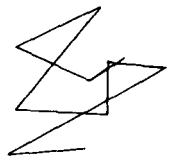
47.-Belifares
23°♈

48.-Nadele
24°♈

49.-Yromus
25°♈

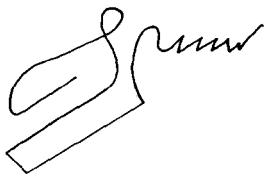
50.-Hadcu
26°♈

51.-Balachman
27°♈



52.-Jugula
28°♈

53.-Secabmi
29°♈



54.-Calacha
30°♈

55.-Serap
1°ʁ

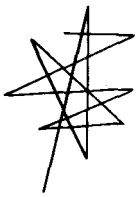
56.-Molabeda
2° ʁ

57.-Manmes
3° ʁ

58.-Faluna
4°ʁ

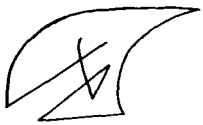
59.-Nasi
5°ʁ

60.-Conioli
6°ʁ



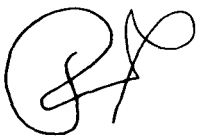
61.-Carubot
7° ʁ

62.-Jajaregi
8° ʁ



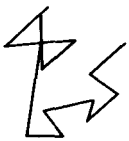
63.-Orienell
9° ʁ

64.-Concario
10° ʁ

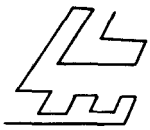


65.-Dosom
11° ʁ

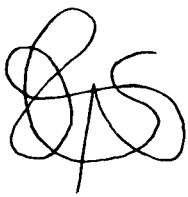
66.-Galago
12° ʁ



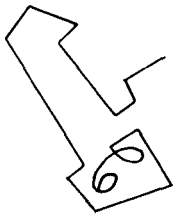
67.-Paguldez
13° ♂



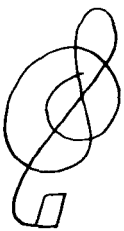
68.-Pafessa
14° ♂



69.-Jromoni
15° ♂



70.-Tardoe
16° ♂



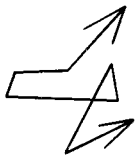
71.-Ubarim
17° ♂

72.-Magelucha
18° ♂

73.-Chadail
19° ʁ

74.-Charagi
20° ʁ

75.-Hagos
21° ʁ



76.-Hyla
22° ʁ

77.-Camalo
24° ʁ

78.-Baalto
25° ʁ

79.-Camarion
23° ʁ

80.-Amalomi
26° ʁ

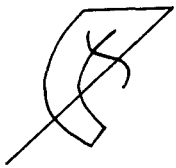
81.-Gagison
27° ʁ

82.-Carahami
28° ʁ

83.-Calamos
29° ʁ

84.-Sapasani
30° ʁ

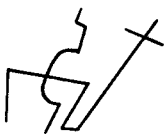
85.- Proxones
1° II



86.-Yparcha
2° II

87.-Obedomah
3° II

88.-Padidi
4° II



89.-Peralit
5° II

90.- Isnirki
6°II

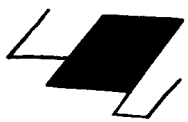
91.-Morilon
7° II

92.-Golema
8° II

93.-Timiran
9° II

94.-Golemi
10° II

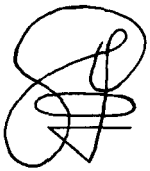
95.-Darachin
11° II



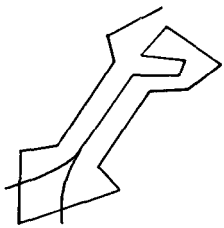
96.-Bagoloni
12° II

97.- Paschy
13° ♊

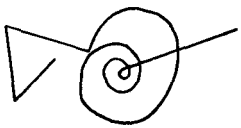
98.- Amami
14° ♊



99.- Pigios
15° ♊



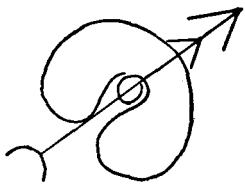
100.- Cepacha
16° ♊



101.- Urgivoh
17° ♊

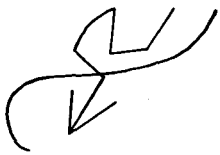
102.- Amagestol
18° ♊

103.- Debam
19° II

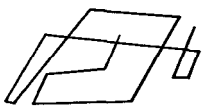


104.- Kolani
20° II

105.- Mimosah
21° II



106.- Eneki
22° II



107.- Corilon
23° II

108.- Ygarimi
24° II

109.-Jamaih
25° ♒

110.-Bilifo
26° ♒

111.-Mafalach
27° ♒

112.-Kaflesi
28° ♒

113.-Sibolas
29° ♒

114.-Seneol
30° ♒

115.- Nablum

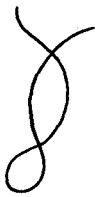
1° ♋

116.- Nudatoni

2° ♋

117.- Jachil

3° ♋

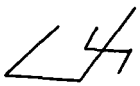


118.- Helali

4° ♋

119.- Emfalion

5° ♋



120.- Pliroki

6° ♋

121.- Losimon

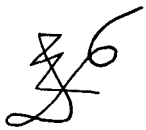
7° ♋

122.- Kiliki

8° ♋

123.- Oramos

9° ♋

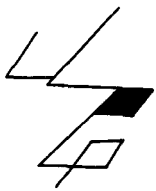


124.- Tarato

10° ♋

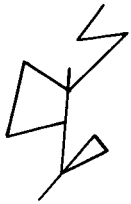
125.- Horomor

11° ♋



126.- Tmako

12° ♋

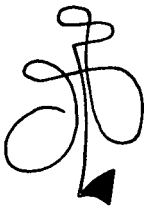


127.-Nimalon

13° ♋

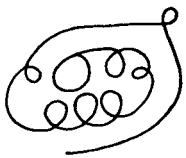
128.-Camalo

14° ♋



129.-Nimtrix

15° ♋



130.-Kalote

16° ♋

131.-Ysquiron

17° ♋

132.-Sikesti

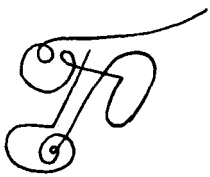
18° ♋

133.- Abagrion
19° ♋

134.- Kibigili
20° ♋

135.- Arakuson
21° ♋

136.- Maggio
22° ♋



137.- Dirilisin
23° ♋

138.- Akahimo
24° ♋

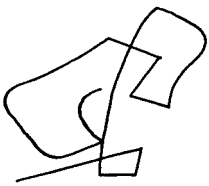
139.-Aragor
25° ♋

140.-Granona
26° ♋

141.-Zagol
27° ♋

142.-Mennolika
28° ♋

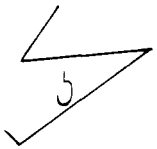
143.-Forfasan
29° ♋



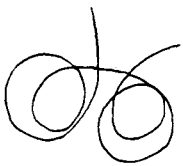
144.-CHaronthona
30° ♋

145.- Kosem
1° ♌

146.- Methaera
2° ♌



147.- Jvar
3° ♌

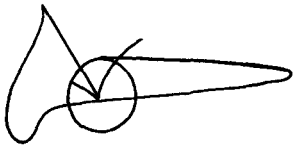


148.- Mahra
4° ♌

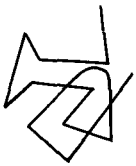
149.- Paruch
5° ♌

150.- Aslotama
6° ♌

151.-Kagaros
7° ♀

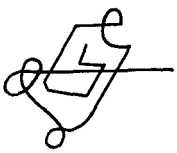


152.-Romasara
8° ♀

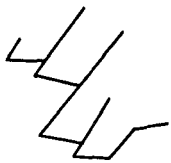


153.-Anemalon
9° ♀

154.-Tabbata
10° ♀



155.-Ahahbon
11° ♀



156.-Akanejonaho
12° ♀

157.-Horog

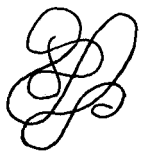
13°♌

158.-Texai

14°♌

159.-Herich

15°♌



160.-Ychniag

16°♌

161.-Odac

17°♌

162.-Mechebbera

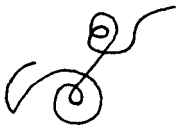
18°♌

163.-Paschan

19° ♌

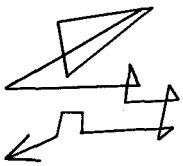
164.-Corocona

20° ♌



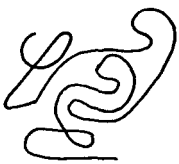
165.-Rimog

21° ♌



166.-Abbetira

22° ♌



167.-Eralicarison

23° ♌

168.-Golopa

24° ♌

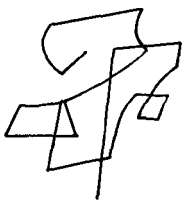
169. Jgakys
25°♌

170.- Pagalusta
26°♌

171.- Ichdison
27°♌

172.- Takarosa
28°♌

173.- Andrachor
29°♌



174.- Carona
30°♌

175.- Peresch

1° mp

176.- Bruahi

2° mp

177.- Moschel

3° mp

178.- Rascheä

4° mp

179.- Girmil

5° mp

180.- Zagriona

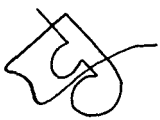
6° mp

181.-Ygilon

7° *mp*

182.- Alpaso

8° *mp*



183.-Kirek

9° *mp*

184.-Buriuh

10° *mp*

185.-Yraganon

11° *mp*

186.- Argaro

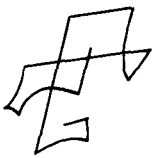
12° *mp*

187.-Algebol

13° *mp*

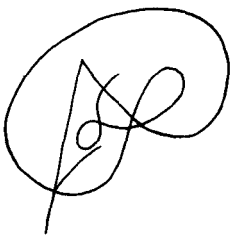
188.-Karasa

14° *mp*



189.-Akirgi

15° *mp*



190.-Basanola

16° *mp*

191.-Rotor

17° *mp*

192.-Tigrapho

18° *mp*

193.-Cobel

19° *mp*

194.-Hipogo

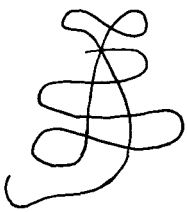
20° *mp*

195.- Iserag

21° *mp*

196.- Breffeo

22° *mp*



197.-Elipinon

23° *mp*

198.-Naniroa

24° *mp*

199.-Olaski

25° mp

200.-Hyrmiua

26° mp

201.-Sumuram

27° mp

202.-Astolitu

28° mp

203.-Notiser

29° mp

204.-Regerio

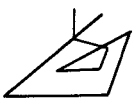
30° mp

205.-Thirana

1° ♎

206.-Apollyon

2° ♎



207.-Peekah

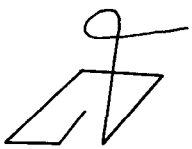
3° ♎

208.-Nogah

4° ♎

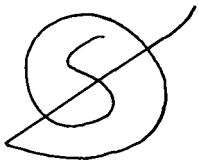
209.-Tolet

5° ♎



210.-Parmasa

6° ♎



211.-Gesegos

7°

212.-Soteri

8°

213.-Batamabub

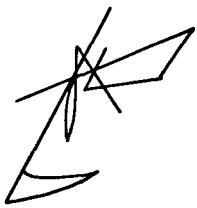
9°

214.-Omana

10°

215.-Lagiros

11°



216.-Afrei

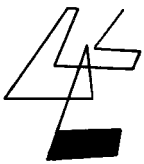
12°

217.-Rigolon
13°

218.-Riqita
14°

219.-Tapum
15°

220.-Nachero
16°

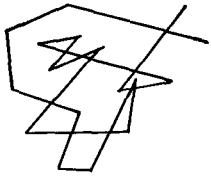


221.-Arator
17°

222.-Malata
18°

223.-Arioth

19°♒



224.-Agikus

20°♒

225.-CHeikaseph

21°♒

226.-Ornion

22°♒

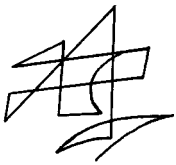
227.-Gariniranus

23°♒

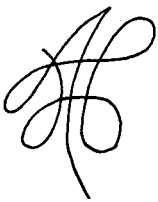
228.-Istaroth

24°♒

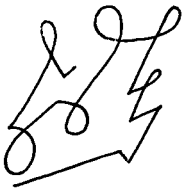
229.-Haiamon
25°



230.-Canali
26°



231.-Aglasis
27°



232.-Merki
28°

233.-Filakon
29°

234.-Megalogi
30°

235.-Aluph

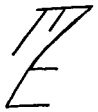
1°

236.-Schaluah

2°

237.-Hasperim

3°



238.-Adae

4°

239.-Helmis

5°

240.-Sarasi

6°

241.-Ugefor

7°

242.-Amillee

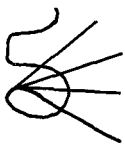
8°

243.-Ranar

9°

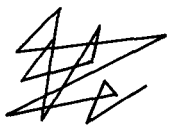
244.-Caraschi

10°



245.-Eralier

11°



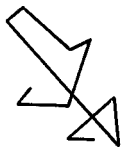
246.-Sagara

12°

247.-Trasorim
13°

248.-Schulego
14°

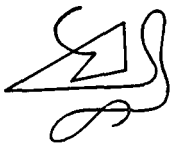
249.-Hipolopos
15°



250.-Natolisa
16°

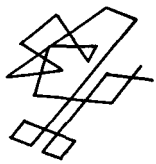
251.-Butharusch
17°

252.-Tagora
18°



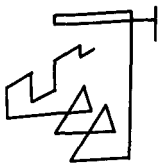
253.-Panari

19°



254.-Nagar

20°



255.-Kofan

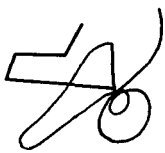
21°

256.-Schaluach

22°

257.-Sipillipis

23°



258.-Tedea

24°

259.-Semechle

25°

260.-Radina

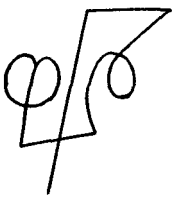
26°

261.-Hachamel

27°

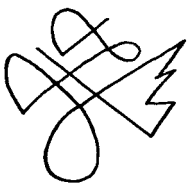
262.-Anadi

28°



263.-Horasul

29°



264.-Irmano

30°

265.-Neschamah

1°

266.-Myrmo

2°

267.-Kathim

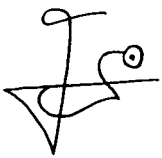
3°

268.-Erimites

4°

269.-Asinel

5°

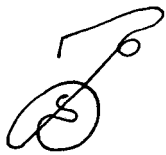


270.-Geriola

6°

271.-Asoreg

7°



272.-Ramage

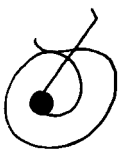
8°

273.-Namalon

9°

274.-Dimurga

10°



275.-Golog

11°

276.-Ugali

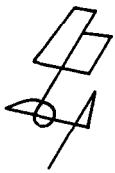
12°

277.-Elason

13°

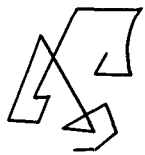
278.-Giria

14°



279.-Hosun

15°



280.-Mesah

16°

281.-Harkinon

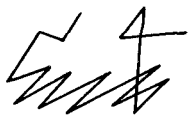
17°

282.-Petuno

18°

283.-Caboneton

19°



284.-Echagi

20°

285.-Batirunos

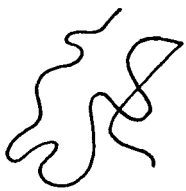
21°

286.-Hillaro

22°

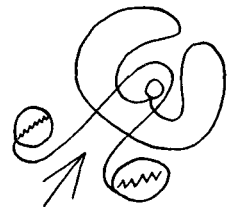
287.-Ergomion

23°



288.-Ikon

24°



289.-Alosom

25°

290.-Gezero

26°

291.-Agasoly

27°

292.-Ekore

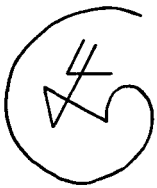
28°

293.- Saris

29°

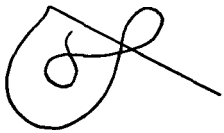
294.-Elami

30°



295.-Milon

1°♂



296.-Melamo

2°♂

297.-Porphora

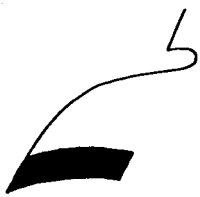
3°♂

298.-Trapi

4°♂

299.-Jonion

5°♂



300.-Afolono

6°♂

301.-Paruchu

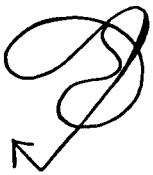
7°♑

302.-Pormatho

8°♑

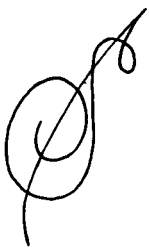
303.-Ampholion

9°♑



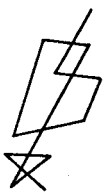
304.-Kogid

10°♑



305.-Cemiel

11°♑

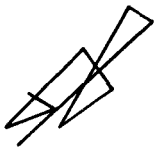


306.-Erimihala

12°♑

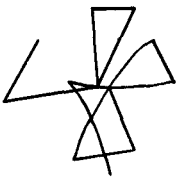
307.-Trisacha

13°ß



308.-Afimo

14°ß



309.-Garses

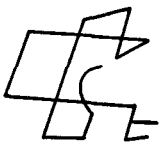
15°ß

310.-Masadu

16°ß

311.-Arabim

17°ß

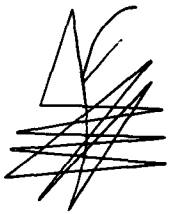


312.-Amia

18°ß

313.-Kamual

19°♐

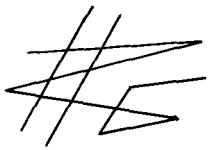


314.-Parachmo

20°♐

315.-Cochaly

21°♐



316.-Ybario

22°♐

317.-Lotifar

23°♐

318.-Kama

24°♐

319.-Segosel

25° ♑

320.-Sarsiee

26° ♑

321.-Kiliosa

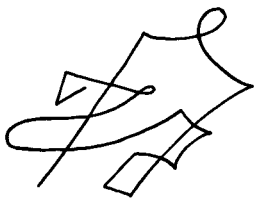
27° ♑

322.-Rosora

28° ♑

323.-Ekorim

29° ♑



324.-Ramgisa

30° ♑

325.-Frasis

1°

326.-Pother

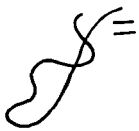
2°

327.-Badet

3°

328.-Naga

4°



329.-Asturel

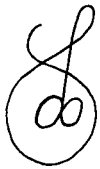
5°

330.-Liriell

6°

331.-Siges

7°

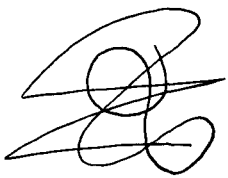


332.-Metosee

8°

333.-Abusis

9°



334.-Panfodra

10°

335.-Hagus

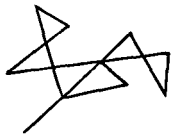
11°

336.-Hatuny

12°

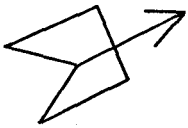
337.-Gagolchon

13°



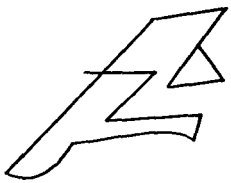
338.-Bafa

14°



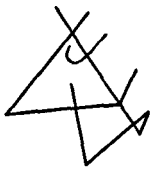
339.-Ugirpon

15°



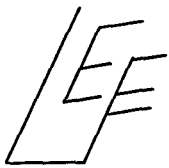
340.-Capipa

16°



341.-Koreh

17°



342.-Somi

18°

343.-Erytar

19°≈≈

344.-Kosirma

20°≈≈

345.-Jenuri

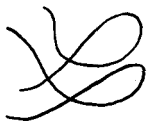
21°≈≈

346.-Altono

22°≈≈

347.-CHimirgu

23°≈≈



348.-Arisaka

24°≈≈

349.-Boreb

25°

350.-Soesma

26°

351.-Ebaron

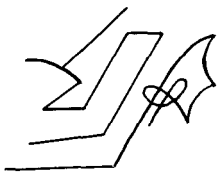
27°

352.-Negani

28°

353.-Nelion

29°



354.-Sirigilis

30°

355.-Haja

1° ♓

356.-Schad

2° ♓

357.-Kohen

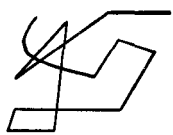
3° ♓

358.-Echami

4° ♓

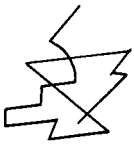
359.-Flabison

5° ♓



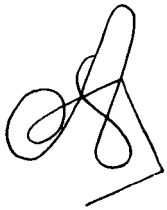
360.-Alagill

6° ♓



361.-Atherom

7° ♓



362.-Porascho

8° ♓

363.-Egention

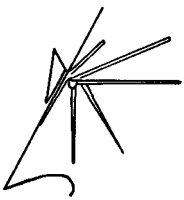
9° ♓

364.-Siria

10° ♓

365.-Vollman

11° ♓

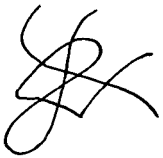


366.-Hagomi

12° ♓

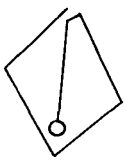
367.-Klorecha

13° ♓



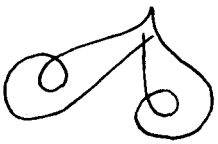
368.-Baroa

14° ♓



369.-Gomognu

15° ♓



370.-Fermetu

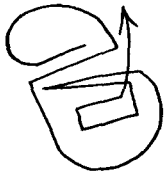
16° ♓

371.-Forsteton

17° ♓

372.-Lotogi

18° ♓



373.-Nearah

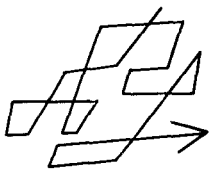
19° ♓

374.-Dagio

20° ♓

375.-Nephasser

21° ♓



376.-Armefia

22° ♓

377.-Kaerlesa

23° ♓

378.-Bileka

24° ♓

379.-Ugolog

25° ♓

380.-Tmiti

26° ♓

381.-Zalones

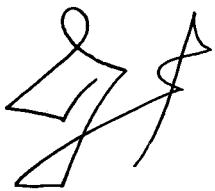
27° ♓

382.-Cigila

28° ♓

383.-Ylemis

29° ♓



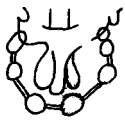
384.-Boria

30° ♓

4

Intelligences of the Moon Sphere

1.-Ebvap

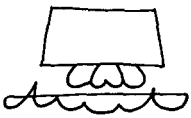


2.-Emtircheyud

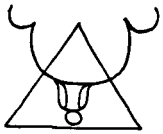
3.-Ezhesekis

4.-Emvatibe

5.-Amzhere



6.-Enchede



7.-Emrudue

8.-Eneye

9.-Emzhebyp

10.-Emnymar

11.-Ebvep

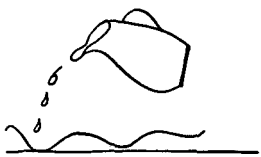
12.-Emkebpe

13.-Emcheba

14.-Ezhobar

15.-Emnepe

16.-Echotasa



17.-Emzhom

18.-Emzhit

25.- Lavemezhu

26.- Empebyn

27.- Emzhabe

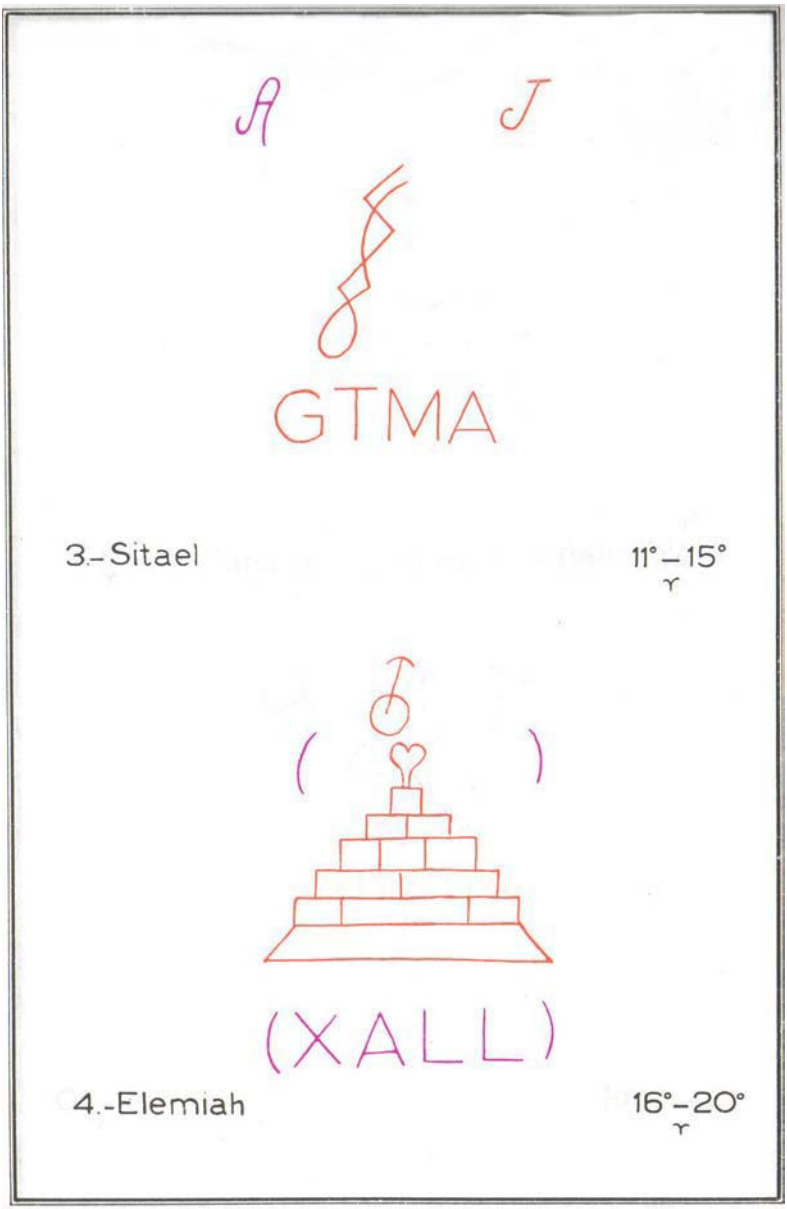
28.- Emzher

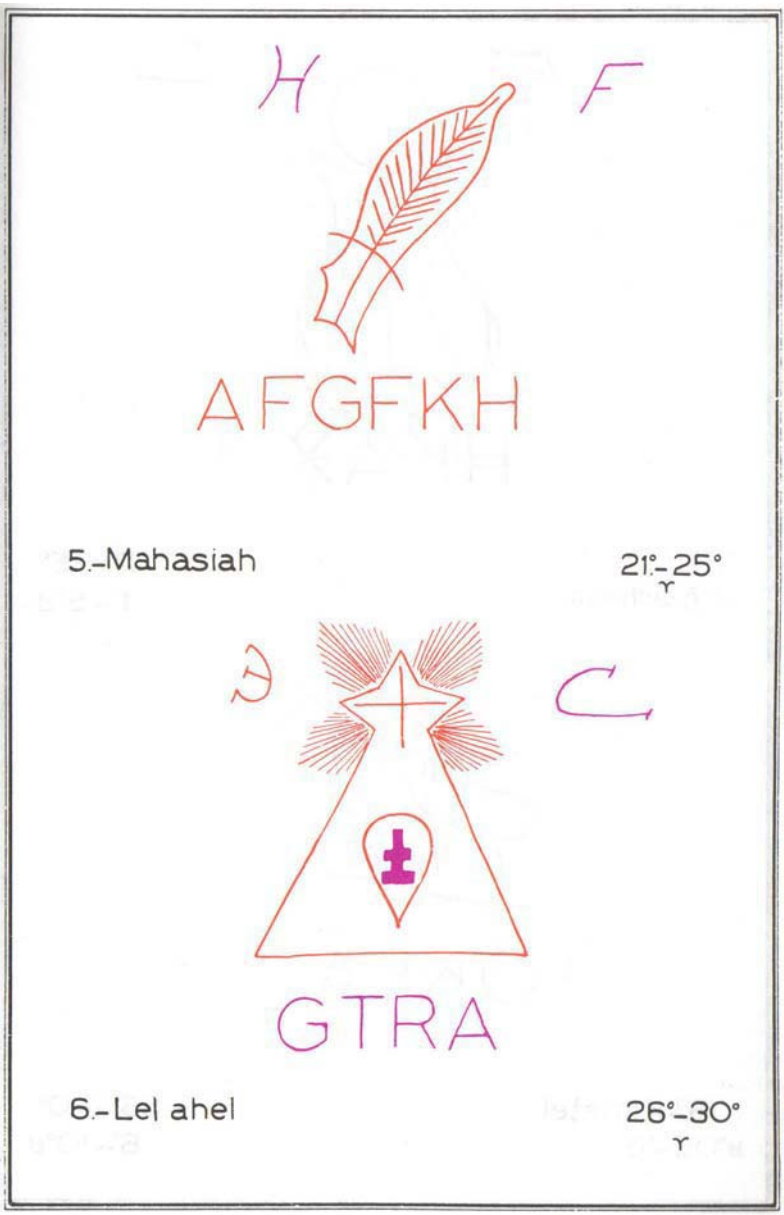
5

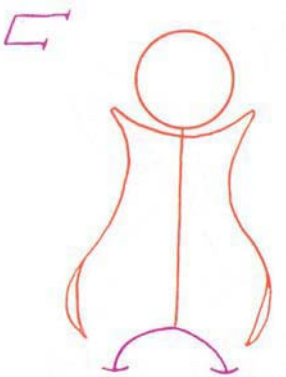
The 72 Intelligences of the Mercury Zone

