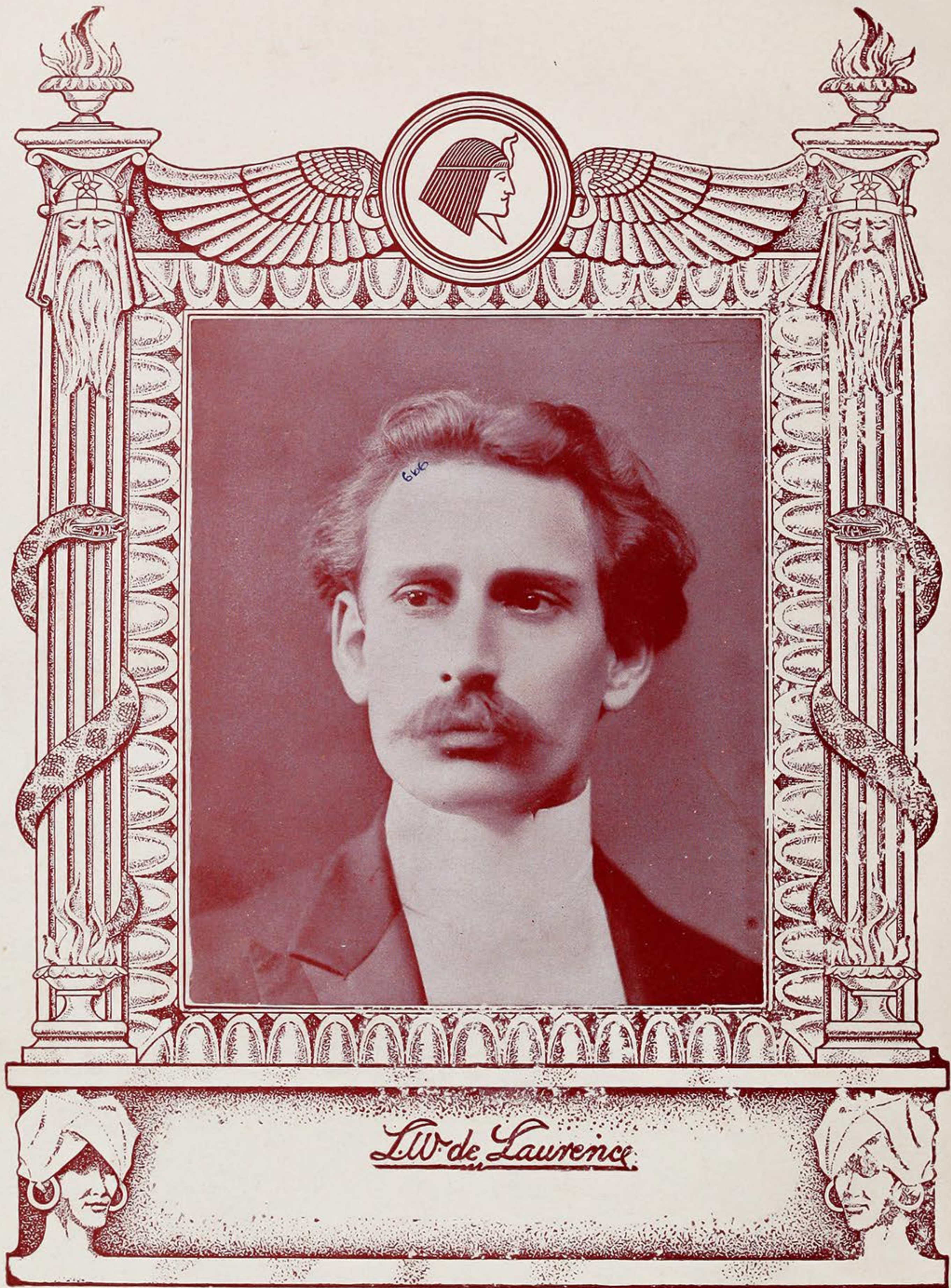




GALDRANHÚS



L.W. de Laurence

The Greater Key Of Solomon

INCLUDING A CLEAR AND PRECISE EXPOSITION OF
KING SOLOMON'S SECRET PROCEDURE, ITS
MYSTERIES AND MAGIC RITES.
ORIGINAL PLATES, SEALS, CHARMS AND TALISMANS.

TRANSLATED FROM ANCIENT MANUSCRIPTS
IN THE BRITISH MUSEUM, LONDON.

BY S. LIDDELL MAC GREGOR MATHERS

Author of "The Kabbalah Unveiled," "The Tarot," Etc.

SOLOMON, THE SON OF DAVID, KING OF ISRAEL.

THERE IS NOTHING IN OCCULT LITERATURE WHICH CAN SUFFER COMPARISON WITH THE HISTORICAL MANUSCRIPTS OF
"SOLOMON, THE SON OF DAVID, KING OF ISRAEL."

Prepared For Publication Under The Editorship Of
L. W. de LAURENCE

AUTHOR OF "THE GREAT BOOK OF MAGICAL ART, HINDU MAGIC AND EAST INDIAN OCCULTISM."—"THE MASTER KEY."—"THE SACRED BOOK OF DEATH, HINDU SPIRITISM, SOUL TRANSITION AND SOUL REINCARNATION."—"THE MYSTIC TEST BOOK OF THE HINDU OCCULT CHAMBERS, THE MAGIC AND OCCULTISM OF INDIA."—"THE WONDERS OF THE MAGIC MIRROR, HINDU AND EGYPTIAN CRYSTAL GAZING."—"ASTRAL AURAS AND COLORS."—"THE IMMANENCE OF GOD, KNOW THYSELF."—"GOD, THE BIBLE, TRUTH AND CHRISTIAN THEOLOGY."—"MEDICAL HYPNOSIS AND MAGNETIC HYPNOTISM."—"MANUAL OF DISEASE AND MODERN MEDICINE."—"VALMONDI; THE OLD BOOK OF ANCIENT MYSTERIES, AN UNHALLOWED LEGACY."—"THE DEAD MAN'S HOME." ETC. ETC.

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Notice To The Reader

In order to make it easy for the student to understand how to make the Pentacles shown over the figures in this book, it was necessary to change the position of certain pages. By turning to page 57 it will be noticed that pages 59 and 60 have been put between pages 57 and 58 instead of between 58 and 61. This was done, as explained above, in order to bring those pages which contain certain figures near the printed pages which explain the figures. In going through the book it may appear at the first glance that certain pages have been left out, but, upon investigation, it will be found that this is not true, for while there are no numbers shown in the book for pages 59, 60, 65, 66, 69, 70, 73, 74, 77, 78, 99 and 100, nothing has been left out of the reading matter, for the reason that these were illustrated pages showing the figures with the Pentacles above them, and instead of their being placed according to their number they were carried forward or set back in order to get them near the reading matter which gave directions for making the Pentacles shown on them. The above arrangement holds good throughout the book in general.

