

# **The Seventy-Two Angels of the Shemhamphorash: Their Derivation, Correspondences, and Invocation**

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The names of the Deity in religious literature can vary significantly depending upon the tradition and culture involved. In the Abrahamic religions (Judaism, Islam, and Christianity) we invariably discover that the most complex naming convention occurs in Judaism. The complexity stems from the fact that in Judaism it is considered a profanity to pronounce the holy ineffable name of God, and therefore a number of substitute names are used whenever reciting scripture or otherwise invoking the deity; this is especially ironic since this prohibition may have resulted in the original pronunciation of the ineffable name (the Tetragrammaton) - which in Hebrew Characters is spelled as Yod (י), Heh (ה), Vav (ו), Heh (ה) - becoming lost, and leaving the name virtually impossible to correctly enunciate. The story of how this loss might have occurred is itself an interesting topic; traditionally (but probably incorrectly) it is believed that by religious tradition the ineffable name was uttered ten times<sup>1</sup> only once each year on the day of atonement by the High Priest while within the Holy of Holies. Since the name is devoid of vowel markings the pronunciation became lost over time as High Priests perished. There is however evidence<sup>2</sup> based upon Mishna tradition which indicates that the ineffable name was in common and unrestricted use up until the time of the Talmud when to pronounce it became a heresy; some believe that the 40-fold Name was that actually pronounced and not the Tetragrammaton. Modern rabbinical scholars usually point out that there is no specific prohibition in the Torah concerning

the use of the ineffable name per se, but there is a prohibition found in Deuteronomy 12:3 against erasing or destroying the written ineffable name; any printed form of the ineffable name may not be simply discarded, but should instead be buried in a Jewish cemetery<sup>3</sup> or “genizah”.

## Substitute Names

The substitute names are based upon the Torah and correspond to a system in which a different name is used depending upon its inferred use in scripture<sup>4</sup>. More common names include “Elohim”, “Shekhina”, “El Shaddai” (Shaddai is the name found on the mezuzah scroll) or even “Ha-Shem” (lit. “The Name”), There are many others names as well as variations of names. Table 1 below lists a few of the lesser used names; this is provided simply to emphasize the broad range of substitute names in use<sup>5</sup>. Many Christians reading this table may find it interesting that many of the Names have connotations which are normally applied to Christ.

***Table 1- Examples of Judaic Substitute Names for the Deity***

<b>Substitute Name</b>	<b>Translation</b>
Ehyeh asher Ehyeh	"I Am That I Am"
El `Elyon	"Most High God"
El `Olam	"Everlasting God"
El Hai	"Living God"
El Ro'i	"God of Seeing"
Boreh	"the Creator"
Avinu Malkeinu	"Our Father, our King"
Abir	"Strong One"
Elohei Avraham, Elohei Yitzchak ve Elohei, Ya`aqov	"God of Abraham, God of Isaac, God of Jacob"
El ha-Gibbor	"God the Strong one"
Emet	"Truth"
E'in Sof	"Endless, Infinite", Kabbalistic name of God
Ro'eh Yisrael	"Shepherd of Israel"

Ha-Kaddosh, Baruch Hu	"The Holy One, Blessed be He"
Kaddosh Israel	"Holy One of Israel"
Melech ha-Melachim	"The King of Kings"
Magen Avraham	"Shield of Abraham"
YHWH-Yireh (Yahweh-Yireh)	"The Lord will provide" (Genesis 22:13, 14)
YHWH-Rapha	"The Lord that healeth" (Exodus 15:26)
YHWH-Niss"i (Yahweh-Nissi)	"The Lord our Banner" (Exodus 17:8-15)
YHWH-Shalom	"The Lord our Peace" (Judges 6:24)
YHWH-Ra-ah	"The Lord my Shepherd" (Psalms 23:1)
YHWH-Tsidkenu	"The Lord our Righteousness" (Jeremiah 23:6)
YHWH-Shammah	"The Lord is present" (Ezekiel 48:35)
Tzur Israel	"Rock of Israel"

### **Names Based Upon the Kabbalah**

In addition to the common substitute names a series of divine names exist which are based upon the Kabbalah. Hopefully, the Kabbalah requires little introduction to the reader; suffice it to say that Kabbalah is one of the four Hermetic sciences<sup>6</sup>, which also include Alchemy, Astrology, and Theurgy (or Magic). Kabbalah is the basis for the study of creation and the workings of the universe, and it embodies a complete esoteric belief system in its own right. Kabbalah is largely based upon the study<sup>7</sup> of the esoteric meanings of Hebrew Characters in the Holy Scriptures including their numerological correspondences (Gematria), their meanings based upon their transposition or use as Acronyms (Notarikon), and their substitution (Temura).

Scholars employing the Kabbalistic system have developed a large number of Kabbalistic God Names, each composed of a differing number of letters. While each of these names bears further discussion, the huge volume of literature available for each Name makes such a discussion

impractical for this brief paper. For the sake of interest, Table 2 provides<sup>8</sup> a listing of these Names along with the powers attributed to each.

**Table 2- Names of God based upon Length, listed with inherent powers.**

<b>Name</b>	<b>Power</b>
4 Letter Name of God	Power to Bless, curse, or kill.
12 Letter Name of God	Power to Banish Depression
22 Letter Name of God	Power of Endearment
23 Letter Name of God	Power of Reward
26 Letter Name of God	Power of Blessing
33 Letter Name of God	Power to Open the Gates of Prayer
42 Letter Name of God	Power of Creation
72 Letter Name of God	Power of Redemption
216 Letter Name of God	Power of Revival of the Dead

Our own discussion will focus upon the 216 letter<sup>9</sup> Name which is subdivided into 72 three-letter names, each triad being the name of an Angel of God. This “divided name” of God is called the Shemhamphorash<sup>10</sup>.

### **The Shemhamphorash**

All Worlds, or dimensions were created through permutations of the holy names. The root of all of these names is the Tetragrammaton (יהוה). It has 4 letters and 12 permutations (3 for each letter). Thus, from 4 letters, we obtain 12 unique Names<sup>11</sup> (Table 3):

**Table 3- Permutations of the 4 letters of the Tetrarammaton**

יהוה	היוה	ההוי
יההו	היהו	ההיח
יהוי	היהי	ההוי
יהוה	ההוה	ההיה

Each of the 12 Names has 6 additional permutations, yielding a total of 72 unique Names<sup>12</sup>.

These are the 72 triads that emerge from the three consecutive verses in the Book of Exodus Chapter 14, verses 19, 20, and 21 which are reproduced here both in English and Hebrew.

*"19: And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them"*

**יט** ויסע מלאך האלהים, ההלך לפני מחנה ישראל, וילך, מאחריהם; ויסע עמוד הענן, מפניהם, ויעמד, מאחריהם.

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

**כ** ויבא בין מחנה מצרים, ובין מחנה ישראל, ויהי הענן והחושך, ויאר את-הלילה; ולא-קרב זה אל-זה, כל-הלילה.

*"21: And Moses stretched out his hand over the sea; and the LORD caused the sea to go by a strong east wind all that night, and made the sea dry and the waters were divided."*

**כא** ויט משה את-ידו, על-הים, ויולך יהוה את-הים ברוח קדים עזה כל-הלילה, וישם את-הים לחרכה; ויבקעו, המים.

The 72 Angelic names are taken from triads of the Hebrew Characters in these verses which are formed by rearranging the characters in a specific manner referred to as Boustrophedon<sup>13</sup>. Boustrophedon is an ancient method of encryption which appears in very early Egyptian, Minoan, and Hittite hieroglyphs.

To create the first triad, you combine the first letter of the first verse (14:19) which is vav (ו), the last letter of the second verse (14:20), which is heh (ה); and the first letter of the third verse (14:21) which is vav (ו). This produces the first name:

**והו**

Then you combine the second letter of the first verse (14:19) which is yod (י), the second-to-last of the second verse (14:20), which is lamed (ל), and the second letter of the third verse (14:21) which is yod (י). The same sequence of progression is followed until all 72 Angelic names have been derived.

י ל י

Table 4 - The Angels of the Shemhamphorash

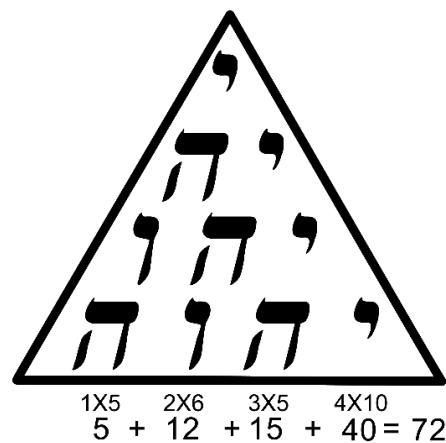
והו	ילי	סיט	עלמ	מהש	ללה	אבא	כהה	הוי
אלר	לאו	ההע	יזל	מבה	הרי	הקמ	לאו	כלי
לוו	פהל	נלב	ייו	מלה	ההו	נחה	האא	ירח
שאה	ריי	אומ	לבב	ושר	יהו	להה	בוק	מנר
אני	העמ	רהע	ייו	ההה	מיב	וול	ילה	מאל
ערי	עשל	מיה	והו	רני	ההש	עממ	ננא	נית
מבה	פוי	נממ	ייל	הרה	מצר	ובמ	יהה	ענו
מהי	רמב	מנק	איע	הבו	ראה	יבמ	היי	מימ

The Shemhamphorash when merged to form the name of the Deity is typically written in the form of a spiral (Figure 1). It has been conjectured that this form represents the spiral nature of the created universe.



*Figure 1- The 216 Letter Name of God formed of the Names of the 72 Shemhamphorash Angels*

The number 72 is considered to be explicitly associated with the Shemhamphorash Angels in Kabbalistic literature. The Tetractys, attributed to the Greek philosopher Pythagoras is unique in that by arranging the four letters of the Tetragrammaton rendered in Hebrew characters, (יהוה), in the form of the Pythagorean Tetractys, and applying basic Gematria (Kabbalistic numerology) the 72 powers of the Great Name of God are manifested. (See Figure 2).



*Figure 2 - The Tetractys of Pythagoras*

I will suggest that a very prominent “blind” exists in our Entered Apprentice ritual when we inform the Candidate that the Greek Philosopher Pythagoras, upon his discovery of the triangular relationship later associated with Euclid’s 47<sup>th</sup> Problem, shouted “Eureka” and scarified a Hecatomb of Oxen. First of all, it was Aristotle who was credited with exclaiming “Eureka”, and secondly Pythagoras was both a vegetarian and had taken a vow of poverty. It’s unlikely that he owned a Hecatomb of oxen, so readily available to sacrifice. The men who framed our Ritual were highly educated in the liberal arts, and certainly would have been aware of this fact. I believe that our Ritual (as it often does) makes this purposeful misstatement in order to alert the astute Candidate that there is something significant about Pythagoras which he might discover if he looks hard enough.

***Table 5 – Influences Attributed to the Angels of the Shemhamphoresh***

<b>Influence</b>	<b>Ruling Angels</b>	
	<b>Angels of the Day</b>	<b>Angels of the Night</b>
Strife	1. Vehuaiah	2. Jeliel
Victory	3. Sitael	4. Elemiah
Valour	5. Mahasiah	6. Lelahel
Prudence	7. Achaiah	8. Cahetel
Gain	9. Aziel	10. Aladiah
Wealth	11. Lauviah	12. Hahaiah
Peace	13. Iezalel	14. Mebahel
Sorrow	15. Hariel	16. Hakamiah
Truce	17. Lauviah	18. Caliel
Disappointment	19. Leuviah	20. Pahaliah
Pleasure	21. Nelebael	22. Ieiael
Debauchery	23. Melahel	24. Hahuiah
Swiftess	25. NithHaiah	26. Haaiah
Strength	27. Jerathel	28. Seeiah
Oppression	29. Reiel	30. Ornael
Change	31. Lecabel	32. Vasariah
Works	33. Iehuiah	34. Lehahiah
Power	35. Chevakiah	36. Menadel
Defeat	37. Aniel	38. Haamiah
Science	39. Rehael	40. Ieiazal
Futility	41. Hahahel	42. Mikael



Indolence	43. Veuahiah	44. Ielahiah
Happiness	45. Sealiah	46. Ariel
Satiety	47. Asaliah	48. Michael
Dominion	49. Vehuel	50. Daniel
Virtue	51. Hahasiah	52. Imamah
Completion	53. Nanael	54. Nithael
Worry	55. Mabaiah	56. Poiel
Success	57. Nemmamiah	58. Ieialel
Failure	59. Harahel	60. Mizrael
Interference	61. Umabel	62. Iahhel
Cruelty	63. Anianuel	64. Mehiel
Ruin	65. Damabiah	66. Manakel
Love	67. Itaiel	68. Chabuiah
Abundance	69. Rochel	70. Iabamah
Luxury	71. Haiel	72. Mumiah

***Table 6 - Expanded Influences of the Angels of the Shemhamphorash***

<b>Angel Name</b>	<b>Influences</b>
1. Vehuaiah	Subtle spirit. Endowed with great wisdom, enthusiastic for science and the arts, capable of undertaking and accomplishing the most difficult things.
2. Jeliel	To quell popular uprisings. To obtain victory over those who attack unjustly. Sprightly spirit, agreeable and courteous manners, passionate for sex.
3. Sitael	Against adversities. Protects against weapons and wild beasts. Loves truth, will keep his word, will oblige those in need of his services.
4. Elemiah	Against mental troubles and for the identification of traitors. Governs voyages, sea travels. Industrious, successful, keen for travel.
5. Mahasiah	To live in peace with everyone. Governs high science, occult philosophy, theology, and the liberal arts. Learns easily, keen for honest pleasures.
6. Lelahel	To acquire knowledge and cure disease. Governs love, renown, science, arts and fortune. Features (include) ambition, fame.
7. Achaiah	Governs patience, secrets of nature. Loves learning, proud to accomplish the most difficult tasks.
8. Cahetel	To obtain the benediction of God and to drive away evil spirits. Governs agricultural production. Inspires man to rise towards God.
9. Aziel	Mercy of God, friendship and favor of the great, execution of a promise made (sic). Governs good faith and reconciliation. Sincere in promises, will easily extend pardon.

10. Aladiah	Good for those guilty of hidden crimes and fearing discovery. Governs rage and pestilence, cure of disease. Good health, successful in his undertakings.
11. Lauviah	Against lightning and for the obtainment (sic) of victory. Governs renown. Great personage, learned, celebrated for personal talents.
12. Hahaiah	Against adversity. Governs dreams. Mysteries hidden from mortals. Gentle, witty, discreet manners.
13. Iezalel	Governs friendship, reconciliation, conjugal fidelity. Learns easily. Adroit.
14. Mebahel	Against those who seek to usurp the fortunes of others. Governs justice, truth, liberty. Delivers the oppressed and protects prisoners. Loves jurisprudence, affinity for law courts.
15. Harel	Against the impious. Governs sciences and arts. Religious sentiments, morally pure.
16. Hakamiah	Against traitors and for deliverance from those who seek to oppress us. Governs crowned heads, great captains. Gives victory. Frank, loyal, brave character, sensitive to points of honor, an affinity for Venus.
17. Lauviah	To be invoked while fasting. Against mental anguish, sadness. Governs high sciences, marvelous discoveries. Gives revelations in dreams. Loves music, poetry, literature and philosophy.
18. Caliel	To obtain prompt aid. Makes truth known in law suits, causes innocence to triumph. Just, honest, loves truth, judiciary.
19. Leuviah	To be invoked while facing South. To obtain the grace of God. Governs memory, human intelligence. Amiable, lively, modest, bearing of adversity with resignation.
20. Pahaliah	Against enemies of religion, for the conversion of nations to Christianity (!). Governs religion, theology, morality, chastity, purity. Ecclesiastical vocation.
21. Nelebael	Against calumniators and spells and for the destruction of evil spirits. Governs astronomy, mathematics, geography and all abstract sciences. Loves poetry, literature, avid for study.
22. Ieiae	Governs fortune, renown, diplomacy, commerce, influence on voyages, discoveries, protection against storms and shipwreck. Loves business, industriousness, liberal and philanthropic ideas.
23. Melahel	Against weapons and for safety in travel. Governs water, produce of the earth, and especially plants necessary for the cure of disease. Courageous, accomplishes honorable actions.
24. Hahuiah	To obtain the grace and mercy of God. Governs exiles, fugitives, defaulters. Protects against harmful animals. Preserves from thieves and assassins. Loves truth, the exact sciences, sincere in word and deed.

25. NithHaiah	For the acquisition of wisdom and the discovery of the truth of hidden mysteries. Governs occult sciences. Gives revelations in dreams, particularly to those born on the day over which he presides. . Influences those who practice the magic of the sages.
26. Haaiah	For the winning of a law suit. Protects those who search after truth. Influences politics, diplomats, secret expeditions and agents.
27. Jerathel	To confound wrong-doers and liars and for deliverance from one's enemies. Governs propagation of light, civilization. Love, peace, justice, science and arts; special affinity for literature.
28. Seeiah	Against infirmities and thunder, protects against fire, the ruin of buildings, falls and illnesses. Governs health, simplicity. Has much judgment.
29. Reiiel	Against the impious and enemies of religion; for deliverance from all enemies both visible and invisible. Virtue and zeal for the propagation of truth, will do his utmost to destroy impiety.
30. Ornael	Against sorrow, despair and for the acquisition of patience. Governs animal kingdom, watches over the generation of beings. Chemists, doctors, surgeons. Affinity for anatomy and medicine.
31. Lecabel	For the acquisition of knowledge. Governs vegetation and agriculture. Loves astronomy, mathematics and geometry.
32. Vasariah	Against those who attack us in court. Governs justice. Good memory, articulate.
33. Iehuiah	For the identification of traitors.
34. Lehahiah	Against anger. Known for his talents and acts, the confidence and fervor of his prayers.
35. Chevakhiah	To regain the favor of those one has offended. Governs testaments, successions and all private financial agreements. Loves to live in peace with everyone. Loves rewarding the loyalty of those in his service.
36. Menadel	To retain one's employment and to preserve one's means of livelihood. Against calumny and for the deliverance of prisoners.
37. Aniel	To obtain victory and stop the siege of a city. Governs sciences and arts. Reveals the secrets of nature, inspires philosophers, sages. Distinguished savant.
38. Haamiah	For the acquisition of all the treasures of heaven and earth. Against fraud, weapons, wild beasts and infernal spirits. Governs all that relates to God.
39. Rehael	For the healing of the sick. Governs health and longevity. Influences paternal and filial affection.
40. Ieiazal	For the deliverance of prisoners, for consolation, for deliverance from one's enemies. Governs printing and books. Men of letters and artists.

41. Hahahel	Against the impious, slanderers. Governs Christianity. Greatness of soul, energy. Consecrated to the service of God.
42. Mikael	For safety in travel. For the discovery of conspiracies. Concerned with political affairs, diplomatic.
43. Veuahiah	For the destruction of the enemy and deliverance from bondage. Love glory and the military.
44. Ielahiah	Success of a useful undertaking. Protection against magistrates. Trials. Protects against armies, gives victory. Fond of travel and learning. All his undertakings are crowned with success; distinguished for military capabilities and courage.
45. Sealiah	To confound the wicked and the proud, to exalt the humiliated and the fallen. Governs vegetation. Loves learning, much aptitude.
46. Ariel	To procure revelations. To thank God for the good he sends us. Discovers hidden treasure, reveals the greatest secrets of nature; causes the object of one's desire to be seen in dreams. Strong subtle mind, new and sublime thoughts, discreet, circumspect.
47. Asaliah	For the praising of God and the growing towards him when he enlightens us. Governs justice, makes the truth known in legal proceedings. Agreeable character, avid for the acquisition of secret knowledge.
48. Michael	For the preservation of peace and the union of man and wife. Protects those who address themselves to him, gives premonitions and secret inspirations. Governs generation of beings. Avid for love, fond of walks and pleasures in general.
49. Vehuel	Sorrow, contrariness. For the exaltation of oneself for the benediction and glory of God. Sensitive and generous soul. Literature, jurisprudence, diplomacy.
50. Daniel	To obtain the mercy of God and consolation. Governs justice, lawyers, solicitors. Furnishes conclusions to those who hesitate. Industrious and active in business, loves literature and is distinguished for eloquence.
51. Hahasiah	For the elevation of the soul and the discovery of the mysteries of wisdom. Governs chemistry and physics. Reveals the secret of the Philosopher's Stone and universal medicine. Loves abstract science. Devoted to the discovery of the properties of animals, plants and minerals. Distinguished in medicine.
52. Imamah	Destroys the power of enemies and humbles them. Governs voyages in general, protects prisoners who turn to him and gives them the means of obtaining their freedom. Forceful, vigorous temperament, bears adversity with patience and courage. Fond of work.
53. Nanael	Governs the high sciences. Melancholy humor, avoids rest, meditation, well-versed in the abstract sciences.