1.- Vehuiah 0°- 5° ♈

2.- Jeliel 6°–10° ♈


A
J
GTMA
3.-Sitael
11°–15°
♈
( )
(XALL)
4.-Elemiah
16°–20°
♈


AFGFKH
5.-Mahasiah
21°-25°
♈
GTRA
6.-Lel ahel
26°-30°
♈



HKAX

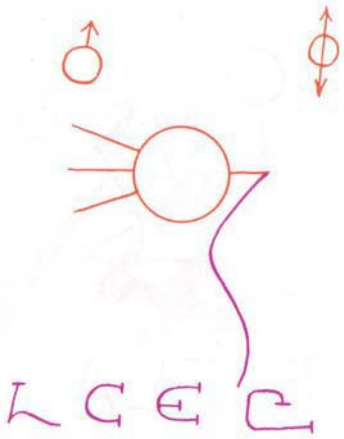
31°–35°
1°–5°♓

7.-Achaiah

QKFA

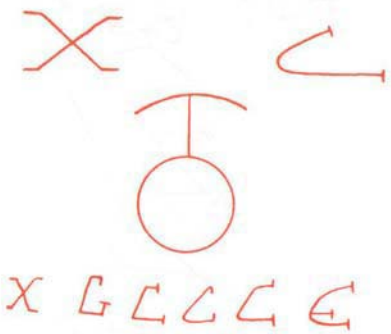
8.-Kahetel

36°–40°
6°–10°♓



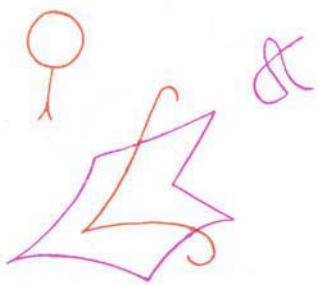
9.–Aziel

41°–45°
11° –15°♓



10.–Aladiah

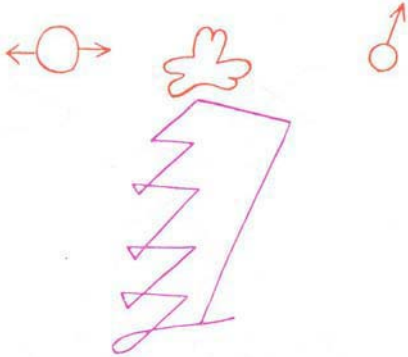
46°–50°
16°–20°♓



THELA

11.-Lauviah

51°-55°
21°-25°♑



TAEEL

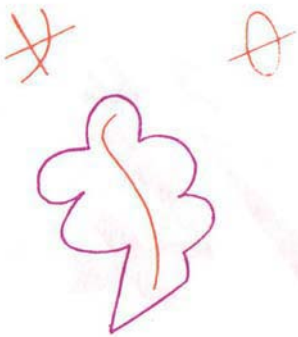
12.-Hahaiah

56°-60°
26°-30°♑

14

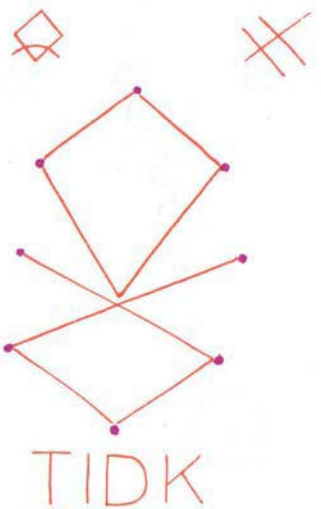
13.-Jezalel 61°–65°
1°–5° ♒

14.-Mebahel 66°–70°
6°–10° ♒



15.– Hariel

71°– 75°
11°– 15°♊

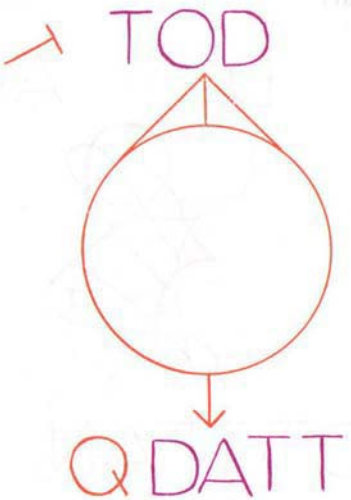


16.–Hakamiah

76°–80°
16°– 20°♊

17.-Lanoiah

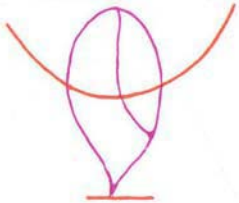
81°- 85°
21°- 25°♐



18.-Kaliel

86°-90°
26°-30°♐

EADF

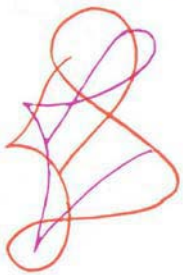


XUTFA

91°–95°

19.–Leuviah 1°–5° ♋

D AEEU



DTTFAN

96°–100°

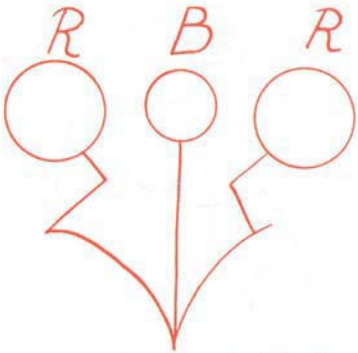
20.–Pahaliah 6°–10° ♋

21.-Nelekael

101°–105°
11°–15° ♋

22.-Jeiaiel

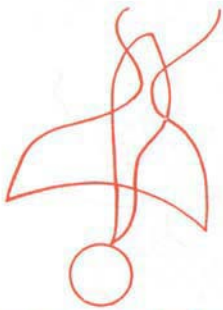
106°–110°
16°–20° ♋



AQUFKH

111°–115°
21°–25° ♋

23.–Melahel



KBDTERE

116°–120°
26°–30° ♋

24.–Hahuiah

25.-NithHaiah

121°-125°
1°-5°♌

26.-Haaiah

126°-130°
6°-10°♌

AOSKS

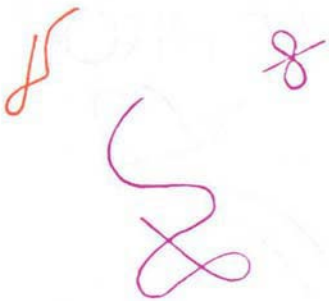
131°– 135°
27.–Jerathel 11°– 15° ♌

136°– 140°
28.–Seeiah 16°– 20° ♌

FAFHFK

29.-Reiiel

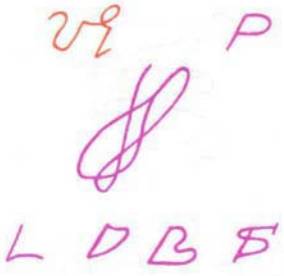
141°-145°
21°-25°♌



FTTSKF

30.-Omael

146°-150°
26°-30°♌

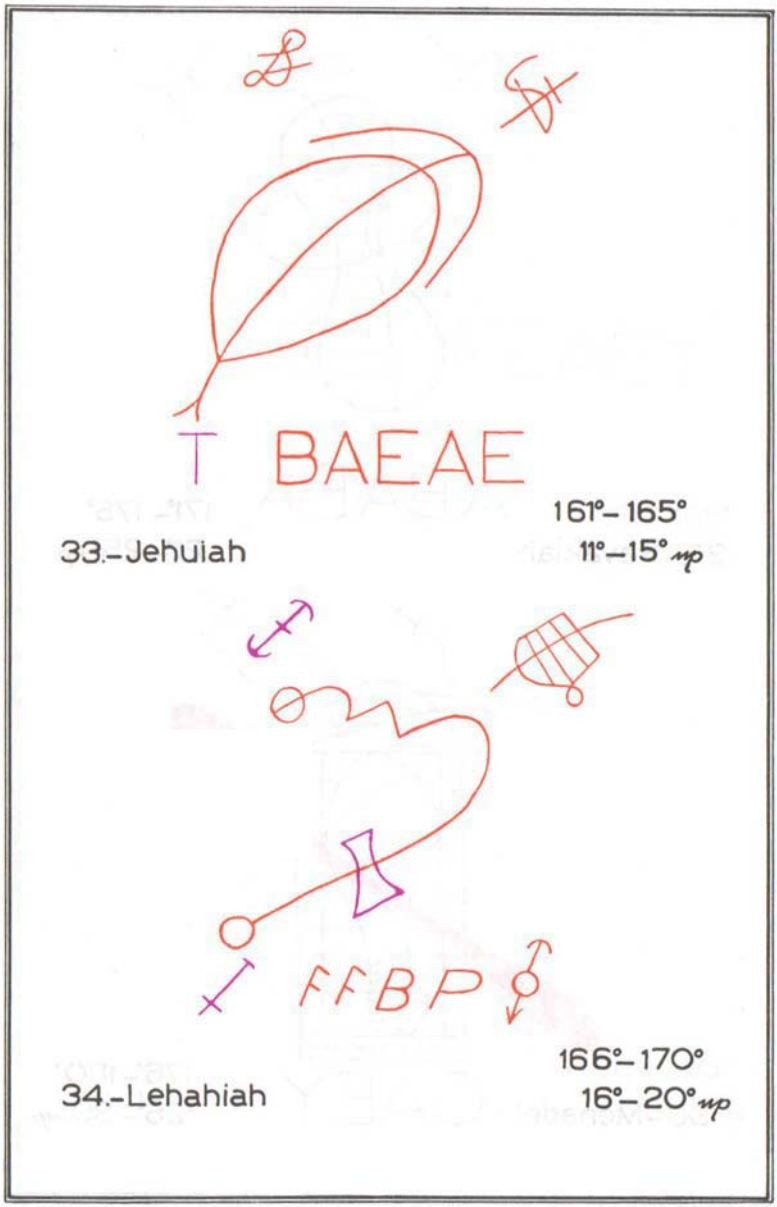


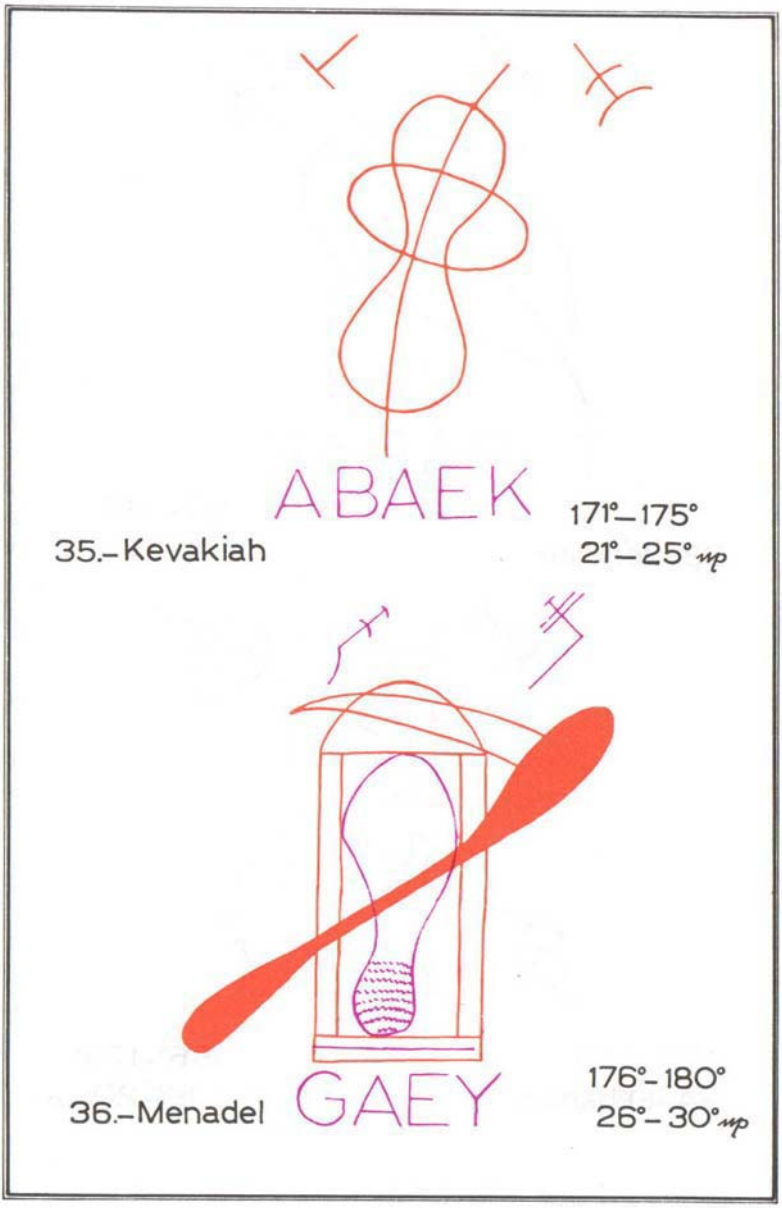
31.- Lekabel

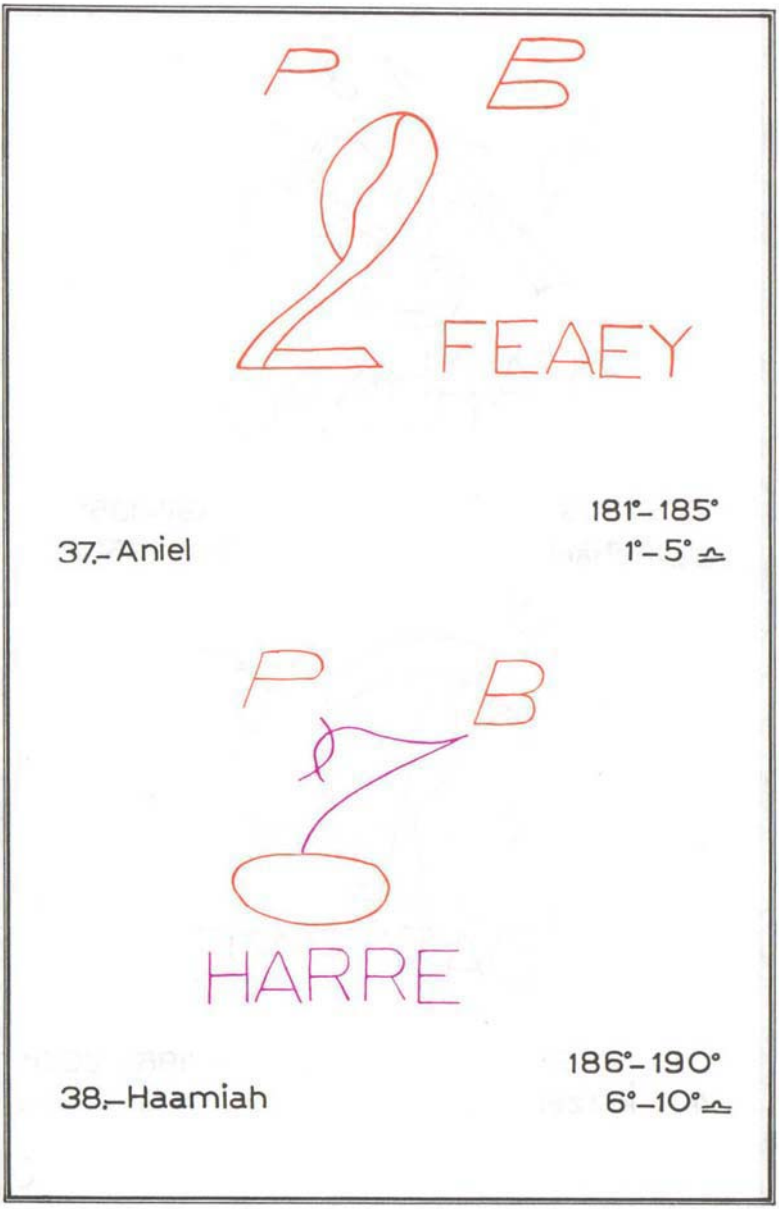
151°-155°
1°-5° up

32.-Vasariah

156°-160°
6°-10° up


T BAEAE
161°–165°
33.–Jehuiah
11°–15° up
FFBP
166°–170°
34.–Lehahiah
16°–20° up


ABAEK
171°–175°
21°–25° up
35.–Kevakiah
GAEY
176°–180°
26°–30° up
36.–Menadel

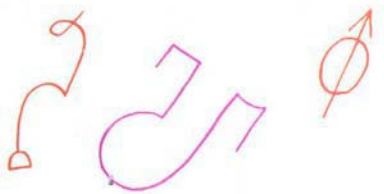

P
B
FEAEY
181°–185°
37.– Aniel
1°–5°
P
B
HARRE
186°–190°
38.– Haamiah
6°–10°

191°–195°
11°–15° ♏

39.–Rehael

196°– 200°
16°– 20° ♏

40.– Ieiazel



OKTUY

201°–205°

41.– Hahahel

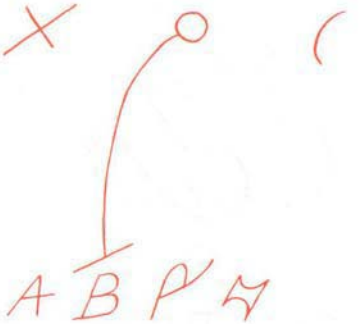
21°–25° ♏

DEAFYO

206°– 210°

42.–Mikael

26°– 30° ♏

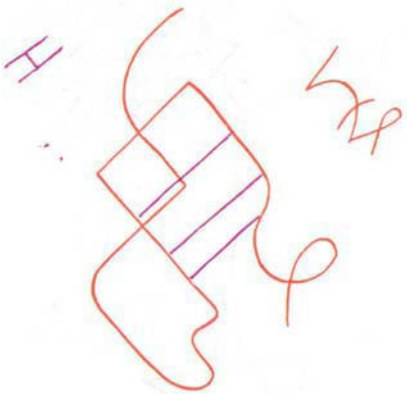


211°–215°
1°–5°

43.- Veubiah

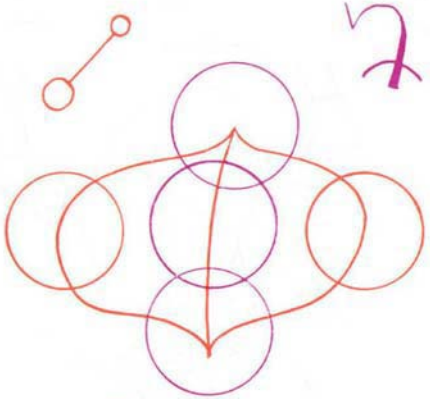
216°– 220°
6°–10°

44.- Ielahiah



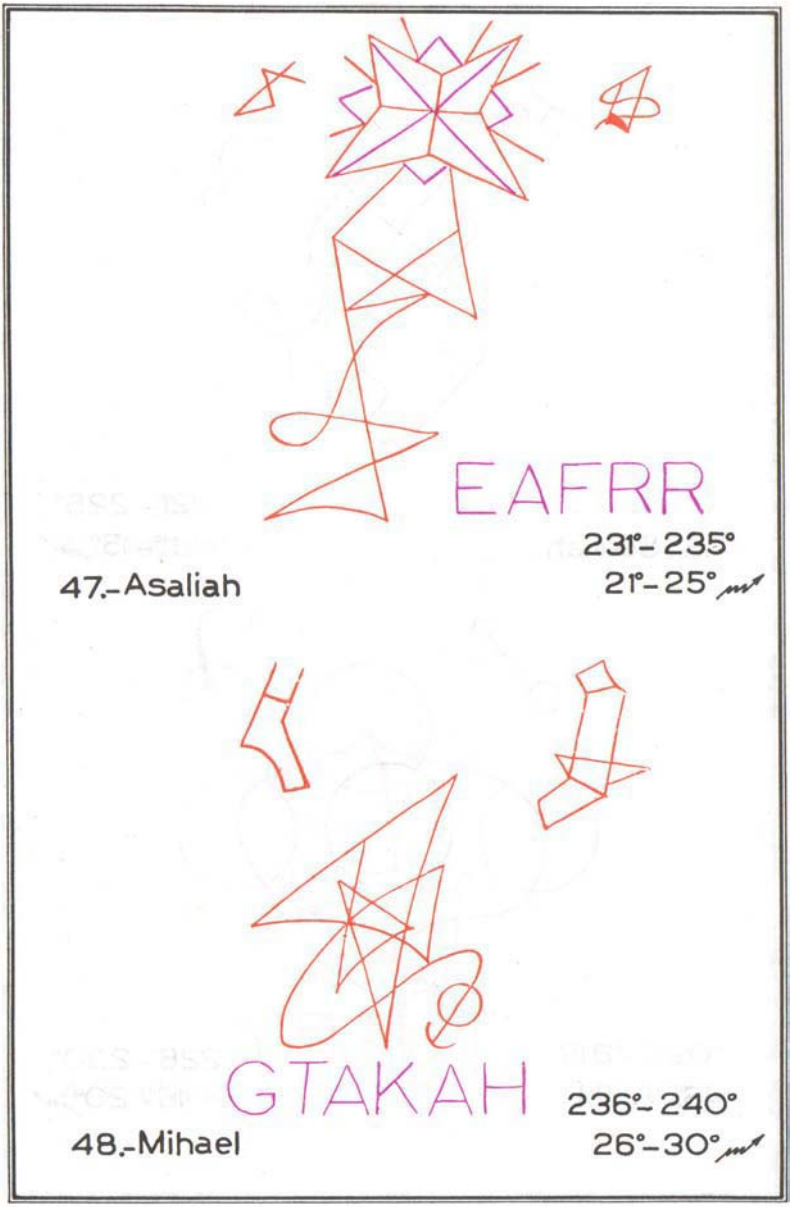
45.- Sealiah

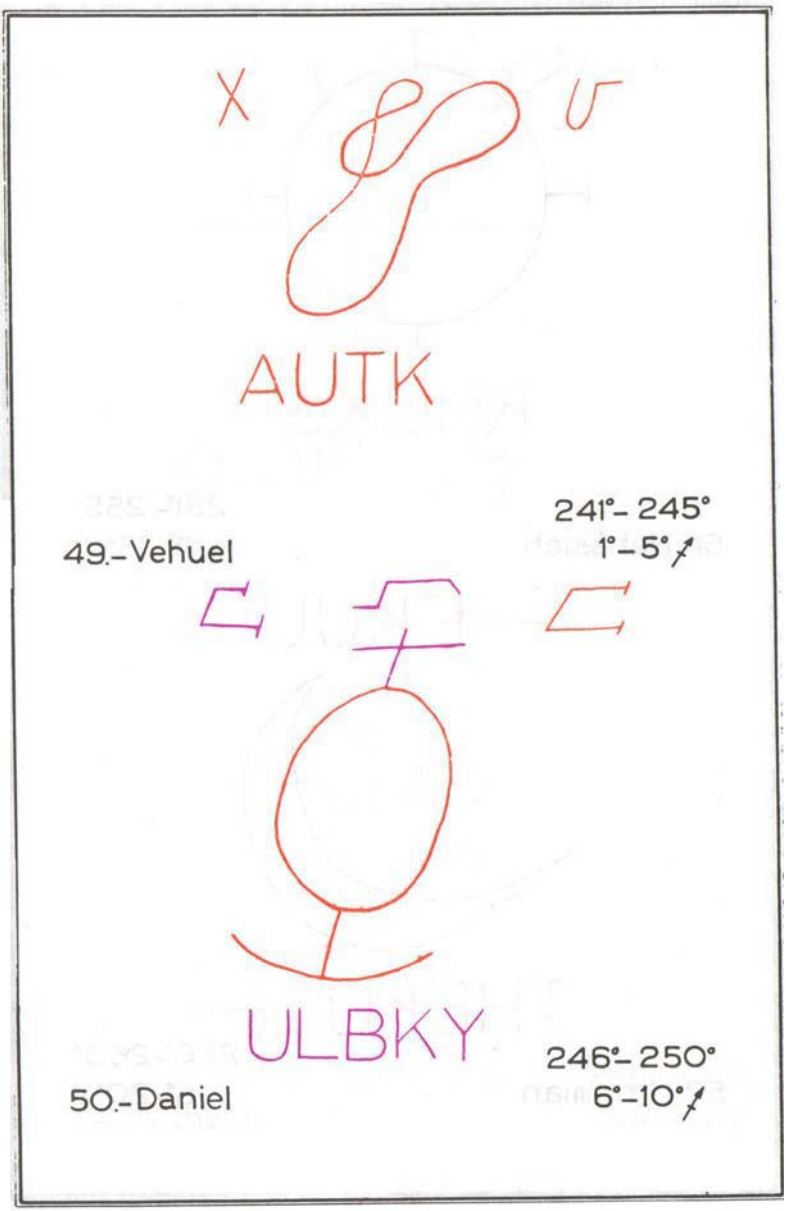
221°- 225°
11°-15° ♒

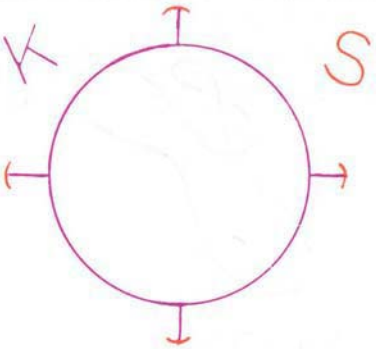


46.- Ariel

226°- 230°
16°- 20° ♒


EAFRR
231°-235°
21°-25°
47.-Asaliah
GTAKAH
236°-240°
26°-30°
48.-Mihael


X
AUTK
241°- 245°
1°-5°
49.-Vehuel
ULBKY
246°- 250°
6°-10°
50.-Daniel

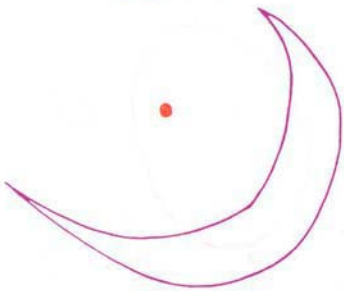


KHUXS

251°- 255°
11°-15°

51.-Hahasiah

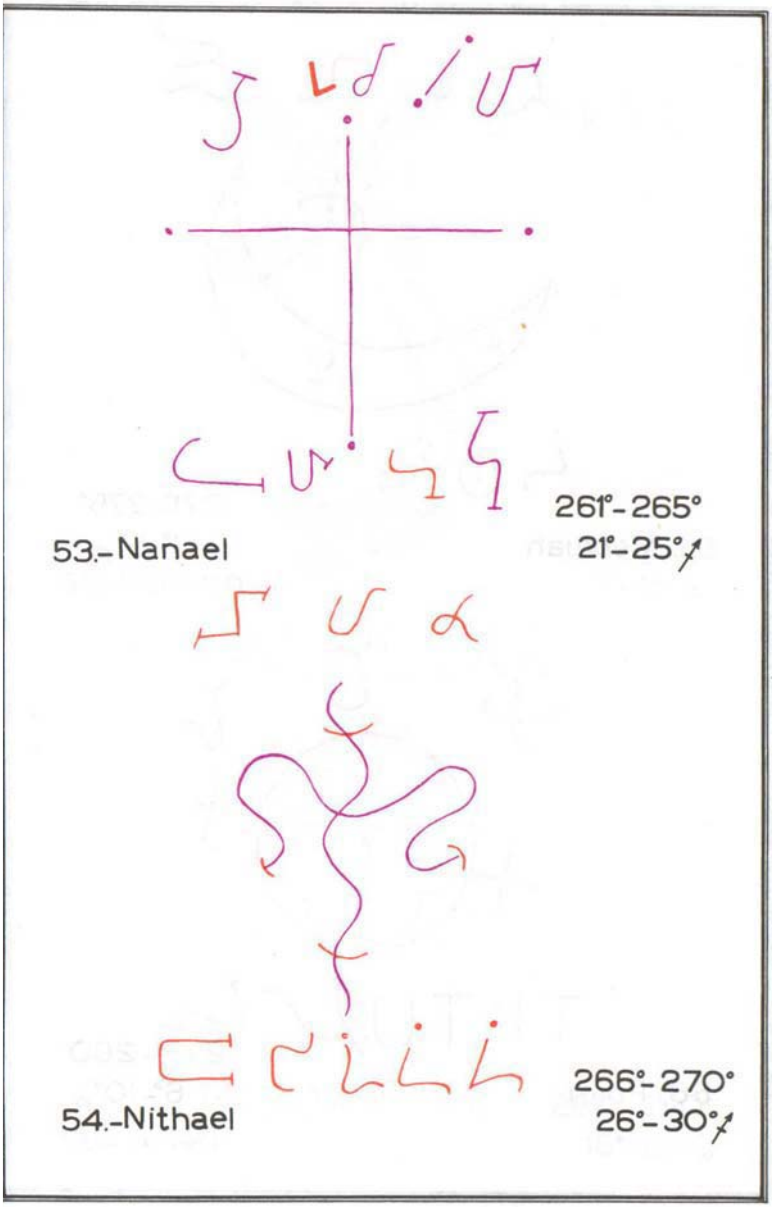
—EKUU



THEKUS—

256°-260°
16°-20°

52.-İmamiah

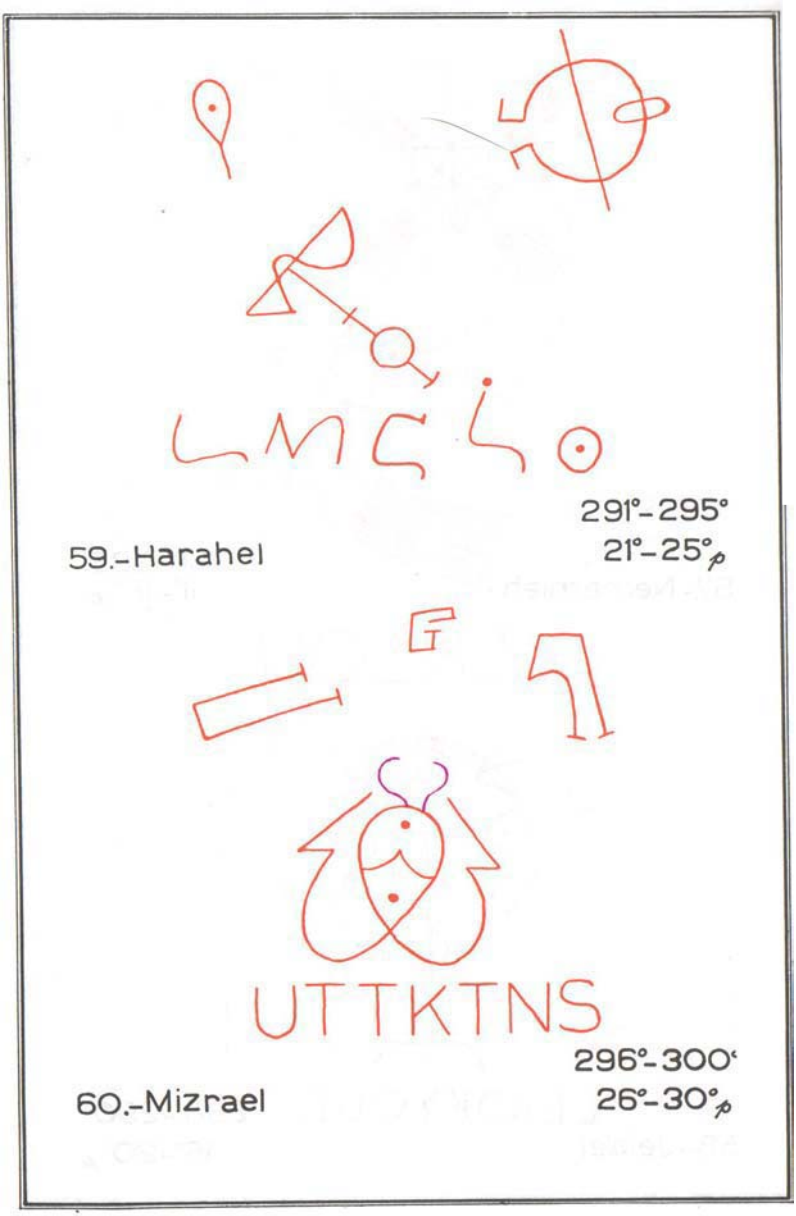


53.-Nanael

261°-265°
21°-25°♐

54.-Nithael

266°-270°
26°-30°♐


291°-295°
21°-25°♑
59.-Harahel
UTTKTNS
296°-300°
26°-30°♑
60.-Mizrael

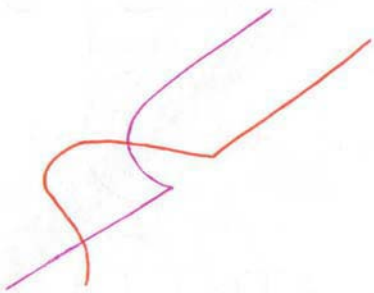
ᒐKUTS

KFUİNNE

301°-305°

61.-Umabel 1°-5° ≈≈

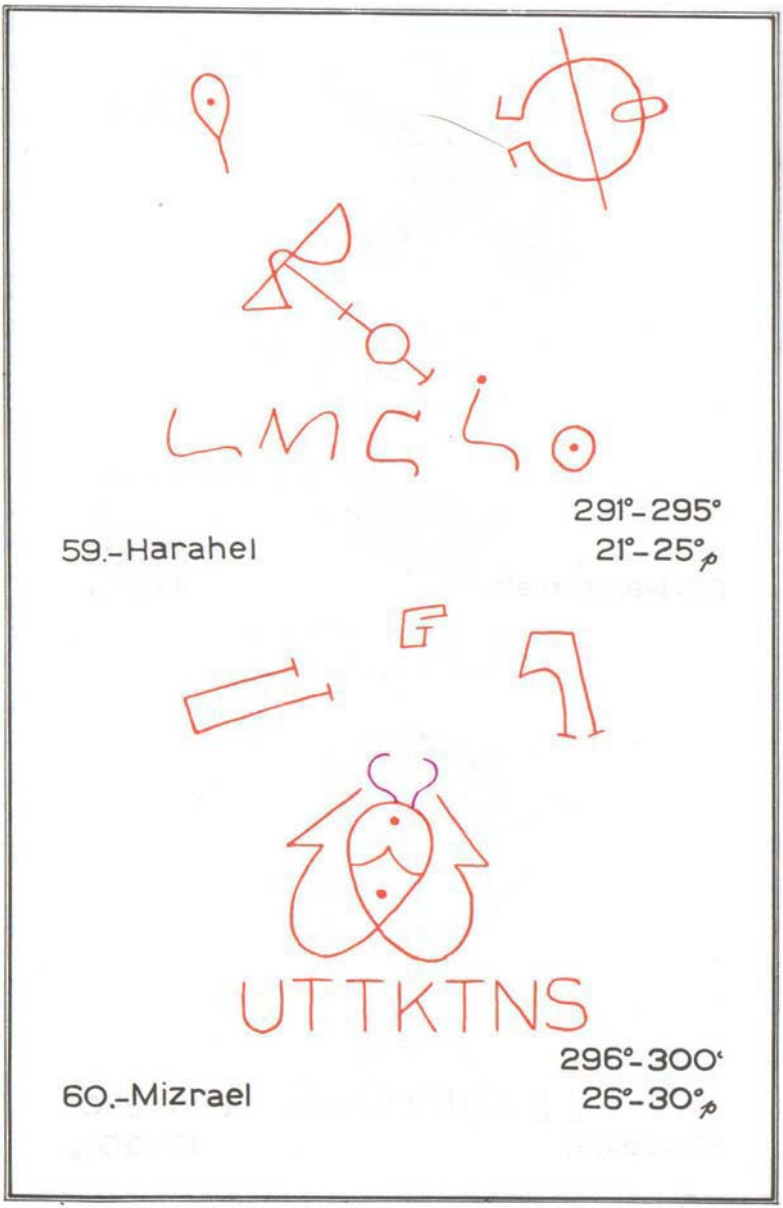
ᓭᓰᓪᓚ



ᒐMNSKELL

306°-310°

62.-JahHel 6°-10° ≈≈



291°-295°

59.-Harahel 21°-25°♌

60.-Mizrael 296°-300°
26°-30°♌

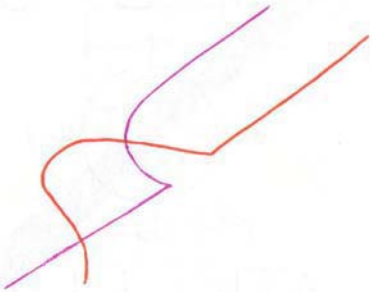
ᒐKUTS

KFUİNNE

301°-305°

61.-Umabel 1°-5° ≈

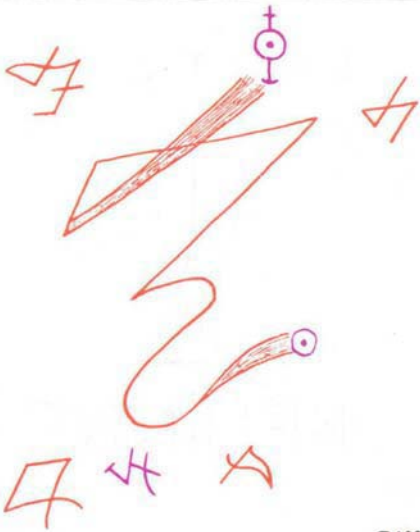
ᓯᓚᐃᓐ



ᒐMNSKELL

306°-310°

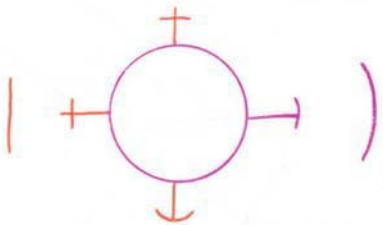
62.-Jahel 6°-10° ≈