Instead of there being any pages left out of this book, it will be noticed that there have been many pages added, several extra ones having been inserted by the use of half numbers, and that $61\frac{1}{2}$ and $62\frac{1}{2}$ are between 63 and 64, while $63\frac{1}{2}$ is between 67 and 68, $66\frac{1}{2}$ and $67\frac{1}{2}$ are between 71 and 72, $68\frac{1}{2}$ and $69\frac{1}{2}$ are between 75 and 76, $86\frac{1}{2}$ and $87\frac{1}{2}$ are between 97 and 98. These extra pages were added in order to make everything plain to the student, and to avoid confusion. In studying this book it will be found that the reading matter is complete; and that not one word has been left out of it, ALL the printed pages have been placed exactly where they belong, while the illustrated pages, containing the Pentacles, Seals and Talismans, have been placed so as to make them most convenient for the student.

It should be borne in mind that this famous book is a translation of ancient manuscripts and that the manner in which the book has been translated and put together is a piece of literary work seldom found in the English language; its author having been very painstaking and careful to convey to the student the true sense of the original manuscript, and this translation shows that it has not been thrown together without order, as is often the case with other translators, but that a complete order runs through the Volume from beginning to end.

THE PUBLISHERS.



GALDRAHÚS

The Greater Key Of Solomon

PREFACE TO BOOK ONE.

IN presenting this celebrated Magical work to the *Disciple* of *Occultism* some few prefatory remarks are necessary.

THE KEY OF SOLOMON, save for a curtailed and incomplete copy published in France in the seventeenth century, has never yet been printed, but has for centuries remained in *Manuscript* form inaccessible to all but the few fortunate scholars to whom the inmost recesses of the great libraries were open. I therefore consider that I am highly honored in being the individual to whose lot it has fallen to edit and publish the American Edition.

The fountain-head and storehouse of *Qabalistical Magic*, and the origin of much of the *Ceremonial Magic* of *Mediæval* times, the "KEY" has been ever valued by *Occult* writers as a work of the highest authority; and notably in our own day *Eliphaz Lévi* has taken it for the model on which his celebrated "*Dogme et Rituel de la Haute Makie*" was based. It must be evident to the initiated reader of Lévi, that THE KEY OF SOLOMON was his text book of study, and at the end of this volume I give a fragment of an ancient Hebrew *Manuscript* of THE KEY OF SOLOMON, translated and published in the "*Philosophie Occulte*," as well as an Invocation called the "*Qabalistical Invocation of Solomon*," which bears close analogy to one in the FIRST BOOK, being constructed in the same manner on the scheme of the *Sephiroth*.

The history of the Hebrew original of THE KEY OF SOLOMON is given in the Introductions, but there is every reason to suppose that this has been entirely lost, and Christian, the pupil of Lévi, says as much in his "*Histoire de la Magie*."

I see no reason to doubt the tradition which assigns the authorship of the "KEY" to KING SOLOMON, for among others *Josephus*, the Jewish historian, especially mentions the magical works attributed to that monarch; this is confirmed by many Eastern traditions, and his magical skill is frequently mentioned by the *Old Adepts*.

There are, however, two works on *Black Magic*, the "*Grimorium Verum*," and the "*Clavicola di Salomone ridolta*," which have been attrib-

uted to SOLOMON, and which have been in some cases especially mixed up with the present work; but which have nothing really to do therewith; they are full of evil magic, and I cannot caution the practical student too strongly against them.

There is also another work called "*Lemegeton, or the Lesser Key of Solomon the King*," which is full of seals of various Spirits, and is not the same as the present book, though extremely valuable in its own department.

In editing this *Volume* I have omitted one or two experiments partaking largely of *Black Magic*, and which had evidently been derived from the two *Goetic* works mentioned above; I must further caution the practical worker against the use of blood; the prayer, the *Pentacle*, and the perfumes, or TEMPLE INCENSE, rightly used, are sufficient as the former verges dangerously on the evil path. Let him who, in spite of the warnings of this *Volume*, determines to work evil, be assured that evil will recoil on himself and that he will be struck by the reflex current.

This work is edited from several ancient MSS. in the *British Museum*, which all differ from each other in various points, some giving what is omitted by the others, but all unfortunately agreeing in one thing, which is the execrable mangling of the Hebrew words through the ignorance of the transcribers. But it is in the *Pentacles* that the Hebrew is worse, the letters being so vilely scribbled as to be actually undecipherable in some instances, and it has been part of my work for several years to correct and reinstate the proper Hebrew and Magical characters in the *Pentacles*. The student may therefore safely rely on their being now as nearly correct in their present reproduction as it is possible for them to be. I have, therefore, wherever I could, corrected the Hebrew of the Magical Names in the *Conjurations* and *Pentacles*; and in the few instances where it was not possible to do so, I have put them in the most usual form; carefully collating throughout one MS. with another. The Chapters are a little differently classed in the various MSS., in some instances the matter contained in them being transposed, &c. I have added notes wherever necessary.

The MSS. from which this work is edited are:—Add. MSS., 10,862; Sloane MSS., 1307 and 3091; Harleian MSS., 3981; King's MSS., 288; and Lansdowne MSS., 1202 and 1203; seven *codices* in all.

Of all these 10,862 Add. MSS. is the oldest, its date being about the end of the sixteenth century; 3981 Harleian is probably about the middle of the seventeenth century; the others of rather later date.

Add. MSS. 10,862 is written in contracted Latin, and is hard to read, but it contains Chapters which are omitted in the others and also an important Introduction. It is more concise in its wording. Its title is short, being simply THE KEY OF SOLOMON, translated from the Hebrew language into the Latin. An exact copy of the signature of the writer of this MS. is given in *Figure 93*.

3981 Harleian MSS.; 288 King's MSS.; and 3091 Sloane MSS., are

similar, and contain the same matter and nearly the same wording; but the latter MS. has many errors of transcription. They are all in French. The *Conjurations* and wording of these are much fuller than in 10,862 Add. MSS. and 1202 Lansdowne MSS. The title is THE KEY OF SOLOMON, *King of the Hebrews*, translated from the Hebrew Language into Italian by *Abraham Colorno*, by the order of his most Serene Highness of Mantua; and recently put into French. The *Pentacles* are much better drawn, are in colored inks, and in the case of 3091 Sloane MSS., gold and silver are employed.