54. Nithael	To obtain the mercy of God and live long. Emperor, king, and prince. Renowned for writings and eloquence, of great reputation among the learned.
55. Mabaiah	Beneficial for obtaining consolation and compensations. Governs morality and religion. Distinguished by good deeds and piety.
56. Poiel	For the fulfillment of one's request. Governs renown, fortune and philosophy. Well esteemed by everyone for his modesty and agreeable humor.
57. Nemmamah	For general prosperity and the deliverance of prisoners. Governs great captains. Drawn to the military; distinguished for activity and the courageous bearing of fatigue.
58. Ieialel	Protects against sorrow and care and heals the sick, especially afflictions of the eyes. Influences iron and those in commerce. Brave, frank, affinity for Venus.
59. Harahelel	Against the sterility of women and to make children obedient to their parents. Governs treasure and banks. Printing, books. Love of learning, successful in business, money.
60. Mizrael	For the cure of mental illness and deliverance from those who persecute us. Virtuous, longevity.
61. Umabel	To obtain the friendship of a given person. Fond of travel and honest pleasures; sensitive heart.
62. Iah-hel	For the acquisition of wisdom. Governs philosophers, illuminati. Loves tranquility and solitude, modest, virtuous.
63. Anianuel	For the conversion of nations to Christianity. Protects against accidents, heals the sick. Governs commerce, banking. Subtle and ingenious, industrious and active.
64. Mehiel	Against adversities. Protects against rabies and wild beasts. Governs savants, professors, orators and others. Distinguished in literature.
65. Damabiah	Against magic spells and for the obtainment of wisdom and the undertaking of successful ventures. Governs seas, rivers, springs, sailors. Sailor; amasses a considerable fortune.
66. Manakel	For the appeasement of the anger of God and for the healing of epilepsy. Governs vegetation, aquatic animals. Influences dreams. Gentleness of character.
67. Itaiel	To obtain consolation in adversity and for the acquisition of wisdom. Influences occult science. Makes the truth known to those who call on him in their work. Enlightened requirements of the spirit of God. Fond of solitude, distinguished in higher sciences.
68. Chabuiah	For the preservation of health and the healing of the sick. Governs agriculture and fecundity. Fond of the countryside, hunting, gardens and all that is related to agriculture.

69. Rochel	To find lost or stolen objects and discover the person responsible. Distinguished in the judiciary, morals and customs of all peoples.
70. Iabamiah	Governs the generation of beings and phenomena of nature. Protects those who wish to progress spiritually. Distinguished by genius; one of the great lights of philosophy.
71. Haiel	To confound the wicked and for deliverance from those who seek to oppress us (sic).Protects those who call upon him. Influences fire. Brave.
72. Mumiah	A divine talisman should be prepared under favorable influences with the name of the spirit on the reverse side. Protects in mysterious operations, brings success in all things. Governs chemistry, physics and medicine. Influences health and longevity.

**Table 7 - Psalms of Invocation for the 72 Shemhamphorash Angels**

Angel Name	Psalm of Invocation
<b>1. Vehuaiah</b>	<u>3rd verse of Psalm 3</u> : “But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head“ (Et tu Domine susceptor meus et gloria mea et exaltans caput meum).
<b>2. Jeliel</b>	<u>20th verse of Psalm 218</u> : “But be thou not far from me, O Lord: O my strength, haste thee to help me” (Tu autem Domine ne elongaveris auxilium tuum a me ad defensionem meam conspice).
<b>3. Sitael</b>	<u>2nd verse of Psalm 90</u> : “I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust” (Dicet Domino: susceptor meus es tu et refugium meum: Deus meus, sperabo in eum).
<b>4. Elemiah</b>	<u>4th verse of Psalm 6</u> : “Return, O Lord, deliver my soul: oh save me for thy mercies’ sake” (Convertere Domine, et eripe animam meam: salvum me fac propter misericordiam tuam).
<b>5. Mahasiah</b>	<u>4th verse of Psalm 33</u> : “I sought the Lord, and he heard me, and delivered me from all my fears” (Exquisivi Dominum, et exaudivit me: et ex omnibus tribulationibus meis eripuit me).
<b>6. Lelahel</b>	<u>11th verse of Psalm 9</u> : “Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings” (Psallite Domino, qui habitat in Sion: annuntiate intergentes studia ejus).
<b>7. Achaiah</b>	<u>8th verse of Psalm 102</u> : “The Lord is merciful and gracious, slow to anger, and plenteous in mercy” (Miserator et misericors Dominus: longanimis et multum misericors).

<b>8. Cahetel</b>	<u>6th verse of Psalm 94</u> : “O come, let us worship and bow down: let us kneel before the Lord our maker” (Venite adoremus, et procidamus: et ploremus ante Dominum, qui fecit nos).
<b>9. Aziel</b>	<u>6th verse of Psalm 24</u> : “Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old” (Reminiscere miserationum tuarum, Domine, et misericordiarum tuarum quae a saeculo sunt).
<b>10. Aladiah</b>	<u>22nd verse of Psalm 32</u> : “Let thy mercy, O Lord, be upon us, according as we hope in thee” (Fiat misericordia tua Domine super nos: quemadmodum speravimus in te).
<b>11. Lauviah</b>	<u>50th verse from Psalm 17</u> : “The Lord liveth; and blessed be my rock; and let the God of my salvation be exalted” (Vivit Dominus et benedictus Deus meus, et exultatur Deus salutis meae).
<b>12. Hahaiah</b>	<u>1st verse of Psalm 10</u> : “Why standest thou afar off, O Lord? Why hidest thou thyself in times of trouble? (Ut qui Domine recessisti longe, despicias in opportunitatibus, in tribulatione).
<b>13. Iezalel</b>	<u>4th verse of Psalm 98</u> : “Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise” (Jubilare Deo omnis terra: cantate, et exultate, et psallite).
<b>14. Mebahel</b>	<u>9th verse of Psalm 9</u> : “The Lord also will be a refuge for the oppressed, a refuge in times of trouble (Et factus est Dominus refugium pauperis: adjutor in opportunitatibus, in tribulatione).
<b>15. Hariel</b>	<u>22nd verse of Psalm 94</u> : “But the Lord is my defence; and my God is the rock of my refuge” (Et factus est mihi Dominus in refugium: et Deus meus in adjutorium spei meae).
<b>16. Hakamiah</b>	<u>Psalm 88</u> : “O Lord God of my salvation, I have cried day and night before thee.” (Domine Deus salutis meae, in die clamavi, et nocte coram te).
<b>17. Lauviah</b>	<u>1st verse of Psalm 8</u> : “O Lord our Lord, how excellent is thy name in all the earth! Who hast set thy glory above the heavens” (Dominus Deus noster, quam admirabile est nomen tuum in universa terra).
<b>18. Caliel</b>	<u>8th verse of Psalm 7</u> : “Judge me, O Lord, according to my righteousness, and according to mine integrity that is in me” (Judica me Domine secundum justitiam meam, et secundum innocentiam meam super me).
<b>19. Leuviah</b>	<u>1st verse of Psalm 40</u> : “I waited patiently for the Lord, and he inclined unto me” (Expectans expectavi Dominum, et intendit mihi).
<b>20. Pahaliah</b>	<u>2nd verse of Psalm 120</u> : “Deliver my soul, O Lord, from lying lips, and from a deceitful tongue” (Domine libera anima mea a labiis iniquis, et a lingua dolosa).

<b>21. Nelebael</b>	<u>14th verse of Psalm 31</u> : “But I trusted in thee, O Lord: I said, Thou art my God. MY times are in thy hands <sup>18</sup> ” (Ego autem in te speravi Domine: dixi Deus meus es tu: in manibus tuis sortes meae).
<b>22. Ieiael</b>	<u>5th verse of Psalm 121</u> : “The Lord is thy protector, the Lord is thy shade upon thy right hand” (Dominus custodit te; Dominus protection tua, supermanum dexteram tuam).
<b>23. Melahel</b>	<u>8th verse of Psalm 120</u> : “” (Dominus custodiat introitum tuum, et exitum tuum: et ex hoc nunc, et in saeculum).
<b>24. Hahuiah</b>	<u>18th verse of Psalm 33</u> : “Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy;” (Ecce oculi Domini super metuentesum: et in eis, qui spirant in misericordia ejus).
<b>25. NithHaiah</b>	<u>1st verse of Psalm 9</u> : “I will praise thee, O Lord, with my whole heart: I will shew forth all thy marvelous works” (Confitebortibi Domine in toto corde meo: narrabo omnia mirabilia tua).
<b>26. Haaiah</b>	<u>145th verse of Psalm 118</u> : “I cried with my whole heart; hear me, O Lord: I will keep thy statutes” (Clamavi in toto corde meo, exaudi me Domine; justifications tuas requiram).
<b>27. Jerathel</b>	<u>1st verse of Psalm 139</u> : “Deliver me O Lord, from the evil man: preserve me from the violent man” (Eripe me Domine ab homine malo, a viro iniquo eripe me).
<b>28. Seeiah</b>	<u>13th verse of Psalm 70</u> : “O God be not far from me: O my God, make haste for my help” (Deus ne elongeris a me: Deus meus in auxilium meum respice).
<b>29. Reiel</b>	<u>4th verse of Psalm 53</u> : “Behold, God is mine helper: the Lord is with them that uphold my soul” (Ecce enim Deus adjuvat me: et Dominus susceptor est animae meae).
<b>30. Ornael</b>	<u>5th verse of Psalm 71</u> : “For thou art my hope, O Lord God: thou art my trust from my youth” (Quoniam tu es patientia mea Domine spes mea a juventute mea).
<b>31. Lecabel</b>	<u>16th verse of Psalm 71</u> : “I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only” (Quoniam non cognovi literaturam introibo in potentias Domini: Domine memorabor justitiae tuae solius).
<b>32. Vasariah</b>	<u>4th verse of Psalm 33</u> : “For the word of the Lord is right; and all his works are done in truth” (Quia rectum est verbum Domini, et omnia opera ejus in fide).
<b>33. Iehuiah</b>	<u>11th verse of Psalm 92</u> : “The Lord knoweth the thoughts of man, that they are vanity” (Dominus scit cogitationes hominum quoniam vanae sunt).



<b>34. Lebahiah</b>	<u>3rd verse of Psalm 131</u> : “Let Israel hope in the Lord from henceforth and forever” (Speret Israël in Domino; ex hocnunc, et usque in saeculum).
<b>35. Chevakhiah</b>	<u>1st verse of Psalm 116</u> : “I love the Lord, because he hath heard my voice and my supplications” (Dilexi quoniam exaudiet Dominus vocem orationis meae).
<b>36. Menadel</b>	<u>8th verse of Psalm 26</u> : “Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth” (Domine dilexi decorum domus tuae: et locum habitationis gloriae tuae).
<b>37. Aniel</b>	<u>7th verse of Psalm 79</u> : “Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved” (Deus ad virtutem converte nos: et ostende faciem tuam et salvi erimus).
<b>38. Haamiah</b>	<u>9th verse of Psalm 90</u> : “Because thou hast made the Lord, which is my refuge, even the most High, thy habitation” (Quoniam tu es Domine spes mea: altissimum posuisti refugium tuum).
<b>39. Rehael</b>	<u>13th verse of Psalm 29</u> : “Hear, O Lord, and have mercy upon me: Lord, be thou my helper” (Audivit Dominus, et misertus est mei: Dominus factus est meus adjutor).
<b>40. Ieiazal</b>	<u>14th verse of Psalm 88</u> : “Lord, why castest thou off my soul? Why hidest thou thy face from me?” (Ut quid Domine repellis orationem meam: avertis faciem tuam a me).
<b>41. Hahahel</b>	<u>2nd verse of Psalm 120</u> : “Deliver my soul, O Lord, from lying lips, and from a deceitful tongue” (Domine libera animam meam a labiis iniquis et a lingua dolosa).
<b>42. Mikael</b>	<u>7th verse of Psalm 121</u> : “The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore” (Dominus custodit te ab omni malo; custodiat animam tuam Dominus).
<b>43. Veuahiah</b>	<u>13th verse of Psalm 88</u> : “But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee” (Et ego ad te Domine clamavi: et mane oratio mea praeveniet te).
<b>44. Ielahiah</b>	<u>108<sup>th</sup> verse of Psalm 119</u> : “Accept, I beseech thee, the freewill offerings of my mouth, O Lord, and teach me thy judgements” (Voluntaria oris mei bene placita fac Domine: et judiciatua doce me).
<b>45. Sealiah</b>	<u>18th verse of Psalm 94</u> : “When I said, My foot slippeth; thy mercy, O Lord, held me up” (Si dicebam, motus est pes meus: misericordia tua Domine, adjuerat me).
<b>46. Ariel</b>	<u>9th verse of Psalm 145</u> : “The Lord is good to all: and his tender mercies are over all his works” (Suavis Dominus universis: et miserationes ejus super omnia opera ejus).

<b>47. Asaliah</b>	<u>24th verse of Psalm 104</u> : “O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches”(Quam magnificata sunt opera tua Domine! Omnia in spientia fecisti: impleta est terra possessione tua).
<b>48. Michael</b>	<u>2nd verse of Psalm 98</u> : “The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen” (Notum fecit Dominus salutare suum: in conspectus gentium revelatit justitiam suam).
<b>49. Vehuel</b>	<u>3rd verse of Psalm 145</u> : “Great is the Lord, and greatly to be praised; and his greatness is unsearchable” (Magnus Dominus et laudabilis nimis et magnitudinia ejus non est finis).
<b>50. Daniel</b>	<u>8th verse of Psalm 103</u> : “The Lord is merciful and gracious, slow to anger, and plenteous in mercy” (Miserator et misericors Dominus: longanimis et misericors).
<b>51. Hahasiah</b>	<u>31st verse of Psalm 104</u> : “The glory of the Lord shall endure forever: the Lord shall rejoice in his works” (Sit gloria Domini in saeculum: laetabitur Dominus in operibus suis).
<b>52. Imamiah</b>	<u>17th verse of Psalm 7</u> : “I will praise the Lord according to his righteousness: and will sing praise to the name of the Lord most high” (Confitebor Domino secundum justitiam ejus: et psallam nomini Domini altissimi).
<b>53. Nanael</b>	<u>75th verse of Psalm 119</u> : “I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me” (Cognovi Domine quia aequitas judicia tua: et in veritate tua humiliasti me).
<b>54. Nithael</b>	<u>19th verse of Psalm 103</u> : “The Lord hath prepared his throne in the heavens: and his kingdom ruleth over all” (Dominus in coelo paravit sedem suam: et regnum ipsius omnibus dominabitur).
<b>55. Mabaiah</b>	<u>12th verse of Psalm 102</u> : “But thou, O Lord, shalt endure forever: and thy remembrance unto all generations” (Tu autem Domine in aeternum permanes: et memoriale tuum in generationem).
<b>56. Poiel</b>	<u>15th verse of Psalm 145</u> : “The Lord upholdeth all that fall, and raiseth up all those that be bowed down” (Allevat Dominus omnes qui corrunt: et origit omnes elisos).
<b>57. Nemmamah</b>	<u>11<sup>th</sup> verse of Psalm 115</u> : “Ye that fear the Lord, trust in the Lord; he is their help and their shield” (Qui timet Dominum speraverunt in Domino: adjutor eorum et protector eorum est).
<b>58. Ieialel</b>	<u>3rd verse of Psalm 6</u> : “My soul is sore vexed: but thou, O Lord, how long?” (Et anima turbata est valde: sed tu Domine usque quo?).

<b>59. Harahel</b>	<u>3rd verse of Psalm 113</u> : “From the rising of the sun unto the going down of the same the Lord’s name is to be praised” (A solis ortu usque ad occasum, laudabile nomen Domini).
<b>60. Mizrael</b>	<u>18th verse of Psalm 145</u> : “The Lord is righteous in all his ways, and holy in all his works” (Justus Dominus in omnibus viis suis: et sanctus in omnibus operibus suis).
<b>61. Umabel</b>	<u>2nd verse of Psalm 113</u> : “Blessed be the name of the Lord from this time forth and for evermore”(Sit nomen Domini benedictum, ex hoc nunc et usque in saeculum).
<b>62. Iah-hel</b>	<u>159th verse of Psalm 119</u> : “Consider how I love thy precepts: quicken me, O Lord, according to thy lovingkindness” (Vide quoniam mandata tua dilexi Domine, in misericordia tua vivifica me).
<b>63. Anianuel</b>	<u>11th verse of Psalm 2</u> : “Serve the Lord with fear, and rejoice with trembling” (Servite Domino in timore: et exultate ei cum tremore).
<b>64. Mehiel</b>	<u>18th verse of Psalm 33</u> : “Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy” (Ecce oculi Domini super metuentes eum: et in eis, qui sperant super misericordiam ejus).
<b>65. Damabiah</b>	<u>13th verse of Psalm 90</u> : “Return O Lord, how long? And let it repent thee concerning thy servants” (Convertere Domine, et usque qua? Et deprecabilis esto super servos tuos).
<b>66. Manakel</b>	<u>21st verse of Psalm 38</u> : “Forsake me not, O Lord: O my God, be not far from me” (Ne derelinquas me Domine Deus meus; ne discesseris a me).
<b>67. Itaiel</b>	<u>4th verse of Psalm 37</u> : “Delight thyself also in the Lord; and he shall give thee the desires of thine heart” (Delectare in Domino et dabit tibi petitiones cordis tui).
<b>68. Chabuiah</b>	<u>1st verse of Psalm 106</u> : “Praise ye the Lord, O give thanks unto the Lord; for he is good: for his mercy endureth forever” (Confitemini Domino, quoniam bonus: quoniam in saeculum misericordia ejus).
<b>69. Rochel</b>	<u>5th verse of Psalm 16</u> : “The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot” (Dominus pars haereditatis meae, et calicis mei: tu es, qui restitues haereditatem meam mihi).
<b>70. Iabamiah</b>	<u>1st verse of Genesis</u> : “In the beginning God created the heaven and the earth”.
<b>71. Haiel</b>	<u>30th verse of Psalm 109</u> : “I will greatly praise the Lord with my mouth; yea, I will praise him among the multitude” (Confitebor Domino nimis in ore meo: et in medio multorum laudabo eum)

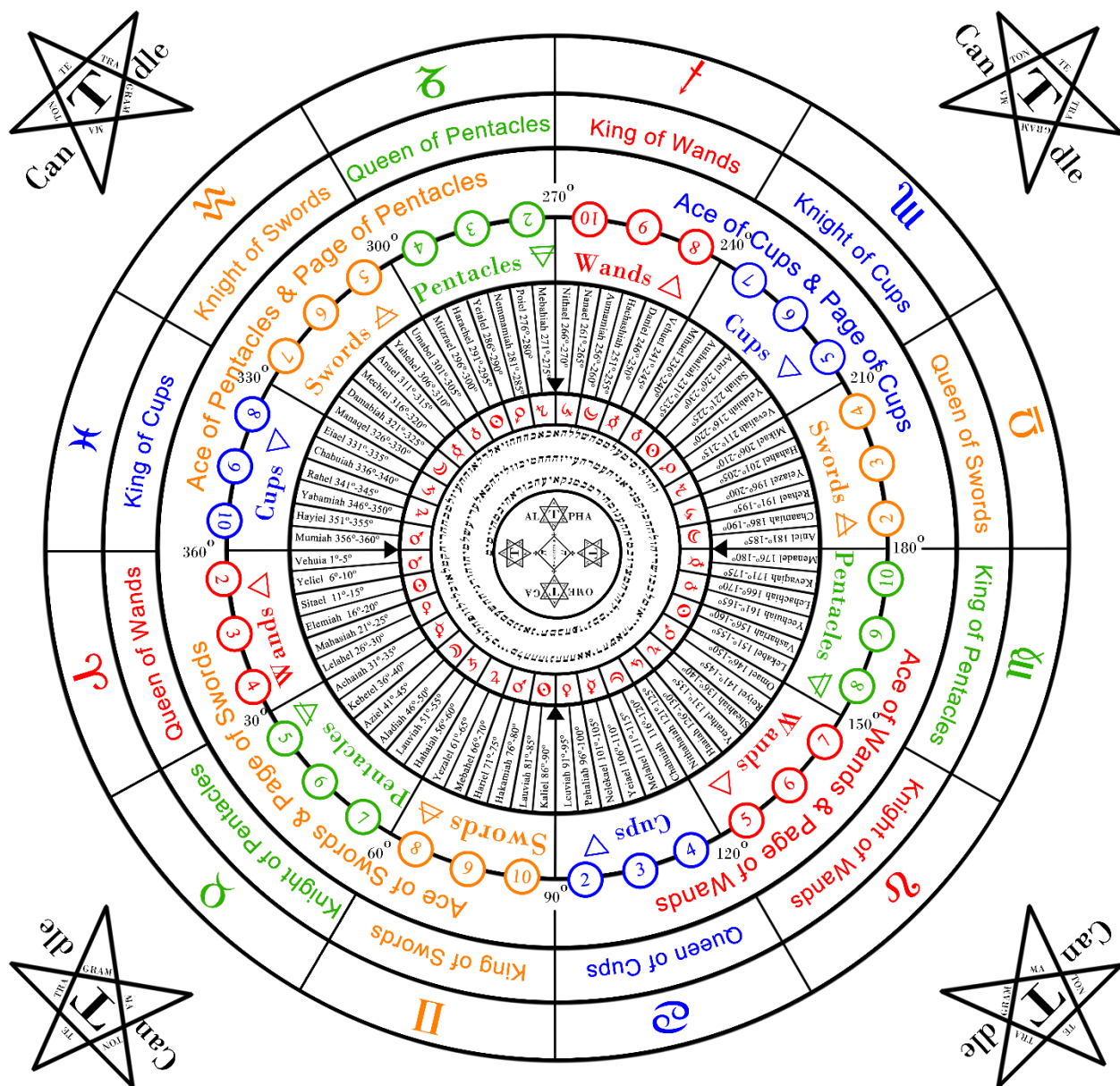
<b>72. Mumiah</b>	<u>7th verse of Psalm 116</u> : “Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee” (Convertere anima mea in requiem tuam: quia Dominus beneficit tibi).
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## The Zodiac and the Angels of the Shemhamphorash