63.- Anianuel

311°- 315°
11°- 15° ♒

AU O US



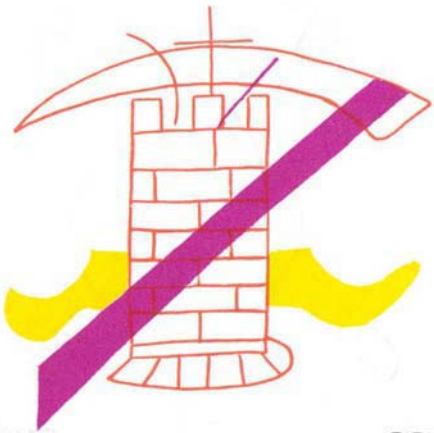
ATKLLUQ

64.-Mehiel

316°- 320°
16°- 20° ♒

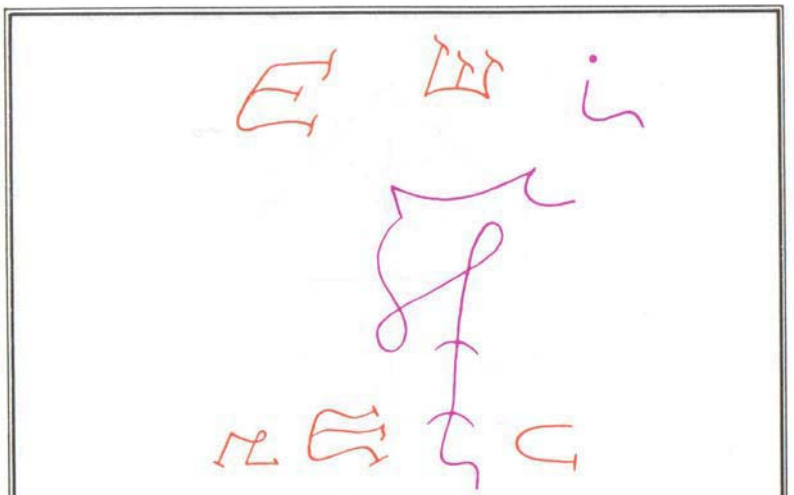
65.- Damabiah

321°- 325°
21°-25°

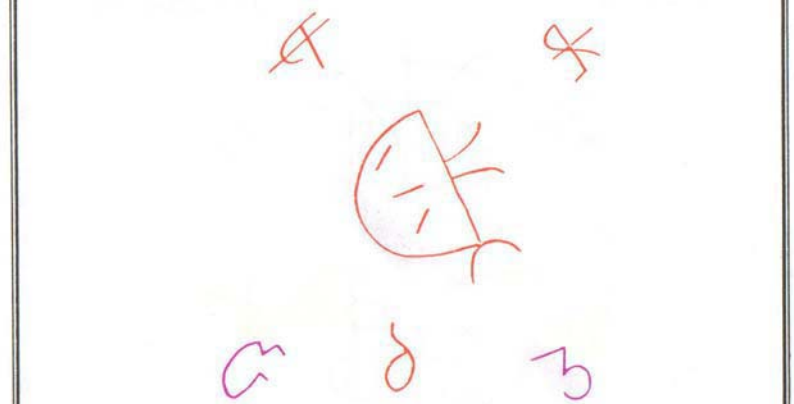


66.-Manakel

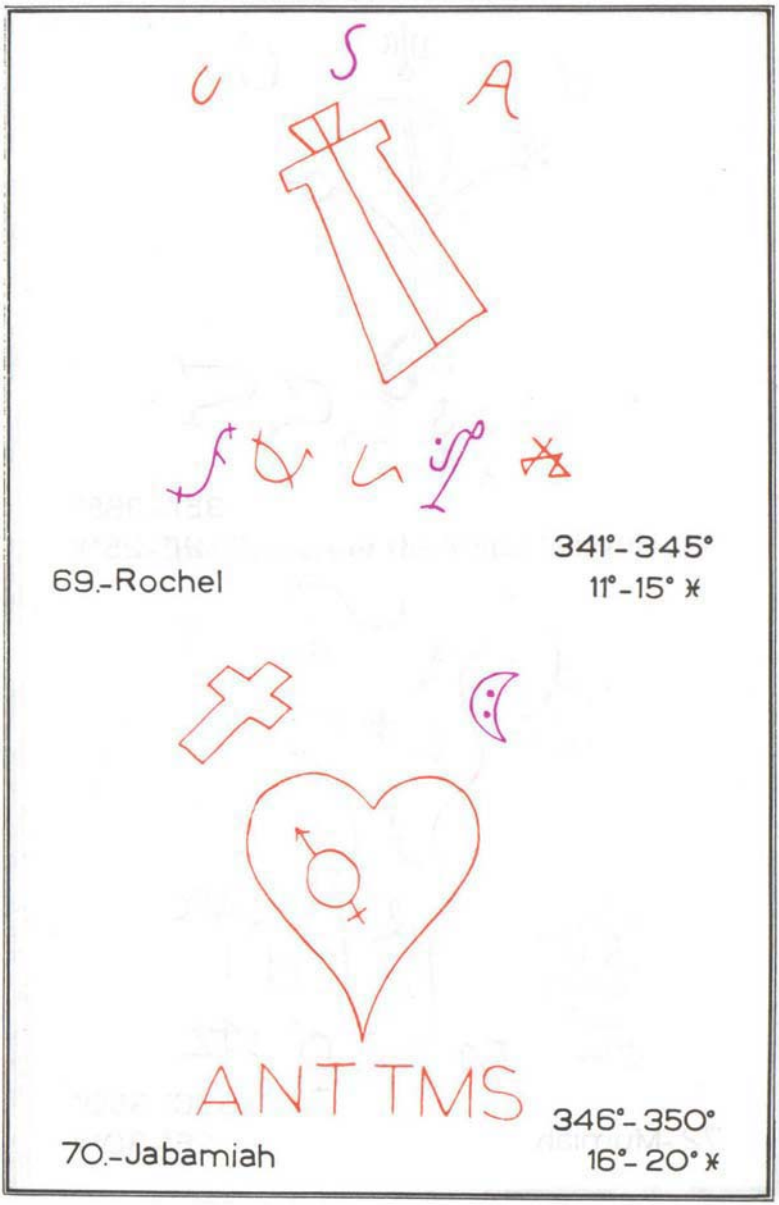
326°- 330°
26°- 30°

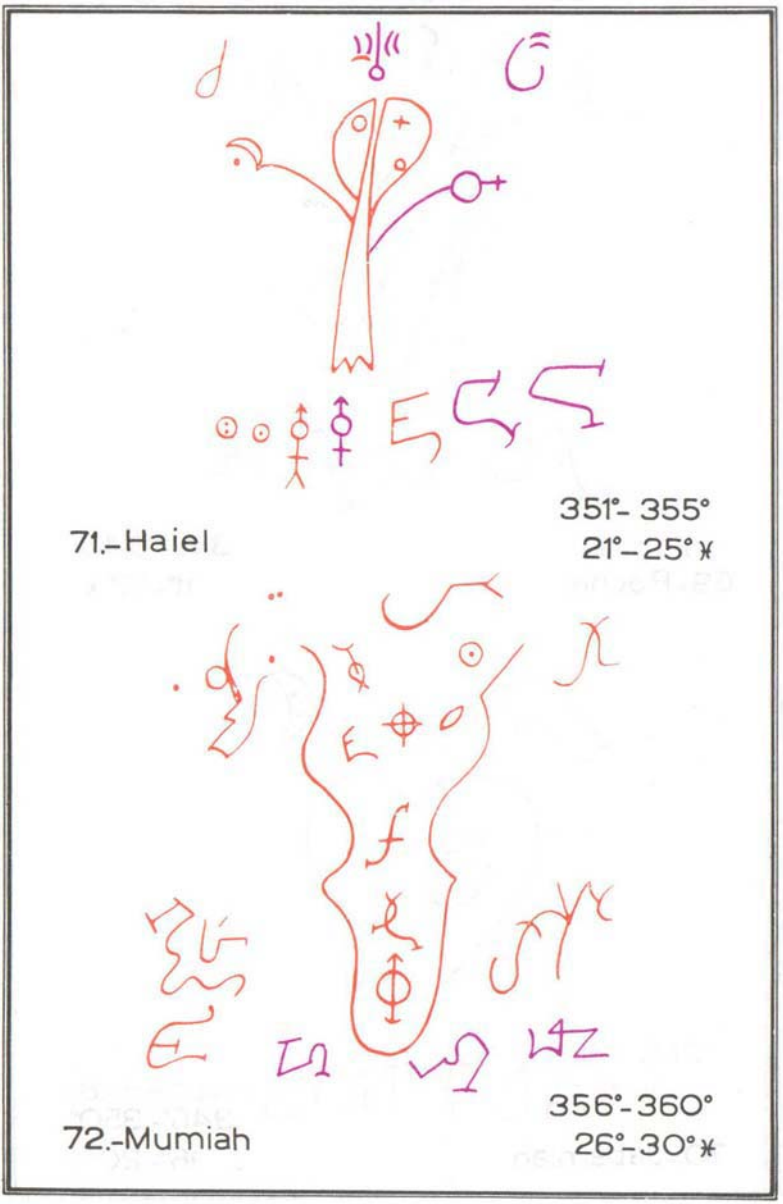


331°- 335°
67.-Eiaiel 1°- 5° ♐



336°- 340°
68.-Habuiah 6°- 10° ♐


69.-Rochel
341°-345°
11°-15° ♐
ANTTMS
70.-Jabamiah
346°-350°
16°-20° ♐


71.–Haiel
351°- 355°
21°–25° ♐
72.–Mumiah
356°-360°
26°-30° ♐

6

Intelligences of the Venus Sphere

1.-Omah
1°-4°♈

2.-Odujo
6°-8°♈

3.-Obideh
9°-12°♈

4.-Onami
13°-16°♈

5.-Osphe
17°-20°♈

6.-Orif
21°-24°♈

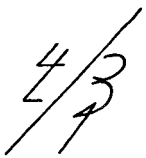
7.- Obaneh
25°-28° ♉

8.-Odumi
29° ♉-2° ♊

9.-Orula
3°-6° ♊

10.-Osoa
7°-10° ♊

11.-Owina
11°-14° ♊



12.-Obata
15°-18° ♊

13.-Ogieh
19°-22°♉

14.-Obche
23°-26°♉

15.-Otra
27°-30°♉

16.-Alam
1°-4°♊

17.-Agum
5°-8°♊

18.-Albadi
9°-12°♊

19.-Aogum
13°-16°♐

20.-Acolom
17°-20°♐

21.-Achadiel
21°-24°♐

22.-Adimil
25°-28°♐

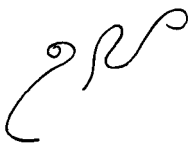
23.-Aser
29°-2°♋

24.-Aahum
3°-6°♋

25.-Acho
7°–10° ♋

26.-Arohim
11°–14° ♋

27.-Ardho
15°–18° ♋



28.-Asam
19°–22° ♋

29.-Astoph
23°–26° ♋

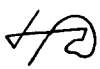
30.-Aosid
27°–30° ♋

31.- iseh
1°-4°♌

32.- isodeh
5°-8°♌

33.- idmuh
9°-12°♌

34.- irumiah
13°-16°♌

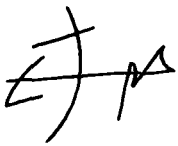


35.- idea
17°-20°♌

36.- idovi
21°-24°♌

37.- İsill
25°-28°♌

38.- İsmee
29°♌-2♍



39.- İnea
3°-6°♍

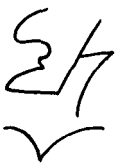
40.- İhom
7°-10°♍

41.- İomi
11°-14°♍

42.- İbladi
15°-18°♍

43.-Idioh
19°-22°♍

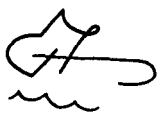
44.-Ischoa
23°-24°♍



45.-Igea
27°-30°♍

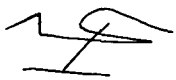
46.-Orro
1°-4°♎

47.-Oposah
5°-8°♎



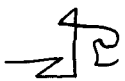
48.-Odlo
9°-12°♎

49.-Olo
13°-16°



50.- Odedo
17°-20°

51.- Omo
21°-24°

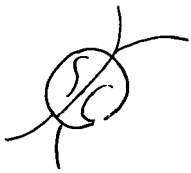


52.-Osaso
25°-28°

53.-Ogego
29°-2°

54.- Okaf
3°-6°

55.-Ofmir
7°-10°



56.-Otuo
11°-14°

57.-Ohoah
15°-18°

58.-Ocher
19°-22°

59.-Otiur
23°-26°

60.-Ogileh
27°-30°

61.-Gega
1°-4°

62.-Gema
5°-8°

63.-Gegega
9°-12°

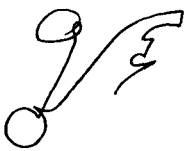
64.-Garieh
13°-16°

65.-Gesa
17°-20°

66.-Geswi
21°-24°

67.-Godeah
25°-28°♐

68.-Guru
29°♐-2♑



69.-Gomah
3°-6°♑

70.-Goldro
7°-10°♑

71.-Gesdri
11°-14°♑

72.-Gesoah
15°-18°♑

73.-Gescheh
19°-22°♑

74.-Gehela
23°-26°♑

75.-Gercha
27°-30°♑

76.-Purol
1°-4°♒

77.-Podme
5°-8°♒

78.-Podumar
9°-12°♒

79.-Pirr
13°-16°

80.-Puer
17°-20°

81.-Pliseh
21°-24°

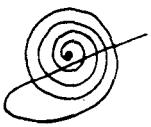
82.-Padcheh
25°-28°

83.-Pehel
29°-2°

84.-Pomanp
3°-6°

85.- Pitofil
7°-10° ♓

86.- Pirmen
11°-14° ♓



87.- Piomal
15°-18° ♓

88.- Piseph
19°-22° ♓

89.- Pidioeh
23°-26° ♓

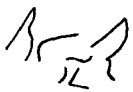
90.- Pimel
27°-30° ♓

7

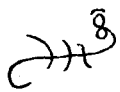
Genii of the Sun Sphere

1.-Emnasut
1°–8°♈

2.-Lubech
9°–16°♈



3.-Teras
17°–24°♈

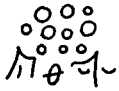


4.-Dubezh
25°♈–2°♉

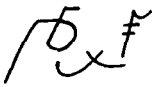
5.-Amser
3°–10°♉

6.-Emedetz
11°–18°♉

7.-Kesbetz
19°-26°♉



8.-Emayisa
27°♉-4°♊

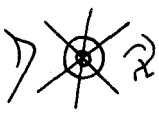


9.-Emvetas
5°-12°♊

10.-Bunam
13°-20°♊

11.-Serytz
21°-28°♊

12.-Wybiol
29♑-6°♋



13.-Lubuyil
7°-14° ♋

14.-Geler
15°-22° ♋

15.-Wybitzis
23°-30° ♋

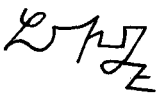
16.-Wybalap
1°-8° ♌

17.-Tzizhet
9°-16° ♌

18.-Dabetz
17°-24° ♌

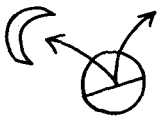
19.-Banamol
25♌-2♍