1307 Sloane MSS. is in Italian; its Title is "*La Clavicola di Salomone Redotta et epilogata nella nostra materna lingua del dottissimo Gio Peccatrix.*" It is full of Black Magic, and is a jumble of THE KEY OF SOLOMON proper, and the two Black Magic books before mentioned. The *Pentacles* are badly drawn. It, however, gives part of the Introduction to 10,862 Add. MSS., and is the only other MS. which does, save the beginning of another Italian version which is bound up with the former MS., and bears the title "*Zecorbenei.*"

1202 Lansdowne MSS. is "THE TRUE KEYS OF KING SOLOMON," by Armadel. It is beautifully written, with painted initial letters, and the *Pentacles* are carefully drawn in colored inks. It is more concise in style, but omits several Chapters. At the end are some short extracts from the *Grimorium Verum* with the *Seals* of evil spirits, which, as they do not belong to THE KEY OF SOLOMON proper, I have not given. For the evident classification of the "KEY" is in two books and no more.

1203 Lansdowne MSS. is "*The Veritable Keys of Solomon*" translated from the Hebrew into the Latin language by the Rabbin Agognazar. It is in French, exquisitely written in printing letters, and the *Pentacles* are carefully drawn in colored inks. Though containing similar matter to the others, the arrangement is utterly different; being all in one book, and not even divided into chapters.

The antiquity of the *Planetary Sigils* is shown by the fact that, among the *Gnostic Talismans* in the *British Museum*, there is a ring of copper with the *Sigils* of *Venus*, which are exactly the same as those given by the *Mediæval* writers on Magic.

Where *Psalms* are referred to I have in all instances given the English and not the Hebrew numbering of them.

In some places I have substituted the word AZOTH for "*Alpha and Omega,*" e. g., on the blade of the *Knife* with the *Black Hilt*, *Figure 62*. I may remark that the *Magical Sword* may, in many cases, be used instead of the *Knife*.

In conclusion I will only mention, for the benefit of non-*Hebraists*, that Hebrew is written from right to left, and that from the consonantal nature of the *Hebrew Alphabet*, it will require fewer letters than in English to express the same word.

L. W. de LAURENCE.

SOLOMON, THE "WISE MAN"

BY L. W. de LAURENCE

SOLOMON, Son of David and Bathsheba (1033-975 B.C.); King of Israel; noted for his Wisdom and deep Knowledge of *Occult Forces*; author of the "KEY OF SOLOMON".

SOLOMON was a King, the son of a King; the wise son of a wise father; a righteous man's righteous child.

DAVID, the father of SOLOMON, reigned for forty years, as it is written, "*And the days that David governed Israel were forty years.*"

Of SOLOMON, it is written, "And Solomon reigned in Jerusalem over all Israel forty years."

SOLOMON was born in the year 2912 A.M., and reigned over *Israel* forty years. Four hundred and thirty-three years elapsed between the date of SOLOMON's reign and that of the *Temple's* destruction.

"Seest thou a man that is diligent in his work? Before kings may he place himself; let him not place himself before obscure men." (Prov. 22:29.)

In this verse SOLOMON alludes to himself. He built *King Solomon's Temple* in seven years, while he occupied fourteen years in erecting his *Palace*. Not because his *Palace* was more elegant or more elaborate in its workmanship than was the *Temple*, but because he was diligent in his work to finish the *Holy Temple*, while his own house could await time and opportunity.

Four cases of comparative righteousness between fathers and children may be noted:

First. A righteous man begets a righteous son.

Second. A wicked man begets a wicked son.

Third. A wicked man begets a righteous son.

Fourth. A righteous man begets a wicked son.

To each of these cases we may find a Biblical allusion; to each of them we may apply a parable and a proverb.

In reference to the righteous father and the righteous son, we find the following verse (*Psalms* 45:17): "*Instead of thy fathers shall be thy children.*" And we may apply the parable of the good fig tree which brought forth luscious fruit.

In reference to the wicked father and the wicked son we have in *Numbers* 32:14: "*And now behold, ye are risen up in your father's stead, a new race of sinful men.*"

Ancient is the proverb, "*From the wicked proceedeth wickedness*"; and applicable, the parable of the serpent bringing forth an asp.

In the third case, the wicked father begets a righteous son, as it is

written, "*Instead of the thorn shall come up the fir tree.*" And to this can we apply the *parable* of the rose budding on the bramble bush.

Lastly, a righteous man has a wicked son, as it is written, "*Instead of wheat, thorns came forth.*" (*Job 21:40.*) And we have also the *parable* of the attractive peach tree which brought forth bitter fruit.

SOLOMON was a king, the son of a King; the wise son of a wise father; a righteous man's righteous child. All the incidents in DAVID'S life, all his characteristics were paralleled in the life of SOLOMON.

DAVID reigned for forty years, as it is written, "*And the days that David governed Israel were forty years.*"

Of SOLOMON it is written, "*And SOLOMON reigned in Jerusalem over all Israel forty years.*" DAVID expressed himself by "words," as it is written, "*And these are the last words of David.*"

SOLOMON likewise expressed himself by "words."

"*The words of Koheleth the son of David.*" (*Eccles. 1:1.*)

DAVID said, "All is *vanity*"; as it is written, "For *vanity* only do all men make a noise." (*Psalms 39:7.*)

SOLOMON expressed himself with the same word, "*vanity.*" "*Vanity of vanities, saith Koheleth.*" (*Eccles. 1:2.*)

David wrote books, viz.: the five books of *Psalms*; and SOLOMON wrote four books: *Proverbs*, *Ecclesiastes*, the *Song of Solomon*, and *The Key of Solomon*.

David composed songs: "*And David spoke unto the Lord the words of this song.*" (*Samuel 22:1.*)

SOLOMON also composed a song: "*The song of songs,*" which is SOLOMON'S.

He was the wise king alluded to in *Proverbs 16:23*, "*The heart of the wise maketh his mouth intelligent, and upon his lips increaseth information.*" Meaning that the heart of the wise is full of knowledge and understanding; but this is shown to the world through the words of his mouth. And, by uttering with his lips the thoughts of his mind (or heart) he increases the information of the people. If a man possessing brilliant diamonds and precious stones, keeps his jewels concealed, no one is aware of their value; but if he allows them to be seen, their worth becomes known, and the pleasure of ownership is enhanced.

Applying this comparison to the case of SOLOMON, while his wisdom was locked up in his own breast it was of value to no one; but when he had given to the world his four books, men became acquainted with his great abilities. The words of his lips increased the information of his people, and so great was his reputation that any one in doubt concerning the meaning of a Biblical passage sought the king for an interpretation.