Each of the 72 Angels of the Shemhamphorash influences a 5° arc of the Zodiac (a Quinance); each Sign of the Zodiac (each Sign covers a 30° arc of the heavens) is therefore influenced by a total of six Shemhamphorash Angels which are permanently fixed to that Sign. The Shemhamphorash Angels operate in pairs (the pairs consist of one Angel of the hours of light, and one Angel of the hours of night (based upon the planetary hour system), so that together they exert influence on each 10° (a Decan) of a given Sign<sup>14</sup>(see Figure 3). It may be instructive to compare the Angelic Influences to the Influences commonly attributed to the Signs of the Zodiac (See Table 5)

**Table 5 - Attributes of the Signs of the Zodiac**

<b>Aries</b> <b>Mar 21-Apr 20</b> Adventurous and energetic Pioneering and courageous Enthusiastic and confident Dynamic and quick-witted Selfish and quick-tempered Impulsive and impatient Foolhardy and daredevil	<b>Taurus</b> <b>Apr 21-May 21</b> Patient and reliable Warmhearted and loving Persistent and determined Placid and security loving Jealous and possessive Resentful and inflexible Self-indulgent and greedy	<b>Gemini</b> <b>May 22-June 21</b> Adaptable and versatile Communicative and witty Intellectual and eloquent Youthful and lively Nervous and tense Superficial and inconsistent Cunning and inquisitive	<b>Cancer</b> <b>June 22-July 22</b> Emotional and loving Intuitive and imaginative Shrewd and cautious Protective and sympathetic Changeable and moody Overemotional and touchy Clinging and unable to let go	<b>Leo</b> <b>July 23-Aug 21</b> Generous and warmhearted Creative and enthusiastic Broad-minded and expansive Faithful and loving Pompous and patronizing Bossy and interfering Dogmatic and intolerant	<b>Virgo</b> <b>Aug 22-Sep 23</b> Modest and shy Meticulous and reliable Practical and diligent Intelligent and analytical Fussy and a worrier Overcritical and harsh Perfectionist and conservative
<b>Libra</b> <b>Sep 24-Oct 23</b> Diplomatic and urbane Romantic and charming Easygoing and sociable Idealistic and peaceable Indecisive and changeable Gullible and easily influenced Flirtatious and self-indulgent	<b>Scorpio</b> <b>Oct 24-Nov 22</b> Determined and forceful Emotional and intuitive Powerful and passionate Exciting and magnetic Jealous and resentful Compulsive and obsessive Secretive and obstinate	<b>Sagittarius</b> <b>Nov 23-Dec 22</b> Optimistic and freedom-loving Jovial and good-humored Honest and straightforward Intellectual and philosophical Blindly optimistic and careless Irresponsible and superficial Tactless and restless	<b>Capricorn</b> <b>Dec 23-Jan 20</b> Practical and prudent Ambitious and disciplined Patient and careful Humorous and reserved Pessimistic and fatalistic Miserly and grudging	<b>Aquarius</b> <b>Jan 21-Feb 19</b> Friendly and humanitarian Honest and loyal Original and inventive Independent and intellectual Intractable and contrary Perverse and unpredictable Unemotional and detached	<b>Pisces</b> <b>Feb 20-Mar 20</b> Imaginative and sensitive Compassionate and kind Selfless and unworldly Intuitive and sympathetic Escapist and idealistic Secretive and vague Weak-willed and easily led



**Figure 3 - Illustration of the Zodiac, showing the inter-relationship of the Angels of the Shemhamphorash, and the Minor Arcana of the Tarot. This figure is used as a Floor Cloth during the Tarot Ritual described in this paper.**

As can be seen from Figure 3, each Sign of the Zodiac is associated with a specific Element based upon the concept of Elemental Triplexity<sup>xv</sup> (Figure 4). We choose Aries as the starting point of the solar year (i.e. zero degrees) based upon 21 March which is the vernal equinox (spring equinox, March equinox, or northward equinox); it is the moment when the Sun appears to cross

the celestial equator, heading northward. It is the precise moment that spring begins in the Northern Hemisphere. It is also at this time when the events of the Exodus from Egypt occurred<sup>xvi</sup> including the miracle of the opening the red sea by wind from codes (in Hebrew "BERUAH CODIM"). This is described in the Biblical Book of Exodus:

**Exodus 12:2:**

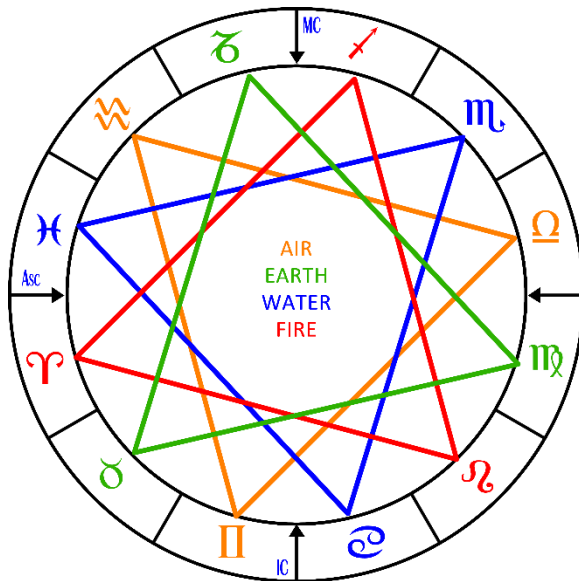
*"Let this month be to you the first of months, the first month of the year."*

And

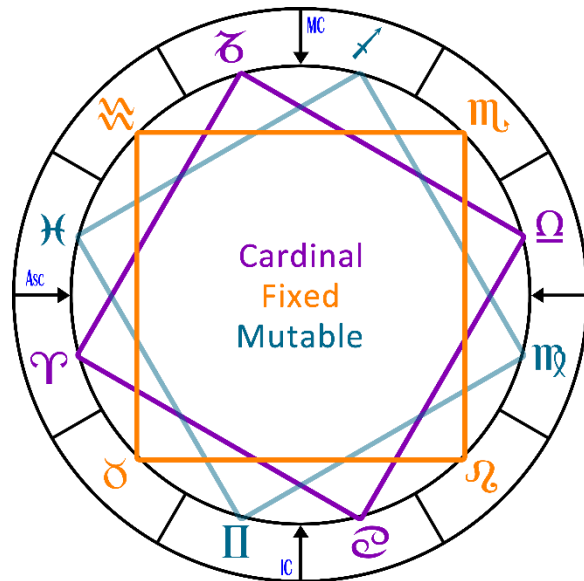
**Exodus 12:18:**

*"In the first month, from the evening of the fourteenth day, let your food be unleavened bread till the evening of the twenty-first day of the month."*

Note also that four Elemental associations appear in each set of four contiguous Signs within a given 120° arc<sup>xvii</sup>. This Elemental association is often called the rule of Elemental Triplicity (See Figure 4). In a similar manner the three Qualities of the signs of the Zodiac (the Quadruplicities) are shown<sup>xviii</sup> in Figure 5. Note that there are four signs with a given Quality.



**Figure 4- The Elemental Triplicities inherent in the Signs of the Zodiac**



**Figure 5 - The Qualities or Quadruplicities inherent in the Signs of the Zodiac**

The Qualities define the different temperaments of the Signs. Note that each grouping by Quality has one of the four Elements. Stated differently, for each Element, there is a Cardinal,

Fixed and Mutable sign within that group. Generally<sup>xix</sup>, Cardinal Qualities are energetic, Fixed Qualities are Stable, and Mutable Qualities are Flexible and Adaptive.

### **The Minor Arcana of the Tarot**

The Tarot Deck contains a total of 78 cards. 22 of these cards are unrelated to any suit and are called the Cards of the Major Arcana. The remaining 56 cards are called the Minor Arcana, and may be divided into 4 Suits of cards (Swords, Cups, Pentacles, and Wands) with each suit consisting of 4 unnumbered “court” cards – ‘King’, ‘Queen’, ‘Knight’, and ‘Page’, 1 unnumbered ‘Ace’, and 9 numbered cards 2, 3, 4, 5, 6, 7, 8, 9, and 10. The correspondences between the Elements and Cards of the Tarot were postulated and published by Athanasius Kirchner<sup>xx</sup> in his book *Oedipus Aegyptiacus* (circa 1653). The specific relationship between the Signs of the Zodiac and the Suits of the Minor Arcana Suits were later derived by Eliphas Levi<sup>xxi</sup> (Alphonse-Louis Constant) and published in his *Doctrine of Transcendental Magic* (1855). While all of the cards of the Minor Arcana have a direct correspondence to the Signs of the Zodiac, only the numbered cards of the Minor Arcana (9 cards from each of the 4 suits, 36 cards total) will be considered in this paper.

Therefore, each suit of cards has an Elemental correspondence, a correspondence to a Hebrew Character, and also a correspondence to one of the Worlds of the Kabbalistic Tree of Life<sup>xxii</sup> (See Table 4). The correspondences of the 72 Angelic names with the Kabbalistic Worlds and the cardinal directions originate in passages from the Bahir. In paragraph 110 the Bahir states about the 72 Names:

*"... These are the 72 names. They emanate and divide themselves into three sections, 24 to each section. Each section has four directions to watch, east, west,*

*north and south. They are therefore distributed, six to each direction. ... All of them are sealed with YHVH ..."*

**Table 4 - Correspondences of the Suits of the Tarot Minor Arcana**

Hebrew Character	Suit	Element	Color	Relationship	Cardinal Directions	Sephirotic World
ו	Wands	Fire	Red	Father	South	Atziluth
כ	Cups	Water	Blue	Mother	West	Briah
ל	Swords	Air	Yellow	Son	East	Yetzirah
ה	Pentacles	Earth	Green	Daughter	North	Assiah



## Shemhamphorash Divination

The full evocation of the Shemhamphorash Angels is a time-consuming and strenuous matter. It essentially begins with the Grand Invocation of Solomon<sup>xxiii</sup> (as given by Eliphaz Lévi in *Rituel de la Haute Magie, Chapter xiii*):

*“POWERS of the Kingdom, be beneath my left foot, and within my right hand.  
Glory and Eternity touch my shoulders, and guide me in the Paths of Victory.  
Mercy and justice be ye the Equilibrium and splendour of my life.  
Understanding and Wisdom give unto me the Crown.  
Spirits of Malkuth conduct me between the two columns whereon is supported the  
whole edifice of the Temple.  
Angels of Netzach and of Hod strengthen me upon the Cubical Stone of Yesod.  
O GEDULAH! O GEBURAH! O TIPHERETH!  
BINAH, be Thou my Love!  
RUACH CHOKMAH, be Thou my Light!  
Be that which Thou art, and that which thou willest to be, O KETHERIEL!  
Ishim, assist me in the Name Of SHADDAL  
Cherubim, be my strength in the Name of ADONAL  
Beni Elohim, be ye my brethren in the Name of the Son, and by the virtues of  
TZABAOH.  
Elohim, fight for me in the Name of TETRAGRAMMATON.  
Malachim, protect me in the Name Of YOD HE VAU HE.  
Seraphim, purify my love in the Name of ELOAH.  
Chaschmalim, enlighten me with the splendours of ELOHI, and of SCHECHINAH.  
Aralim, act ye; Auphanim, revolve and shine.  
Chaioth Ha-Qadosch, cry aloud, speak, roar, and groan; Qadosch, Qadosch,  
Qadosch., SHADDAI, ADONAI, YOD CHAVAH, EHEIEH ASHER EHEIEH!  
Halelu-Yah! Halelu-Yah! Halelu-Yah. Amen.”*

Each Angel is then conjured in turn by the recitation of a preamble followed by the specific verse of Psalm identified for each Shemhamphorash Angel (See Table 7). A complete explanation of the process is provided in Chapter V of *La Kabbale Pratique*<sup>xxiv</sup> (1951), by Robert Ambelain

(*trans.* Piers A. Vaughan, 2003). Make no mistake however, this evocation is not for the amateur or the inexperienced practitioner. It is absolutely recommended that this Ritual should not be attempted without detailed study of the complete Ritual description and Text.

It is wise when approaching the Angels of the Shemhamphorash that we do so with caution. One such cautious method involves the use of an intermediary agent, such as the Tarot, which may be combined with the Signs of the Zodiac to perform a divination in such a manner as to invoke only a single pair of Angels at a given time. The Angelic spirits will be tasked to influence the divination and nothing more. Much of the same text is used in this ritual as that described by Amberlain et al in the full Shemhamphorash invocation. If properly performed, each participant will leave the Ritual having felt the palpable presence of Angelic beings. As these Angelic beings manifest, allow yourselves to be filled with their wisdom and to be guided by their inspiration.

A summary of this process follows.

The Floor Cloth will be unfurled, taking care to arrange it in accordance with the cardinal directions associated with the Signs of the Zodiac (i.e. the Ascendant at Aires facing West). The floor cloth for the Ritual not only identifies the Signs and the (Quinnance and Decan) Angles of the Zodiac, along with the transliterated English names of the 72 Shemhamphorash Angels; it also contains important symbols and features necessary for its successful Magical use. (i.e. the Hebrew characters comprising the Shemhamphorash written continuously in the shape of a spiral). The image of the Floor Cloth provided as Figure 3 may be freely copied and pasted, and used by the Reader. The large office supply stores can usually enlarge this figure and print it on vinyl or even heavy poster-board. (If you need a higher resolution image, feel free to email me and I'll send one to you). Additionally, luminaries (candles) will be arranged on the cloth where indicated and

twelve singing bowls will be placed near each Sign of the Zodiac. Proper placements for the bowls is given in Table 8. Use the arrangement indicated for the Chromatic Circle.

**Table 8 - Musical Tone Correspondences for the Signs of the Zodiac**

<i>Scale</i>	<i>Aries</i>	<i>Taurus</i>	<i>Gemini</i>	<i>Cancer</i>	<i>Leo</i>	<i>Virgo</i>	<i>Libra</i>	<i>Scorpio</i>	<i>Sagittarius</i>	<i>Capricorn</i>	<i>Aquarius</i>	<i>Pisces</i>
CC*	C	C#/D $\flat$	D	D#/E $\flat$	E	E#	F	F#/G $\flat$	G	G#/A $\flat$	A	A#/B $\flat$
COF**	C	G	D	A	E	E#	B	F#/G $\flat$	D $\flat$	A $\flat$	E $\flat$	B $\flat$
*CC = Chromatic Circle **COF = Circle of Fifths												

Experimentation with the use of musical tones in working with the Shemhamphoresh have been very positive; often where mispronunciation of an Angelic Name diminishes the effect, recovery may be achieved by using the correct tone. There seems to be no difference if the tone is offered before or after the Name evocation. The Author has achieved exceptional results using the tone system devised by Paul Foster Case to intone each letter of the Names. This requires immense preparation however, and is best performed using several knowledgeable assistants.

All participants should have a complete Rider-Waite Tarot Deck available for use. When instructed by the Magus to do so, sort through your Tarot deck and collect all numbered suit cards. This will be the 2, 3, 4, 5, 6, 7, 8, 9, & 10 of Wands, Pentacles, Swords, and Cups, a total of 36 cards.

The Magus will offer instruction on the use of the Lesser Banishing Ritual of the Pentagram (LBRP) and will banish the room before progressing further. The room is then copiously censured (2 parts Frankincense resin, 2 parts Myrrh resin, and 1 part black Styrax resin) while the Grand Invocation of Solomon is recited.

Following these preliminaries, the Magus will Chant a conjuration of the Angelic Orders to prepare for the work at hand.

*“Thus said Adonai, The heaven is my throne, and the earth my footstool: where is the house that ye build unto me? And where is the place of my rest? For all those things hath mine hand made.” Thus said Adonai: “I was glad also, when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together, Peace be within thy walls, and prosperity within thy palaces. For except Adonai build the house, they labour in vain that build it; except Adonai keep the city, the watchman waketh but in vain. “Father of Power and Greatness, Being of Beings, Almighty Sanctifier, who created all things from nothing, despise not Thy servant, but let it please Thee to purify, consecrate and sanctify this place dedicated to Thy service; command Thy Angels of the Shemhamphorash which bear Thy holy name to descend, reside and remain, for Thy Glory and Service. Amen.”*

Thoroughly shuffle the deck and place it face down in front of you. Remove the first card (top of deck) and examine it. Search the floor cloth until you find the Decan which corresponds to your selected card and position yourself before the applicable Decan. Place your card face-up on the circle which corresponds to your card number. If this spot is already in use by another individual, return the card to your deck, reshuffle, and select a different card.

Note the names of the two Shemhamphorash Angels which rule the Decan (ten degree segment) where your card is placed. Using Figure 7 in your ritual notes, identify the verses of Psalm (or Biblical verse) which are used to invoke the two Angels which comprise the two Quinnances (five degree segments) of the Decan.

Strike the singing bowl having the proper tone for the Sign of the Zodiac in which you are operating. Allow the bowl to vibrate freely until you can no longer hear the tone. You may strike it multiple times thereafter as you meditate upon the Tarot card.

You will now chant the two verses (see Table 7) for the Shemhamphorash Angels of the two Quinnances in which you are working. To the best of your ability, while reciting the chant attempt to match the tone of the singing bowl. Precede each chant by intoning the words:

*"<Angel Name> I invoke you to appear and render your essence in my divination, which appearance I summon by recitation of your verse" <begin Chant> Amen.*

Others will be simultaneously invoking their respective Angels; try to focus upon your own work. If you've ever visited a Synagogue you will have noticed what most Christians hear as cacophony during prayer. Again, focus upon your own intent which is the invocation of the Angels which rule the Zodiac for your specific card selection.

Meditate upon the card, its associated planet (planetary symbols for each Decan are located near the center ring of the floor cloth), and the sign of the Zodiac in which it appears. Consult Figure 5 and consider the Quality of the Sign in which the selected card appears. Finally, refer to Table 6 to ascertain the function of the two Angels which rule the Decan.

Allow yourself to be guided and filled by the presence of the Shemhamphorash Angels you have invoked and the interpretation of the Archetype of the Card you have selected will become known to you.

The Magus will provide a prearranged signal 5 minutes before it is time to finish the meditation. Upon finish of your meditation, dismiss the Angels by saying 'So Mote It Be'. It is

customary to also dismiss the two Angels of the Decan by simply saying 'Good night <Angel Name 1>; Good night <Angel Name 2>. Collect your card and return it to the deck.

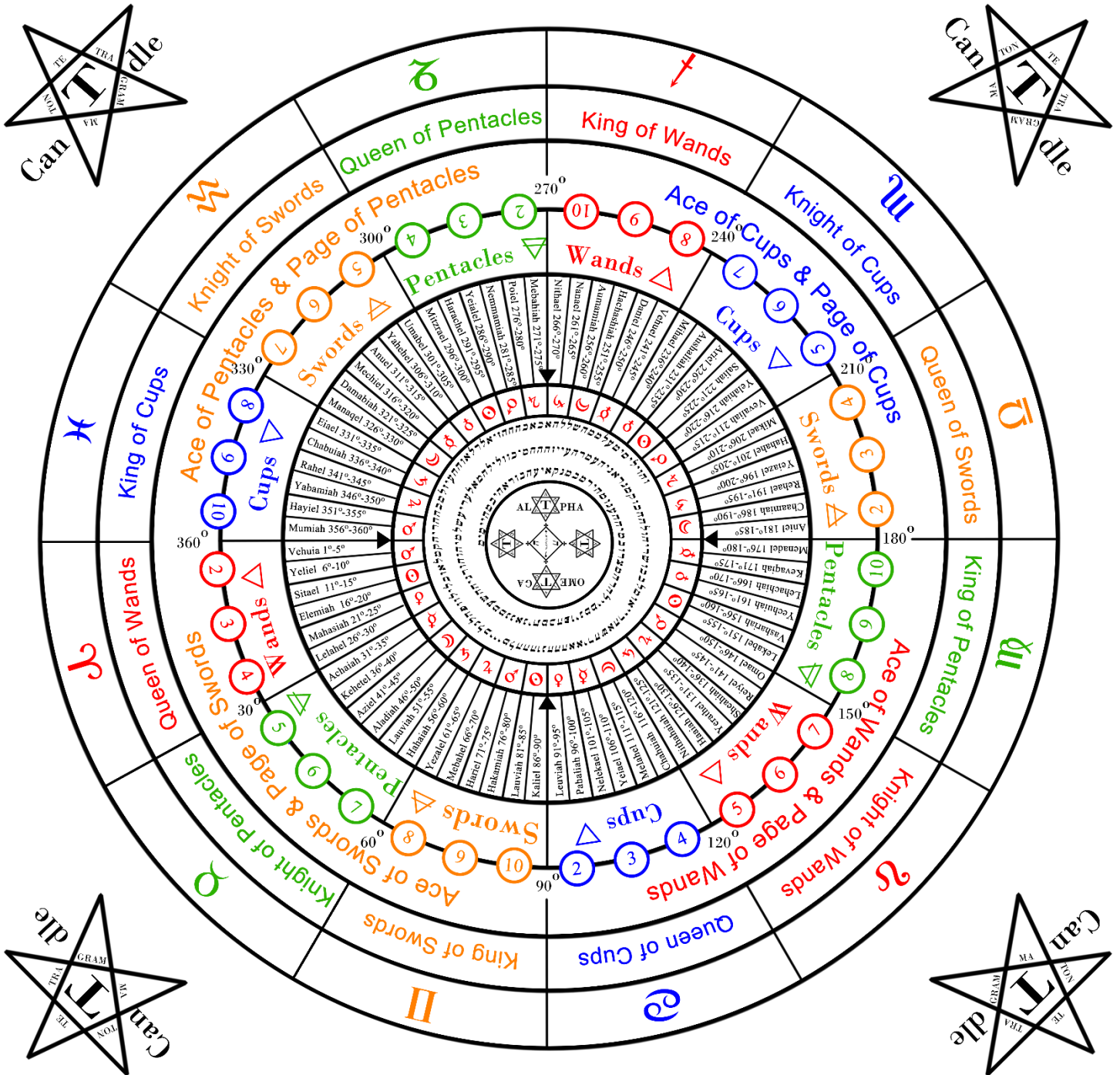
Reshuffle the deck of Cards and draw another card from the top. Repeat the above sequence until a total of nine different cards have been used for divination. When the Ritual draws to a close, the Magus will ask all participants to join in a Chain of Union and will offer a parting prayer.