20.-Emuyir
3°-10♍



21.-Dukeb
11°-18♍

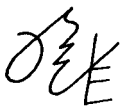
22.-Emtzel
19°-26♍



23.-Tasar
27♍-4♎

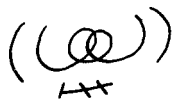
24.-Fusradu
5°-12♎

25.-Firul
13°-20°♎



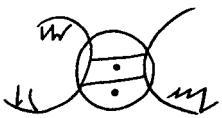
26.-Ebytzyril
21°-28°♎

27.-Lhomtab
29°♎-6°♐



28.-Tzybayol
7°-14°♐

29.-Gena
15°-22°♐



30.-Kasreyobu
23°-30°♐

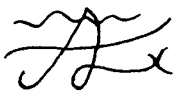
31.-Etzybet
1°-8°♐

32.-Balem
9°-16°♐

33.-Belemche
17°-24°♐

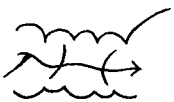
34.-Aresut
25°♐-2°♑

35.-Tinas
3°-10°♑



36.-Gane
11°-18°♑

37.-Emtub
19°-26°♑



38.-Erab
27°♑-4°♒

39.-Tybolyr
5°-12°♒

40.-CHibys
13°-20°♒

41.-Selhube
21°-28°♒

42.-Levem
29°♒-6°♓

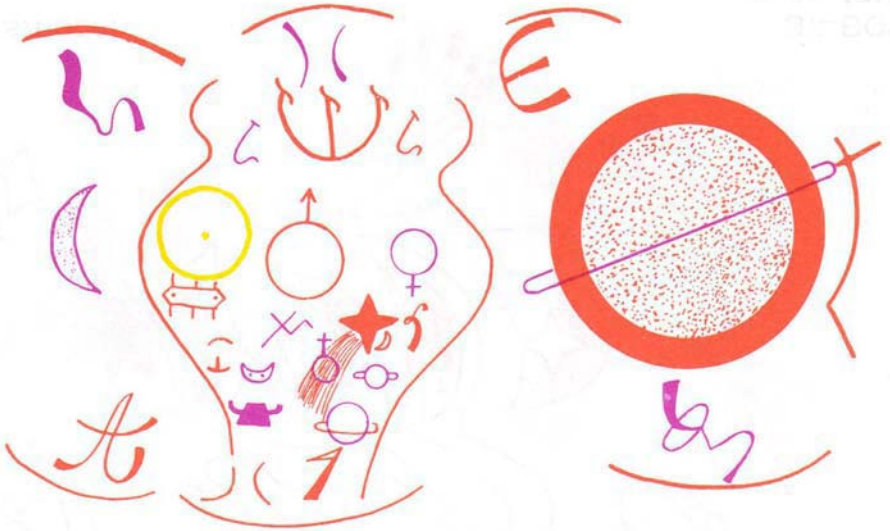
43.-Vasat
7°-14°♌

44.-Ezhabsab
15°-22°♌

45.-Debytzet
23°-30°♌

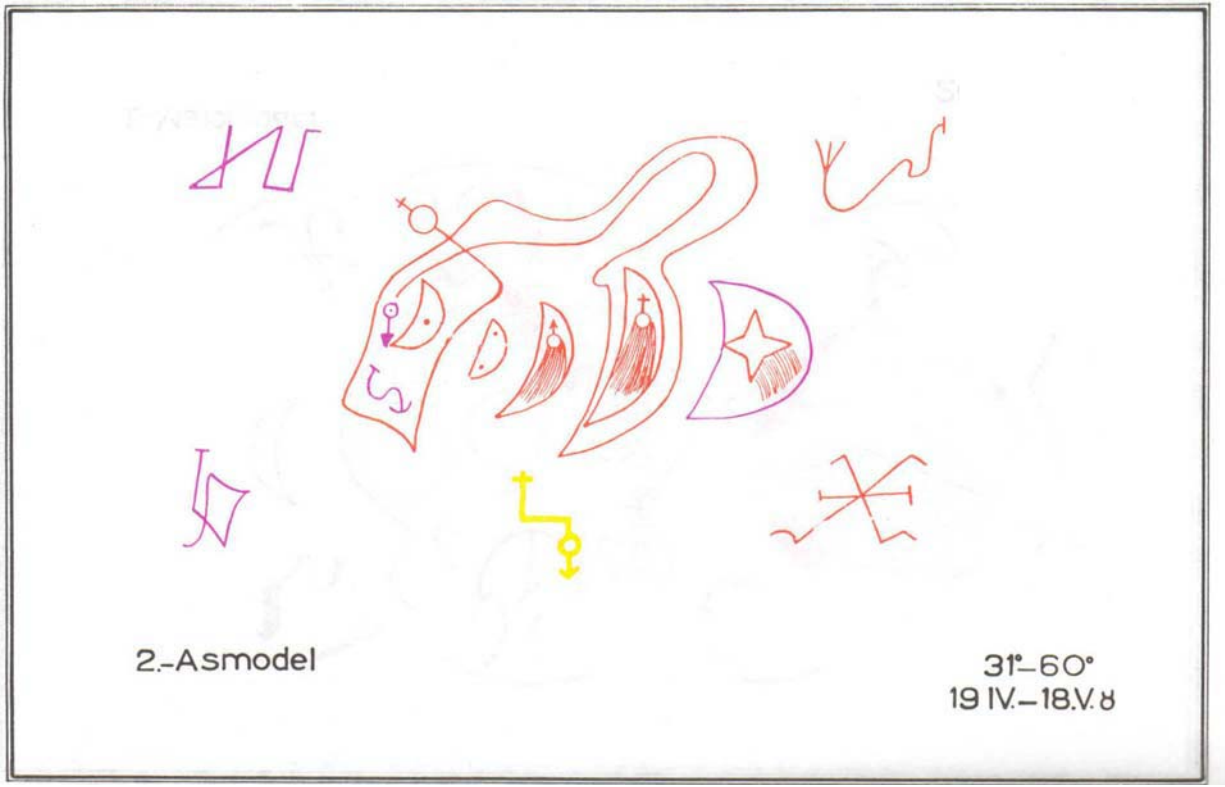
8

Genii of the Jupiter Sphere



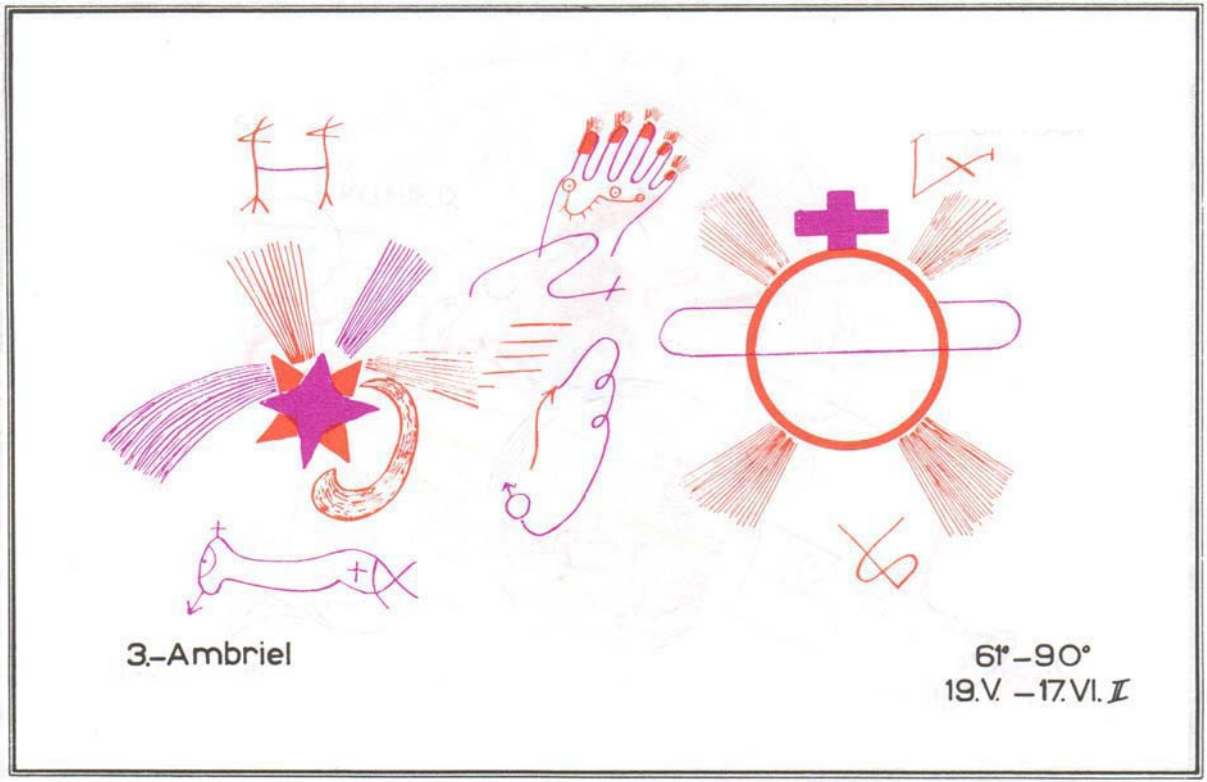
1.-Malchjdael

0°–30°
20.III. –18.IV. ♈



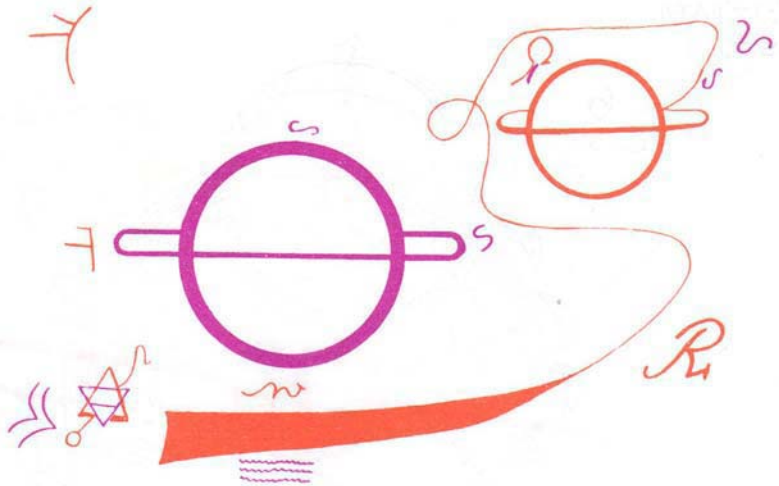
2.-Asmodel

31°–60°
19 IV.–18.V.8


3.-Ambriel
61°-90°
19.V. -17.VI. ♊

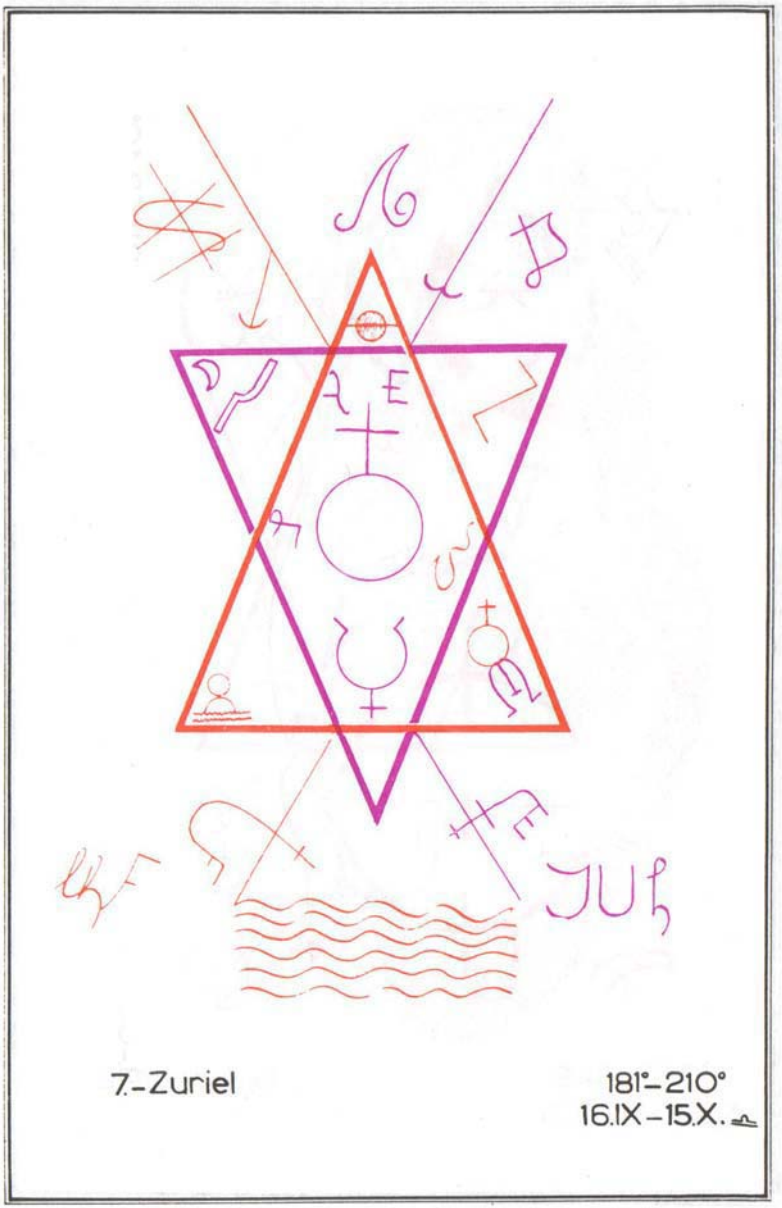
4.–Murjel

121°–150°
18.VII.–17.VIII.
5.-Verchiel



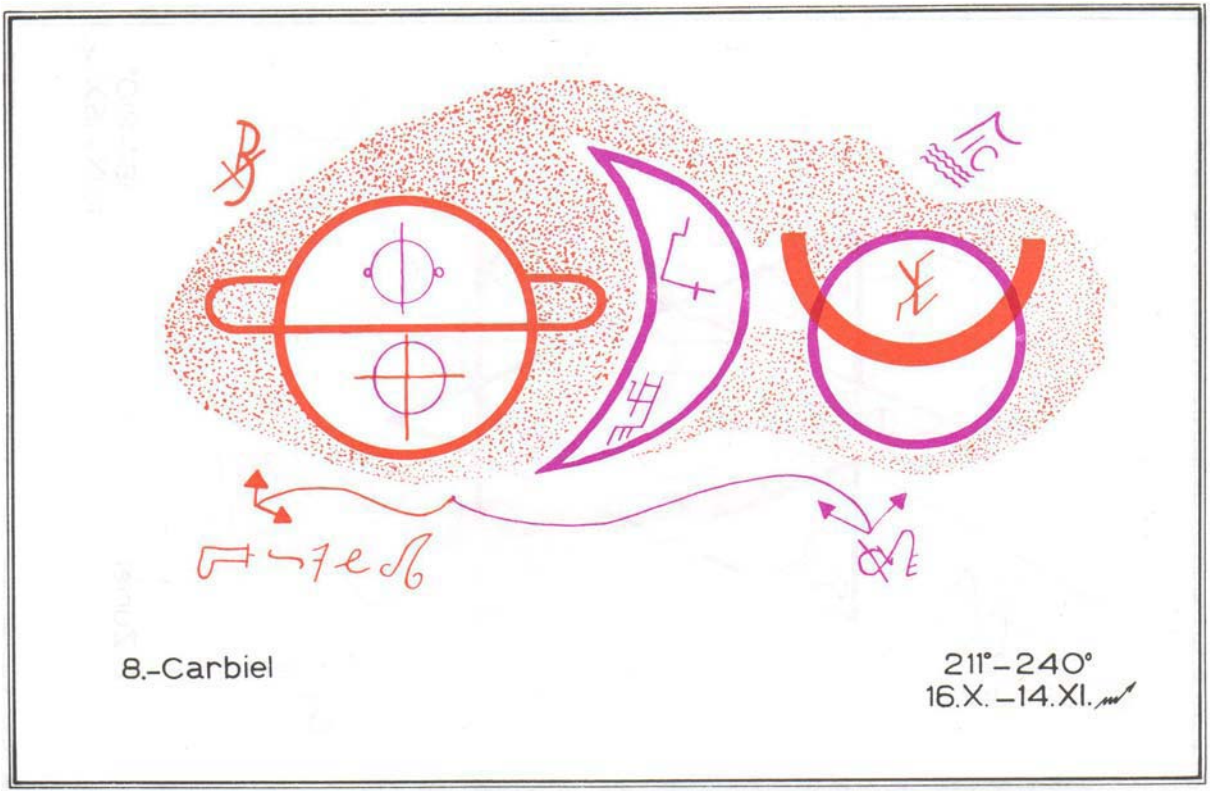
6.–Hamaliel

151°–180°
18 VIII.–15.IX.



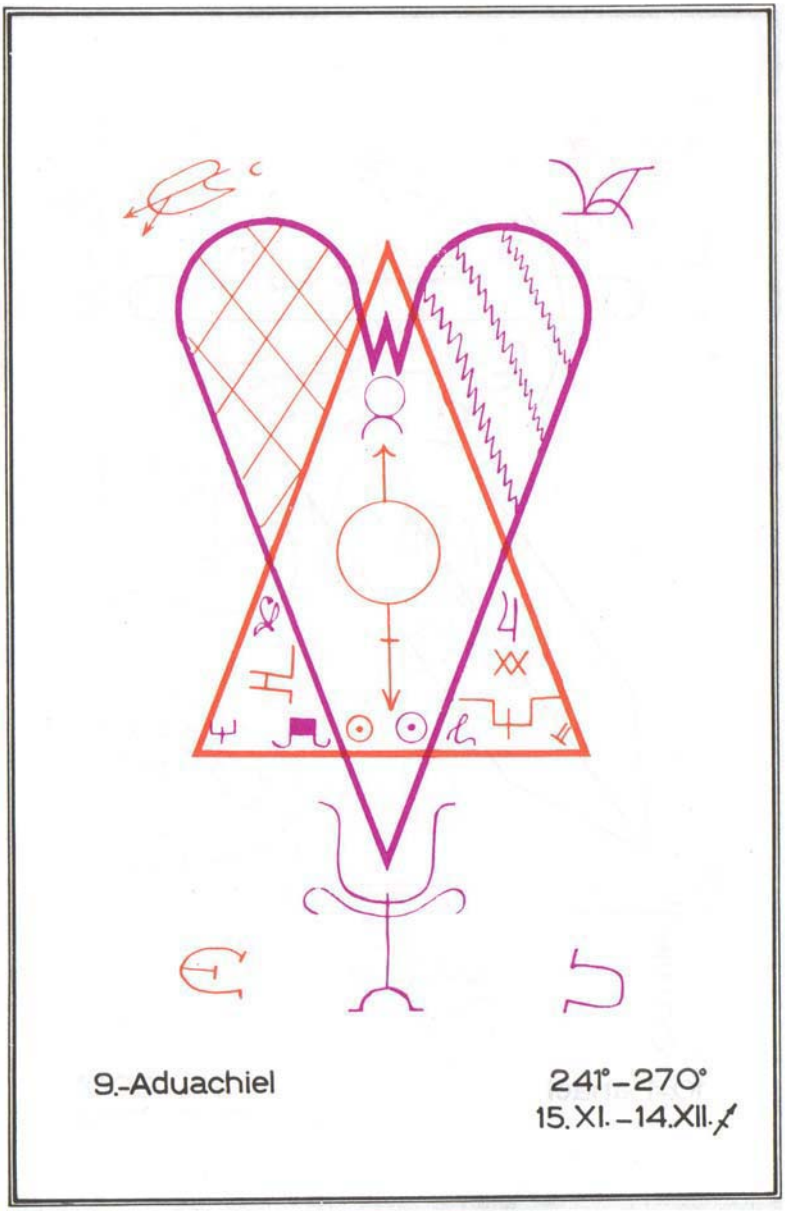
7.-Zuriel

181°-210°
16.IX-15.X.



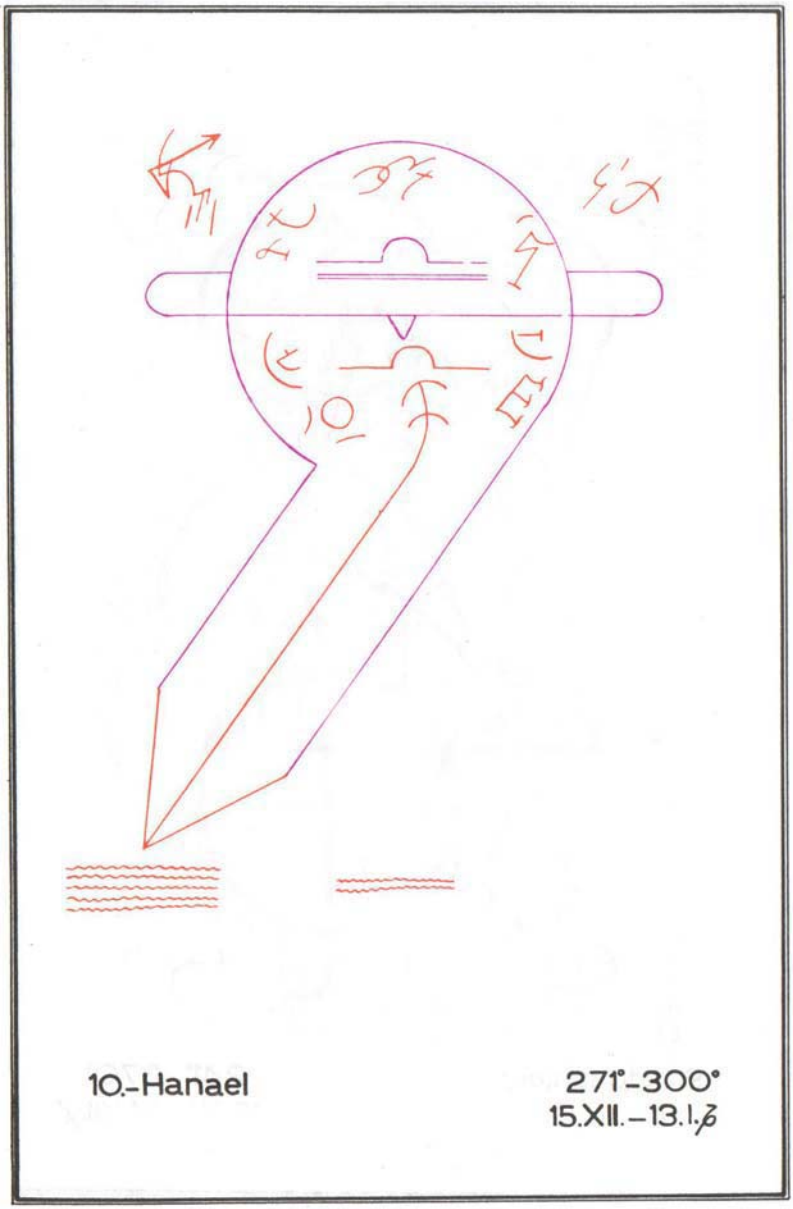
8.-Carbiel

211°–240°
16.X.–14.XI.



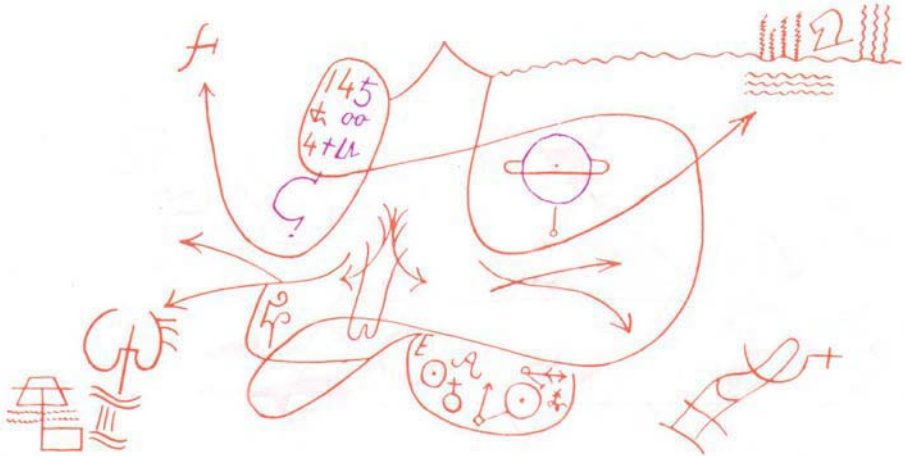
9.-Aduachiel

241°–270°
15.XI.–14.XII.



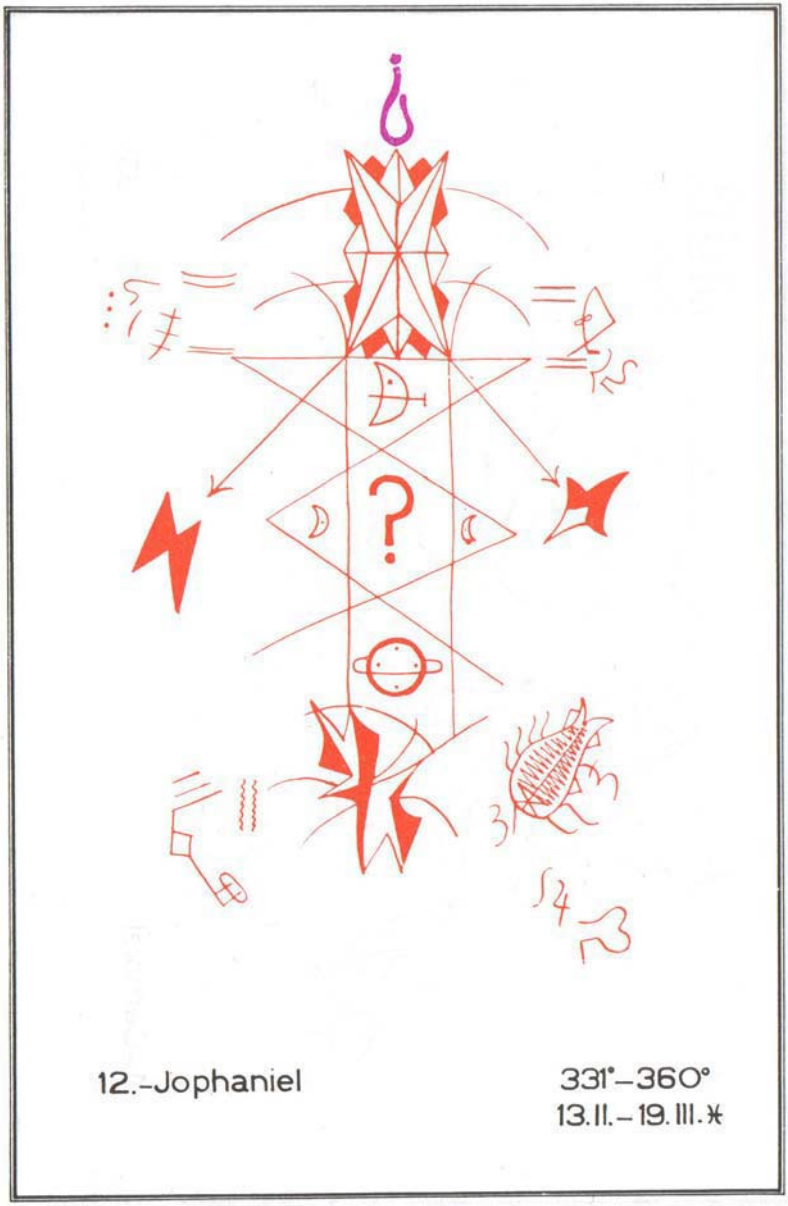
10.-Hanael

271°-300°
15.XII.–13.I.



11.–Cambiel

301°–330°
14.I.–12.II.



12.-Jophaniel

331°–360°
13.II.–19.III.♓

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Magic of formulas: The quabbalistical alphabet. The Twofold-Key. The use of the Threefold-Key. The use of the Fourfold-Key. The formulas of the elements. The quabbalistical use of Divine Names and Beings. The Quabbalist as absolute Master of the microcosmos and the macrocosmos.

Through the ages the one who was called **The Master of the Word** was always the highest initiate, the highest priest and the true representative of God.

272 pages, hb., picture of the 3rd Tarot-card.
ISBN 3-921338-03-4

FRABATO THE MAGICIAN

This occult novel is based on the biography of Franz Bardon. It relates important parts of his life concerning his special mission for human development.

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Bardons cipher alphabet

Austrian Bardonist Emil Stejnar discovered that Frantisek Bardon used an encoded cipher to protect the spirits true names/stars, which was only given to his students and close associates.It is thanks to the work of people such as Stejnar, and Tim Scott and Paul Allen that this is now widely known.

The cipher is below:

A = E	**F = V**	**LH = SCH**	**R = T**	**V = D**
B = R	**G = W**	**M = L**	**S = N**	**W = P**
CH = H	**I = O**	**N = G**	**T = B**	**Y = J**
D = M	**K = Z**	**O = U**	**TZ = K**	**ZH = CH**
E = A	**L = S**	**P = F**	**U = I**	**Z = C**

THE SPIRITS OF THE MERCURY SPHERE

Bardon declined to reveal the negative spirits of the mercurial sphere (and indeed of the other spheres) for fear of misuse.
However, the negative entities were well known and published amongst the Fraternitus Saturni, and those in Bardons esoteric circles in Prague and Germany. These 72 will certainly be published by myself or others, in a later revised appendice.

SPIRITS OF THE MARS SPHERE