Not only in sacred lore did he raise the standard of education. He had mastered and taught the sciences of *Natural Philosophy*, *Physiology*, *Botany*, *Agriculture*, *Mathematics* in all its branches, *Occultism*, *Astronomy*, *Chemistry*, and in fact all useful studies. He also taught *Rhetoric*

and the rules of *Poesy*. In *Occultism and "Talismanic Magic"* he was an *Adept*.

And in addition to this that Koheleth was wise, he continually taught the people knowledge.

If what others said interested the people, how much more readily did they listen to SOLOMON; with how much more ease did they comprehend him!

We may illustrate his method of teaching by the following comparison: There was a basket without ears, filled with fine fruit, but the owner was unable to get it to his home on account of the difficulty in carrying it, until a wise man, seeing the predicament, attached handles to the basket, when it could be carried with great ease.

So did SOLOMON remove difficulties from the path of the student.

Rabbi Huna further illustrated this same thing. "There was once," he said, "a well of most pure and excellent water; but the well was so deep that the people were not able to reach the water, until a man of wisdom, taking a bucket, attached to it one rope after another until the whole was long enough to reach the water. So was it with SOLOMON'S teachings. The Bible is a well of truth, but its teachings are too deep for the understanding of some. SOLOMON, however, introduced parables and proverbs suited to the comprehension of all, through which means a knowledge of the law became readily obtainable."

Rabbi Simon, the son of Chalafta, related the following parable: "A certain king had an officer to whom he was much attached, and whom he took great delight in honoring. One day he said to this favorite, 'Come, express a wish; anything that I can give thee shall be thine.' Then this officer thought, 'If I ask the king for gold or silver or precious stones, he will give what I ask; even though I desire higher honor and more exalted station he will grant it, yet I will ask him for his daughter, for if he grants that, all the rest will be included.'"

When the Lord appeared to SOLOMON in *Gibon*, and said to him in a dream, "*What shall I give to thee?*" SOLOMON reflected, "*If I ask for gold, silver, or jewels, the Lord will give them to me; I will ask, however, for wisdom; if that is granted me, all other good things are included.*" Therefore, he replied, "*Give to thy servant an understanding heart.*"

Then said the Lord:

"*Because thou hast asked for wisdom, and requested not wealth or dominion over thy enemies; by thy life, wisdom and knowledge shall be thine, and through them thou shalt obtain wealth and power.*"

"*And Solomon awoke, and behold it was a dream.*" He wandered into the fields, and he heard the voices of the animals; the ass brayed, the lion roared, the dog barked, the rooster crowed, and behold he understood what they said, one to the other.

An ox, even after being killed and dressed, may be made to stand, provided the sinews are uncut; but if they are severed, cords are required

to hold the body together. While SOLOMON remained free from sin his prayers were granted him for his own sake, but when he departed from the righteous way, the Lord said to him, "*For the sake of David, my servant, I will not take the kingdom from thee in thy lifetime.*"

SOLOMON said, "*Vanity of vanities; vanity, even as a shadow.*" A shadow of what nature? The shadow of a tower or a tree remains the shadow for a while, and then is lost, but the shadow of a bird flieth away, and there is neither bird nor shadow. DAVID said, "*Our days are as a passing shadow,*" and Rabbi Huna said, "*Our days pass quickly from us, even as the shadow of a flying bird.*"

With the word vanity, SOLOMON expresses seven stages of a man's life.

The infant he compares to a king; riding in his little coach, and being kissed, admired, and praised by all. The child of three or four years he compares to a pig, fond of the dirt and soiling itself with its food. The child of ten is fond of dress; the youth adorns himself and seeks a wife; the married man is bold as the dog in seeking a livelihood for himself and family; and the old man he likens to an ape.

"*God gave Wisdom to Solomon.*"

When SOLOMON was about building the temple, he applied to the King of *Egypt* for men to aid him in the work. *Pharaoh*, consulting his *Astrol-ogers*, selected those men who were to die within the year. When they arrived at *Jerusalem* the wise SOLOMON sent them back at once. With each man he sent a shroud, and directed them to say to their master, "If *Egypt* is too poor to supply shrouds for her dead, and for that purpose sends them to me, behold here they are, the men and the shrouds together; take them and bury thy dead."

He was wiser than all other men, wiser even than Adam, who gave names to all the animals of the world, and even to himself, saying, "From the dust of the ground I was formed, and therefore shall my name be *Adam.*" *Rabbi Tanchum* said, "Where is thy wisdom and thy understanding, O King SOLOMON? Thy words not only contradict themselves, but also the words of DAVID, thy father. He said, '*Not the dead can praise the Lord*' (*Psalms* 115:17), and thou didst say, '*Thereupon praised I the dead that are already dead, more than the living who are still alive.*' (*Eccles.* 4:2.) And thou didst also say, '*For a living dog fareth better than a dead lion.*'" (*Ibid.* 9:4.)

These seeming contradictions, however, may be readily explained. DAVID said, "Not the dead can praise the Lord," meaning that we should study God's law during life, as after its cessation 'twould be impossible. SOLOMON said, "Thereupon praised I the dead that are already dead." When the children of *Israel* sinned in the wilderness, MOSES prayed for them for their own sakes, and his prayer was unanswered; but when he said, "*Remember Abraham, and Isaac, and Israel, Thy servants,*" he met with a prompt reply. Therefore did not SOLOMON speak well in saying,

"Praise the dead that are already dead"? Take another instance: A king may decree laws, but many of his subjects may disregard them. Sometimes these laws, even if earnestly observed during the life of the one who made them, may be repealed or become obsolete after his death. MOSES, however, made many stringent laws, which have been observed through all generations. Therefore, SOLOMON said well, "Thereupon will I praise the dead."

Rabbi Judah, in the name of *Rab*, further explained this verse. He said, "What is the meaning of the following passage? 'Show me a token for good, that they who hate me may see it and be ashamed.' (*Psalm 76:17.*) DAVID said to God, after his sin with *Bathsheba* (*Samuel 2*), 'Sovereign of the Universe, pardon me for my sin.' The Lord answered, 'I will pardon thee.' Then said DAVID, 'Show me the token in my lifetime,' but God said, 'Not in thy lifetime, but in the lifetime of SOLOMON, thy son, will I show it.' Thus, when SOLOMON dedicated the temple, though he prayed with fervent devotion, he was not answered until he said, 'O Lord God, turn not away from the face of thy anointed. Remember the pious deeds of DAVID, thy servant.' (*2 Chron. 6:42.*) Then he was speedily answered, for in the next verse we read, 'And when SOLOMON had made an end of praying, a fire came down from Heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house.' Then were the enemies of DAVID put to shame, for all *Israel* knew that God had pardoned DAVID for his sin. Did not SOLOMON say well then, 'Thereupon praised I the dead?' For this reason, further on in the chapter we read, 'And on the three-and-twentieth day of the seventh month he dismissed the people unto their tents, joyful and glad of heart, because of the good that the Lord had done for DAVID, and for SOLOMON, and for ISRAEL, His people.'"