## **Conclusion**

If you compare our ritual this evening with that translated by Piers Vaughan and as described by Amberlain et al, you will find significant differences. These variations are purposeful and are attributable to the difference in the intent of the work. For example the ritual of Amberlain (sic) is intended to invoke all Shemhamphaesh Angels as a whole, thereby rejoining all of the 72 Angel names which constitute the great name of God. In this regard the end result will be to summon the God form. Our intent is to summon the individual and specific pairs of Shemhamphoresh Angels which govern the Decans in which our Tarot cards fall. This Ritual is thus an excellent opportunity to learn the form of Angelic Conjunction, and to experience the presence of the individual Angels we invoke before proceeding with the more complex and intense invocation of the conjoined Shemhamphorash name.

That said, there should be no doubt upon completion of the described Ritual that the Angelic Spirits objectively exist and are not merely constructs of the mind.

# Appendix 1 – Floor Cloth Layout



R. Ambelain – *La Kabbale Pratique*, 1951. trans. Piers A. Vaughan (2003)

## V. – THE SHEMHAMPHORASH

The seventy-two pentacles described below have been taken by Lenain from various Magical manuscripts of the Arsenal Library, from the Collection of the Comte de Boulainvilliers. In his work entitled "*La Science Cabalistique*", Lenain gave only the text, which we have reproduced below. We extracted the *Seals* of the Seventy-Two Angels of the Kabbalistic Tree of Life from a magnificent manuscript of the 18<sup>th</sup> Century. The reader will find them below. Without them Lenain's work is unusable.

One should trace them in red on virgin parchment, surrounded by a double circle in black, within which one traces the corresponding verse from the Psalms, either in Latin or preferably in Hebrew, in red. One may copy it faithfully from a Hebrew Bible. The name of the Angel should be traced above the seal, in "Malachim" characters. In order to consecrate them, one should utilize the following ritual:

The Altar is decorated in the usual manner (red cloth), with luminaries lit; and then one places the parchment Pentacle on the lead Hexagram of the Altar Stone. It is copiously censured while the Grand Invocation of Solomon is recited, followed by:

"Thus said Adonai<sup>1</sup>, The heaven is my throne, and the earth my footstool: where is the house that ye build unto me? And where is the place of my rest? For all those things hath mine hand made." Thus said Adonai: "I was glad also, when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together, Peace be within thy walls, and prosperity within thy palaces. For except Adonai build the house, they labour in vain that build it; except Adonai keep the city, the watchman waketh but in vain.

"Father of Power and Greatness, Being of Beings, Almighty Sanctifier, who created all things from nothing, despise not Thy servant, but let it please Thee to purify, consecrate and sanctify this place dedicated to Thy service; command Thy angel <Name of Angel> to descend, reside and remain, for Thy Glory and Service. Amen."

One then asperges the Pentacle with lustral water, and then with salt, while reciting Psalms 98 and 102 (from the Vulgate): "The Lord reigneth; let the people tremble..." and "Bless the Lord, O my soul...". Then one lays it under a lit lamp<sup>2</sup>, in the middle of the lead Hexagram and collects one's thoughts for a significant period of time.

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<sup>1</sup> All biblical translations will use the King James Version of the Bible. All Psalm and verse numbers are therefore adjusted to this Bible. In many cases the verse quoted and the verse number do not match. In all cases the Latin given has been used to identify the correct verse. The 'keen student' might consider buying a Hebrew-English Bible to obtain the relevant verses in Hebrew. However, learning their correct pronunciation will be a major investment of time and effort. Using the Latin is a good compromise – PV.

<sup>2</sup> Given the fact that one has then to observe its 'beating' this would be best accomplished by putting it before a light (candle) rather than pinning it beneath! - PV.



*If the Operation was successful, a marked coldness will spread through the room, and one will then notice a progressive animation in the Pentacle, which will give the impression of beating like a heart<sup>3</sup>.*

It is then that one will be able to conjure the Entity according to the following ritual.

## ANGELIC CONJURATION

I conjure thee in the name of the Twenty-Four Elders, in the name of the Nine Choirs to which you belong, O <Name of Angel>! I conjure thee in the name of Angels, Archangels, Thrones, Dominations, Principles, Powers, Virtues, Cherubim and Seraphim! In the name of the Four Mysterious Powers which carry the Throne of the Most High, and who have eyes before and behind; in the name of all that contributes to our Salvation!

I conjure thee, Spirit of Light, in the Name of the True God, the God of Life! In the name of the Seven Mysterious Candlesticks in the right hand of God! In the name of the Seven Churches of Asia! In the name of Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea.

I conjure thee by Heaven and Earth, by Sun and Moon, by Day and Night; by all that exists and all the Virtues therein encompassed; by the Four Primordial Elements; by all which may be said or thought by the Sovereign Creator, through His Supreme Will and the Celestial Court in which He reigns; through Him who has produced all from nothing; through the Glorious Phalanxes to which you belong; through the Saints, through all those who, night and day, endlessly cry: "Holy, Holy, Holy, Lord God of Hosts. Heaven and Earth are full of Thy Glory. Glory be to Thee, O Lord Most High."

I conjure thee, Illuminating Intelligence, Messenger of Light! I conjure thee in the name of Uriel, Guardian of the North! I conjure thee in the name of Raphaël, Guardian of the South! I conjure thee in the name of Mikaël, Guardian of the East! I conjure thee in the name of Gabriel, Guardian of the West! I conjure thee, O Divine Messengers, by the Seven Golden Candlesticks which burn before the Altar of God; by the Company of the Blessed who follow the footsteps of the Immaculate Lamb! I conjure thee, O Celestial <Name of Angel> in the name of all the Saints whom God has chosen from and before the Creation of the World, because of their merits which are agreeable to God! I conjure thee, O Invisible yet Immanent Power, and I conjure thee through the Redoubtable Power of the Lord's Name; through the Glory of this Divine Name, manifested in the World, where the most beautiful attributes of God find expression.

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<sup>3</sup> Some members of the Martinist Group of the "Alexandria of Egypt" Lodge, which functioned from 1941 to 1945, witnessed strange results obtained in this area.

I conjure and implore thee, O <Name of Angel> in the Name of these Attributes! May you quit the Celestial Abode at the call of their syllables! May you deign, O Illuminating Power, when they are invoked, to descend to this place, there to instruct thine Unworthy Servant. I conjure thee in the name of Adonai Melech, Master of the Realm of Form! I conjure thee in the name of Shaddai, Mirror of Truth! I conjure thee in the name of Hod, Lord and Master of the Divine Words! I conjure thee in the name of Netzach, Sovereign Essence of Beauty! I conjure thee in the name of Tiphereth, Principle of the Realm of Glory! I conjure thee in the name of Geburah, Principle of Infinite Justice! I conjure thee in the name of Chesed, Divine Mercy! I conjure thee in the name of Binah, Uncreated Wisdom! I conjure thee in the name of Kether, the Horizon of Eternity!

I conjure thee, O Celestial Teacher, in the Name of the Tetragrammaton! I conjure thee in the Name of Eheieh! I conjure thee in the Name of Elohim! I conjure thee in the Name of Eloah! May it be thus in the Blessed Name of the Lord. ✠✠✠

I implore thee, O Celestial <Name of Angel>, in memory of the Seven-Coloured Rainbow, which appeared in the skies, so showing the Covenant between God and Noah the Patriarch! I conjure thee in memory of the Luminous Cloud which surrounded the Ark of the Covenant, so showing the Covenant between the Eternal One and the Sons of Abraham<sup>4</sup>. I conjure thee, Celestial Powers, in memory of the Signs which thou had appear in the skies, shortly before the destruction of the Temple! I conjure thee, O Spirits of Light and Truth, in memory of the Signs which accompanied the birth of the Saviour; in memory of the Alleluiahs in the valleys of Bethlehem; in memory of thy message to the shepherds; in memory of the Blazing Star which guided the Mages! May thy Sign be to me the symbol of protection which Thou deigns to grant to this Theurgic Work! I implore thee, O Celestial <Name of Angels> in memory of the Signs which thou deigned to transmit to Thine Apostles! Deign, O Spirit of Light, to show thy agreement and thine aid!

*(Silence and meditation).*

## THANKSGIVING

Angels of Light and Peace, Messengers of Divine Glory, Illuminating and Glorious Powers; may the fumes of this Incense be to thy intention, the pledge of my gratitude and my thanks! Deign, O Spirit of Light and Knowledge, to continue to grant to thy faithful servant the marvelous treasure of thy inspiration, thy assistance, and thy support. Henceforth may Peace Divine be between me and thee. Amen. ✠

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<sup>4</sup> In the original: Fils d'Aber – PV.

**1<sup>st</sup> – VEHUIAH.** His attribute is interpreted as “God elevated and exalted above all things”. He rules over the Hebrews. The name of God in that language is called Jehovah. He governs the first ray of the East in the spring season, that is to say the first five degrees of the circle which begins at midnight on 20<sup>th</sup> March until the 24<sup>th</sup> inclusively, corresponding to the first decade of the sacred calendar, and to the first angel, called Chontare<sup>5</sup>, under the influence of Mars: this angel, and those which follow up to the 8<sup>th</sup> one, belong to the First Order of Angels which the Orthodox call the Choir of the Seraphim. He inhabit the realm of fire: his sign is Aries, and he rules the following five days: 20<sup>th</sup> March, 31<sup>st</sup> April, 11<sup>th</sup> August, 22 October and 2<sup>nd</sup> January. His invocation is made towards the East, from midnight exactly until 12:20am, to receive light.

It is by virtue of these divine names that one may become illuminated by the spirit of God; one must pronounce them from midnight precisely until 12:20, reciting the third verse of Psalm 3: “But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head” (Et tu Domine susceptor meus et gloria mea et exaltans caput meum<sup>6</sup>). His talisman must be prepared according to the principles of the kabbalistic art.

The person who is born under the influence of this angel has a skillful nature; being blessed with great wisdom, a lover of the Arts and Sciences, capable of undertaking and executing the most difficult things; having a love for military service, due to the influence of Mars; having abundant energy, due to the dominance of fire.

The bad (negative) angel influences turbulent men; and rules over promptness and anger.

**2<sup>nd</sup> – JELIEL.** His attribute is “Helpful God”. He rules over Turkey (these people give God the name of Aydy). His ray begins from the 6<sup>th</sup> degree until the 10<sup>th</sup> inclusive, corresponding to the influence of the angel called Asican (see the Sacred Calendar) and to the first decade. He presides over the following days: 21<sup>st</sup> March, 1<sup>st</sup> June, 12<sup>th</sup> August, 23<sup>rd</sup> October and 3<sup>rd</sup> January<sup>7</sup>.

One invokes this angel to calm popular sedition, and to obtain victory over those who would attack you unjustly. One must pronounce the request with the name of the angel and recite the 20<sup>th</sup> verse of Psalm 21<sup>8</sup>: “But be thou not far from me, O Lord: O my strength, haste thee to help me” (Tu autem Domine ne elongaveris auxilium tuum a me ad defensionem meam conspice). The favourable hour begins at 12:20am up to 12:40am.

This angel rules over kings and princes, and keeps their subjects obedient; he has influence over the generation all beings which exist in the animal realms; he re-establishes peace between spouses and maintains conjugal fidelity. Those born under this influence have a cheerful spirit, agreeable and genteel manners; they are passionate in sex.

<sup>5</sup> Chontaré in French. Note, these ‘secondary’ angelic names are based on Egyptian astrological angelic forces attributed to the decans. The names used in this document appear to be a mixture between those listed by Hephaestion (Greek) and Firmicus (Roman) – PV.

<sup>6</sup> The Latin in the book has not been checked – but it is clear that some errors have crept in. The reader is cautioned to check the original Latin – PV.

<sup>7</sup> We will leave the question of national correspondences to Lenain!...

<sup>8</sup> The quotation actually seems to be verse 19 – PV.

The bad angel dominates everything detrimental to animate beings; it delights in sundering spouses by distracting them from their duties; he inspires a taste for celibacy, and bad morals.

**3<sup>rd</sup> – SITAEI.** His attribute is "God, the hope of all creatures". His ray begins at the 11<sup>th</sup> degree of the circle to the 15<sup>th</sup> inclusive, corresponding to the second decade and to the angel called Chontachre, under the influence of the Sun; he presides over the following days: 22<sup>nd</sup> March, 2<sup>nd</sup> June, 13<sup>th</sup> August, 24<sup>th</sup> October, 4<sup>th</sup> January.

One invokes this angel against adversity; one makes the request with the divine names and the 2<sup>nd</sup> verse of Psalm 90: "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust" (*Dicet Domino: susceptor meus es tu et refugium meum: Deus meus, sperabo in eum*). The favorable time begins at 12 :40am and continues to 1:00am. He rules over nobility, magnanimity and great works; he protects again arms and ferocious beasts. A person born under this influence loves truth; keep his word and takes pleasure in helping those who need assistance.

The bad angel rules hypocrisy, ingratitude and perjury.

**4<sup>th</sup> – ELEMIAH.** His attribute is "Hidden God". He corresponds to the holy name of God: Allah in the Arabic language. His ray begins at the 16<sup>th</sup> degree of the circle up to the 20<sup>th</sup> inclusive, corresponding to the second decade and to the angel called Senacher. He rules over the following days: 23<sup>rd</sup> March, 3<sup>rd</sup> June, 14<sup>th</sup> August, 25<sup>th</sup> October and 5<sup>th</sup> January. One invokes this angel against spiritual torment and to know the names of traitors. One should state the request with the 4<sup>th</sup> verse of Psalm 6: "Return, O Lord, deliver my soul: oh save me for thy mercies' sake" (*Convertere Domine, et eripe animam meam: salvum me fac propter misericordiam tuam*). The favourable time begins at 1:00am up to 1:20am.

This angel rules over travel, maritime expeditions, and he rules over useful discoveries. The person born under its influence will be industrious, happy in his enterprises, and will have a passion for travel.

The bad angel rules over bad education, discoveries dangerous to society; he brings hindrance to all enterprises.

**5<sup>th</sup> – MAHASIAH.** His attribute is "God saviour". He corresponds to the holy name of Teut or Theuth<sup>9</sup>, after the Egyptian language. His ray begins at the 21<sup>st</sup> degree up to the 25<sup>th</sup> degree inclusive, corresponding to the third decade and the angel called Seket, under the influence of Venus; he rules over the following five days: 24<sup>th</sup> March, 4<sup>th</sup> June, 14<sup>th</sup> August, 26<sup>th</sup> October and 6<sup>th</sup> January. His invocation is performed from 1:20am till 1:40am.

One invokes this angel to live in peace with all the world; he must say the divine names and the 4<sup>th</sup> verse of Psalm 33: "I sought the Lord, and he heard me, and delivered me from all my fears" (*Exquisivi Dominum, et exaudivit me: et ex omnibus tribulationibus meis eripuit me*). He rules over the high sciences, occult philosophy, theology and the liberal arts. The person born under this influence learns all that they

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<sup>9</sup> This name is written with four letters in Egyptian characters. The 'h' is not a letter, and only marks an aspiration; as the Greek 'theta' is a single letter.

desire with ease; has an agreeable physiognomy and character, and will be keen on honest pleasures<sup>10</sup>.

The bad angel rules ignorance, libertinage and all bad qualities of mind and body.

**6<sup>th</sup> – LELAHHEL.** His attribute is "Praiseworthy God". He corresponds to the name Abgd, from the Ethiopian language. His ray begins from the 26<sup>th</sup> degree to the 30<sup>th</sup> inclusive, corresponding to the third decade and to the angel called Asentacer; he rules over the following days: 25<sup>th</sup> March, 5<sup>th</sup> June, 15<sup>th</sup> August, 27<sup>th</sup> October, 7<sup>th</sup> January. One invokes this angel to acquire knowledge and to cure illnesses; one should recite the 11<sup>th</sup> verse of Psalm 9: "Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings" (Psallite Domino, qui habitat in Sion: annuntiate inter gentes studia ejus). The favorable time begins at 1:40am till 2:00am.

This angel rules over love, renown, sciences, arts and fortune. The person born under this influence will love to converse, and will acquire fame through his talents and actions.

The bad angel rules ambition; he brings men to want to elevate themselves above their fellow-man; he influences all those who seek to acquire a fortune through illicit means.

**7<sup>th</sup> – ACHAIHAH.** His attribute is "Good and Patient God". His ray begins at the 31<sup>st</sup> degree of the circle up to the 35<sup>th</sup> inclusive, corresponding to the fourth decade and to the angel called Chous, under the influence of Mercury. He presides over the following days: 26<sup>th</sup> March, 6<sup>th</sup> June, 16<sup>th</sup> August, 28<sup>th</sup> October and 8<sup>th</sup> January. The invocation is made from 2:00am till 2:20am. One must recite the 8<sup>th</sup> verse of Psalm 102: "The Lord is merciful and gracious, slow to anger, and plenteous in mercy" (Miserator et misericors Dominus: longanimis et multum misericors).

This angel rules over patience; he reveals the secrets of nature; he influences the propagation of knowledge and industry. The person born under this influence will love to learn about useful subjects; he will glory in executing the most difficult works, and will discover many useful practices of the arts.

The bad angel is the enemy of knowledge; he rules over negligence, laziness and insouciance for study.

**8<sup>th</sup> – CAHETHEL.** His attribute is "Adorable God". He corresponds to the holy name Moti from the Georgian language. His ray begins at the 36<sup>th</sup> degree of the circle up to the 40<sup>th</sup> degree inclusive, corresponding to the fourth decade and to the angel called Asicat. He presides over the following days: 27<sup>th</sup> March, 7<sup>th</sup> June, 17<sup>th</sup> August, 29<sup>th</sup> October and 9<sup>th</sup> January. The aid of this angel is invoked by reciting the 6<sup>th</sup> verse of Psalm 94: "O come, let us worship and bow down: let us kneel before the Lord our maker" (Venite adoremus, et procidamus: et ploremus ante Dominum, qui fecit nos).

He serves to obtain God's blessing and to chase away evil spirits. This angel rules over all agricultural production, and principally those which are necessary to the existence of men and animals. He inspires man to raise himself towards God, to thank Him for all the goods He sends to the earth.

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<sup>10</sup> It is evident that the pronunciation and transcription of the extracts of the Psalms must be made in Hebrew. Because of this it is necessary to have a printed edition of the Torah.

The person born under this influence will love work, agriculture, the countryside and hunting, and will be very active in business.

The bad angel provokes all that is harmful to agriculture; he incites man to blaspheme against God.

**9<sup>th</sup> – HAZIEL.** His attribute is "Merciful God". He corresponds to the holy name Agzi, from the language of the Abyssinians. His ray begins at the 41<sup>st</sup> degree up to the 45<sup>th</sup> degree inclusive, corresponding to the fifth decade and to the angel names Ero; under the influence of the Moon. This angel and those which follow up to the 16<sup>th</sup> belong to the Second Order of Angels, which the Orthodox call the Choir of the Cherubim. He rules over the following days: 28<sup>th</sup> March, 8<sup>th</sup> June, 18<sup>th</sup> August, 30<sup>th</sup> October and 10<sup>th</sup> January. The invocation must be done from 2:40am to 3:00am, by reciting the 6<sup>th</sup> verse of Psalm 24: "Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old" (Reminiscere miserationum tuarum, Domine, et misericordiarum tuarum quae a saeculo sunt).

He serves to obtain God's mercy, the friendship and favours of the great, and the execution of promises made by a person. He rules over good faith and reconciliation. Those born under this influence will be sincere in their promises, and will easily pardon those who commit and offence against them.

The bad angel dominates hate and hypocrisy; he rules those who seek to deceive by all possible means; he keep enemies irreconcilable.

**10<sup>th</sup> – ALADIAH.** His attribute is "Propitious God". He corresponds to the divine names of Siré and Eipi, in the tongue of the Persians. His ray begins at the 46<sup>th</sup><sup>11</sup> degree to the 50<sup>th</sup> inclusive, corresponding to the fifth decade and to the angel called Viroaso. He rules the following days: 19<sup>th</sup> March, 9<sup>th</sup> June, 19<sup>th</sup> August, 31<sup>st</sup> October and 11<sup>th</sup> January. The invocation is made from 3:00am till 3:20am, reciting the 22<sup>nd</sup> verse of Psalm 32: "Let thy mercy, O Lord, be upon us, according as we hope in thee" (Fiat misericordia tua Domine super nos: quemadmodum speravimus in te). He is good for those who have hidden crimes and who fear discovery.