Bardon is said to have taken these from the Ghayat l'Hakim (Picatrix). However , the original Egyptian/Chaldean schema used 36 individual stars or Gods within the constellations, each ruling a decan of 10 degrees within a zodiac sign. As witness in the Denderah Zodiac.

SPIRITS OF THE SUN SPHERE

When the cipher is applied to the names of the spirits, stars within constellations are revealed - the ideal time astrologically to evoke the spirits. Previous decoded lists of the sun genii are vague i.e giving simply constellation instead of the individual star longtitude. I present these.

SPIRITS OF THE SATURN SPHERE

A well known misnomer or blind is that inexplicably Bardon used the sigils of the Saturnian entities as the Spirits of Jupiter, where in fact the original sigils of Saturn were published and to be found in the works of Rah Ohmir Quintscher- "Kabbalit" "denu val gumas". The sigils Bardon used even contain the rings of Saturn quite clearly for those who look.

SUN SPHERE GENII

Bardon P.M.E	Decoded	Fixed Star	Sign:Degree(Longtitude)	Constellation
1.EMNASUT	ALGENIB	ALGENIB	ARIES:09	GAMMA PEGASUS
2.LUBECH	SIRAH	ALPHERATZ	ARIES:14	ALPHA ANDROMEDA
3.TERAS	BATEN	BATEN KAITOS	ARIES:21	ZETA CETUS
4.DUBEZH	MIRACH	MIRACH	TAURUS:00	BETA ANDROMEDA
5.AMSER	ELNAT	HAMAL *1	TAURUS:07	ALPHA ARIES
6.EMEDETZ	ALAMAK	ALMACH	TAURUS:14	GAMMA ANDROMEDA
7.KESBETZ	ZANRAK	ZAURAK	TAURUS:23	GAMMA ERIDANUS
8.EMAYISA	ALEJONE	ALCYONE	GEMINI:00	ETA TAURUS
9.EMVETAS	ALDABEN	ALDEBAREN	GEMINI:01	ALPHA TAURUS
10.BUNAM	RIGEL	RIGEL	GEMINI:16	BETA ORION
11.SERYTZ	NATJK	EL NATH	GEMINI:22	BETA TAURUS
12.WYBIOL	PJROUS	PROPUS	CANCER:03	ETA GEMINI
13.LUBUYIL	SIRIJOS	SIRIUS	CANCER:14	ALPHA CANIS MAJOR
14.GELER	WASAT	WASAT	CANCER:18	DELTA GEMINI
15.WYBITZIS	PJROKON	PROCYON	CANCER:25	ALPHA CANIS MAJOR
16.WYBALAP	PJRESEF	PRAESAEPE	LEO:07	EPSILON OR M44 CANCER
17.TZIZHET	KOCHAB	KOCHAB	LEO:13	BETA URSA MINOR
18.DABETZ	MERAK	MERAK	LEO:19	BETA URSA MAJOR
19.BANAMOL	REGELUS	REGULUS	LEO:29	COR LEONIS, KALB
20.EMUYIR	ALIJOT	ALIOTH	VIRGO:08	EPSILON URSA MAJOR
21.DUBEK	MIZAR	MIZAR	VIRGO:15	ZETA URSA MAJOR
22.EMTZEL	ALKAS	ALKES	VIRGO:23	ALPHA CRATER
23.TASAR	BENET	ALKAID (BENETNASH)	VIRGO:26	ETA URSA MAJOR
24.FUSRADU	YINTEMI	VINDEMIATRIX	LIBRA:09	EPSILON VIRGO
25.FIRUL	VOTIS	SEGINUS *2	LIBRA:17	GAMMA BOOTES
26.EBYTZYRIL	ARJKJTOS	ARCTURUS	LIBRA:24	ALPHA BOOTES
27.LOHMTAB	SCHULBER	NUSAKAN *3	SCORPIO:09	BETA CORONA BOREALIS
28.TZYBAYOL	KJREJUS	ACRUX *4	SCORPIO:11	ALPHA CRUX
29.GENA	WAGE	AGENA	SCORPIO:23	BETA CENTAURUS
30.KASREYOBU	ZENTAJURI	TOLIMAN/BUNGULA *5	SCORPIO:29	ALPHA CENTAURUS
31.ETZYBETH	AKJRAB	ACRAB GRAFFIAS	SAGITTARIUS:03	BETA 1 SCORPIUS
32.BALEM	RESAL	RAS ALGETHI	SAGITTARIUS:16	ALPHA HERCULES
33.BELEMCHE	RASALHA	RAS ALHAGUE	SAGITTARIUS:22	ALPHA OPHIUCUS
34.ARESUT	ETAMIN	ETAMIN	SAGITTARIUS:27	GAMMA DRACO
35.TINAS	BOGEN/BOW	NUNKI/PELAGUS?	CAPRICORN:12	SIGMA SAGITTARIUS
36.GANE	WEGA	VEGA	CAPRICORN:15	ALPHA LYRA
37.EMTUB	ALBIRIO	ALBIREO	AQUARIUS:01	BETA 1 CYGNUS
38.ERAB	ATAIR	ALTAIR	AQUARIUS:01	ALPHA AQUILA
39.TYBOLYR	BJRUSJT/BRUST	ARMUS? *6a	AQUARIUS:12	ETA CAPRICORNUS
40.CHYBIS	HJRON/HORN	AL GIEDI? *6b	AQUARIUS:03	ALPHA1 & 2CAPRICORNUS
41.SELHUBE	SAD NASCHIRA	NASHIRA	AQUARIUS:21	GAMMA CAPRICORNUS
42.LEVUM	SAD ALMELEK	SAD ALMELEK	PISCES:03	ALPHA AQUARIUS
43.VASAT	DENEB	DENEB ADIGE *7	PISCES:05	ALPHA CYGNUS
44.EZHABSAB	ACHERNAR	ACHERNAR	PISCES:15	ALPHA ERIDANUS
45.DEBYTZET	MARJKAB	MARKAB	PISCES:23	ALPHA PEGASUS

*1.In antiquity this star used to be called El Nath or El Natih the Horn of the Butting One but this name is now given to Beta Taurus (longtitude Gemini: 22).

*2.I believe this genii star designation is Seginus , as this is derived from "Theguius" the Greek name for "Bootes".