SOLOMON said, "For a living dog fareth better than a dead lion."

Expounding this verse, *Rabbi Judah* said, in the name of *Rab*, "What is the meaning of the verse, 'Let me know, O Lord, my end, and the measure of my days, what it is; I wish to know when I shall cease to be.' (*Psalm 39:5.*)

"David said to God, 'Let me know, O Lord, my end.' God answered, 'I have decreed that for each one his end must be veiled in the future.' Then DAVID said, 'What is the measure of my days?' Again God replied, 'No man may know the measure of his days.' 'I wish to know when I shall cease to be,' continued DAVID; and God answered, 'Thou wilt die on a Sabbath.'

"'Let me die the day after,' entreated DAVID, but the Lord answered, 'No; then the kingdom will be SOLOMON'S, and one reign may not take away from another reign even so much as a hair's breadth.' 'Then let me die the day before,' exclaimed DAVID, 'for a day in Thy courts is better than a thousand elsewhere,' and God said, 'One day spent by thee in

studying my law is more acceptable than the thousand burnt offerings thy son SOLOMON will sacrifice.'

"It was DAVID's custom to pass every Sabbath in the study of the Bible and its precepts, and he was thus engaged upon the Sabbath which was to be his last. Back of the king's palace there was an orchard, and DAVID, hearing a noise therein, walked thither to ascertain its cause. On entering the orchard he fell to the ground, dead.

"The noise in the orchard had been caused by the barking of the king's dogs, who had not that day received their food. SOLOMON sent a message to the Rabbinical College, saying, 'My father lies dead in his orchard; is it allowable to remove his body on the Sabbath? The dogs of my father are entreating for their food; is it proper to cut meat for them today?' This answer was returned by the college: 'Thy father's body should not be removed today, but give meat to the dogs.' Therefore said SOLOMON, 'A living dog fareth better than a dead lion,' justly comparing the son of *Jesse* to that king of beasts."

SOLOMON was the chosen of the Lord, who called him, through the mouth of *Nathan*, the prophet, *Yedidiah* (the beloved one). He was called SOLOMON (peace), because in his days peace reigned, as it is written, "And *Judah* and *Israel* dwelt in safety." (*Kings* 5:5.) He was called *Ithiel* (God with me) because God was his support.

And when SOLOMON sat upon the throne of his father DAVID, all the nations of the earth feared him; all the people of the earth listened anxiously for his words of wisdom.

Afterwards he had a throne made especially for himself by *Hiram*, the son of a widow of *Tyre*. It was covered with gold of *Ophir*, set with all kinds of precious and valuable stones. The seat of the throne was approached by six broad steps. The right side of the first step was guarded by an ox made of pure gold, and the left side by a lion of the same metal. On the right of the second step stood a bear also of gold, and upon the left a lamb, symbolical of enemies dwelling in peace together. On the right of the third step was placed a golden camel, and on the left an eagle. On the right of the fourth step there was also an eagle with outspread wings, and on the left a bird of prey, all of the same precious metal. On the fifth step to the right a golden cat crouching in position; on the left a chicken. On the right of the sixth step a hawk was fashioned, and on the left side a pigeon, and upon the top of the step a pigeon clutched a hawk in her talons. These animals were designed to typify the time when those of adverse natures shall unite in harmony, as it is written in *Isaiah* (11:6), "And the wolf shall then dwell with the sheep."

Over the throne was hung a chandelier of gold with seven branches; it was ornamented with roses, knobs, bowls, and tongs; and on the seven branches the names of the seven patriarchs, *Adam*, *Noah*, *Shem*, *Abraham*, *Isaac*, *Jacob*, and *Job*, were engraven.

On the second row of the branches of the chandelier were engraven

the names of the seven pious ones of the world, *Levi, Kehath, Amram, Moses, Aaron, Eldad, and Madad*. Above all this hung a golden churn filled with pure olive oil, and on this was engraven the names of *Eli*, the *High Priest*, and his two sons, *Hophni* and *Phineas*, and on the other side the names of the two sons of *Aaron, Nadab* and *Abihu*.

On the right hand of the throne two chairs were placed, one for the *High Priest*, and the other for the *Vice-High Priest*, and upon the left side, from the top to the ground, seventy-one chairs were stationed as seats for the members of the *Sanhedrim*.

The throne was made upon wheels, that it could be moved easily wherever the king might desire it to be.

The Lord gave SOLOMON the power of understanding the nature and properties of the herbs of the field and the trees of the forest, as it is written, "And he spoke concerning the trees, from the cedar tree that is upon the *Lebanon* even unto the hyssop that springeth out of the wall. He spoke also concerning the beasts, and concerning the fowls, and concerning the creeping things, and concerning the fishes." (1 *Kings* 5:13.)

It is said that SOLOMON ruled the whole world, and this verse is quoted as proof of the assertion, "And SOLOMON was ruling over all the kingdoms, which brought presents, and served SOLOMON all the days of his life." (1 *Kings* 5:1.)

All the kingdoms congratulated SOLOMON as the worthy successor of his father, DAVID, whose fame was great among the nations; all save one, the kingdom of *Sheba*, the capital of which was called *Kitore*.

To this kingdom SOLOMON sent a letter:

"From me, King SOLOMON, peace to thee and to thy government. Let it be known to thee that the Almighty God has made me to reign over the whole world, the kingdoms of the *North*, the *South*, the *East*, and the *West*. Lo, they have come to me with their congratulations, all save thee alone.

"Come thou also, I pray thee, and submit to my authority, and much honour shall be done thee; but if thou refusest, behold, I shall by force compel thy acknowledgment.

"To thee *Queen Sheba*, is addressed this letter in peace from me, King SOLOMON, the son of DAVID."

Now when *Queen Sheba* received this letter, she sent in haste for her elders and counsellors to ask their advice as to the nature of her reply.

They spoke but lightly of the message and the one who sent it, but the queen did not regard their words. She sent a vessel, carrying many presents of different metals, minerals, and precious stones, to SOLOMON. It was after a voyage of two years' time that these presents arrived at *Jerusalem*, and in a letter intrusted to the captain the queen said, "After

thou hast received the message then I myself will come to thee." And in two years after this time *Queen Sheba* arrived at *Jerusalem*.