This angel rules against rabies and plague, and influences recovery from illnesses. The person who is born under this influence enjoys good health, and will be happy in his enterprises, esteemed by those who know him; he will frequent the most sophisticated societies.

The bad angel influences those who neglect their health and business.

**11<sup>th</sup> – LAUVIAH.** His attribute is "Praised and Exalted God". It corresponds to the holy name Deus from the Latin tongue. His ray starts at the 51<sup>st</sup> degree of the circle up to the 55<sup>th</sup> inclusive, corresponding to the sixth decade, and to the angel named Rombomare, under the influence of Saturn. He rules the following days: 30<sup>th</sup> March, 10<sup>th</sup> June, 20<sup>th</sup> August, 1<sup>st</sup> November and 12<sup>th</sup> January. The propitious time begins at 3:20am till 3:40am. One says the 50<sup>th</sup> verse from Psalm 17: "The Lord liveth; and blessed be my rock; and let the God of my salvation be exalted" (Vivit Dominus et

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<sup>11</sup> The original incorrectly stated '41<sup>st</sup> Degree' – PV.

benedictus Deus meus, et exultatur Deus salutis meae)<sup>12</sup>.

He serves against lightning<sup>13</sup> and to obtain victory. This angel rules renown; he influences great persons, the wise, and all those who become famous through their talents.

The bad angel rules pride, ambition, jealousy and slander.

**12<sup>th</sup> – HAHIAH.** His attribute is “God of Refuge”. He corresponds to the holy name “Theos” from the Greek tongue. His ray begins from the 56<sup>th</sup> degree of the circle to the 60<sup>th</sup> inclusive, corresponding to the sixth decade and to the angel called Atarph; he rules over the following days: 31<sup>st</sup> March, 11<sup>th</sup> June, 22<sup>nd</sup> August, 2<sup>nd</sup> November, 13<sup>th</sup> January. One invokes the help of this angel against adversaries; say the 1<sup>st</sup> verse of Psalm 10: “Why standest thou afar off, O Lord? Why hidest thou thyself in times of trouble? (Ut qui Domine recessisti longe, despicias in opportunitatibus, in tribulatione).

The auspicious period begins at 3:40am and lasts till 4:00am. He rules over depths, and reveals hidden mysteries to mortals. He influences wise, spiritual and discreet persons. A person born under this influence has affable habits, a pleasant physiognomy and agreeable manners.

The bad angel rules indiscretion and untruth; he rules over all those who abuse peoples’ trust.

**13<sup>th</sup> – IEZALEL.** His attribute is “God Glorified In All Things”. He corresponds to the holy name of the God “Boog” from the Illyrian tongue. His ray begins at the 61<sup>st</sup> degree and goes to the 65<sup>th</sup> inclusive, corresponding to the seventh decade and to the angel called Theosolk, under the influence of Jupiter. He rules over the following days: 1<sup>st</sup> April, 12<sup>th</sup> June, 23<sup>rd</sup> August, 3<sup>rd</sup> September, 14<sup>th</sup> January. The propitious time begins at 4:00am and ends at 4:20am. One must recite the 4<sup>th</sup> verse of Psalm 98: “Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise” (Jubilare Deo omnis terra: cantate, et exultate, et psallite).

He rules friendship, reconciliation and conjugal fidelity. A person born under this influence will learn everything he desires with ease; he will have happy memories and will distinguish himself through his speech.

The bad angel rules over ignorance, error and lies, and influences those limited souls who wish neither to learn nor to do anything.

**14<sup>th</sup> – MEBAH.** His attribute is “Conservative God”. He corresponds to the holy name “Dios”, from the Spanish tongue. His ray begins at the 66<sup>th</sup> degree up to the 70<sup>th</sup> degree inclusive, corresponding to the seventh decade and to the angel called Thesogar. He rules over the following days: 2<sup>nd</sup> April, 13<sup>th</sup> June, 24<sup>th</sup> August, 4<sup>th</sup> November, 15<sup>th</sup> January. One invokes this angel against those who seek to usurp another’s fortune; one must recite the 9<sup>th</sup> verse of Psalm 9: “The Lord also will be a refuge for the oppressed, a refuge in times of trouble (Et factus est Dominus refugium pauperis: adjutor in opportunitatibus, in tribulatione). The auspicious time begins at 4:20am till 4:40am. He rules over justice, truth and liberty; he delivers the oppressed

<sup>12</sup> Lenain committed an error, which we corrected. This correction mentioned by R. Ambelain is itself an error! The verse quoted by him is in fact verse 46 – PV.

<sup>13</sup> Foudre: this could be taken as meaning ‘against sudden emotions, such as love or hatred’ – PV.

and makes truth to be known. The person born under this influence will love jurisprudence and will distinguish himself at the Bar<sup>14</sup>.

The bad angel rules over calumny, false witness and proceedings.

**15<sup>th</sup> – HARIEL.** His attribute is "Creator God". He corresponds to the holy names "Idio" or "Iddio", from the Italian tongue. His ray begins at the 71<sup>st</sup> degree up to the 75<sup>th</sup> degree inclusive, corresponding to the eighth decade and to the angel called Ouere. He rules over the following days: 3<sup>rd</sup> April, 14<sup>th</sup> June, 25<sup>th</sup> August, 5<sup>th</sup> November, 16<sup>th</sup> January. One invokes this angel against those who blaspheme against religion; one must recite their names with the divine names and the 22<sup>nd</sup> verse of Psalm 94: "But the Lord is my defence; and my God is the rock of my refuge" (Et factus est mihi Dominus in refugium: et Deus meus in adiutorium spei meae).

The auspicious time begins at 4:40am till 5:00am. This angel rules over the arts and sciences; he influences useful discoveries and new methodologies. The person born under this influence will love the company of good people; he will love religious sentiment and will distinguish himself through the purity of his morals.

The bad angel rules over schisms, and religious wars; he influences the impious and all those who spread dangerous sects, and search for the means to establish them anew.

**16<sup>th</sup> – HAKAMIAH.** His attribute is "God Who Establishes The Universe". He rules over France and corresponds to the name of "Dieu" in the language of this nation. His ray begins at the 76<sup>th</sup> degree up to the 80<sup>th</sup> degree inclusive, corresponding to the eighth decade and to the angel called Verasua. He rules over the following days: 4<sup>th</sup> April, 15<sup>th</sup> June, 26<sup>th</sup> August, 6<sup>th</sup> November, 17<sup>th</sup> January. One invokes this angel against traitors, to obtain victory over the enemy, and to be delivered from those who wish to oppress us; one must recite their names with that which follows: O God Sabaoth, thou who created the universe and protects the French nation, I invoke thee, in the name of Haramiah, that thou mightest deliver France from its enemies. Then one must pronounce the first mysterious verse of Psalm 88: "O Lord God of my salvation, I have cried day and night before thee:" (Domine Deus salutis meae, in die clamavie, et nocte coram te).

One must recite this prayer every day, face turned towards the East, from 5:00am till 5:20am. This angel rules over crowned heads and great captains; he gives victory and warns of sedition; he influences fire, arsenals and all things connected with the genie of war. The man who is born under this influence has a frank, loyal and brave character, susceptible to honor, faithful to his obligation and passionate in love<sup>15</sup>.

The bad angel rules over traitors; he provokes treason, sedition and revolt.

**17<sup>th</sup> – LAUVIAH.** His attribute is "Admirable God". He corresponds to the name of "Goth", from the German tongue. His ray begins at the 81<sup>st</sup> degree up to the 85<sup>th</sup> degree inclusive, corresponding to the ninth decade and to the angel called Phuor, under the influence of the Sun. He rules over the following days: 5<sup>th</sup> April, 16<sup>th</sup> June, 27<sup>th</sup> August, 7<sup>th</sup> November, 18<sup>th</sup> January. This angel and those which follow belong to

<sup>14</sup> Here, too, we have corrected an error by *Lenain*.

<sup>15</sup> *Passionné pour Vénus* in the original - PV.



the Third Order of Angels called the Choir of Thrones. The invocation is made each day of fasting, from 5:00am till 5:20am; one should recite the 1<sup>st</sup> verse of Psalm 8: "O Lord our Lord, how excellent is thy name in all the earth! Who hast set thy glory above the heavens" (*Dominus Deus noster, quam admirabile est nomen tuum in universa terra*).

He serves against spiritual torment, sadness and to sleep well at night. He rules over the high sciences, marvelous discoveries, and gives revelations in dreams. The person who is born under this influence will love music, poetry, literature and philosophy.

The bad angel dominates atheism, impious philosophers and all those who attack religious dogma.

**18<sup>th</sup> – CALIEL.** His attribute is "God Prompt To Grant". He corresponds to the name "Boog", from the Polish tongue. His ray begins at the 86<sup>th</sup> degree of the circle up to the 90<sup>th</sup>, corresponding to the ninth decade and to the angel named Tepistatosoa; herules the following days: April 6<sup>th</sup>, 17<sup>th</sup> June, 28<sup>th</sup> August, 8<sup>th</sup> November, 18<sup>th</sup> January. One invokes this angel to obtain prompt assistance in the face of some adversity; one must recite the 8<sup>th</sup> verse of Psalm 7 "Judge me, O Lord, according to my righteousness, and according to mine integrity that is in me"<sup>16</sup> (*Judica me Domine secundum justitiam meam, et secundum innocentiam meam super me*).

The auspicious time begins at 5:40am till 6:00am. This angel allows knowledge of truth in proceedings, and allows innocence to triumph, he confounds the guilty and false testimony. The person born under this influence will be just and possess integrity, love truth, and will distinguish himself in magistracy.

The bad angel rules over scandalous processes, and influences vile, base and rampant men, and those who seek to confound business and enrich themselves at the expense of their clients.

**19<sup>th</sup> – LEUVIAH.** His attribute is "God Who Forgives Sinners". He corresponds to the name "Bogy" of the Hungarian language. He governs the first ray of the South, which begins at the 91<sup>st</sup> degree up to the 95<sup>th</sup> degree inclusive, corresponding to the tenth decade and to the angel named Sotis, under the influence of Venus; he presides over the following days: 7<sup>th</sup> April, 18<sup>th</sup> June, 29<sup>th</sup> August, 9<sup>th</sup> November, 20<sup>th</sup> January. One invokes the aid of this angel towards the south, from 6:00am to 6:20am, reciting the 1<sup>st</sup> verse of Psalm 40: "I waited patiently for the Lord, and he inclined unto me"<sup>17</sup> (*Expectans expectavi Dominum, et intendit mihi*).

**20<sup>th</sup> – PAHALIAH.** His attribute is "Redemptor God". He corresponds to the holy name "Tios" in the Muscovite tongue. His ray begins at the 95<sup>th</sup> degree to the 100<sup>th</sup> degree inclusive, corresponding to the tenth decade and to the angel called Sothis; he presides over the 8<sup>th</sup> April, 19<sup>th</sup> June, 30<sup>th</sup> August, 10<sup>th</sup> November, 21<sup>st</sup> January, which correspond to the influence of Venus (see the Sacred Calendar on page XX). The

<sup>16</sup> The first phrase appears to be missing. The full text of Psalm 7, verse 8 is: "The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me" – PV.

<sup>17</sup> The last phrase is missing. The full text of Psalm 40, verse 1 is: "I waited patiently for the Lord; and he inclined unto me, and heard my cry" – PV.

invocation is performed from 6:20am to 6:40am; he must recite the 2<sup>nd</sup> verse of Psalm 120: "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue" (Domine libera anima mea a labiis iniquis, et a lingua dolosa).

He serves against the enemies of religion, and to convert people to Christianity. This angel rules religion, theology and morality; he influences chastity and piety in those whose vocation is towards the ecclesiastical state.

The bad angel rules irreligion, apostates, libertines and renegades.

**21<sup>st</sup> – NELCHAEEL.** His attribute is "God is One and Unique". He corresponds to the name Bueg in the language of the Bohemians. His ray begins at the 101<sup>st</sup> degree up to the 105<sup>th</sup> degree inclusive, corresponding to the eleventh decade and to the angel called Sith, under the influence of Mercury. He presides over these days: 9<sup>th</sup> April, 20<sup>th</sup> June, 31<sup>st</sup> August, 11<sup>th</sup> November, 22<sup>nd</sup> January. The invocation is made between 6:40am and 7:00am. He should pronounce the 14<sup>th</sup> verse of Psalm 31: "But I trusted in thee, O Lord: I said, Thou art my God. MY times are in thy hands"<sup>18</sup> (Ego autem in te speravi Domine: dixi Deus meus es tu: in manibus tuis sortes meae).

He serves against calomnators<sup>19</sup>, charms, and works to destroy the power of evil spirits. This angel rules over astronomy, mathematics, geography and all abstract sciences; he influences the wise and philosophers. The person born under this influence loves poetry and literature, and have a passion for study; he will distinguish himself in mathematics and geometry.

The bad angel rules ignorance, error and prejudice.

**22<sup>nd</sup> – IEIAIEL.** His attribute is "The Right of God". He corresponds to the holy name "Good", in the English language<sup>20</sup>. His ray begins from 106<sup>th</sup> degree of the circle up to the 110<sup>th</sup> inclusive, corresponding to the eleventh decade and to the angel called Syth, under the influence of Mercury. He rules over the following days: 10<sup>th</sup> April, 21<sup>st</sup> June, 1<sup>st</sup> September, 12<sup>th</sup> November, 23<sup>rd</sup> January. The invocation is made from 7:00am until 7:20am; one pronounces the 5<sup>th</sup> verse of Psalm 121: "The Lord is thy protector, the Lord is thy shade upon thy right hand" (Dominus custodit te; Dominus protection tua, super manum dexteram tuam).

This angel rules over fortune, renown, diplomacy and commerce; he influences voyages, discoveries and maritime expeditions; he protects against tempests and shipwrecks. The person born under this influence will love commerce, be industrious and will distinguish himself through his liberal and philanthropic ideas.

The bad angel rules over pirates, corsairs and slaves; he influences maritime expeditions.

**23<sup>rd</sup> – MELAHIEL.** His attribute is "God who delivers the evil". He corresponds to the name Dieb in the Hibernian language. His ray begins at the 111<sup>th</sup> degree of the circle up to the 115<sup>th</sup> inclusively, corresponding to the twelfth decade and to the angel called

<sup>18</sup> In the King James' version, the last sentence is the first phrase of verse 15 of Psalm 31 – PV.

<sup>19</sup> *Calomnateurs* in French, I could find no good translation of this – PV.

<sup>20</sup> One lecture in the Lyonnais Martinist school identifies the name of God as being composed of four letters in almost all languages. It is notable that Ambelain ensures that the names of God in this list are all four letters long. This is probably why he gives the name "Good" to "God" – PV.

Chumis, under the influence of the Moon. He rules over the following days: 11<sup>th</sup> April, 22<sup>nd</sup> June, 2<sup>nd</sup> September, 13<sup>th</sup> November, 24<sup>th</sup> January. The invocation is made from 7:20am to 7:40am, reciting the 8<sup>th</sup> verse of Psalm 120: *“Domine custodiat introitum tuum, et exitum tuum: et ex hoc nunc, et in saeculum”*.

He serves against arms and to travel in safety. This angel rules water, all products of the earth and principally those plants necessary to the cure of illnesses. The person born under this influence is naturally hardy and capable of undertaking the most perilous expeditions; he distinguishes himself through honorable actions.

The bad angel influences all that is harmful to vegetation; he causes illnesses and plague.

**24<sup>th</sup> – HAHUIAH.** His attribute is “God good in himself”. He corresponds to the holy name Esar in the Etruscan language. His ray begins from the 116<sup>th</sup> degree of the circle to the 120<sup>th</sup> inclusive, corresponding to the twelfth decade and to the angel called Thuimis. He rules over the following days: 12<sup>th</sup> April, 23<sup>rd</sup> June, 3<sup>rd</sup> September, 14<sup>th</sup> November, 25<sup>th</sup> January. The invocation is made from 7:40am to 8:00am; one says the divine names with the 18<sup>th</sup> verse of Psalm 33: “Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy;” (*Ecce oculi Domini super metuentes eum: et in eis, qui spirant in misericordia ejus*).

He serves to obtain grace and mercy from God. This angel rules over exiles, fugitive prisoners and condemned prisoners; he works against the discovery of secret crimes, and those men who commit them will escape justice provided they do not fall back into the same criminal ways. He protects against harmful beasts and he protects against robbers and assassins. Those born under this influence will love truth and the exact sciences; they will be sincere in their words and their actions.

The bad angel rules over harmful beings; he leads men to commit crimes, and influences all those who seek to live by illicit means.

**25<sup>th</sup> – NITH-HAIAH.** His attribute is “God who gives wisdom”. He corresponds to the holy names of God “Orsy” in the language of the Magi. His ray commences at the 121<sup>st</sup> degree of the circle up to the 125<sup>th</sup> inclusive, corresponding to the thirteenth decade and to the angel called Charcumis, under the influence of Saturn. This angel and those which follow up to the 32<sup>nd</sup> belong to the fourth Order of Angels, which the Orthodox call the Choir of Dominations. He rules over the following days: 13<sup>th</sup> April, 24<sup>th</sup> June, 4<sup>th</sup> September, 15<sup>th</sup> November, 26<sup>th</sup> January. The invocation is done from 8:00am till 8:20am; you say the divine names along with the 1<sup>st</sup> verse of Psalm 9: “I will praise thee, O Lord, with my whole heart: I will shew forth all thy marvelous works” (*Confitebor tibi Domine in toto corde meo: narrabo omnia mirabilia tua*).

He serves to gain wisdom and to discover the truth of hidden secrets. This angel rules over all the occult sciences; he gives revelations in dreams and particularly to those born on the day over which he rules; he influences wise men who love peace and solitude, and upon those who seek truth and practice the magic of the sages, which is that of God.

The bad angel rules over black magic, which is that of the evil principal, the demon; this consists of making a pact with him through which he renounces God, he brings evil to mankind, animals and to products of the earth.

**26<sup>th</sup> – HAAIAH.** His attribute is “Hidden God”. He corresponds to the holy divine names of “Agdi” and “Abdi” in the language of the Sarazins. His ray commences from the 126<sup>th</sup> degree up to the 130<sup>th</sup> degree inclusive, corresponding to the thirteenth decade and to the angel called Aphruimis. He rules over the following days: 14<sup>th</sup> April, 25<sup>th</sup> June, 5<sup>th</sup> September, 16<sup>th</sup> November, 27<sup>th</sup> January. The invocation is done from 8:20am till 8:40am. The Divine Names are pronounced and the 145<sup>th</sup> verse of Psalm 118: “I cried with my whole heart; hear me, O Lord: I will keep thy statutes” (Clamavi in toto corde meo, exaudi me Domine; justifications tuas requiram).

He serves to win judgments and to render judges favorable. This angel protects all those who seek the truth; he brings men to the contemplation of divine things; he rules over politicians, diplomats, plenipotentiaries, ambassadors, peace treaties and dealings and all pacts in general; he influences couriers, communications, agents and secret expeditions.

The bad angel rules over traitors, the ambitious and conspirators.

**27<sup>th</sup> – IERATHEL.** His attribute is “God Who Punishes The Wicked”. He corresponds to the holy divine names of “Teos” in the language of the Copts. His ray commences from the 131<sup>st</sup> degree up to the 135<sup>th</sup> degree inclusive, corresponding to the fourteenth decade and to the angel called Hepe, under the influence of Jupiter. He rules over the following days: 15<sup>th</sup> April, 26<sup>th</sup> June, 6<sup>th</sup> September, 17<sup>th</sup> November, 28<sup>th</sup> January. The invocation is done from 8:40am till 9:00am. The Divine Names are pronounced and the 1<sup>st</sup> verse of Psalm 139:

“Deliver me O Lord, from the evil man: preserve me from the violent man” (Eripe me Domine ab homine malo, a viro iniquo eripe me).

He serves to confound the wicked and slanderers, and to be delivered from our enemies. This angel protects those who provoke us and unjustly attack us. He rules over the propagation of light, civilization and liberty. The person born under this influence loves peace, justice, sciences and the arts, and he distinguishes himself in literature.

The bad angel rules over ignorance, slavery and intolerance.

**28<sup>th</sup> – SEHEIAH.** His attribute is “God Who Heals The Ill”. He corresponds to the holy divine name of “Adad<sup>21</sup>” in the language of the Assyrians. His ray commences from the 136<sup>th</sup> degree up to the 140<sup>th</sup> degree inclusive, corresponding to the fourteenth decade and to the angel called Sithacer. He rules over the following days: 16<sup>th</sup> April, 27<sup>th</sup> June, 7<sup>th</sup> September, 18<sup>th</sup> November, 29<sup>th</sup> January. The invocation is done from 9:00am till 9:30am. The Divine Names are pronounced with the 13<sup>th</sup> verse of Psalm 70: “O God be not far from me: O my God, make haste for my help” (Deus ne elongeris a me: Deus meus in auxilium meum respice).

He serves against infirmities and thunder. This angel protects against fires, ruined buildings, collapse, maladies, etc. He rules over health and longevity of life. The person born under this influence will be full of good judgment; he will only act with prudence and circumspection.

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<sup>21</sup> The name *Adad* signifies alone; it comes from the word *sol*, qui designates the sun, to which it corresponds.