*3.Emil Stejnar gives schale ("bowl") in German. Between Arcturus and Acrux the only bowl is Nusaka- part of the Kasat al Masakin, "the Pauper's Bowl", another name for the constellation of the Northern Crown Corona Borealis.

*4.The star is Acrux the brightest star of the cross, rather than Gacrux at longtitude Aries:06.

*5.This star - Alpha Centauri the third largest in the sky- was called Rigel Kentaurus in antiquity, now commonly called Toliman or Bungula.

*6a.and 6b. The order of these are possibly mixed up deliberately or by mistake. The stars in the "horn " are Al Gedi(likely) or Alshat (longtitude 04Aquarius) and should come before the lontitude of the "brust" or breast/heart of the goat which I believe refers to Armus.

The potential stars Bardon refers to for Breast and Horn are from the below:

Al Gedi	Aquarius:03	Alpha CAPRICORNUS
Dabih	Aquarius:04	Beta CAPRICORNUS
Alshat	Aquarius:04	Nu CAPRICORNUS
Oculus	Aquarius:04	Pi CAPRICORNUS
Bos	Aquarius:05	Rho CAPRICORNUS
Armus	Aquarius:12	Eta CAPRICORNUS
Dorsum	Aquarius:13	Theta CAPRICORNUS
Castra	Aquarius:20	Epsilon CAPRICORNUS

*7. One of the names for this star is also Arion, Bardon's magical pseudonym.

POTENTIOLS FOR 35. BOGEN (THE BOW)

Spiculum	Capricorn: 01	M8, 18, 20, 21 Sagittarius NGC6523
Al nasl (spiculum) "The point/arrowhead of the Bow"	Capricorn : 01	Gamma Sagittarius
Polis "with Kaus Borealis associated with Ishtar"	Capricorn:03	Mu Sagittarius
Kaus medius "Middle of the Bow"	Capricorn: 04	Bow of Sagittarius (middle star)
Kaus australis "Southern part of the Bow"	Capricorn: 05	Epsilon Sagittarius
Kaus borealis "Northern part of the Bow"	capricorn:06	Lambda Sagittarius
Facies	Capricorn: 08	M22 Sagittarius
Nunki(Pelagus)	Capricorn: 12	Sigma Sagittarius
Ascella	Capricorn: 13	Zeta Sagittarius
manubrium	Capricorn: 14	Omicron Sagittarius

CODED NAME	FIXED STAR	HEB. LETTER	TAROT	PLANETARY NATURE
1. EMNASUT	ALGENIB	ALEPH	MAGICIAN	MARS-MERC
2. LUBECH	SIRRAH	PEH	THE STAR	JUP- VENUS
3. TERAS	BATEN KAITOS	(zeta CETUS-the Whale)		SATURN
4. DUBEZH	MIRACH	PEH	THE STAR	VENUS
5. AMSER EL	HAMAL	HEH	THE POPE	MARS-SATURN
6. EMEDETZ	ALAMAK	PEH	THE STAR	VENUS
7. KESBETZ	ZAURAK	(ERIDANUS-The River)		SATURN
8. EMAYISA	ALKYONE	ALEPH	MAGICIAN	MOON-MARS
9. EMVETAS	ALDEBARAN	ALEPH	MAGICIAN	MARS
10. BUNAM	RIGEL	ALEPH	MAGICIAN	JUPITER-MARS
11. SERYTZ	NATH	ALEPH	MAGICIAN	MARS -MERC
12. WYBIOL	PROPUS	QOPH	THE SUN	SATURN
13. LUBUYIL	SIRIUS	TZADDI	THE MOON	JUPITER-MARS
14. GELER	WASAT	QOPH	THE SUN	SATURN
15. WYBITZIS	PROCYON	TZADDI	THE MOON	MERC-MARS
16. WYBALAP	PRÄSEPE	TZADDI	THE MOON	MARS-MOON
17. TZIZHET	KOCHAB	TAU	THE UNIVERSE	SATURN-MERC
18. DABETZ	MERAK	ZAIN	THE CHARIOT	SATURN-MERC
19. BANAMOL	REGULUS	KAPH	STRENGTH	MARS-JUPITER
20. EMUYIR	ALIOTH	ZAIN	THE CHARIOT	SATURN-VENUS
21. DUBEK	MIZAR	ZAIN	THE CHARIOT	SATURN-VENUS
22. EMTZEL	ALKES	(alpha CRATER)		VENUS-MERC
23. TASAR	ALKAID-BENET	ZAIN	THE CHARIOT	MOON-MERC
24. FUSRADU	VINDEMIATRIX	GIMEL	THE EMPRESS	SATURN-MERC
25. FIRUL	SEGINUS HARI	THETH	THE HERMIT	MERC-SATURN
26. EBYTZYRIL	ARCTURUS	THETH	THE HERMIT	MARS-JUPITER
27. LOHMTAB	SCHALE (bowl)	DALETH	THE EMPEROR	VENUS-MERC
28. TZYBAYOL	ACRUX	(ALPHA CRUX)		JUPITER
29. GENA	AGENA	(BETA CENTAURUS)		VENUS -JUPITER
30. KASREYOBU	RIJIL ZENTAURUS	(ALPHA CENTAURI)		VENUS-JUPITER
31. ETZYBETH	AKRAB	AYIN	THE TOWER	MARS-SATURN
32. BALEM RAS	RAS ALGETH	DALETH	THE EMPEROR	SATURN
33. BELEMCHE	RAS ALHAGUE	AYIN	THE TOWER	SATURN-VENUS
34. ARESUT	ETAMIN	MEM	DEATH	MARS-MOON
35. TINAS	PELAGUS	VAU	THE LOVERS	JUPITER-MERC
36. GANE	WEGA	DALETH	THE EMPEROR	VENUS-MERC
37. EMTUB	ALBIRIO	RESH	JUDGEMENT	VENUS-MERC
38. ERAB	ATAIR	VAU	THE LOVERS	MARS-JUPITER
39. TYBOLYR	BRUST/ARMUS?	YOD	WHEEL OF FORT.	MARS-MERC
40. CHYBIS	HORN/AL GEDI ?	YOD	WHEEL OF FORT.	VENUS-MARS
41. SELHUBE	SAD NASCHIRA	YOD	WHEEL OF FORT.	SAT -JUPITER
42. LEVUM	SADALMELEK	NUN	TEMPERANCE	SATURN-MERC
43. VASAT	DENEB ADIGE	YOD	WHEEL OF FORT.	SAT-JUPITER
44. EZHABSAB	ACHERNAR	(ERIDANUS- The River)		JUPITER
45. DEBYTZET	MARKAB	(PEGASUS)		MARS-MERC

An Index to
Franz Bardon: *The Practice of Magical Evocation*

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10. Alphabetical Listing (All Zones)
11. Range of Influence

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1. Beings of Elements

Name (Figure #) Range

Fire:

Pyrhum (1/1) Fire Magic
Aphtiph (1/2) Fire Magic
Orudu (1/3) Fire Magic / Volcanos
Itumo (1/4) Fire Magic / Thunderstorms
Coroman (1/5) Fire Magic
Tapheth (1/6) Fire Magic / Alchemy
Oriman (1/7) Fire Magic / Pyrotechnics

Amtophul (1/8) Fire Magic

Water:
Amasol (1/9) Water Magic / Sea
Ardiphne (1/10) Water Magic
Isaphil (1/11) Water Magic
Amue (1/12) Water Magic / Fish
Aposto (1/13) Water Magic / Rivers / Drowning
Ermot (1/14) Water Magic
Osipeh (1/15) Water Magic / Rhythm
Istiphul (1/16) Water Magic

Earth:
Mentifil (1/17) Alchemy
Ordaphe (1/18) Ores
Orova (1/19) Gemstones
Idurah (1/20) Salts /Alchemy
Musar (1/21) Earth Magic
Necas (1/22) Vegetation
Erami (1/23) Earth Magic
Andimo (1/24) Alchemy ~ Caves

Air:
Parahim (1/25) Air Magic
Apilki (1/26) Air Magic
Erkeya (1/27) AirMagic
Dalep (1/28) Air Magic
Capisis (1/29) Air Magic
Drisophi (1/30) Air Magic
Glisi (1/31) Air Magic
Cargoste (1/32) Air Magic

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2. Earth Zone Original Intelligences

Name (Figure #) Range

Aschmunadai (2/1) Astral Law
Aladiah (2/2) Astral Law
Kolorom (2/3) Astral Law
Gibora (2/4) Weather
Siilla (2/5) Symbols

Lilitha (2/6) Magic
Asamarc (2/7) Legality / Analogy
Aschmunadai (2/8) Astral Law
Emuel (2/9) Propagation
Ubiveh (2/10) Moon Magic
Asael (2/11) Electric & Magnetic Fluid
Gojel (2/12) Chemistry
Armiel (2/13) Alchemy
Amuthim (2/14) Dematerialization
Coel (2/15) Analogy [Scorpio]
Figure 2/16 ~ Electric & Magnetic Influence
Aeoiu (2/17) Magic
Juoea (2/18) Consciousness
Nahum (2/19) Sleep / Dreams
Immicat (2/20) Sleep
Osrail (2/21) Death
Ados (2/22) Magic
Sata-Pessajah (2/23) Akasa
Laosa (2/24) Astral Travel

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3. Earth Zone Genii

Name (Figure #) (Astro Degree) Range

Aries

Morech (3/25)(1° Aries) Invention
Malacha (3/26)(2° Ari) Alchemy
Ecdulon (3/27)(3° Ari) Love
Lurchi (3/28)(4° Ari) Love / Money
Aspadit (3/29)(5° Ari) Luck
Nascela (3/30)(6° Ari) Writers
Apollogon (3/31)(7° Ari) Magic
Ramara (3/32)(8° Ari) Magic
Anamil (3/33)(9° Ari) Electric-Magnetic Fluids
Tabori (3/34)(10° Ari) Magic (Water)
Igigi (3/35)(11° Ari) Magic
Bialode (3/36)(12° Ari) Alchemy / Sun Magic
Opilon (3/37)(13° Ari) Magic / Science
Jrachro (3/38)(14° Ari) Magic / Eloquence

Golog (3/39)(15° Ari) Science / Philosophy
Argilo (3/40)(16° Ari) Love
Barnel (3/41)(17° Ari) Love
Sernpolo (3/42)(18° Ari) Language
Hyris (3/43)(19° Ari) Water Magic
Hahadu (3/44)(20° Ari) Water Magic
Oromonas (3/45)(21° Ari) Magic
Bekaro (3/46)(22° Ari) Justice
Belifares (3/47)(23° Ari) Magic
Nadele (3/48)(24° Ari) Medicine
Yromus (3/49)(25° Ari) Alchemy
Hadcu (3/50)(26° Ari) Magic
Balachman (3/51)(27° Ari) Astrology
Jugula (3/52)(28° Ari) Talismans
Secabmi (3/53) (29° Ari) Spagiry
Calacha (3/54)(30° Ari) Water Magic

Taurus

Serap (3/55)(1° Tau) Sympathy
Molabeda (3/56)(2° Tau) Love
Manmes (3/57)(3° Tau) Plants / Spagiry
Faluna (3/58)(4° Tau) Money / Spagiry
Nasi (3/59)(5° Tau) Money / Pleasure
Conioli (3/60)(6° Tau) Mathematics
Carubot (3/61)(7° Tau) Writers
Jajaregi (3/62)(8° Tau) Writers
Orienell (3/63)(9° Tau) Magic
Concario (3/64)(10° Tau) Moon Magic
Dosom (3/65)(11° Tau) Occultism
Galago (3/66)(12° Tau) Success
Paguldez (3/67)(13° Tau) Nature Magic
Pafessa (3/68)(14° Tau) Business
Jromoni (3/69)(15° Tau) Money / Treasure
Tardoe (3/70)(16° Tau) Talent /Writers /Art
Ubarim (3/71)(17° Tau) Love
Magelucha (3/72)(18° Tau) Magic
Chadail (3/73)(19° Tau) Agriculture
Charagi (3/74)(20° Tau) Agriculture
Hagos (3/75)(21° Tau) Agriculture
Hyla (3/76)(22° Tau) Consciousness
Camarion (3/77)(23° Tau) Food

Camalo (3/78)(24° Tau) Minerals
Baalto (3/79)(25° Tau) Minerals
Amalomi (3/80)(26° Tau) QBL
Gagison (3/81)(27° Tau) Philosophy
Carahami (3/82)(28° Tau) Physics
Calamos (3/83)(29° Tau) Agriculture /Protection (Water)
Sapasani (3/84)(30° Tau) Water Magic / Salt

Gemini

Proxones (3/85)(1° Gem) Electricity / Inventions
Yparcha (3/86)(2° Gem) Inventions
Obedemah (3/87)(3° Gem) Chemistry
Padidi (3/88)(4° Gem) Art
Peralit (3/89)(5° Gem) Babies
Isnirki (3/90)(6° Gem) Animals
Morilon (3/91)(7° Gem) Symbolism / Dreams
Golema (3/92)(8° Gem) Occultism / Writers
Timiram (3/93)(9° Gem) Harmony
Golemi (3/94)(10° Gem) Analogy
Darachin (3/95)(11° Gem) Intellect
Bagoloni (3/96)(12° Gem) Telepathy
Paschy (3/97)(13° Gem) Diplomacy
Amami (3/98)(14° Gem) Books
Pigios (3/99)(15° Gem) Writers
Cepacha (3/100)(16° Gem) Beauty
Urgivoh (3/101)(17° Gem) Sympathy
Amagestol (3/102)(18° Gem) Love
Debam (3/103)(19° Gem) Mudra
Kolani (3/104)(20° Gem) Dance
Mimosah (3/105)(21° Gem) Law
Eneki (3/106)(22° Gem) Prophecy
Corilon (3/107)(23° Gem) Art
Ygarimi (3/108)(24° Gem) Akasa
Jamaih (3/109)(25° Gem) Religion
Bilifo (3/110)(26° Gem) Magic (Societies)
Mafalach (3/111)(27° Gem) Books
Kaflesi (3/112)(28° Gem) Analogy
Sibolas (3/113)(29° Gem) Nature Magic
Seneol (3/114)(30° Gem) Water Sports / Drowning

Cancer

Nablum (3/115)(1° Can) Alchemy
Nudatoni (3/116)(2° Can) Volcanos / Caves / Pyrotechnics
Jachil (3/117)(3° Can) Love
Helali (3/118)(4° Can) Mummial Magic
Emfalion (3/119)(5° Can) Health
Pliroki (3/120)(6° Can) Air Magic
Losimon (3/121)(7° Can) Religion
Kiliki (3/122)(8° Can) Rhythm & Vibration
Oramos (3/123)(9° Can) Magic
Tarato (3/124)(10° Can) Weather
Horomar (3/125)(11° Can) Initiation
Tmako (3/126)(12° Can) Alchemy
Nimalon (3/127)(13° Can) Language
Camalo (3/128)(14° Can) Invisibility
Mimtrix (3/129)(15° Can) Dematerialization
Kalote (3/130)(16° Can) Cosmic Law / Divinity
Ysgquiron (3/131)(17° Can) Divine Virtues
Sikesti (3/132)(18° Can) Creation
Abagrion (3/133)(19° Can) QBL
Kibigili (3/134)(20° Can) Magic
Arakuson (3/135)(21° Can) Magic
Maggio (3/136)(22° Can) Magic
Dirilisin (3/137)(23° Can) Space & Time
Akahimo (3/138)(24° Can) Akasa & Divinity
Aragor (3/139)(25° Can) Divinity
Granona (3/140)(26° Can) Visions & Symbolism
Zagol (3/141)(27° Can) Spheric Magic
Mennolika (3/142)(28° Can) QBL
Forfasan (3/143)(29° Can) Wisdom
Charonthona (3/144)(30° Can) Akasa

Leo

Kosem (3/145)(1° Leo) Fire & Electric Fluid
Methaera (3/146)(2° Leo) Sun & Electric-Magnetic Fluid
Jvar (3/147)(3° Leo) Passion
Mahra (3/148)(4° Leo) Nature Magic
Paruch (3/149)(5° Leo) Tetrapolar Magnet
Aslotama (3/150)(6° Leo) Propagation
Kagaros (3/151)(7° Leo) Air Magic
Romasara (3/152)(8° Leo) Air Magic
Anemalon (3/153)(9° Leo) Holiness & Perfection

Tabbata (3/154)(10° Leo) Alchemy
Ahahbon (3/155)(11 Leo) Consciousness
Akanejonaho (3/156)(12° Leo) QBL
Horog (3/157)(13° Leo) Perfection
Texai (3/158)(14° Leo) Religion
Herich (3/159)(15° Leo) Magic / Matrices (Astral-Mental)
Ychniag (3/160)(16° Leo) Omniscience / Divinity
Odac (3/161)(17° Leo) Cosmic Love
Mecebbera (3/162)(18° Leo) Anatomy
Paschan (3/163)(19° Leo) Talismans
Corocona (3/164)(20° Leo) Alchemy
Rimog (3/165)(21° Leo) Prophecy
Abbetira (3/166)(22° Leo) Money / Favor
Eralicarison (3/167)(23° Leo) Religion / Yoga
Golopa (3/168)(24° Leo) Akasa
Jgakys (3/169)(25° Leo) Consciousness
Pagalusta (3/170)(26° Leo) Mediumism
Ichdison (3/171)(27° Leo) Magic
Takrosa (3/172)(28° Leo) QBL
Andrachor (3/173)(29° Leo) Water Magic
Carona (3/174)(30° Leo) Water Magic / Weather

Virgo

Peresch (3/175)(1° Vir) Politics
Bruahi (3/176)(2° Vir) Invention
Moschel (3/177)(3° Vir) Art
Raschea (3/178)(4° Vir) Flowers
Girmil (3/179)(5° Vir) Love
Zagriona (3/180)(6° Vir) Writers
Ygilon (3/181)(7° Vir) Writers
Alpaso (3/182)(8° Vir) Poverty
Kirek (3/183)(9° Vir) Alchemy
Buriuh (3/184)(10° Vir) Alchemy
Yraganon (3/185)(11° Vir) Business / Metallurgy
Argaro (3/186)(12° Vir) Religion (Relics)
Algebol (3/187)(13° Vir) Rituals
Karasa (3/188)(14° Vir) Medicine (Doctors)
Akirgi (3/189)(15° Vir) Business / Paper
Basanola (3/190)(16° Vir) Agriculture
Rotor (3/191)(17° Vir) Writers
Tigrapho (3/192)(18° Vir) Architecture

Cobel (3/193)(19° Vir) Scents / Aromatherapy
Hipogo (3/194)(20° Vir) Water / Invention (Marine)
Iserag (3/195)(21° Vir) Money / Success
Breffeo (3/196)(22° Vir) Law
Elipinon (3/197)(23° Vir) Prophecy
Naniroa (3/198)(24° Vir) Property Protection
Olaski (3/199)(25° Vir) Invention (Vehicles)
Hyrmiua (3/200)(26° Vir) Consciousness
Sumuram (3/201)(27° Vir) Birds
Astolitu (3/202)(28° Vir) Invention (Aero & Anti-Gravity)
Notiser (3/203)(29° Vir) Intellect
Regerio (3/204)(30° Vir) Wisdom

Libra

Thirana (3/205)(1° Lib) Sex
Apollyon (3/206)(2° Lib) Metals
Peekah (3/207)(3° Lib) Food (Cooking)
Nogah (3/208)(4° Lib) Love
Tolet (3/209)(5° Lib) Food
Parmasa (3/210)(6 Lib) Entertainment
Gesegos (3/211)(7° Lib) Wood
Soteri (3/212)(8° Lib) Music
Batamabub (3/213)(9° Lib) Clothes
Omana (10° Lib) Hair (3/214)
Lagiros (3/215)(11° Lib) Sympathy
Afrei (3/216)(12° Lib) Love
Rigolon (3/217)(13° Lib) Love
Riqita (3/218)(14° Lib) Music
Tapum (3/219)(15° Lib) Art & Advertising
Nachero (3/220)(16° Lib) Animals
Arator (3/221)(17° Lib) Alcohol
Malata (3/222)(18° Lib) Blood
Arioth (3/223)(19° Lib) Babies
Agikus (3/224)(20° Lib) Electrochemistry
Cheikaseph (3/225)(21° Lib) Mathematics
Ornion (3/226)(22° Lib) Physiology
Gariniranus (3/227)(23° Lib) Physics
Istaroth (3/228)(24° Lib) Loyalty
Haiamon (3/229)(25° Lib) Sex
Canali (3/230)(26° Lib) Jewelry
Aglasis (3/231)(27° Lib) Milk

Merki (3/232)(28° Lib) Fish
Filakon (3/233)(29° Lib) Hygiene
Megalogi (3/234)(30° Lib) Water / Hydrotherapy

Scorpio

Aluph (3/235) (1° Sco) Fire Magic
Schaluah (3/236)(2° Sco) Inventions (Electrical)
Hasperim (3/237)(3° Sco) Self-Preservation
Adae (3/238)(4° Sco) Family
Helmis (3/239)(5° Sco) Milk
Sarasi (3/240)(6° Sco) Ideals
Ugefor (3/241)(7° Sco) Intellect
Amilee (3/242)(8° Sco) Diseases
Ranar (3/243)(9° Sco) Magic / Astral-Mental Travel
Caraschi (3/244)(10° Sco) Medicine (Magnetism)
Eralier (3/245)(11° Sco) Alchemy
Sagara (3/246)(12° Sco) Magic
Trasorim (3/247)(13° Sco) Sun Magic
Schulego (3/248)(14° Sco) Invention (Imitation)
Hipolopos (3/249)(15° Sco) Games
Natolisa (3/250)(16° Sco) Bees
Butharusch (3/251)(17° Sco) Cooking
Tagora (3/252)(18° Sco) Love
Panari (3/253)(19° Sco) Alchemy
Nagar (3/254)(20° Sco) Alchemy
Kofan (3/255)(21° Sco) Success / Satisfaction
Schaluach (3/256)(22° Sco) Emergency
Sipillipis (3/257)(23° Sco) Faith
Tedea (3/258)(24° Sco) Medicine (Diagnosis)
Semechle (3/259)(25° Sco) Medicine (Natural)
Radina (3/260)(26° Sco) QBL Medicine
Hachamel (3/261)(27° Sco) Astronomy
Anadi (3/262)(28° Sco) Hydrotherapy
Horasul (3/263)(29° Sco) Water Engineering
Irmano (3/264)(30° Sco) Fish

Sagittarius

Neschamah (3/265)(1° Sag) Metallurgy
Myrmo (3/266)(2° Sag) Steam
Kathim (3/267)(3° Sag) Agriculture (Fruit)

Erimites (3/268)(4° Sag) Peace
Asinel (3/269)(5° Sag) Luck
Geriola (3/270)(6° Sag) Morality
Asoreg (3/271)(7° Sag) Art
Ramage (3/272)(8° Sag) Moon Magic
Namalon (3/273)(9° Sag) Insanity
Dimurga (3/274)(10° Sag) Protection (Sea Travel)
Golog (3/275)(11° Sag) Magical Evocation
Ugali (3/276)(12° Sag) Spheric Magic
Elason (3/277)(13° Sag) Magic
Giria (3/278)(14° Sag) Money
Hosun (3/279)(15° Sag) Education
Mesah (3/280)(16° Sag) Love
Harknon (3/281)(17° Sag) Orphans
Petuno (3/282)(18° Sag) Hunters
Caboneton (3/283)(19° Sag) Astronomy
Echagi (3/284)(20° Sag) Diseases
Batirunos (3/285)(21° Sag) Happiness
Hillaro (3/286)(22° Sag) Justice
Ergomion (3/287)(23° Sag) Color
Ikon (3/288)(24° Sag) Equilibrium
Alosom (3/289)(25° Sag) Silence
Gezero (3/290)(26° Sag) Conscience
Agasoly (3/291)(27° Sag) Inventions (Magic)
Ekore (3/292)(28° Sag) Fate
Saris (3/292)(29° Sag) Talismans
Elami (3/294)(30° Sag) Water