When SOLOMON heard that the queen was coming he sent *Benayahu*, the son of *Yehoyadah*, the general of his army, to meet her. When the queen saw him she thought he was the king, and she alighted from her carriage.

Then *Benayahu* asked, "Why alightest thou from thy carriage?" And she answered, "Art thou not his majesty, the king?"

"No," replied *Benayahu*, "I am but one of his officers."

Then the queen turned back and said to her ladies in attendance, "If this is but one of the officers, and he is so noble and imposing in appearance, how great must be his superior, the king."

And *Benayahu*, the son of *Yehoyadah*, conducted *Queen Sheba* to the palace of the king.

SOLOMON prepared to receive his visitor in an apartment laid and lined with glass, and the queen at first was so deceived by the appearance that she imagined the king to be sitting in water.

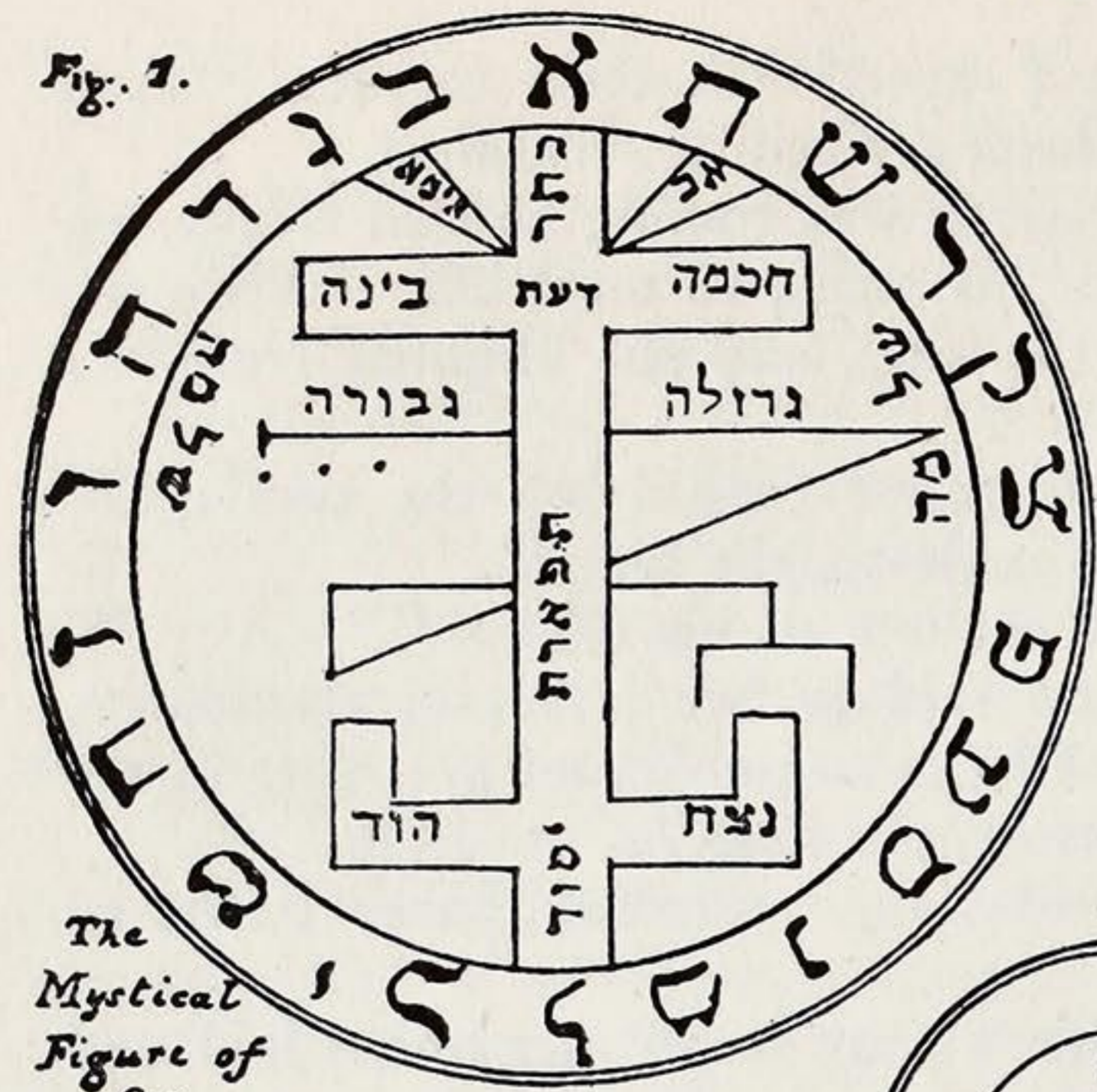
And when the queen had tested SOLOMON's wisdom, and witnessed his magnificence, she said:

"I believed not what I heard, but now I have come, and my eyes have seen it all; behold, the half has not been told to me. Happy are thy servants who stand before thee continually to listen to thy words of wisdom. Blessed be the Lord thy God, who hath placed thee on a throne to rule righteously and in justice."

When other kingdoms heard the words of the *Queen of Sheba* they feared SOLOMON exceedingly, and he became greater than all the other kings of the earth in wisdom and in wealth.