The bad angel rules over catastrophes, accidents and the cause of apoplexies; he influences people who never think before acting.

**29<sup>th</sup> – REIEL.** His attribute is “God Quick To Help”. He corresponds to the holy divine name of “Zimi” in the language of the Peruvians. His ray commences from the 141<sup>st</sup> degree up to the 145<sup>th</sup> degree inclusive, corresponding to the fifteenth decade and to the angel called Phupe, under the influence of Mars. He rules over the following days: 17<sup>th</sup> April, 28<sup>th</sup> June, 8<sup>th</sup> September, 19<sup>th</sup> November, 30<sup>th</sup> January. The invocation is done from 9:20am till 9:40am. The Divine Names are pronounced with the request, and the 4<sup>th</sup> verse of Psalm 53: “Behold, God is mine helper: the Lord is with them that uphold my soul” (*Ecce enim Deus adjuvat me: et Dominus susceptor est animae meae*).

He serves against the impious and the enemies of religion, and to be delivered from all enemies both visible and invisible. This angel rules over all religious sentiment, divine philosophy and meditation. The person born under this influence will be distinguished by his virtues and his zeal to propagate truth; he will make every effort to destroy impiety through his writings and by example.

The bad angel rules over fanaticism and hypocrisy; he rules over all those who propagate irreligion through writings and dangerous maxims.

**30<sup>th</sup> – OMAEL.** His attribute is “Patient God”. He corresponds to the holy divine name of “Tura” in the language of the Indians. His ray commences from the 146<sup>th</sup> degree up to the 150<sup>th</sup> degree inclusive, corresponding to the fifteenth<sup>22</sup> decade and to the angel called Phuonisie. He rules over the following days: 18<sup>th</sup> April<sup>23</sup>, 29<sup>th</sup> June, 9<sup>th</sup> September, 20<sup>th</sup> November, 18<sup>th</sup> January. The invocation is done from 9:40am till 10:00am. The Divine Names are pronounced and the 5<sup>th</sup> verse of Psalm 71: “For thou art my hope, O Lord God: thou art my trust from my youth” (*Quoniam tu es patientia mea Domine spes mea a juventute mea*).

He serves against chagrin, despair and to have patience. This angel rules over the animal kingdom; he watches over the generation of beings, in order to see special multiply and races perpetuated; he influences chemists, doctors and surgeons. The person born under this influences will distinguish himself in anatomy and medicine.

The bad angel is the enemy of propagation of beings; he influences monstrous phenomena.

**31<sup>st</sup> – LECABEL.** His attribute is “Inspiring God”. He corresponds to the holy divine name of “Teli” in the language of the Chinese. His ray commences from the 151<sup>st</sup> degree up to the 155<sup>th</sup> degree inclusive, corresponding to the sixteenth decade and to the angel called Tomi, under the influence of Sol. He rules over the following days: 19<sup>th</sup> April, 30<sup>th</sup> June, 10<sup>th</sup> September, 21<sup>st</sup> November, 1<sup>st</sup> February. One invokes the aid of Lecabel to have lights and for useful advantages in one's profession. The invocation is performed between 10:00am until 10:20am. The request must be said with the Divine Names and the 16<sup>th</sup> verse of Psalm 71: “I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only” (*Quoniam non cognovi literaturam introibo in potentias Domini: Domine memorabor justitiae tuae solius*).

<sup>22</sup> Incorrectly listed as the 9<sup>th</sup> decade in the original – PV.

<sup>23</sup> Incorrectly listed as 28<sup>th</sup> April in the original – PV.

He rules over vegetation and agriculture. The person born under this influence will love astronomy, mathematics and geometry; he will distinguish himself through his luminous ideas, by resolving the most difficult problems and his talents will make his fortune.

The bad angel rules over avarice and usury; he influence those who enrich themselves by illicit means.

**32<sup>nd</sup> – VASIARIAH.** His attribute is “Just God”. He corresponds to the holy divine name of “Anot” in the language of the Tartars. His ray commences from the 156<sup>th</sup> degree up to the 160<sup>th</sup> degree inclusive, corresponding to the sixteenth decade and to the angel called Thumis. He rules over the following days: 20<sup>th</sup> April, 1<sup>st</sup> July, 11<sup>th</sup> September, 22<sup>nd</sup> November, 2<sup>nd</sup> February. One invocation the aid of this angel against those who attack us in the courts<sup>24</sup>, and to obtain the grace of those who have recourse to the clemency of kings; in this case one must name the name of the person you are attacking<sup>25</sup> and recite the motive; then pronounce the Divine Names and the 4<sup>th</sup> verse of Psalm 33: “For the word of the Lord is right; and all his works are done in truth” (Quia rectum est verbum Domini, et omnia opera ejus in fide).

The auspicious time runs from 10:20am till 10:40am. This angel rules over justice; he influences nobility, legal executives, magistrates and attorneys. The person born under this influence will have a good memory and speak eloquently with ease, and will be amiable, spiritual and modest<sup>26</sup>.

The bad angel rules over all the bad qualities of the body and the soul.

**33<sup>rd</sup> – IEHUIAH.** His attribute is “God Who Knows All Things”. He corresponds to the holy divine name of “Agad” in the language of the Hesperides. His ray commences from the 161<sup>st</sup> degree up to the 165<sup>th</sup> degree inclusive, corresponding to the seventeenth decade and to the angel called Ovestucati under the influence of Venus. He rules over the following days: 21<sup>st</sup> April, 2<sup>nd</sup> July, 12<sup>th</sup> September, 23<sup>rd</sup> November, 3<sup>rd</sup> February. This angel and those which follow up to the 40<sup>th</sup>, belong to the Fifth Order of Angels which the Orthodox call the Choir of Powers. The invocation is done from 10:40am till 11:00am. One must recite the 11<sup>th</sup> verse of Psalm 92: “The Lord knoweth the thoughts of man, that they are vanity” (Dominus scit cogitationes hominum quoniam vanae sunt).

He serves to recognize traitors, to destroy their projects and their machinations. This angel protects all Christian princes; he keeps their subjects in obeisance. The person born under this influence will love to fulfill all the works of his estate.

The bad angel rules over insubordinate beings; he provokes the seditious to revolt.

<sup>24</sup> If the person attacked realizes in his soul and conscience that he is wrong, he should consequently invoke this angel to come to an amiable conclusion with the adverse party, else he will not succeed.

<sup>25</sup> It is unclear from the text whether this ‘attack’ is the attempt at reasonable settlement, or whether following an unsuccessful attempt, you then use the same angel to ‘attack’ your opponent – PV.

<sup>26</sup> While it is not my intention to editorialize, I cannot resist pointing out that he cannot have met many attorneys! – PV.

**34<sup>th</sup> – LEHAHIAH.** His attribute is "Clement God". He corresponds to the holy divine name of "Aneb" in the language of the people of the Congo. His ray commences from the 166<sup>th</sup> degree up to the 170<sup>th</sup> degree inclusive, corresponding to the seventeenth decade and to the angel called Thopitus. He rules over the following days: 22<sup>nd</sup> April, 3<sup>rd</sup> July, 13<sup>th</sup> September, 24<sup>th</sup> November, 4<sup>th</sup> February. The invocation is done from 11:0am till 11:20am., reciting the 3<sup>rd</sup> verse of Psalm 131: "Let Israel hope in the Lord from henceforth and for ever" (Speret Israël in Domino; ex hoc nunc, et usque in saeculum).

This angel rules over crowned heads, princes and nobles; he maintains harmony, understanding and peace between them; he influences the obeisance of subjects towards their princes. The person born under this influence will become famous through his talents and his actions; he will have the confidence and favor of his prince, which he will merit because of his devotion, fidelity and the great service which he will render him.

The bad angel rules over discord; he provokes war, treason and the ruin of nations.

**35<sup>th</sup> – CHAVAKIAH.** His attribute is "God Who Gives Joy". He corresponds to the holy divine name of "Anup". His ray commences from the 171<sup>st</sup> degree up to the 175<sup>th</sup> degree inclusive, corresponding to the eighteenth decade and to the angel called Aphoso, under the influence of Mercury. He rules over the following days: 23<sup>rd</sup> April, 4<sup>th</sup> July, 14<sup>th</sup> September, 25<sup>th</sup> November, 5<sup>th</sup> February. One invokes the aid of this angel to return to favor with those whom one has offended. The subject must pronounce the request, the Divine Names and mention the person; then you say the 1<sup>st</sup> verse of Psalm 116: "I love the Lord, because he hath heard my voice and my supplications" (Dilexi quoniam exaudiet Dominus vocem orationis meae). This must be recited each day, until one is reconciled with the person. The favorable time begins from 11:20am till 11:40am.

This angel rules over testaments, successions and all amiable distributions; he supports peace and harmony in families. The person born under this influence will love to live in peace with everybody, even to the cost of his interest; he will make it his duty to repay the fidelity and good offices of those in his service.

The bad angel causes discord in family arrangements; he provokes unjust and ruinous procedures.

**36<sup>th</sup> – MENADEL.** His attribute is "Adorable God". He corresponds to the holy divine name of "Alla" in the language of the Moors. His ray commences from the 176<sup>th</sup> degree up to the 180<sup>th</sup> degree inclusive, corresponding to the eighteenth decade and to the angel called Aphut. He rules over the following five days: 24<sup>th</sup> April, 5<sup>th</sup> July, 15<sup>th</sup> September, 26<sup>th</sup> November, 6<sup>th</sup> February. This angel is invoked to retain one's employment, and to preserve the means of existence which one enjoys; one pronounces the request with the Divine Names and the 8<sup>th</sup> verse of Psalm 26: "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth" (Domine dilexi decorum domus tuae: et locum habitationis gloriae tuae).

He serves against calumnies and to deliver prisoners. The auspicious time begins at 11:40am till 12:00 noon exactly. This angel gives light to distant people who

have received no news for a long time; he brings exiles back to their native land, and uncovers mislaid or disturbed belongings.

The bad angel rules protects all those who seek to flee abroad to escape justice.

**37<sup>th</sup> – ANIEL.** His attribute is “God of Virtues”. He corresponds to the holy divine name of “God Abda” in the language of the ancient Philosophers. His ray commences from the 181<sup>st</sup> degree up to the 185<sup>th</sup> degree inclusive, corresponding to the nineteenth decade and to the angel called Souchoë, under the influence of the Moon. He rules over the following days: 25<sup>th</sup> April, 6<sup>th</sup> July, 16<sup>th</sup> September, 27<sup>th</sup> November, 7<sup>th</sup> February. The invocation is done from midday till 12:20pm. The Divine Names are pronounced and the 7<sup>th</sup> verse of Psalm 79: “Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved” (Deus ad virtutem converte nos: et ostende faciem tuam et salvi erimus)<sup>27</sup>.

He serves to give victory and to raise the siege of a town. This angel rules over the sciences and the arts; he reveals the secrets of nature and inspires wise philosophers with their meditations. The person born under this influence will acquire celebrity through his talents and his enlightenment, and he will distinguish himself among the wise.

The bad angel rules over perverse spirits; he influences charlatans and all those who excel in the art of misleading men.

**38<sup>th</sup> – HAAMIAH.** His attribute is “God, the Hope of All the Children of the Earth”. He corresponds to the great name of “God Agla” (God Three In One). Following the Kabbalists, this name is drawn from the mysterious verse in Scripture, which in French signifies: You are the strong God forever<sup>28</sup>. It is composed of the first letters of these four words, beginning from the right to left<sup>29</sup>.

His ray commences from the 186<sup>th</sup> degree up to the 190<sup>th</sup> degree inclusive, corresponding to the nineteenth decade and to the angel called Serucuth. He rules over the following days: 26<sup>th</sup> April, 7<sup>th</sup> July, 17<sup>th</sup> September, 28<sup>th</sup> November, 8<sup>th</sup> February. One invokes him with the Divine Names to acquire all the treasures in heaven and earth; one must recite the 9<sup>th</sup> verse of Psalm 90: “Because thou hast made

<sup>27</sup> The verse was quoted as being the 8<sup>th</sup> verse of Psalm 79 – PV.

<sup>28</sup> See Agrippa, from the 3<sup>rd</sup> book of his Occult Philosophy, page 41. A La Haye, 1727. It can also be found in Kircher. *Oedipus Egyptiacus*, tome 2, page 115.

<sup>29</sup> By this means you have the key of the 72 Hebrew verses written around the talismans of the 72 geniuses, which are found in the Kabbalistic sphere. Each of these verses contain the name of God and the attribute of the angel to which it corresponds.

The Abbé de Villars recounts wonderful things while speaking of the great name AGLA, in his work entitled *Le Comte de Gabalis* (see the third conversation). The best edition is that by Amsterdam, by Jacques Lejeune, in 1700. It assures us that with this name one may work infinite marvels, even when pronounced by a profane mouth; it claims that those who desire to convince themselves of the truth of this must raise their imagination and their faith, then turn towards the East, while performing all that is written in the Kabbalistic Rite.

Wise philosophers say that this name was revealed to Jacob when he saw in a dream the ladder of 72 rounds, with the 72 angels climbing to and descending from the place called the door of heaven; and they claimed that it was by this (word) that Joseph was delivered from his brothers and interpreted dreams, notably those of Pharaoh.



the Lord, which is my refuge, even the most High, thy habitation” (Quoniam tu es Domine spes mea: altissimum posuisti refugium tuum).

The Kabbalists say that this Psalm works against thunder, arms, ferocious beasts and infernal spirits (see the Kabbalah of the Psalms). This angel rules over all religious cults, and above all those which relate to God; it protects all those which seek truth.

The bad angel rules over error and falsehood and influences all those who have no religious principles.

**39<sup>th</sup> – REHAEL.** His attribute is “God Who Received Sinners”. He corresponds to the holy divine name of “Goot” in the language of the Scottish. His ray commences from the 191<sup>st</sup> degree up to the 195<sup>th</sup> degree inclusive, corresponding to the twentieth decade and to the angel called Techout, under the influence of Saturn. He rules over the following days: 27<sup>th</sup> April, 8<sup>th</sup> July, 18<sup>th</sup> September, 29<sup>th</sup> November, 9<sup>th</sup> February. The invocation is done from 12:40pm till 1:00pm. One must recite the 13<sup>th</sup> verse of Psalm 29: “Hear, O Lord, and have mercy upon me: Lord, be thou my helper” (Audiuit Dominus, et misertus est mei: Dominus factus est meus adjutor).

He serves as a cure for maladies and to obtain the mercy of God. This angel rules over health and long life; it influences paternal and filial love, and the obeisance and respect of children for their parents.

The bad angel is called *Terre-Morte* or *Terre-Damnée*<sup>30</sup> following the expression of Eteilla, in his *Philosophy of High Sciences*, page 83. He is the most cruel and treacherous of all; he influences infanticides and parricides.

**40<sup>th</sup> – IEIAZEL.** His attribute is “God Who Rejoices”. He corresponds to the holy divine name of “Goed” in the language of the Belgians. His ray commences from the 196<sup>th</sup> degree up to the 200<sup>th</sup> degree inclusive, corresponding to the twentieth decade and to the angel called Aterchinis. He rules over the following five days: 28<sup>th</sup> April, 9<sup>th</sup> July, 19<sup>th</sup> September, 30<sup>th</sup> November, 10<sup>th</sup> February. The invocation is done from 1:00pm till 1:20pm. The request is voiced with the Divine Names and the 14<sup>th</sup> verse of Psalm 88: “Lord, why castest thou off my soul? Why hidest thou thy face from me?” (Ut quid Domine repellis orationem meam: avertis faciem tuam a me). This psalm has marvelous properties; it serves to deliver prisoners, give consolation and to be delivered from one’s enemies.

This angel rules over printing and libraries; he influences men of letters and artists. The person born under this influence will love speaking, design, and all sciences in general.

The bad angel rules over all evil qualities of the body and soul; he influences somber spirits and those who flee society.

**41<sup>th</sup> – HAAHAEL.** His attribute is “God in Three Persons”. He corresponds to the holy divine name of “Gudi” in the language of the Irish. His ray commences from the 201<sup>st</sup> degree up to the 205<sup>th</sup> degree inclusive, corresponding to the twenty-first decade and to the angel called Chontare, under the influence of Jupiter. He rules over the following days: 29<sup>th</sup> April, 10<sup>th</sup> July, 20<sup>th</sup> September, 1<sup>st</sup> December, 11<sup>th</sup> February. This angel, and those who follow, up to the 48<sup>th</sup>, belong to the fifth order of angels, which the Orthodox

<sup>30</sup> *Dead-Earth* or *Damned-Earth* – PV.

call the Choir of Virtues. One invokes this angel from 1:20pm till 1:40pm, pronouncing the 2<sup>nd</sup> verse of Psalm 120: "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue" (*Domine libera animam meam a labiis iniquis et a lingua dolosa*).

He serves against enemies of religion, the impious and slanderers. This angel rules over Christianity; he protects missionaries and all the disciples of Christ, who announce the words of the Scripture to nations; he influences pious souls, prelates, ecclesiastics and all those related to the priesthood. The person born under this influence distinguishes himself by his greatness of soul and his energy; he is completely devoted to the service of God and does not fear martyrdom for Christ.

The bad angel rules over apostates, renegades and all those who dishonor the priesthood through their scandalous behavior.

**42<sup>nd</sup> – MIKAEL.** The Kabbalists give him the following attributes: "Virtue of God, House of God, Like unto God". He corresponds to the holy divine names of "Buib" or "Biud" in the language of the Canadians. His ray commences from the 206<sup>th</sup> degree up to the 210<sup>th</sup> degree inclusive, corresponding to the twenty-first decade and to the angel called Arpien. He rules over the following days: 30<sup>th</sup> April, 11<sup>th</sup> July, 21<sup>st</sup> September, 2<sup>nd</sup> December, 12<sup>th</sup> February. The invocation is done from 1:40pm till 2:00pm exactly on says the request with the Divine Names and the 7<sup>th</sup> verse of Psalm 121: "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore" (*Dominus custodit te ab omni malo; custodiat animam tuam Dominus*).

He serves to travel in safety. This angel rules monarchs, princes and nobles; he keeps their subjects subservient, uncovers conspiracies and all those who seek to destroy their persons and governments. The person born under this influence will become involved in political affairs; he will be curious, and will want to learn the secrets of private offices and foreign news, and he will distinguish himself in affairs of State through his knowledge of diplomacy.

The bad angel rules over traitors; he influences malevolence and all those who propagate false information.

**43<sup>rd</sup> – VEUALIAH.** His attribute is "Dominating King". He corresponds to the holy name of "Solu" in the language of the Californians. His ray commences from the 211<sup>th</sup> degree up to the 215<sup>th</sup> degree inclusive, corresponding to the twenty-second decade and to the angel called Stochene, under the influence of Mars. He rules over the following days: 1<sup>st</sup> May, 12<sup>th</sup> July, 22<sup>nd</sup> September, 3<sup>rd</sup> December, 13<sup>th</sup> February. The invocation is done from 2:00pm till 2:20pm, pronouncing the 13<sup>th</sup> verse of Psalm 88: "But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee" (*Et ego ad te Domine clamavi: et mane oratio mea praeveniet te*).

He serves to destroy the enemy and for deliverance from slavery. This angel rules over peace and influences the prosperity of empires; he affirms tottering thrones and kingly power. The person born under this influence will love the military state and glory; he will be continually engaged in those sciences which are in rapport with the angel of war; he will become famous through the means of arms, and will attract the confidence of his prince through the services he renders him.

The bad angel puts discord between princes; he influences the destruction of empires; he supports revolutions and party spirit.

**44<sup>th</sup> – IELAHIAH.** His attribute is “Eternal God”. He corresponds to the holy name of “Bosa” in the language of the Mexicans. His ray commences from the 216<sup>th</sup> degree up to the 220<sup>th</sup> degree inclusive, corresponding to the twenty-second decade and to the angel called Sentacer. He rules over the following days: 2<sup>nd</sup> May, 13<sup>th</sup> July, 23<sup>rd</sup> September, 4<sup>th</sup> December, 14<sup>th</sup> February. One invokes this angel to obtain success in a useful enterprise; one should state the request with the Divine Names and the 108<sup>th</sup> verse of Psalm 119: “Accept, I beseech thee, the freewill offerings of my mouth, O Lord, and teach me thy judgements” (*Voluntaria oris mei bene placita fac Domine: et iudicia tua doce me*).

He is good for getting the protection of magistrates and to win a lawsuit. This angel protects against arms; he gives victory. The person born under this influence will love to travel in order to learn, and will succeed in all his undertakings; he will distinguish himself through his military talents and his bravery, and his name will be famous in the pomp of glory.

The bad angel rules over war, and causes all the calamities which arise from it; he influences all those who violate surrenders and massacre their prisoners without pity.

**45<sup>th</sup> – SEALIAH.** His attribute is “Mover of All Things”. He corresponds to the holy divine name of “Hobo” in the language of the people of Quito. His ray commences from the 221<sup>st</sup> degree up to the 225<sup>th</sup> degree inclusive, corresponding to the twenty-third decade and to the angel called Sesme, under the influence of the Sun. He rules over the following days: 3<sup>rd</sup> May, 14<sup>th</sup> July, 24<sup>th</sup> September, 5<sup>th</sup> December, 15<sup>th</sup> February. The invocation is done from 2:40pm till 3:00pm. One must pronounce the 18<sup>th</sup> verse of Psalm 94: “When I said, My foot slippeth; thy mercy, O Lord, held me up” (*Si dicebam, motus est pes meus: misericordia tua Domine, adiebat me*).