Capricorn

Milon (3/295)(1° Cap) Akasa
Melamo (3/296)(2° Cap) Persona
Porphora (3/297)(3° Cap) Magic (Sympathetic & Mummial)
Trapi (3/298)(4° Cap) Fate
Jonion (3/299)(5° Cap) Reincarnation
Afolono (3/300)(6° Cap) QBL /Magic (Mercury)
Paruchu (3/301)(7° Cap) Writers
Pormatho (3/302)(8° Cap) Radiation
Ampholion (3/303)(9° Cap) Anatomy
Kogid (3/304)(10° Cap) Consciousness / Enlightenment
Cermiel (3/305)(11° Cap) Reincarnation
Erimihala (3/306)(12° Cap) Magic (Astral)

Trisacha (3/307)(13° Cap) Invention (Television)
Afimo (3/308)(14° Cap) Gases
Garses (3/309)(15° Cap) Earth Rays
Masadu (3/310)(16° Cap) Economy
Arabim (3/311)(17° Cap) Botany
Amia (3/312)(18° Cap) Minerals
Kamual (3/313)(19° Cap) Minerals (Ores, Coal, Mines)
Parachmo (3/314)(20° Cap) Alchemy & Spagiry
Cochaly (3/315)(21° Cap) Hunters
Ybario (3/316)(22° Cap) Justice
Lotifar (3/317)(23° Cap) Suicide
Kama (3/318)(24° Cap) Atmosphere
Segosel (3/319)(25° Cap) Chemistry
Sarsiee (3/320)(26° Cap) Magic
Kiliosa (3/321)(27° Cap) Emergency
Rosora (3/322)(28° Cap) Sound
Ekorim (3/323)(29° Cap) Clay
Ramgisa (3/324)(30° Cap) Fish

Aquarius

Frasis (3/325)(1° Aqu) Blades
Pother (3/326)(2° Aqu) War
Badet (3/327)(3° Aqu) Imagination & Creativity
Naga (3/328)(4° Aqu) Writers (Poetry)
Asturel (3/329)(5° Aqu) Divine Mercy
Liriell (3/330)(6° Aqu) Philosophy
Siges (3/331)(7° Aqu) Mummal Magic
Metosee (3/332)(8° Aqu) Manual Skill
Abusis (3/333)(9° Aqu) Truth
Panfodra (3/334)(10° Aqu) Spiritual Development
Hagus (3/335)(11° Aqu) Radiation
Hatuny (3/336)(12° Aqu) QBL
Gagolchon (3/337)(13° Aqu) Explorers / Natural Science
Bafa (3/338)(14° Aqu) Writers (Occultism)
Ugirpon (3/339)(15° Aqu) Astrophysics
Capipa (3/340)(16° Aqu) Money
Koreh (3/341)(17° Aqu) QBL
Somi (3/342)(18° Aqu) Sex Magic
Erytar (3/343)(19° Aqu) Alchemy
Kosirma (3/344)(20° Aqu) Medicine
Jenuri (3/345)(21° Aqu) Protection

Aniel (5/37)(1-5° Libra) Writers
Haamiah (5/38)(6-10° Lib) Wisdom / Satisfaction
Rehael (5/39)(11-15° Lib) Alchemy
Ieiazel (5/40)(16-20° Lib) Freedom (Jail)
Hahahel (5/41)(21-25° Lib) War / QBL
Mikael (5/42)(26-30° Lib) Diplomacy & Politics

Veubiah (5/43)(1-5° Scorpio) War / Protection
Ielahiah (5/44)(6-10° Sco) QBL / Akasa
Sealiah (5/45)(11-15° Sco) QBL (vs. black magic)
Ariel (5/46)(16-20° Sco) Prophecy
Asaliah (5/47)(21-25° Sco) Justice (Rights) / Sympathy
Mihael (5/48)(26-30° Sco) Alchemy

Vehuel (5/49)(1-5° Sagittarius) Prophecy
Daniel (5/50)(6-10° Sag) Akasa / Divine Virtues / Writers
Hahasiah (5/51)(11-15° Sag) Hermetics / Alchemy
Imamiah (5/52)(16-20° Sag) Freedom (Jail) / Satisfaction
Nanael (5/53)(21-25° Sag) Animals
Nitahel (5/54)(26-30° Sag) Writers & Artists

Mebaiah (5/55)(1-5° Capricorn) Sex / Success
Poiel (5/56)(6-10° Cap) Satisfaction
Nemamiah (5/57)(11-15° Cap) Invention (Steel) / Magic
Jeialel (5/58)(16-20° Cap) Spheric Magic
Harahel (5/59)(21-25° Cap) Babies
Mizrael (5/60)(26-30° Cap) Alchemy / Freedom

Umabel (5/61)(1-5° Aquarius) Alchemy / Satisfaction
Jah-Hel (5/62)(6-10° Aq) Divine Virtues
Anianuel (5/63)(11-15° Aq) Medicine
Mehiel (5/64)(16-20° Aq) QBL / Satisfaction &c
Damabiah (5/65)(21-25° Aq) Symbols / QBL (Water)
Manakel (5/66)(26-30° Aq) Treasure / Enlightenment &c

Eiaiel (5/67)(1-5° Pisces) Enlightenment / Vegetation
Habuiah (5/68)(6-10° Pis) Medicine / Alchemy
Rochel (5/69)(11-15° Pis) Justice / Protection
Jabamiah ((5/70)16-20° Pis) Ritual Magic
Haiel (5/71)(21-25° Pis) Protection (Emergency)
Mumiah (5/72)(26-30° Pis) QBL & Magic

6. Venus Zone

Name (Figure Zone #) (Astro degrees) Range

Omah (6/1)(1-4° Aries) Sex Magic
Odujo (6/2)(5-8° Ar) Sex Magic
Obideh (6/3)(9-12° Ar) Sex Magic
Onami (6/4)(13-16° Ar) Sex Magic
Opshe (6/5)(17-20° Ar) Sex Magic
Orif (6/6)(21-24° Ar) Sex Magic
Obaneh (6/7)(25-28° Ar) Sex Magic
Odumi (6/8)(29° Aries-2° Taurus) Sex Magic

Orula (6/9)(3-6° Taurus) Peace / Love
Osoa (6/10)(7-10° Tau) Peace / Love
Owina (6/11)(11-14° Tau) Peace / Love
Obata (6/12)(15-18° Tau) Peace / Love
Ogieh (6/13)(19-22° Tau) Peace / Love
Obche (6/14)(23-26° Tau) Peace / Love
Otra (6/15)(27-30° Taurus) Peace / Love

Alam (6/16)(1-4° Gemini) Art / Music / Talent (Inspiration)
Agum (6/17)(5-8° Gem) Art / Music / Talent (Inspiration)
Albadi (6/18)(9-12° Gem) Art / Music / Talent (Inspiration)
Aogum (6/19)(13-16° Gem) Art / Music / Talent (Inspiration)
Acolom (6/20)(17-20° Gem) Art / Music / Talent (Inspiration)
Achadiel (6/21)(21-24° Gem) Art / Music / Talent (Inspiration)
Adimil (6/22)(25-28° Gem) Art / Music / Talent (Inspiration)
Aser (6/23)(29° Gem-2° Cancer) Art / Music / Talent (Inspiration)

Aahum (6/24)(3-6° Cancer) Love
Acho (6/25) (7-10° Can) Love
Arohim (6/26)(11-14° Can) Love
Ardho (6/27)(15-18° Can) Love
Asam (6/28)(19-22° Can) Love
Astoph (6/29)(23-26° Can) Love
Aosid (6/30)(27-30° Cancer) Love

Iseh (6/31)(1-4° Leo) Sympathy /Rituals
Isodeh (6/32)(5-8° Leo) Sympathy /Rituals
Idmuh (6/33)(9-12° Leo) Sympathy /Rituals

Irumiah (6/34)(13-16° Leo) Sympathy /Rituals
Idea (6/35)(17-20° Leo) Sympathy /Rituals
Idovi (6/36)(21-24° Leo) Sympathy /Rituals
Isill (6/37)(25-28° Leo) Sympathy /Rituals
Ismee (6/38)(29° Leo-2° Virgo) Sympathy /Rituals

Inea (6/39)(3-6° Virgo) Invention / Art / Intellect
Ihom (6/40)(7-10° Vir) Invention / Art / Intellect
Iomi (6/41)(11-14° Vir) Invention / Art / Intellect
Ibladi (6/42)(15-18° Vir) Invention / Art / Intellect
Idioh (6/43)(19-22° Vir) Invention / Art / Intellect
Ischoa (6/44)(23-24° Vir) Invention / Art / Intellect
Igea (6/45)(25-30° Vir) Invention / Art / Intellect

Orro (6/46)(1-4° Libra) Growth & Fertility (Vegetable & Animal)
Oposah (6/47)(5-8° Lib) Growth & Fertility (Vegetable & Animal)
Odlo (6/48)(9-12° Lib) Growth & Fertility (Vegetable & Animal)
Olo (6/49)(13-16° Lib) Growth & Fertility (Vegetable & Animal)
Odedo (6/50)(17-20° Lib) Growth & Fertility (Vegetable & Animal)
Omo (6/51)(21-24° Lib) Growth & Fertility (Vegetable & Animal)
Osaso (6/52)(25-28° Lib) Growth & Fertility (Vegetable & Animal)

Ogego (6/53)(29° Lib- 2 Scorpio) Invention
Okaf (6/54)(3-6° Sco) Invention
Ofmir (6/55)(7-10° Sco) Invention
Otuo (6/56)(11-14° Sco) Invention
Ohoah (6/57)(15-18° Sco) Invention
Ocher (6/58)(19-22° Sco) Invention
Otlur (6/59)(23-26° Sco) Invention
Ogileh (6/60)(27-30° Sco) Invention

Gega (6/61)(1-4° Sagittarius) Magic
Gema (6/62)(5-8° Sag) Magic
Gegega (6/63)(9-12° Sag) Magic
Garich (6/64)(13-16° Sag) Magic
Gesa (6/65)(17-20° Sag) Magic
Geswi (6/66)(21-24° Sag) Magic
Godeah (6/67)(25-28° Sag) Magic
Guru (6/68)(29° Sag-2° Capricorn) Magic

Gomah (6/69)(3-6° Capricorn) Akasa /QBL
Goldro (6/70)(7-10° Cap) Akasa / QBL

Gesdri (6/71)(11-14° Cap) Akasa / QBL
Gesoah (6/72)(15-18° Cap) Akasa / QBL
Gescheh (6/73)(19-22° Cap) Akasa / QBL
Gehela (6/74)(23-26° Cap) Akasa / QBL
Gercha (6/75)(27-30° Cap) Akasa / QBL

Purol (6/76)(1-4° Aquarius) QBL
Podme (6/77)(5-8° Aq) QBL
Podumar (6/78)(9-12° Aq) QBL
Pirr (6/79)(13-16° Aq) QBL
Puer (6/80)(17-20° Aq) QBL
Pliseh (6/81)(21-24° Aq) QBL
Padcheh (6/82)(25-28° Aq) QBL
Pehel (6/83)(29° Aquarius-2 Pisces) QBL

Pomanp (6/84)(3-6° Pisces) QBL & Magic
Pitofil (6/85) (7-10° Pis) QBL & Magic
Pirmen (6/86)(11-14° Pis) QBL & Magic
Piomal (6/87)(15-18° Pis) QBL & Magic
Piseph (6/88)(19-22° Pis) QBL & Magic
Pidioeh (6/89)(23-26° Pis) QBL & Magic
Pimel (6/90)(27-30° Pis) QBL & Magic

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7. Sun Zone

Name (Figure #) (Zodiac) Range

Emnasut (7/1)(1-8° Aries) Fire Element
Lubech (7/2)(9-16° Ar) Electric Fluid
Teras (7/3)(16-24° Ar) Fire El. & Electric Fluid
Dubezh (7/4)(25° Ar- 2° Taurus) Electric Fluid
Amser (7/5)(3-10° Tau) Electric-Magnetic Fluid
Emedetz (7/6)(11-18° Tau) Fertility
Kesbetz (7/7)(19-26° Tau) Growth
Emayisa (7/8)(27° Taurus-4° Gemini) Self-Preservation
Emvetas (7/9)(5-12° Gem) Consciousness
Bunam (7/10)(13-20° Gem) Intellect
Serytz (7/11)(21-28° Gem) Air Element
Wybiol (7/12)(29° Gem-6° Cancer) Wisdom & Knowledge
Lubuyil (7/13)(7-14° Can) Water Element

Geler (7/14)(15-22° Can) Magnetic Fluid
Wybitzis (7/15)(23-30° Can) Feeling
Wybalap (7/16)(1-8° Leo) Light
Tzizhet (7/17)(9-16° Leo) Enlightenment
Dabetz (7/18)(17-24° Leo) Divine Virtues
Banamol (7/19)(25° Leo-2 Virgo) Light
Emuyir (7/20)(3-10° Vir) Health & Harmony
Dukeb (7/21)(11-18° Vir) Law (Relationship)
Emtzel (7/22)(19-26° Vir) Dynamics & Expansion
Tasar (7/23)(27° Virgo- 4 Libra) Propagation
Fusradu (7/24)(5 –12° Lib) Attraction & Repulsion
Firul (7/25)(13-20° Lib) Stability & Cohesion
Ebytzyril (7/26)(21-28° Lib) Gravitation
Lhomtab (7/27)(29° Libra- 6° Scorpio) Transmutation
Tzybayol (7/28)(7-14° Sco) Vibration & Oscillation
Gena (7/29)(15-22° Sco) Radiation
Kasreyobu (7/30)(23-30° Sco) Quality
Etzybet (7/31)(1-8° Sagittarius) Universal Law
Balem (7/32)(9-16° Sag) Analogy
Belemche (7/33)(17-24° Sag) Appearances
Aresut (7/34)(25° Sag – 2° Capricorn) Equilibrium
Tinas (7/35)(3-10° Cap) Materialization & Crystallization
Gane (7/36)(11-18° Cap) Evolution
Emtub (7/37)(19-26° Cap) Fate & Karma
Erab (7/38)(27° Cap- 4° Aquarius) Time & Space
Tybolyr (7/39)(5-12 Aq) Ideals
Chibys (7/40)(13-20° Aq) Spiritual Development
Selhube (7/41)(21-28° Aq) QBL & Symbols
Levem (7/42)(29° Aq – 6° Pisces) QBL & Magic
Vasat (7/43)(7-14° Pis) Water Element
Ezhabsab (7/44)(15-22° Pis) Water Animals
Debytzet (7/45)(23-30° Pis) Magic (Evocation) / Combustion

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8. Mars Zone

Name (Zodiac)

Rarum (1-10° Aries)
Gibsir (11-20° Ari)
Rahol (21-30° Ari)

Adica (1-10° Taurus)
Agricol (11-20° Tau)
Fifal (21-30° Tau)
Imini (1-10° Gemini)
Kolluir (11-20° Gem)
Ibnahim (21-30° Gem)
Ititz (1-10° Cancer)
Urodu (11-20° Can)
Irkamon (21-30° Can)
Oksos (1-10° Leo)
Otobir (11-20° Leo)
Kutruc (21-30° Leo)
Idia (1-10° Virgo)
Abodir (11-20° Vir)
Idida (21-30° Vir)
Cibor (1-10° Libra)
Asor (11-20° Lib)
Abodil (21-30° Lib)
Skorpia (1-10° Scorpio)
Vilusia (11-20° Sco)
Koroum (21-30° Sco)
Sagitor (1-10° Sagittarius)
Agilah (11-20° Sag)
Boram (21-30° Sag)
Absalom (1-10° Capricorn)
Istriah (11-20° Cap)
Abdomon (21-30° Cap)
Anator (1-10° Aquarius)
Ilutria (11-20° Aqu)
Obola (21-30° Aqu)
Pisiar (1° Pisces)
Filista (11-20° Pis)
Odorom (21-30° Pis)

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9. Jupiter Zone

Name (Figure #) (Astro Degree / Sign) Range

Malchjdael (8/1)(0°-30°, Aries) Electric Fluid & Fire
Asmodel (8/2)(31°-60°, Taurus) Cosmic Love

Ambriel (8/3)(61°-90°, Gemini) Intellect
Murjel (8/4)(91°-120°, Cancer) Magnetic Fluid & Water
Verchiel (8/5)(121°-150°, Leo) Life Principle
Hamaliel (8/6)(151°-180°, Capricorn) Chemicals
Zuriel (8/7)(181°-210°, Libra) Fertility
Crabiel (8/8)(211°-240°, Scorpio) Radiation
Aduachiel (8/9)(241°-270°, Sagittarius) Justice
Hanael (8/10)(271°-300°, Capricorn) Karma
Cambiel (8/11)(301°-330°, Aquarius) Alchemy
Johaniel (8/12)(331°-360°, Pisces) Evolution

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10. Alphabetical Listing (All Zones)

Name (Figure #)(Astro Degree) Range

Aahum (6/24)(3-6° Can) Love
Abagrion (3/133) (19° Can) QBL
Abbetira (3/166)(22° Leo) Money / Favor
Abdomon (9/30) (21-30° Cap)
Abodil (9/21)(21-30° Lib)
Abodir (9/17)(11-20° Vir)
Absalom (9/28)(1-10° Cap)
Abusis (3/333)(9° Aq) Truth
Achadiel (6/21)(21-24° Gem) Art / Music / Talent (Inspiration)
Achaiah (5/7)(1-5° Taurus) Magic
Acho (6/25)(7-10° Can) Love
Acolom (6/20)(17-20° Gem) Art / Music / Talent (Inspiration)
Adae (3/238)(4° Sco) Family
Adica (9/4)(1-10° Tau)
Adimil (6/22)(25-28° Gem) Art / Music / Talent (Inspiration)
Ados (2/22) Magic
Aduachiel (9/9)(241°-270°) Justice
Aeoiu (2/17) Magic
Afimo (3/308)(14° Cap) Gases
Afolono (3/300)(6° Cap) QBL /Magic (Mercury)
Afrei (3/216)(12° Lib) Love
Agasoly (3/291)(27° Sag) Inventions (Magic)
Agikus (3/224)(20° Lib) Electrochemistry
Agilah (9/26)(11-20° Sag)
Aglasis (3/231)(27° Lib) Milk

Agricol (9/5)(11-20° Tau)
Agum (6/17)(5-8° Gem) Art / Music / Talent (Inspiration)
Ahahbon (3/155)(11 Leo) Consciousness
Akahimo (3/138)(24° Can) Akasa & Divinity
Akanejonaho (3/156)(12° Leo) QBL
Akirgi (3/189)(15° Vir) Business / Paper
Aladiah (5/10)(16-20° Tau) Anatomy
Aladiah (2/2) Astral law
Alagill (3/360)(6° Pis) Business
Alam (6/16)(1-4° Gem) Art / Music / Talent (Inspiration)
Albadi (6/18)(9-12° Gem) Art / Music / Talent (Inspiration)
Algebol (3/187)(13° Vir) Rituals
Alosom (3/289)(25° Sag) Silence
Alpaso (3/182)(8° Vir) Poverty
Altono (3/346)(22° Aq) Law
Aluph (3/235)(1° Sco) Magic (Fire)
Amagestol (3/102)(18° Gem) Love
Amalomi (3/80)(26° Tau) QBL
Amami (3/98)(14° Gem) Books
Amasol (1/9) Magic (Water) / Sea
Ambriel (8/3)(61°-90°) (19V-17 VI Gemini) Intellect
Amia (3/312)(18° Cap) Minerals
Amilee (3/242)(8° Sco) Diseases
Ampholion (3/303)(9° Cap) Anatomy
Amser (7/5) (3-10° Tau) Electric-Magnetic Fluid
Amtophul (1/8) Magic (Fire)
Amue (1/12) Magic (Water) / Fish
Amuthim (2/14) Dematerialization
Amzhere (4/5) Sympathy
Anadi (3/262)(28° Sco) Hydrotherapy
Anamil (3/33)(9° Ari) Electric-Magnetic Fluids
Anator (9/31)(1-10° Aqu)
Andimo (1/24) Alchemy / Caves
Andrachor (3/173)(29° Leo) Magic (Water)
Anemalon (3/153)(9° Leo) Holiness & Perfection
Anianuel (5/63)(11-15° Aq) Medicine
Aniel (5/37)(1-5° Libra) Writers
Aogum (6/19)(13-16° Gem) Art / Music / Talent (Inspiration)
Aosid (6/30)(27-30° Can) Love
Aphtiph (1/2) Magic (Fire)
Apilki (1/26) Magic (Air)
Apollogon (3/31)(7° Ari) Magic
Apollyon (3/206)(2° Lib) Metals

Aposto (1/13) Magic (Water) / Rivers / Drowning
Arabim (3/311)(17° Cap) Botany
Aragor (3/139)(25° Can) Divinity
Arakuson (3/135)(21° Can) Magic
Arator (3/221(17° Lib) Alcohol
Ardho (6/27)(15-18° Can) Love
Ardiphne (1/10) Magic (Water)
Aresut (7/34)(25° Sag – 2° Capricorn) Equilibrium
Argaro (3/186)(12° Vir) Religion (Relics)
Argilo (3/40)(16° Ari) Love
Ariel (5/46)(16-20° Sco) Prophecy
Arioth (3/223)(19° Lib) Babies
Arisaka (3/348)(24° Aq) Music
Armefia (3/376)(22° Pis) Justice
Armiel (2/13) Alchemy
Arohim (6/26)(11-14° Can) Love
Asael (2/11) Electric & Magnetic Fluid
Asaliah (5/47)(21-25° Sco) Justice (Rights)
Asam (6/28)(19-22° Can) Love
Asamarc (2/7) Legality / Analogy
Aschmunadai (2/1 & 2/8) Astral Law
Aser (6/23) (29° Gem-2° Can) Art / Music / Talent (Inspiration)
Asinel (3/269)(5° Sag) Luck
Aslotama (3/150) (6° Leo) Propagation
Asmodel (8/2) (31°-60°) Cosmic Love
Asor (9/20)(11-20° Lib)
Asoreg (3/271) (7° Sag) Art
Aspadit (3/29)(5° Ari) Luck
Astolitu (3/202)(28° Vir) Invention (Aero & AntiGravity)
Astoph (6/29)(23-26° Can) Love
Asturel (3/329)(5° Aq) Divine Mercy
Atherom (3/361)(7° Pis) Education
Aziel (5/9)(11-15° Tau) Money / Treasure / Divine Mercy & Justice

Baalto (3/78)(25° Tau) Minerals
Badet (3/327)(3° Aq) Imagination & Creativity
Bafa (3/338)(14° Aq) Writers (Occultism)
Bagoloni (3/96) (12° Gem) Telepathy
Balachman (3/51)(27° Ari) Astrology
Balem (7/32) (9-16° Sag) Analogy
Banamol (7/19) (25° Leo-2 Virgo) Light
Barnel (3/41) (17° Ari) Love
Baroa (3/368)(14° Pis) Writers

Basanola (3/190) (16° Vir) Agriculture
Batamabub (3/213)(9° Lib) Clothes
Batirunos (3/285)(21° Sag) Happiness
Bekaro (3/46)(22° Ari) Justice
Belemche (7/33)(17-24° Sag) Appearances
Belifares (3/47)(23° Ari) Magic
Bialode (3/36)(12° Ari) Alchemy / Magic (Sun)
Bileka (3/378)(24° Pis) Meditation
Bilifo (3/110)(26° Gem) Magic (Societies)
Boram (9/27)(21-30° Sag)
Boreb (3/349)(25° Aq) Oaths
Boria (3/384)(30° Pis) Magic / Chemistry
Breffeo (3/196)(22° Vir) Law
Bruahi (3/176)(2° Vir) Invention
Bunam (7/10)(13-20° Gem) Intellect
Buriuh (3/184)(10° Vir) Alchemy
Butharusch (3/251)(17° Sco) Cooking