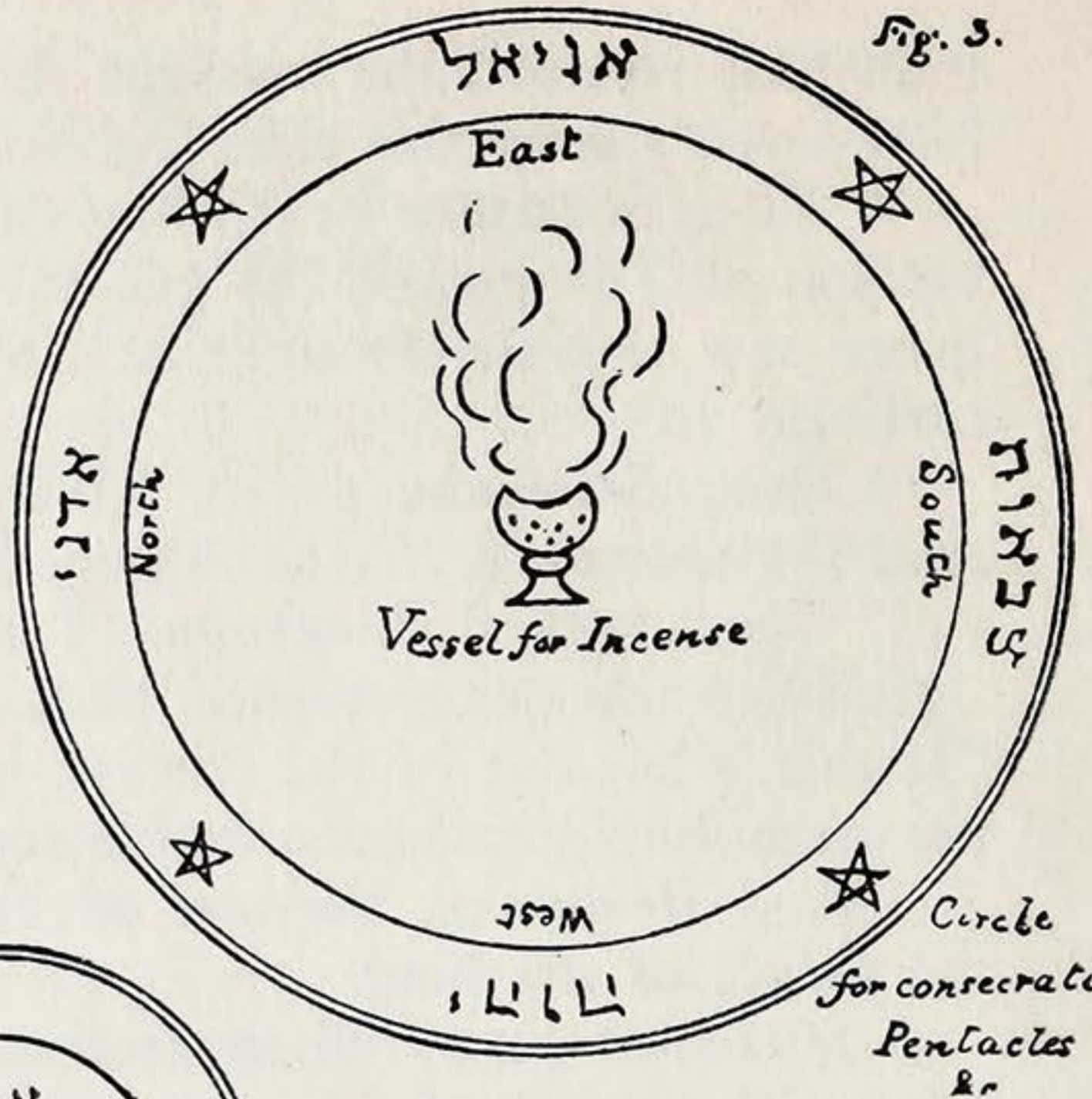
SOLOMON was born in the year 2912 A.M., and reigned over *Israel* forty years. Four hundred and thirty-three years elapsed between the date of Solomon's reign and that of the *Temple's* destruction.

Fig. 1.



The Mystical Figure of Solomon.

Fig. 3.



Circle for consecration Pentacles &c.

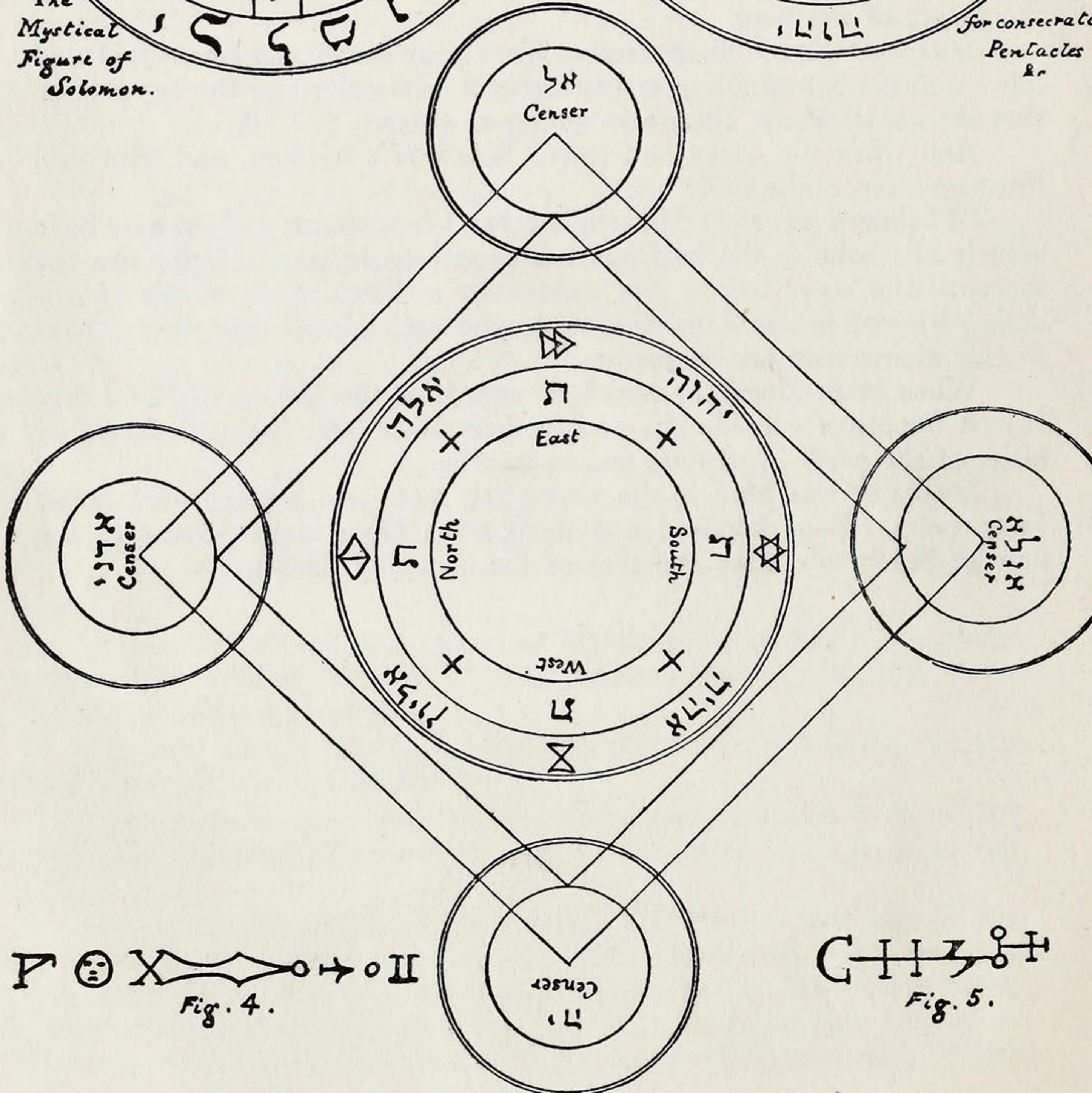


Figure 2.