He serves to confound the evil and the haughty; he lifts up all those who are humiliated and fallen. This angel rules over vegetation; he bears life and health in all that breathe and influences the principal agents of Nature. The person born under this influence will love to learn; he will have many resources and facilities.

The bad angel rules over the atmosphere; he incites great heat or cold, great aridity or excessive humidity.

**46<sup>th</sup> – AIRIEL.** His attribute is “Revealing God”. He corresponds to the holy divine name of “Pino” in the language of the people of Paraguay. His ray commences from the 226<sup>th</sup> degree up to the 230<sup>th</sup> degree inclusive, corresponding to the twenty-third decade and to the angel called Tepiseuth. He rules over the following days: 4<sup>th</sup> May, 15<sup>th</sup> July, 25<sup>th</sup> September, 6<sup>th</sup> December, 16<sup>th</sup> February. One invokes this angel to have revelations; one makes the request with the Divine Names and the 9<sup>th</sup> verse of Psalm 145: “The Lord is good to all: and his tender mercies are over all his works” (*Suavis Dominus universis: et miserationes ejus super omnia opera ejus*).

He serves to thank God for the gifts He has sent us. The favorable hour begins at 3:00pm until 3:20pm. This angel discovers hidden treasures; he reveals the greatest secrets of Nature and he shows the objects of one’s desires in dreams. The person born under this influence is blessed with a strong and subtle spirit; he will have original

ideas and sublime thoughts; he will be able to resolve the most difficult problems; he will be discreet and will act with much circumspection<sup>31</sup>.

The bad angel causes tribulations of spirit; he brings men to commit the greatest indiscretions and influences feeble people.

**47<sup>th</sup> – ASALIAH.** His attribute is “Just God, Who Points To Truth”. He corresponds to the holy divine name of “Hana” in the language of the people of Chile. His ray commences from the 231<sup>st</sup> degree up to the 235<sup>th</sup> degree inclusive, corresponding to the twenty-fourth decade and to the angel called Sieme, under the influence of Venus. He rules over the following days: 5<sup>th</sup> May, 16<sup>th</sup> July, 26<sup>th</sup> September, 7<sup>th</sup> December, 17<sup>th</sup> February. The invocation is done from 3:20pm till 3:40pm, pronouncing the 24<sup>th</sup> verse of Psalm 104: “O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches”(Quam magnificata sunt opera tua Domine! Omnia in spientia fecisti: impleta est terra possessione tua).

He serves to praise God and to rise towards Him when he sends us light. This angel rules over justice, men of probity, and over those who raise their spirit to the contemplation of divine things. The person born under this influence will have an agreeable character; he will be passionate to acquire secret light.

The bad angel rules over immoral and scandalous acts, and over all those who spread dangerous and chimerical schemes.

**48<sup>th</sup> – MIHAEL.** His attribute is “God, Rescuing Father”. He corresponds to the holy name of “Zaca<sup>32</sup>” in the language of the Japanese. His ray commences from the 236<sup>th</sup> degree up to the 240<sup>th</sup> degree inclusive, corresponding to the twenty-fourth decade and to the angel called Senciner. He rules over the five following days: 6<sup>th</sup> May, 17<sup>th</sup> July, 27<sup>th</sup> September, 8<sup>th</sup> December, 18<sup>th</sup> February. The invocation is done from 3:40pm till 4:00pm, pronouncing the 2<sup>nd</sup> verse of Psalm 98: “The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen” (Notum fecit Dominus salutare suum: in conspectus gentium revelatit justitiam suam).

He serves to preserve peace and union between married couples. This angel protects those who have turn to him. They will have presentiments and secret inspiration about all that will happen to them. He rules over the generation of beings and he influences friendship and conjugal fidelity. The person born under this influence will be passionate for love; he will love walking and all pleasure in general.

The bad angel rules over luxury, sterility and inconstancy; he creates discord between married couples and causes jealousy and inquietude.

**49<sup>th</sup> – VEHUEL.** His attribute is “Great and High God”. He corresponds to the holy name of “God Mara” in the language of the inhabitants of the Islands of the Philippines. His ray commences from the 241<sup>st</sup> degree up to the 245<sup>th</sup> degree inclusive, corresponding to the twenty-fifth decade and to the angel called Reno, under the

<sup>31</sup> We think this should say Ariel: “Ark of God”, or “Lion of God” (N.D.A.).

<sup>32</sup> The holy name Zaca corresponds to Zacaël and to Psalm 42, “Like as the hart...” etc (see this subject in the Kabbalah of the Psalms). He serves to deliver souls from Purgatory, to obtain all spiritual and temporal benefits, and to have revelations in dreams. The request must be just and agreeable to God (according to Lenain).

influence of Mercury. He rules over the following days: 7<sup>th</sup> May, 18<sup>th</sup> July, 28<sup>th</sup> September, 9<sup>th</sup> December, 19<sup>th</sup> February. This angel and those which follow up to the 56<sup>th</sup> belong to the seventh Order of Angels, which the Orthodox call the Choir of Principalities. The invocation is done from 5:00pm till 5:20pm. The request is pronounced with the Divine Names and the 3<sup>rd</sup> verse of Psalm 145: "Great is the Lord, and greatly to be praised; and his greatness is unsearchable" (*Magnus Dominus et laudabilis nimis et magnitudo ejus non est finis*).

One should recite the Psalm in its entirety when one is tested by afflictions and when one has a vexed spirit. He serves to make one enflamed towards God, to bless Him and to glorify Him, when one is touched with admiration. This angel rules over great people and those who raise themselves and distinguish themselves through their talents and virtues. The person born under this influence will have a sensitive and generous nature; he will be held in esteem and will distinguish himself in literature, jurisprudence and diplomacy.

The bad angel rules over egotistical men; he rules hate and hypocrisy.

**50<sup>th</sup> – DANIEL.** His attribute is "Sign of Mercy" and, according to others, the Angel of Confessions<sup>33</sup>. He corresponds to the holy name of "Pola" in the language of the Samaritans. His ray commences from the 246<sup>th</sup> degree up to the 250<sup>th</sup> degree inclusive, corresponding to the twenty-fifth decade and to the angel called Eregbuo. He rules over the following days: 8<sup>th</sup> May, 19<sup>th</sup> July, 29<sup>th</sup> September, 10<sup>th</sup> December, 20<sup>th</sup> February. The invocation is done from 4:20pm till 4:40pm, reciting the 8<sup>th</sup> verse of Psalm 103: "The Lord is merciful and gracious, slow to anger, and plenteous in mercy" (*Miserator et misericors Dominus: longanimis et misericors*).

He serves to obtain God's mercy, and to receive consolation. This angel rules over justice, counsels, attorneys and magistrates in general. He gives inspiration to those who are encumbered by many things, and do not know how to take decisions. He person born under this influence will be industrious and active in business; he will love literature and will distinguish himself through his eloquence.

The bad angel rules over those who live by their wits, and all those who hate work and who seek to live by illicit means.

**51<sup>st</sup> – HAHASIAH.** His attribute is "Concealed God". He corresponds to the holy divine name of "God Bila" in the language of the Barsians. His ray commences from the 251<sup>st</sup> degree up to the 255<sup>th</sup> degree inclusive, corresponding to the twenty-sixth decade and to the angel called Sesme, under the influence of the Moon. He rules over the following days: 9<sup>th</sup> May, 20<sup>th</sup> July, 30<sup>th</sup> September, 11<sup>th</sup> December, 21<sup>st</sup> February. The invocation is done from 4:40pm till 5:00pm, pronouncing the 31<sup>st</sup> verse of Psalm 104: "The glory of the Lord shall endure for ever: the Lord shall rejoice in his works" (*Sit gloria Domini in saeculum: laetabitur Dominus in operibus suis*).

He serves to raise the soul to the contemplation of divine things and to uncover the mysteries of wisdom. This angel rules over chemistry and physics; he reveals the greatest of Nature's secrets, notably the Philosopher's Stone and the Universal Physic. The person born under this influence will love abstract sciences; he will be particularly attracted to the knowledge of the properties and virtues attributed to animals,

<sup>33</sup> Kircher, *Oedipus Egyptiacus*, tome 2, pages 266 and 267.

vegetables and minerals; he will be distinguished in medicine through wonderful cures, and he will make many discoveries useful to society.

The bad angel rules over charlatans and all those who abuse others' good faith, by promising them extraordinary things.

**52<sup>nd</sup> – IMAMIAH.** His attribute is "God Raised Above All Things". He corresponds to name of "Abag" in the language of the Melindais. His ray commences from the 256<sup>th</sup> degree up to the 260<sup>th</sup> degree inclusive, corresponding to the twenty-sixth decade and to the angel called Sagen. He rules over the following five days: 10<sup>th</sup> May, 21<sup>st</sup> July, 1<sup>st</sup> October, 12<sup>th</sup> December, 22<sup>nd</sup> February. The invocation is done from 5:00pm till 5:20pm, reciting the 17<sup>th</sup> verse of Psalm 7: "I will praise the Lord according to his righteousness: and will sing praise to the name of the Lord most high" (*Confitebor Domino secundum iustitiam ejus: et psallam nomini Domini altissimi*).

He is good for destroying the power of enemies and to humiliate them. This angel rules over all travel in general; he protects prisoners who call upon him; and inspires in them the means to obtain their liberty; he influences all those who seek the truth of good faith, and turn away from their mistakes by making a truly sincere return to God. The person born under this influence will have a strong and vigorous temperament; he will bear adversity with much patience and courage; he will love work and will complete everything he wishes with ease.

The bad angel rules over pride, blasphemy and evil; he influence coarse and quarrelsome men.

**53<sup>rd</sup> – NANAEL.** His attribute is "God Who Brings Down The Proud". He corresponds to the holy divine of "Obra"<sup>34</sup> in the language of the. His ray commences from the 261<sup>st</sup> degree up to the 265<sup>th</sup> degree inclusive, corresponding to the twenty-seventh decade and to the angel called Chomme, under the influence of Saturn. He rules over the following days: 11<sup>th</sup> May, 22<sup>nd</sup> July, 2<sup>nd</sup> October, 13<sup>th</sup> December, 23<sup>rd</sup> February. The invocation is done from 5:20pm till 5:40pm, by pronouncing the Divine Names are pronounced and the 75<sup>th</sup> verse of Psalm 119: "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me" (*Cognovi Domine quia aequitas judicia tua: et in veritate tua humiliasti me*).

This Psalm is divided into 22 equal parts, corresponding to the 22 Hebrew letters and to the 22 sacred names of God, which correspond to each of these letters, and which indicate the ladder by which wise men climb towards the contemplation of God. The Kabbalists claim that the Holy Virgin recited it each day (see the Kabbalah of the Psalms). This angel rules over the high sciences; he influences religious men, teachers, magistrates and men of law. The person born under this influence will possess a melancholic demeanor; he will pursue a private life, rest and meditation, and he will distinguish himself through his knowledge of the abstract sciences<sup>35</sup>.

The bad angel rules over ignorance and all bad qualities of body and soul.

<sup>34</sup> The holy name Obra corresponds to Psalm 12, according to the Kabbalah. This Psalm teaches us that all men should love one another as brothers, and that they should be united among themselves. He serves to obtain friendship and the favors of those one desires, and to live in peace with all men.

<sup>35</sup> We will leave to *Lenain* the responsibility for the Kabbalistic exercises of the Holy Virgin.

**54<sup>th</sup> – NITHANAEL.** His attribute is “King of Heaven”. He corresponds to the holy name of “Bora” in the language of the Zaflanians. His ray commences from the 266<sup>th</sup> degree up to the 270<sup>th</sup> degree inclusive, corresponding to the twenty-seventh decade and to the angel called Chenon. He rules over the following days: 12<sup>th</sup> May, 23<sup>rd</sup> July, 3<sup>rd</sup> October, 14<sup>th</sup> December, 24<sup>th</sup> February. The invocation is done from 5:40pm till 6:00pm exactly, pronouncing the 19<sup>th</sup> verse of Psalm 103: “The Lord hath prepared his throne in the heavens: and his kingdom ruleth over all” (Dominus in coelo paravit sedem suam: et regnum ipsius omnibus dominabitur).

He serves to obtain the mercy of God, and to obtain long life. This angel rules over emperors, kings, princes and all civilian and ecclesiastical dignitaries. He watches over all legitimate dynasties and over the stability of empires; he gives a long and peaceful reign to princes who have recourse to him, and protects all those who wish to remain in their employ. The person born under this influence will become famous through his writings and his eloquence; he will have a strong reputation among the wise, and will distinguish himself through his virtues and will merit the confidence of his prince.

The bad angel rules over the ruin of empires; he causes revolutions and overthrows; he influences all those who unite for the overthrowing of monarchies to seize authority and preferred positions.

**55<sup>th</sup> – MEBAHIAH.** His attribute is “Eternal God”. He corresponds to the holy name of “Alay” in the language of the people of Ormuz. His ray commences from the 271<sup>st</sup> degree up to the 275<sup>th</sup> degree inclusive, corresponding to the twenty-eighth decade and to the angel called Smat, under the influence of Jupiter. He rules over the following days: 13<sup>th</sup> May, 24<sup>th</sup> July, 4<sup>th</sup> October, 15<sup>th</sup> December, 25<sup>th</sup> February. The invocation is done from 6:00pm till 6:20pm; the request is pronounced with the Divine Names and the 12<sup>th</sup> verse of Psalm 102<sup>36</sup>: “But thou, O Lord, shalt endure for ever: and thy remembrance unto all generations” (Tu autem Domine in aeternum permanes: et memoriale tuum in generationem).

He is good for obtaining consolation and for those who wish to have children. This angel rules over morality and religion; he influences those who protect them with all their power and spread them by all possible means. The person born under this influence will be distinguished by his good works, his piety and his zeal for completing his duties before God and man.

The bad angel is the enemy of virtue; he influences all those who wish to destroy religion and the princes who protect it, in order to prevent the great work of the regeneration of the human race.

**56<sup>th</sup> – POIEL.** His attribute is “God Who Supports The Universe”. He corresponds to the holy name of “Illi” in the language of the people of Aden. His ray commences from the 276<sup>th</sup> degree up to the 280<sup>th</sup> degree inclusive, corresponding to the twenty-eighth decade and to the angel called Themeso. He rules over the following days: 14<sup>th</sup> May, 25<sup>th</sup> July, 5<sup>th</sup> October, 16<sup>th</sup> December, 26<sup>th</sup> February. The invocation is done from 6:20pm till 6:40pm; one must pronounce the 15<sup>th</sup> verse of Psalm 145: “The Lord

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<sup>36</sup> Verse 13 is incorrectly cited in the original – PV.

upholdeth all that fall, and raiseth up all those that be bowed down" (Allevat Dominus omnes qui corrunt: et origit omnes elisos).

He serves to obtain what one wants. This angel rules fame, fortune and philosophy. The person born under this influence will be held in esteem by all for his modesty, moderation and agreeable humor; he will only make his fortune by talents and his conduct.

The bad angel rules over ambition and pride; he influences all those who set themselves up as masters and wish to raise themselves above others.

**57<sup>th</sup> – NEMAMIAH.** His attribute is "Praiseworthy God". He corresponds to the holy name of "Papa" in the language of the Sirenians. His ray commences from the 281<sup>st</sup> degree up to the 285<sup>th</sup> degree inclusive, corresponding to the twenty-ninth decade and to the angel called Sro, under the influence of Mars. He rules over the following days: 15<sup>th</sup> May, 26<sup>th</sup> July, 6<sup>th</sup> October, 17<sup>th</sup> December, 27<sup>th</sup> February. This angel and those who follow up to the 63<sup>rd</sup> belong to the Eighth Order, which the Orthodox call the Choir of Archangels. The invocation is done from 6:40pm till 7:00pm, reciting the 11<sup>th</sup> verse of Psalm 115<sup>37</sup>: "Ye that fear the Lord, trust in the Lord; he is their help and their shield" (Qui timet Dominum speraverunt in Domino: adjutor eorum et protector eorum est).

He serves to bring prosperity in all things and to deliver prisoners. This angel rules over great captains, admirals, generals and all those who fight in a just cause. The person born under this influence loves the military state; and he will distinguish himself through his actions, bravery, and greatness of spirit, and he will endure hardship with great courage.

The bad angel rules over treason, the cause of disagreement among leaders; he influences pusillanimous men and those who attack defenseless people.

**58<sup>th</sup> – IEIALEL.** His attribute is "God Who Hears The Generations". He corresponds to the holy name of "Para" in the language of the Selamites. His ray commences from the 286<sup>th</sup> degree up to the 290<sup>th</sup> degree inclusive, corresponding to the twenty-ninth decade and to the angel called Epima. He rules over the following days: 16<sup>th</sup> May, 27<sup>th</sup> July, 7<sup>th</sup> October, 18<sup>th</sup> December, 28<sup>th</sup> February. The invocation is done from 7:00pm till 7:20pm. The Divine Names are pronounced and the 3<sup>rd</sup> verse of Psalm 6: "My soul is sore vexed: but thou, O Lord, how long?" (Et anima turbata est valde: sed tu Domine usque quo?).

He serves against chagrins and cures illnesses, principally problems with the eyes<sup>38</sup>. This angel rules over fire; he influences armourers, metal-workers, cutlers and those involved in commerce; he confounds the evil and those who bear false witness. The person born under this influence will be distinguished by his bravery and boldness, and he will be passionate for Venus.

The bad angel rules over anger; he influences the evil and homicides.

**59<sup>th</sup> – HARAHEL.** His attribute is "God Who Knows All Things". He corresponds to the holy name of "God Ella" in the language of the Mesopotamians. His ray commences from the 291<sup>st</sup> degree up to the 295<sup>th</sup> degree inclusive, corresponding to the thirtieth

<sup>37</sup> Incorrectly listed as verse 19 or Psalm 113 in the original – PV.

<sup>38</sup> On this subject see the Enchiridion of Pope Leo, page 4.



decade and to the angel called Isro, under the influence of the Sun. He rules over the following days: 17<sup>th</sup> May, 28<sup>th</sup> July, 8<sup>th</sup> October, 19<sup>th</sup> December, 1<sup>st</sup> March. The favorable time begins at 7:20pm till 7:40pm; one must pronounce the name of the angel with his attributes, and the 3<sup>rd</sup> verse of Psalm 113: "From the rising of the sun unto the going down of the same the Lord's name is to be praised" (A solis ortu usque ad occasum, laudabile nomen Domini).

He serves against the sterility of women and to make children subservient and respectful towards their parents. This angel rules over treasures, agents of change, public funds, archives, libraries and all rare and precious closets; he influences printing, the book trade and all those involved in this business. The person born under this influence will love to be instructed in all sciences in general; he will be busy in business, will follow the activities of the Stock Exchange, will speculate successfully and be distinguished by his probity, talents and fortune.

The bad angel rules over the enemies of illumination; he causes ruin and destruction through fire; he influences embezzlement and fraudulent bankruptcy.

**60<sup>th</sup> – MITZRAEL.** His attribute is "God Who Comforts The Oppressed". He corresponds to the holy name of "Gena" in the language of the people of Tibet. His ray commences from the 296<sup>th</sup> degree up to the 300<sup>th</sup> degree inclusive, corresponding to the thirtieth decade and to the angel called Homoth. He rules over the following days: 18<sup>th</sup> May, 29<sup>th</sup> July, 9<sup>th</sup> October, 20<sup>th</sup> December, 2<sup>nd</sup> March. The invocation is done from 7:40pm till 8:00pm, pronouncing the 18<sup>th</sup> verse of Psalm 145<sup>39</sup>. "The Lord is righteous in all his ways, and holy in all his works" (Justus Dominus in omnibus viis suis: et sanctus in omnibus operibus suis).

He serves to heal spiritual ills and to be delivered from those who persecute one; he rules over illustrious people who are distinguished by their talents and virtues; he influences the fidelity and obeisance of subordinates towards their superiors. The person born under this influence will unite all the fine qualities of body and soul; he will distinguish himself through his virtues, spirit, agreeable humor and will have a long life.

The bad angel rules over all insubordinate beings, and influences all bad physical and moral qualities.

**61<sup>st</sup> – UMABEL.** His attribute is "God Above All Things". He corresponds to the name of "Sila" following the language of the ancient Bethulians. His ray commences from the 301<sup>st</sup> degree up to the 305<sup>th</sup> degree inclusive, corresponding to the thirty-first decade and to the angel called Ptiau, under the influence of Venus. He rules over the following days: 19<sup>th</sup> May, 30<sup>th</sup> July, 10<sup>th</sup> October, 31<sup>st</sup> December, 3<sup>rd</sup> March. The invocation must be done from 8:00pm till 8:20pm: one pronounces the Divine Names and the 2<sup>nd</sup> verse of Psalm 113: "Blessed be the name of the Lord from this time forth and for evermore" (Sit nomen Domini benedictum, ex hoc nunc et usque in saeculum).

He serves to obtain a person's friendship. This angel rules over astronomy and physics; he influences all those who distinguish themselves in these fields. The person born under this influence will love travel and all honest pleasures; he will have a sensitive heart and love will cause him grief.

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<sup>39</sup> Incorrectly cited as verse 18, Psalm 144 in the original – PV.

The bad angel rules over libertines and particularly those who deliver themselves up to passions contrary to the order of nature.