Caboneton (3/283) (19° Sag) Astronomy
Calacha (3/54)(30° Ari) Magic (Water)
Calamos (3/83) (29° Tau) Agriculture /Protection (Water)
Camalo (3/128)(14° Can) Invisibility
Camalo (3/77)(24° Tau) Minerals
Camarion (3/79)(23° Tau) Food
Cambiel (8/11)(301°-330°, Aquarius) Alchemy
Canali (3/230)(26° Lib) Jewelry
Capipa (3/340)(16° Aq) Money
Capisi (1/29) Magic (Air)
Carahami (3/82) (28° Tau) Physics
Caraschi (3/244) (10° Sco) Medicine (Magnetism)
Cargoste (1/32) Magic (Air)
Carona (3/174)(30° Leo) Magic (Water) / Weather
Carubot (3/61)(7° Tau) Writers
Cepacha (3/100)(16° Gem) Beauty
Cermiel (3/305)(11° Cap) Reincarnation
Chadail (3/73)(19° Tau) Agriculture
Charagi (3/74)(20° Tau) Agriculture
Charonthona (3/144)(30° Can) Akasa
Cheikaseph (3/225)(21° Lib) Mathematics
Chibys (7/40)(13-20° Aq) Spiritual Development
Chimurgu (3/347) (23° Aq) Creation
Cibor (9/19)(1-10° Lib)
Cigila (3/382)(28° Pis) QBL

Cobel (3/193)(19° Vir) Scents (Aromatherapy)
Cochaly (3/315) (21° Cap) Hunters
Coel (2/15) Analogy
Concario (3/64)(10° Tau) Magic (Moon)
Conioli (3/60)(6° Tau) Mathematics
Corilon (3/107)(23° Gem) Art
Corocona (3/164)(20° Leo) Alchemy
Coroman (1/5) Magic (Fire)
Crabiel (8/8)(211°-240°, Scorpio) Radiation

Dabetz (7/18)(17-24° Leo) Divine Virtues
Dagio (3/374)(20° Pis) Intellect
Dalep (1/28) Magic (Air)
Damabiah (5/65)(21-25° Aq) Symbols / QBL
Daniel (5/50)(6-10° Sag) Akasa /Divine Virtues (Love & Charity)
Darachin (3/95)(11° Gem) Intellect
Debam (3/103)(19° Gem) Mudra
Debytzet (7/45)(23-30° Pis) Magic (Evocation) / Combustion
Dimurga (3/274)(10° Sag) Protection (Sea Travel)
Dirilisin (3/137)(23° Can) Space & Time
Dosom (3/65)(11° Tau) Occultism
Drisophi (1/30) Magic (Air)
Dubezh (7/4)(25° Ari- 2° Tau) Electric Fluid
Dukeb (7/21)(11-18° Vir) Law (Relationship)

Ebaron (3/351)(27° Aq) Magic
Ebvap (4/1) Tides
Ebvep (4/11)Magic (Moon)
Ebytzyril (7/26)(21-28° Lib) Gravitation
Ecdulon (3/27)(3° Ari) Love
Echagi (3/284)(20° Sag) Diseases
Echami (3/358)(4° Pis) Karma Yoga
Echotasa (4/16) Protection
Egention (3/363)(9° Pis) Travel
Eiaiel (5/67) (1-5° Pisces) Enlightenment / Vegetation
Ekore (3/292) (28° Sag) Fate
Ekorim (3/323) (29° Cap) Clay
Elami (3/294)(30° Sag) Water
Elason (3/277)(13° Sag) Magic
Elemiah (5/4) (16-20° Ar) Fate
Elipinon (3/197)(23° Vir) Prophecy
Emayisa (7/8)(27° Tau-4° Gem) Self-Preservation

Emcheba (4/13) Magic (Mummial)
Emedetz (7/6)(11-18° Tau) Fertility
Emfalion (3/119)(5° Can) Health
Emkenpe (4/12) Love
Emnasut (7/1)(1-8° Aries) Fire Element
Emnepe (4/15) Akasa
Emnymar (4/10) Love
Empebyn (4/26) Magic (Sun)
Emrudue (4/7) Luck (Talisman)
Emtircheyud (4/2) Rhythm
Emtub (7/37) (19-26° Cap) Fate & Karma
Emtzel (7/22)(19-26° Vir) Dynamics & Expansion
Emuel (2/9) Propagation
Emuyir (7/20)(3-10° Vir) Health & Harmony
Emvatibe (4/4) Protection
Emvetas (7/9)(5-12° Gem) Consciousness
Emzhabe (4/27) Minerals
Emzhebyp (4/9) Disease
Emzher (4/28) Magic (Water)
Emzhit (4/18) Akasa
Emzhom (4/17) QBL (Banning)
Enchede (4/6) Love
Eneki (3/106)(22° Gem) Prophecy
Eneye (4/8) Diplomacy
Erab (7/38)(27° Cap- 4° Aquarius) Time & Space
Eralicarison (Ez143)(23° Leo) Religion / Yoga
Eralier (3/245)(11° Sco) Alchemy
Erami (1/23) Magic (Earth)
Ergomion (3/287) (23° Sag) Color
Erimihala (3/306)(12° Cap) Magic (Astral)
Erimites (3/268)(4° Sag) Peace
Erkeya (1/27) Magic (Air)
Ermot (1/14)Magic (Water)
Erytar (3/343)(19° Aqu) Alchemy
Etamrezh (4/21)Invulnerability
Etsacheye (4/20) Magic (Dance)
Etzybet (7/31) (1-8° Sag) Universal Law
Exhesekis (4/3) Akasa / Success
Ezhabsab (7/44)(15-22° Pis) Water Animals
Ezheme (4/19) Magic (Moon)
Ezhobar (4/14) Magic (Moon) / QBL

Faluna (3/58) (4° Tau) Money / Spagiry

Fermetu (3/370) (16° Pis) Peace
Fifal (9/6)(21-30° Tau)
Figure 2/16 (2/16) Electric & Magnetic Influence
Filakon (3/233) (29° Lib) Hygiene
Filista (9/35)(11-20° Pis)
Firul (7/25)(13-20° Lib) Stability & Cohesion
Flabison (3/359)(5° Pis) Art
Forfasan (3/143) (29° Can) Wisdom
Forsteton (3/371)(17° Pis) Sex
Frasis (3/325)(1° Aqu) Blades
Fusradu (7/24)(5 –12° Lib) Attraction & Repulsion

Gagison (3/81)(27° Tau) Philosophy
Gagolchon (3/337) (13° Aqu) Explorers / Natural Science
Galago (3/66)(12° Tau) Success
Gane (7/36)(11-18° Cap) Evolution
Garich (6/64)(13-16° Sag) Magic
Gariniranus (3/227)(23° Lib) Physics
Garses (3/309)(15° Cap) Earth Rays
Gega (6/61) (1-4° Sag) Magic
Gegega (6/63) (9-12° Sag) Magic
Gehela (6/74)(23-26° Cap) Akasa / QBL
Geler (7/14)(15-22° Can) Magnetic Fluid
Gema (6/62)(5-8° Sag) Magic
Gena (7/29) (15-22° Sco) Radiation
Gercha (6/75)(27-30° Cap) Akasa / QBL
Geriola (3/270) (6° Sag) Morality
Gesa (6/65)(17-20° Sag) Magic
Gescheh (6/73)(19-22° Cap) Akasa / QBL
Gesdri (6/71)(11-14° Cap) Akasa / QBL
Gesegos (3/211)(7° Lib) Wood
Gesoah (6/72)(15-18° Cap) Akasa / QBL
Geswi (6/66)(21-24° Sag) Magic
Gezero (3/290)(26° Sag) Conscience
Gibora (2/4) Weather
Gibsir (9/2)(11-20° Ari)
Giria (3/278)(14° Sag) Money
Girmil (3/179)(5° Vir) Love
Glisi (1/31) Magic (Air)
Godeah (6/67) (25-28° Sag) Magic
Gojel (2/12) Chemistry
Goldro (6/70)(7-10° Cap) Akasa / QBL
Golema (3/92)(8° Gem) Occultism / Writers

Golemi (3/94)(10° Gem) Analogy
Golog (3/275)(11° Sag) Magic (Evocation)
Golog (3/39)(15° Ari) Science / Philosophy
Golopa (3/168)(24° Leo) Akasa
Gomah (6/69)(3-6° Cap) Akasa /QBL
Gomognu (3/369)(15° Pis) Gesture (Mudra &c)
Granona (3/140)(26° Can) Visions & Symbolism
Guru (6/68)(29° Sag-2° Capricorn) Magic

Haaiah (5/26)(6-10° Leo) Justice
Haamiah (5/38)(6-10° Lib) Wisdom / Satisfaction
Habuiah (5/68)(6-10° Pis) Medicine / Alchemy
Hachamel (3/261)(27° Sco) Astronomy
Hadcu (3/50)(26° Ari) Magic
Hagomi (3/366)(12° Pis) QBL
Hagos (3/75)(21° Tau) Agriculture
Hagus (3/335)(11° Aq) Radiation
Hahadu (3/44)(20° Ari) Magic (Water)
Hahahel (5/41)(21-25° Lib) War / QBL
Hahaiah (5/12)(26-30° Tau) Symbols
Hahasiah (5/51)(11-15° Sag) Hermetics / Alchemy
Hahuiah (5/24)(26-30° Can) QBL
Haiamon (3/229)(25° Lib) Sex
Haiel (5/71)(21-25° Pis) Protection (Emergency)
Haja (3/355)(1° Pis) Magic (Powers)
Hakamiah (5/16)(16-20° Gem) Success / Love
Hamaliel (8/6) (151°-180°) Chemicals
Hanael (8/10)(271°-300° , Capricorn) Karma
Harahel (5/59)(21-25° Cap) Babies &c
Hariel (5/15)(11-15° Gem) Peace & Justice
Harkinon (3/281)(17° Sag) Orphans
Hasperim (3/237)(3° Sco) Self-Preservation
Hatuny (3/336)(12° Aq) QBL
Helali (3/118) (4° Can) Magic (Mummial)
Helmis (3/239)(5° Sco) Milk
Herich (3/159)(15° Leo) Magic / Matrices (Astral-Mental)
Hillaro (3/286)(22° Sag) Justice
Hipogo (3/254)(20° Vir) Water / Invention (Ships &c)
Hipolopos (3/249)(15° Sco) Games
Horasul (3/263) (29° Sco) Water Engineering
Horog (3/157)(13° Leo) Perfection
Horomar (3/125)(11° Can) Initiation

Hosun (3/279)(15° Sag) Education
Hyla (3/76)(22° Tau) Consciousness
Hyris (3/43)(19° Ari) Magic (Water)
Hyrmiua (3/200)(26° Vir) Consciousness

Ibladi (6/42)(15-18° Vir) Invention / Art / Intellect
Ibnahim (9/9)(21-30° Gem)
Ichdison (3/171)(27° Leo) Magic
Idea (6/35) (17-20° Leo) Sympathy /Rituals
Idia (9/16)(1-10° Vir)
Idida (9/18) (21-30° Vir)
Idioh (6/43)(19-22° Vir) Invention / Art / Intellect
Idmuh (6/33)(9-12° Leo) Sympathy /Rituals
Idovi (6/36)(21-24° Leo) Sympathy /Rituals
Idurah (1/20) Salts /Alchemy
Ieiazel (5/40)(16-20° Lib) Freedom (Jail)
Ielahiah (5/44) (6-10° Sco) QBL / Akasa
Igea (6/45)(25-30° Vir) Invention / Art / Intellect
Igigi (3/35)(11° Ari) Magic
Ihom (6/40) (7-10° Vir) Invention / Art / Intellect
Ikon (3/288)(24° Sag) Equilibrium
Ilutria (9/32) (11-20° Aqu)
Imamiah (5/52) (16-20° Sag) Freedom (Jail)
Imini (9/7) (1-10° Gem)
Immicat (2/20) Sleep
Inea (6/39)(3-6° Vir) Invention / Art / Intellect
Iomi (6/41) (11-14° Vir) Invention / Art / Intellect
Irkamon (9/12)(21-30° Can)
Irmano (3/264) (30° Sco) Fish
Irumiah (6/34)(13-16° Leo) Sympathy /Rituals
Isaphil (1/11) Magic (Water)
Ischoa (6/44) (23-24° Vir) Invention / Art / Intellect
Iseh (6/31)(1-4° Leo) Sympathy /Rituals
Iserag (3/195)(21° Vir) Money / Success
Isill (6/37)(25-28° Leo) Sympathy /Rituals
Ismee (6/38)(29° Leo-2° Virgo) Sympathy /Rituals
Isnirki (3/90)(6° Gem) Animals
Isodeh (6/32)(5-8° Leo) Sympathy /Rituals
Istaroth (3/228)(24° Lib) Loyalty
Istiphul (1/16)Magic (Water)
Istriah (9/29)(11-20° Cap)
Ititz (9/10)(1-10° Can)
Itumo (1/4) Magic (Fire) / Thunderstorms

Jabamiah (5/70)(16-20° Pis) Magic (Ritual &c)
Jachil (3/117)(3° Can) Love
Jah-Hel (5/62)(6-10° Aq) Divine Virtues
Jajaregi (3/62)(8° Tau) Writers
Jamaih (3/109)(25° Gem) Religion
Jehuiah (5/33)(11-15° Vir) Science
Jeiael (5/22)(16-20° Can) Success / Travel
Jeialel (5/58)(16-20° Cap) Magic (Spheric)
Jeliel (5/2)(6-10° Ar) Love
Jenuri (3/345)(21° Aq) Protection
Jerathel (5/27)(11-15° Leo) Writer / Language
Jezalel (5/13)(1-5° Gemini) Writers
Jgakys (3/169)(25° Leo) Consciousness
Johaniel (8/12)(331°-360°, Pisces) Evolution
Jonion (3/299)(5° Cap) Reincarnation
Jrachro (3/38)(14° Ari) Magic / Eloquence
Jromoni (3/69)(15° Tau) Money / Treasure
Jugula (3/52)(28° Ari) Talismans
Juoea (2/18) Consciousness
Jvar (3/147)(3° Leo) Passion

Kaerlesa (3/377)(23° Pis) Science
Kaflesi (3/112)(28° Gem) Analogy
Kagaros (3/151)(7° Leo) Magic (Air)
Kahetel (5/8)(6-10° Tau) Magic (Natural)
Kaliel (5/18)(26-30° Gem) QBL / Akasa
Kalote (3/132)(16° Can) Cosmic Law / Divinity
Kama (3/318)(24° Cap) Atmosphere
Kamual (3/313) (19° Cap) Minerals (Ores, Coal, Mines)
Karasa (3/188)(14° Vir) Medicine (Doctors)
Kasreyobu (7/30) (23-30° Sco) Quality
Kathim (3/267)(3° Sag) Agriculture (Fruit)
Kesbetz (7/7)(19-26° Tau) Growth
Kevakiah (5/35)(21-25° Vir) Sympathy / Success
Kibigili (3/134)(20° Can) Magic)
Kiliki (3/122)(8° Can) Rhythm & Vibration
Kiliosa (3/321)(27° Cap) Emergency
Kirek (3/183)(9° Vir) Alchemy
Klorecha (3/367)(13° Pis) Magic (Initiation)
Kofan (3/255)(21° Sco) Success / Satisfaction
Kogid (3/304) (10° Cap) Consciousness / Enlightenment

Kohen (3/357)(3° Pis) Invention (Agriculture)
Kolani (3/104)(20° Gem) Dance
Kolluir (9/8)(11-20° Gem)
Kolorom (2/3) Astral Law
Koreh (3/341)(17° Aq) QBL
Koroum (9/24)(21-30° Sco)
Kosem (3/145)(1° Leo) Fire & Electric Fluid
Kosirma (3/344)(20° Aq) Medicine
Kutruc (9/15)(21-30° Leo)

Lagiros (3/215)(11° Lib) Sympathy
Lanoiah (5/17)(21-25° Gem) Invention / Music
Laosa (2/24) Astral Travel
Lauviah (5/11) (21-25° Tau) War / QBL
Lavemezhu (4/25) Agriculture
Lehahiah (5/34) (16-20° Vir) QBL (Weather, &c)
Lekabel (5/31)(1-5° Virgo) Magic (Sex) / Alchemy
Lelahel (5/6)(26-30° Ar) Magic (Sex)
Leuviah (5/19)(1-5° Cancer) Intellect / Sympathy
Levem (7/42)(29° Aq – 6° Pis) QBL & Magic
Lhomtab (7/27) (29° Lib- 6° Sco) Transmutation
Lilitha (2/6) Magic
Liriell (3/330) (6° Aq) Philosophy
Liteviche (4/23) QBL
Losimon (3/121) (7° Can) Religion
Lotifar (3/317) (23° Cap) Suicide
Lotogi (3/372)(18° Pis) Love
Lubech (7/2)(9-16° Ari) Electric Fluid
Lubuyil (7/13)(7-14° Can) Water Element
Lurchi (3/28)(4° Ari) Love / Money

Mafalach (3/111) (27° Gem) Books
Magelucha (3/71)(18° Tau) Magic
Maggio (3/136)(22° Can) Magic
Mahasiah (21-25° Ar) QBL
Mahra (3/148)(4° Leo) Magic (Nature)
Malacha (3/26)(2° Ari) Alchemy
Malata (3/222)(18° Lib) Blood
Malchjdael (8/1)(0°-30° Aries) Electric Fluid & Fire
Manakel (5/66)(26-30° Aq) Treasure
Manmes (3/57)(3° Tau) Plants / Spagiry
Masadu (3/310)(16° Cap) Economy

Mebahel (5/14)(6-10° Gem) War & Peace
Mebaiah (5/55)(1-5° Capricorn) Sex / Success
Mechebbera (3/162) (18° Leo) Anatomy
Megalogi (3/234)(30° Lib) Water / Hydrotherapy
Mehiel (5/64)(16-20° Aq) QBL / Satisfaction &c
Melahel (5/23)(21-25° Can) QBL / Spagiry
Melamo (3/296)(2° Cap) Persona
Menadel (5/36)(26-30° Vir) Astrology / Freedom
Mennolika (3/142)(28° Can) QBL
Mentifil (1/17) Alchemy
Merki (3/232)(28° Lib) Fish
Mesah (3/280)(16° Sag) Love
Methaera (3/146) (2° Leo) Sun & Electric-Magnetic Fluid
Metosee (3/332)(8° Aqu) Manual Skill
Mihael (5/48) (26-30° Sco) Alchemy
Mikael (5/42)(26-30° Lib) Diplomacy & Politics
Milon (3/295)(1° Cap) Akasa
Mimosah (3/105)(21° Gem) Law
Mimtrix (3/129)(15° Can) Dematerialization
Mizrael (5/60)(26-30° Cap) Alchemy / Freedom
Molabeda (3/56)(2° Tau) Love
Morech (3/25)(1° Aries) Invention
Morilon (3/91)(7° Gem) Symbolism / Dreams
Moschel (3/177)(3° Vir) Art
Mumiah (5/72)(26-30° Pis) QBL & Magic
Murjel (8/4)(91°-120°, Cancer) Magnetic Fluid & Water
Musar (1/21) Magic (Earth)
Myrmo (3/266)(2° Sag) Steam

Nablum (3/115) (1° Can) Alchemy
Nachero (3/220) (16° Lib) Animals
Nadele (3/48) (24° Ari) Medicine
Naga (3/328)(4° Aq) Writers (Poetry)
Nagar (3/254)(20° Sco) Alchemy
Nahum (2/19) Sleep / Dreams
Namalon (3/273)(9° Sag) Insanity
Nanael (5/53)(21-25° Sag) Animals
Naniroa (3/198)(24° Vir) Property (Protection)
Nascela (3/30)(6° Ari) Writers
Nasi (3/59)(5° Tau) Money / Pleasure
Natolisa (3/250)(16° Sco) Bees
Nearah (3/373)(19° Pis) Invention (Pharmaceutical & Dentistry)
Necas (1/22) Vegetation

Negani (3/352)(28° Aq) QBL
Nelekael (5/21)(11-15° Can) Writers / Alchemy
Nelion (3/353)(29° Aqu)) Alchemy
Nemamiah (5/57)(11-15° Cap) Invention (Steel) / Magic
Nephasser (3/375)(21° Pis) Success
Neschamah (3/265)(1° Sag) Metallurgy
Nimalon (3/127)(13° Can) Language
Nimtrix (3/129)(15 Can) Dematerialization/recondensation
Nitahel (5/54)(26-30° Sag) Writers & Artists
Nith-Haiah (5/25)(1-5° Leo) Magic
Nogah (3/208)(4° Lib) Love
Notiser (3/203)(29° Vir) Intellect
Nudatoni (3/116)(2° Can) Volcanos / Caves / Pyrotechnics

Obaneh (6/7)(25-28° Ari) Magic (Sex)
Obata (6/12)(15-18° Tau) Peace / Love
Obche (6/14)(23-26° Tau) Peace / Love
Obedemah (3/87)(3° Gem) Chemistry
Obideh (6/3)(9-12° Ari) Magic (Sex)
Obola (9/33)(21-30° Aqu)
Ocher (6/58)(19-22° Sco) Invention
Odac (3/161)(17° Leo) Cosmic Love
Odedo (6/50)(17-20° Lib) Growth & Fertility (Vegetable & Animal)
Odlo (6/48)(9-12° Lib) Growth & Fertility (Vegetable & Animal)
Odorom (9/36)(21-30° Pis)
Odujo (6/2)(5-8° Ari) Magic (Sex)
Odumi (6/8)(29° Ari-2° Tau) Magic (Sex)
Ofmir (6/55)(7-10° Sco) Invention
Ogego (6/53)(29° Lib- 2 Scorpio) Invention
Ogieh (6/13)(19-22° Tau) Peace / Love
Ogileh (6/60)(27-30° Sco) Invention
Ohoah (6/57)(15-18° Sco) Invention
Okaf (6/54)(3-6° Sco) Invention
Oksos (9/13)(1-10° Leo)
Olaski (3/199)(25° Vir) Invention (Vehicles)
Olo (6/49)(13-16° Lib) Growth & Fertility (Vegetable & Animal)
Omael (5/30)(26-30° Leo) Animals
Omah (6/1)(1-4° Aries) Magic (Sex)
Omana (3/214)(10° Lib) Hair
Omo (6/51)(21-24° Lib) Growth & Fertility (Vegetable & Animal)
Onami (6/4)(13-16° Ar) Magic (Sex)
Opilon (3/37)(13° Ari) Magic / Science
Opollogon = Apollogon (3/31)

Oposah (6/47)(5-8° Lib) Growth & Fertility (Vegetable & Animal)
Opshe (6/5)(17-20° Ar) Magic (Sex)
Oramos (3/123)(9° Can) Magic
Ordaphe (1/18) Ores
Orienell (3/63)(9° Tau) Magic
Orif (6/6) (21-24° Ar) Magic (Sex)
Oriman (1/7) Magic (Fire) / Pyrotechnics
Ornion (3/226)(22° Lib) Physiology
Oromonas (3/45)(21° Ari) Magic
Orova (1/19) Gemstones
Orro (6/46)(1-4° Lib) Growth & Fertility (Vegetable & Animal)
Orudu (1/3) Magic (Fire) / Volcanos
Orula (6/9)(3-6° Tau) Peace / Love
Osaso (6/52)(25-28° Lib) Growth & Fertility (Vegetable & Animal)
Osipeh (1/15) Magic (Water) / Rhythm
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