**62<sup>nd</sup> – IAHHEL.** His attribute is "Supreme Being". He corresponds to the name of "Suna" following the language of the ancient Carmanians. His ray commences from the 306<sup>th</sup> degree up to the 310<sup>th</sup> degree inclusive, corresponding to the thirty-first decade and to the angel called Oroasoer. He rules over the following days: 20<sup>th</sup> May, 31<sup>st</sup> July, 11<sup>th</sup> October, 22<sup>nd</sup> December, 4<sup>th</sup> March. The invocation is done from 8:20pm till 8:40pm; one must pronounce the 159<sup>th</sup> verse of Psalm 119: "Consider hoe I love thy precepts: quicken me, O Lord, according to thy lovingkindness" (*Vide quoniam mandata tua dilexi Domine, in misericordia tua vivifica me*).

He serves to acquire wisdom. This angel rules philosophers, enlightened ones and all those who wish to retire from the world. The person born under this influence will love tranquility and solitude; he will precisely fulfill the duties of his state and will be distinguished by his modesty and virtues.

The bad angel rules over those who commit scandals; he rules over luxury, inconstancy and divorce; he provokes disunion between spouses.

**63<sup>rd</sup> – ANAUUEL.** His attribute is "Infinitely Good God". He corresponds to the holy name of "God Miri" in the language of the Camboans. His ray commences from the 311<sup>th</sup> degree up to the 315<sup>th</sup> degree inclusive, corresponding to the thirty-second decade and to the angel called Asau, under the influence of Mercury. He rules over the following days: 21<sup>st</sup> May, 1<sup>st</sup> August, 12<sup>th</sup> October, 23<sup>rd</sup> December, 5<sup>th</sup> March. The invocation is done from 8:40pm till 9:00pm, pronouncing the Divine Names and the 11<sup>th</sup> verse of Psalm 2: "Serve the Lord with fear, and rejoice with trembling" (*Servite Domino in timore: et exultate ei cum tremore*).

He serves to convert nations to Christianity and to confound those who are its enemies. This angel protects against accidents, he preserves health and cures illnesses; he rules over commerce, bankers, businessmen and clerks. The person born under this influence will have a subtle and ingenious spirit; he will distinguish himself through his industry and his actions.

The bad angel rules over folly and prodigality; he influences all those who ruin themselves through their bad conduct.

**64<sup>th</sup> – MEHIEL.** His attribute is "God Who Vivifies All Things". He corresponds to the holy name of "Alli" in the language of the Mongols. His ray commences from the 316<sup>th</sup> degree up to the 320<sup>th</sup> degree inclusive, corresponding to the thirty-second decade and to the angel called Astiro. He rules over the following days: 22<sup>nd</sup> May, 2<sup>nd</sup> August, 13<sup>th</sup> October, 24<sup>th</sup> December, 6<sup>th</sup> March. The invocation is done from 9:00pm till 9:20pm, pronouncing the Divine Names with the 18<sup>th</sup> verse of Psalm 33: "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy" (*Ecce oculi Domini super metuentes eum: et in eis, qui sperant super misericordiam ejus*).

This Psalm is good against adversities; he grants the prayers and wishes of those who hope in the mercy of God. This angel and those who follow, up to the 72<sup>nd</sup>, belong to the Ninth Order, which the Orthodox call the Choir of Angels. This angel protects against rabies and ferocious animals; he rules over the wise, teachers, orators

and authors; he influences printing and bookshops and all those who engage in this type of business. The person born under this influence will distinguish himself in literature.

The bad angel rules over all false wise men; he influences controversies, literary disputes and criticism.

**65<sup>th</sup> – DAMABIAH.** His attribute is “God Fountain Of Wisdom”. He corresponds to the holy name of “Tara” following the language of the Gymnosophs. His ray commences from the 321<sup>st</sup> degree up to the 325<sup>th</sup> degree inclusive, corresponding to the thirty-third decade and to the angel called Ptebiou, under the influence of the Moon. He rules over the following days: 23<sup>rd</sup> May, 5<sup>th</sup> August, 14<sup>th</sup> October, 25<sup>th</sup> December, 7<sup>th</sup> March. The invocation is done from 9:20pm till 9:40pm; pronouncing the 13<sup>th</sup> verse of Psalm 90<sup>40</sup>: “Return O Lord, how long? And let it repent thee concerning thy servants” (Convertere Domine, et usque qua? Et deprecabilis esto super savos tuos).

He serves against sorcery and to obtain wisdom and success in useful enterprises. This angel rules over seas, rivers, springs, maritime expeditions and naval construction; he influences sailors, pilots, fishing and all those for work in this line of commerce. The person born under this influence will distinguish himself in marine affairs through his expeditions and discoveries, and he will amass a considerable fortune.

The bad angel causes tempests and ship wrecks; he influences unhappy expeditions.

**66<sup>th</sup> – MANAKEL.** His attribute is “God Who Supports And Maintains All Things”. He corresponds to the name of “Pora” in the language of the Brahmans. His ray commences from the 326<sup>th</sup> degree up to the 330<sup>th</sup> degree inclusive, corresponding to the thirty-third decade and to the angel called Tapisatras. He rules over the following days: 24<sup>th</sup> May, 4<sup>th</sup> August, 15<sup>th</sup> October, 26<sup>th</sup> December, 8<sup>th</sup> March. The invocation is done from 9:40pm till 10:00pm, reciting the 21<sup>st</sup> verse of Psalm 38<sup>41</sup>: “Forsake me not, O Lord: O my God, be not far from me” (Ne derelinquas me Domine Deus maus; ne discesseris a me).

He serves to appease God’s anger and to cure epilepsy. He rules over vegetation and aquatic animals; he influences sleep and dreams. The person born under this influence will unite all the good qualities of body and soul; he will bring about friendship and goodwill among all good people through his pleasantness and the sweetness of his character.

The bad angel rules over all bad physical and moral qualities.

**67<sup>th</sup> – EIAEL.** His attribute is “God, Delight Of The Children Of Men”. He corresponds to the name of “Bogo” in the language of the Albanians. His ray commences from the 331<sup>st</sup> degree up to the 335<sup>th</sup> degree inclusive, corresponding to the thirty-fourth decade and to the angel called Abiou, under the influence of Saturn. He rules over the following days: 25<sup>th</sup> May, 5<sup>th</sup> August, 16<sup>th</sup> October, 27<sup>th</sup> December, 9<sup>th</sup> March. The invocation is done from 10:00pm till 10:20pm; one pronounces the request with the Divine Names

<sup>40</sup> Incorrectly identified as verse 15 in Psalm 89 in the original – PV.

<sup>41</sup> Listed as verse 22 in Psalm 37 in the original – PV.

and the 4<sup>th</sup> verse of Psalm 37: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (*Delectare in Domino et dabit tibi petitiones cordis tui*).

He serves to receive consolation in adversity and to acquire wisdom. This angel rules over change, the preservation of monuments and long life; he influences the occult sciences; he reveals truth to those who have recourse to him in their works. The person born under this influence will become illuminated by the spirit of God; he will love solitude and will be distinguished in the high sciences, principally astronomy, physics and philosophy.

The bad angel rules over error, prejudice and those who propagate erroneous schemes.

**68<sup>th</sup> – HABUHIAH.** His attribute is "God Who Gives Freely". He corresponds to the holy name of "Depos" in the language of the Peloponnesians. His ray commences from the 336<sup>th</sup> degree up to the 340<sup>th</sup> degree inclusive, corresponding to the thirty-fourth decade and to the angel called Archatapias. He rules over the following days: 26<sup>th</sup> May, 6<sup>th</sup> August, 17<sup>th</sup> October, 28<sup>th</sup> December, 10<sup>th</sup> March. The invocation is done from 10:20pm till 10:40pm, reciting the 1<sup>st</sup> verse of Psalm 106: "Praise ye the Lord, O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (*Confitemini Domino, quoniam bonus: quoniam in saeculum misericordia ejus*).

He serves to preserve health and to cure diseases. This angel rules agriculture and fertility. The person born under this influence will love the countryside, hunting, gardens and all things connected with agriculture.

The bad angel rules over sterility; he causes famine and plague; he influences insects which harm produce from the soil

**69<sup>th</sup> – ROCHEL.** His attribute is "God Who Sees All". He corresponds to the holy name of "Deos" in the language of the Cretans. His ray commences from the 341<sup>st</sup> degree up to the 345<sup>th</sup> degree inclusive, corresponding to the thirty-fifth decade and to the angel called Chontare, under the influence of Jupiter. He rules over the following days: 27<sup>th</sup> May, 7<sup>th</sup> August, 18<sup>th</sup> October, 29<sup>th</sup> December, 11<sup>th</sup> March. The invocation is done from 10:40pm till 11:00pm exactly, pronouncing the 5<sup>th</sup> verse of Psalm 16: "The Lord is the portion of mine inheritance and of my cup: thou maintaineth my lot" (*Dominus pars haereditatis meae, et calicis mei: tu es, qui restitues haereditatem meam mihi*).

He serves to find lost or hidden objects, and to know the person who has removed them. This angel rules renown, fortune and succession; he influences jurisconsults, magistrates, attorneys, solicitors and notaries. The person born under this influence will be distinguished at the bar, by his knowledge of morality, custom and the spirit of the laws of all people.

The bad angel rules over reports, testaments and bequests which are made to the detriment of legitimate inheritors; he influences all those who cause the ruin of families, by provoking high fees and interminable court cases.

**70<sup>th</sup> – JABAMIAH.** His attribute is "Word Which Produces All Things". He corresponds to the holy name of "Aris" in the language of the Boetians. His ray commences from the 346<sup>th</sup> degree up to the 350<sup>th</sup> degree inclusive, corresponding to the thirty-fifth decade and to the angel called Thopibui. He rules over the following days: 28<sup>th</sup> May, 8<sup>th</sup> August,

19<sup>th</sup> October, 30<sup>th</sup> December, 12<sup>th</sup> March. The invocation is done from 11:00pm till 11:20pm. The Divine Names are pronounced and the 1<sup>st</sup> verse of Genesis: "In the beginning God created the heaven and the earth".

This angel rules over the generation of beings and phenomena of Nature; he protects those who desire to regenerate themselves, and to reestablish in themselves that harmony which was broken by the disobedience of Adam, which they will accomplish by raising themselves before God and purifying those parts which constitute the nature of man through the elements: thus they will regain their rights and their original dignity. They will be once more become the masters of nature and will enjoy all the prerogatives which God gave them at their creation. The person born under this influence will be distinguished by his genius; he will be considered one of the great luminaries of philosophy.

The bad angel rules over atheism and all those who spread dangerous writings; he influences critics and literary disputes.

**71<sup>st</sup> – HAI AIEL.** His attribute is "God Master Of The Universe". He corresponds to the name of "Zeut" in the language of the Phrygians. His ray commences from the 351<sup>st</sup> degree up to the 355<sup>th</sup> degree inclusive, corresponding to the thirty-sixth decade and to the angel called Ptibiou, under the influence of Mars. He rules over the following days: 29<sup>th</sup> May, 9<sup>th</sup> August, 20<sup>th</sup> October, 31<sup>st</sup> December, 14<sup>th</sup> March. The invocation is done from 11:20pm till 11:40pm. Pronouncing the 30<sup>th</sup> verse of Psalm 109: "I will greatly praise the Lord with my mouth; yea, I will praise him among the multitude" (*Confitebor Domino nimis in ore meo: et in medio multorum laudabo eum*)

He serves to confound the evil and to be delivered from all those who wish to oppress one. This angel protects all those who have need of him; he gives victory and peace; he influences weapons, arsenals, fortresses and all connected with the military genius. The person born under this influence will have a lot of energy; he will love the military state and will be distinguished by his bravery, talents and actions.

The bad angel rules over discord; he influences traitors and all those who become famous because of their crimes.

**72<sup>nd</sup> – MUMIAH.** His attribute is designed by the Omega, which symbolizes the end of all things; he rules over Thrace or *Roumélie*<sup>42</sup>. His ray commences from the 356<sup>th</sup> degree up to the 360<sup>th</sup> and last degree of the sphere, corresponding to the last decade and to the angel called Atembui. He rules over the following days: 30<sup>th</sup> May, 10<sup>th</sup> August, 21<sup>st</sup> October, 1<sup>st</sup> January, 14<sup>th</sup> March. The invocation is done from 11:40pm till midnight precisely; one must pronounce the Divine Names, namely Alpha and Omega, with the name and attributes of the angel, and the 7<sup>th</sup> verse of Psalm 116: "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee" (*Convertere anima mea in requiem tuam: quia Dominus benefecit tibi*).

One must have a talisman which is on the frontispiece, with that of the angel written on the other side, which should be prepared under favorable influences as indicated in the chapter on Kabbalistic Astrology. This angel protects in mysterious operations; he brings success in all things and brings all things to their conclusion; he rules over chemistry, physics and medicine; he influences health and longevity. The

<sup>42</sup> I cannot find a translation for this word – PV.

person born under this influence will be distinguished in medicine; he will become famous through his marvelous cures, will unveil many secrets of nature which will lead to the prosperity of the children of earth, and he will devote his labors and his care to ease the poor and the sick.

The bad angel rules over despair and suicide; he influences all those who hate their life and the day that they were born.

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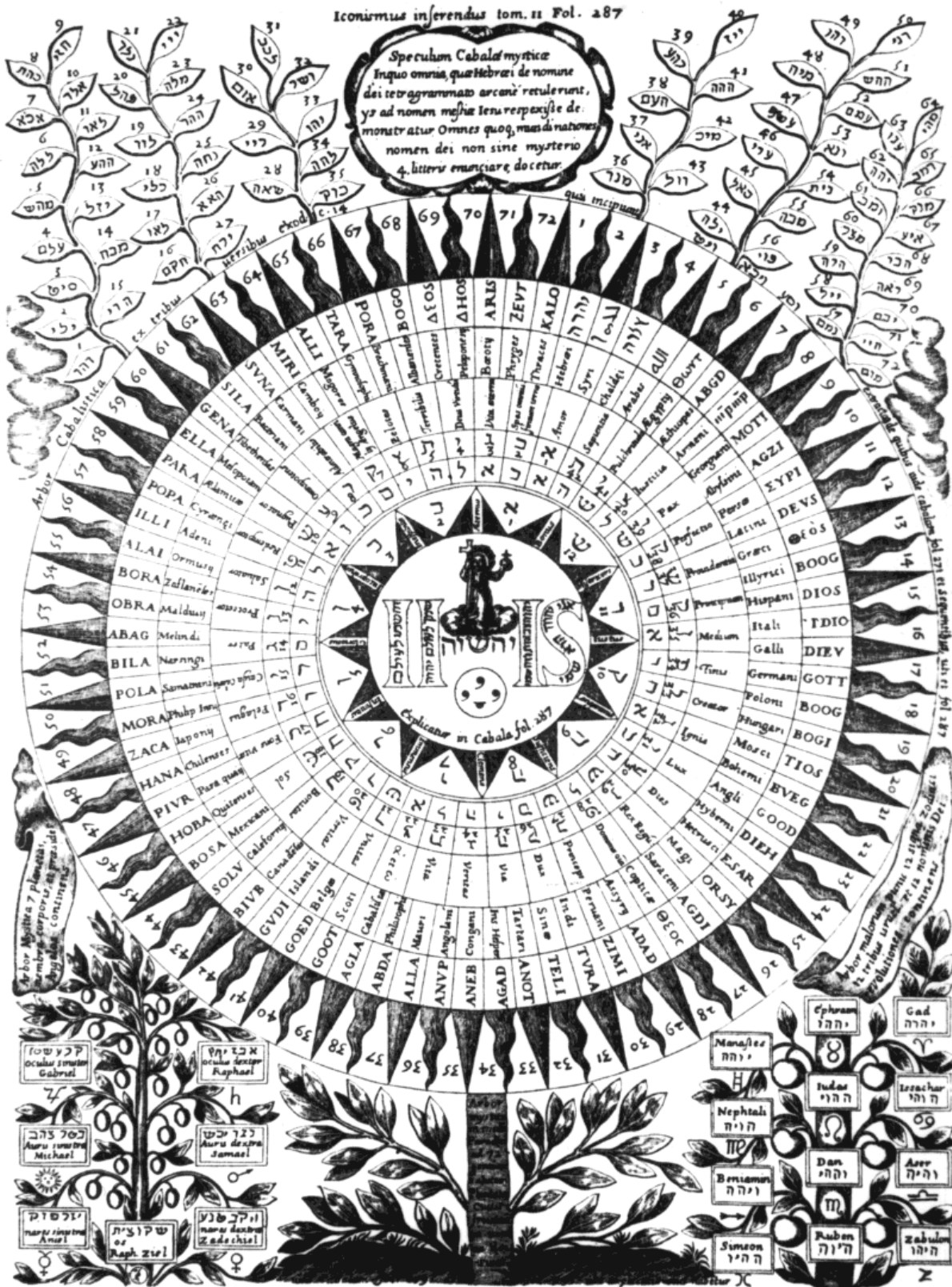
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Following this text we present a reproduction of the KABBALISTIC TREE of P. Kircher, taken from his celebrated work: *Cædipus Ægypticus*.

The reader who does not possess the original work of Lenain may transcribe the precise Hebraic letters for the 72 names of the Angels of the *Shemhamphorash*, as well as the initials of the 42 words comprising the "Name of Forty-Two Letters", from this diagram.

In this republication of the work published in 1951, the author would draw the reader's attention to the Seals incorrectly attributed to the 72 Divine Names. These Seals are in reality their opposites. Conclusive experiments occurring between 1955 and 1960 allowed us to establish their eminently malefic and excessively dangerous character: incidents of cancer, suicidal obsession, corporeal possession and infestation have been observed and are beyond possible argument.

December 1989, R.A.



*Figure 6 - The 72 Names of God, Athanasius Kircher, Oedipus Aegyptiacu*

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<sup>1</sup> Davies, William, Finkelstein, Louis, & Katz, Steven. (1984). *The Cambridge History of Judaism Volume 4: The late Roman-Rabbinic Period*. Cambridge University Press. ISBN: 0521772486, 9780521772488.

<sup>2</sup> Ibid.

<sup>3</sup> Maimonides, Moses.(2010). *Sefer Hamadah-Book Of Knowledge*. Rabbi Eliyahu Touger (Ed.) Moznaim Pub Corp. ISBN-13: 978-1885220691

<sup>4</sup> *Vincent's Word Studies in the New Testament* vol. II, Martin R. Vincent, D.D., Union Theological Seminary, (Hendrickson Publishers).

<sup>5</sup> Bible Review (August 2003): "Why God has so Many Names" by Bernhard Lang (Old Testament and religious studies, University of St. Andrews, Scotland & Professor of Catholic Theology, University of Paderborn, Germany).

<sup>6</sup> Black, Robert M. (1991). *The Secret Art of Alchemy: Being the Sixteenth in a Series of Booklets on Divers Rosicrucian Subjects for Fraters of the SRIA*. Kent: The High Council of the Societas Rosicruciana in Anglia.

<sup>7</sup> Matt, Daniel C. (2009). *The Essential Kabbalah: The Heart of Jewish Mysticism*. Harpercollins Publishers.

<sup>8</sup> Richards, Lawrence O. (2001). *Every Name of God in the Bible*. Thomas Nelson. ISBN-13: 978-0785207023.

<sup>9</sup> Scherman, Nosson & Zlotowitz, Meir. (2010). *Kleinman Edition : The Midrash Rabbah : Bereishis Vol. 2 Lech Lecha - Toldos*. Mesorah Publications Ltd. ISBN-13: 978-1422610565.

<sup>10</sup> Gardner, James. (1999). *Encyclopaedia of the Faiths of the World: An Account of All Religions and Religious Sects, Their Doctrines, Rites, Ceremonies, and Customs, Volume 2*. Aryan Books International. ISBN: 8173051755, 9788173051753.

<sup>11</sup> Gunnlaugur A. Jonsson. (1988). *The Image of God: Genesis 1:26–28 in a Century of Old Testament Research*. Coronet Books. ISBN 91-22-01215-X.

<sup>12</sup> Sutton, Avraham (trans.). *Likutei Torah, parashat Bereishit (Chumash HaAri, Bereishit)*.

<sup>13</sup> Hawass, Zahi and Brock, Lyla Pinch. (2004). *Egyptology at the Dawn of the Twenty-First Century Volume 3*. The American University in Cairo Press. ISBN-13: 978-9774247156.

<sup>14</sup> Leitch, Aaron. (2005). Shem-ha-Mephoresh: The Divine Name of Extension, in *Secrets of the Magickal Grimoires: The Classical Texts of Magick Deciphered*. Llewellyn Publications. ISBN-13: 978-0738703039.

<sup>xv</sup> Tyson, Donald. (2009). *The Fourth Book of Occult Philosophy: The Companion to Three Books of Occult Philosophy*. Llewellyn Publications. ISBN-13: 978-0738718767.

<sup>xvi</sup> Galloway, William Brown. (2013). *Egypt's Record of Time to the Exodus of Israel; Critically Investigated: with a Comparative Survey of the Patriarchal History and the Chronology of Scripture*. RareBooksClub. ISBN-13: 978-1230100821

<sup>xvii</sup> Dykes, Benjamin N. (2011). *Traditional Astrology for Today: An Introduction*. The Cazimi Press. ISBN-13: 978-1934586228.

<sup>xviii</sup> Ibid.

<sup>xix</sup> Discepolo, Ciro. (2011). *The New Guide to Astrology: Casting, Analyzing and Reading the Birth Chart*. Createspace. ISBN-13: 978-1463506551.

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