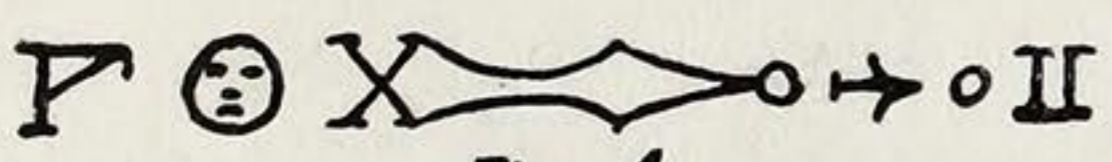


Fig. 4.

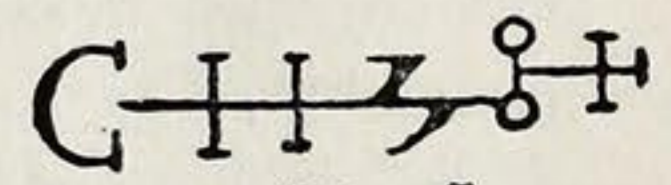


Fig. 5.

INTRODUCTION.

From Add. MSS. 10862, "The Key of Solomon," translated into Latin from the Hebrew idiom.

TREASURE up, O my son Roboam! the wisdom of my words, seeing that I SOLOMON, have received it from the Lord.

Then answered Roboam, and said: How have I deserved to follow the example of of my father SOLOMON in such things, who hath been found worthy to receive the knowledge of all living things through (the teaching of) an Angel of God?

And SOLOMON said: Hear, O my son, and receive my sayings, and learn the wonders of God. For, on a certain night, when I laid me down to sleep, I called upon that most holy Name of God, IAH, and prayed for the *Ineffable Wisdom*, and when I was beginning to close mine eyes, the Angel of the Lord, even *Homadiel*, appeared unto me, spake many things courteously unto me, and said: Listen O SOLOMON! thy prayer before the Most High is not in vain, and since thou hast asked neither for long life, nor for much riches, nor for the souls of thine enemies, but hast asked for thyself wisdom to perform justice. Thus saith the Lord: According to thy word have I given unto thee a wise and understanding heart, so that before thee was none like unto thee, nor ever shall arise.

And when I comprehended the speech which was made unto me, I understood that in me was the knowledge of all creatures, both things which are in the heavens and things which are beneath the heavens; and I saw that all the writings and wisdom of this present age were vain and futile, and that no man was perfect. And I composed a certain work wherein I rehearsed the secret of secrets, in which I have preserved them hidden, and I have also therein concealed all secrets whatsoever of magical arts of any masters; any secret or experiments, namely, of these sciences which is in any way worth being accomplished. Also I have written them in this "*Key*," so that like as a key openeth a treasure-house, so this *Key* alone may open the knowledge and understanding of *magical arts* and sciences.

Therefore, O my son! thou mayest see every experiment of mine or of others, and let everything be properly prepared for them, as thou shalt see properly set down by me, both day and hour, and all things necessary; for without this there will be but falsehood and vanity in this my work; wherein are hidden all secrets and mysteries which can be performed; and that which is (set down) concerning a single divination or a single experiment, that same I think concerning all things which are in the Universe, and which have been, and which shall be in future time.

Therefore, O my son Roboam, I command thee by the blessing which thou expectest from thy father, that thou shall make an *Ivory Casket*, and therein place, keep, and hide this my "*Key*"; and when I shall have passed away unto my fathers, I entreat thee to place the same in my *Sepulchre*

beside me, lest at another time it might fall into the hands of the wicked. And as SOLOMON commanded, so was it done.

And when, therefore (men) had waited for a long time, there came unto the *Sepulchre* certain *Babylonian Philosophers*; and when they had assembled they at once took counsel together that a certain number of men should renew the *Sepulchre* in his (SOLOMON'S) honour; and when the *Sepulchre* was dug out and repaired the *Ivory Casket* was discovered, and therein was the *Key of Secrets*, which they took with joyful mind, and when they had opened it none among them could understand it on account of the obscurity of the words and their *Occult* arrangement, and the hidden character of the sense and knowledge, for they were not worthy to possess this treasure.

Then, therefore, arose one among them, more worthy (than the others), both in the sight of the gods, and by reason of his age, who was called *Iohé Grevis*, and said unto the others: Unless we shall come and ask the interpretation from the Lord, with tears and entreaties, we shall never arrive at the knowledge of it.

Therefore, when each of them had retired to his bed, *Iohé* indeed falling upon his face on the earth, began to weep, and striking his breast, and:

What have I deserved (above others), seeing that so many men can neither understand nor interpret this knowledge, even though there were no secret thing in nature which the Lord hath hidden from me! Wherefore are these words so obscure? Wherefore am I so ignorant?

And then on his bended knees, stretching his hands to Heaven, he said:

O God, the Creator of all, Thou Who knowest all things, Who gavest so great Wisdom unto SOLOMON THE SON OF DAVID THE KING; grant unto me, I beseech Thee, O Holy Omnipotent and Ineffable Father, to receive the virtue of that wisdom, so that I may become worthy by Thine aid to attain unto the understanding of this *Key Of Secrets*.

And immediately there appeared unto me, the Angel of the Lord, saying:

Do thou remember if the secrets of SOLOMON appear hidden and obscure unto thee, that the Lord hath wished it, so that such wisdom may not fall into the hands of wicked men; wherefore do thou promise unto me, that thou art not willing that so great wisdom should ever come to any living creature, and that which thou revealest unto any let them know that they must keep it unto themselves, otherwise the secrets are profaned and no effect can follow?

And *Iohé* answered: I promise unto thee that to none will I reveal (them), save to the honour of the Lord, and with much discipline, unto penitent, secret, and faithful (persons).

Then answered the Angel: Go and read the "*Key*," and its words which were obscure throughout shall be manifest unto thee.

And after this the Angel ascended into Heaven in a Flame of Fire.

Then *Iohé* was glad, and labouring with a clear mind, understood that which the Angel of the Lord had said, and he saw that THE KEY OF SOLOMON was changed, so that it appeared quite clear unto him plainly in all parts. And *Iohé* understood that this Work might fall into the hands of the ignorant, and he said: I conjure him into whose hands this secret may come, by the Power of the Creator, and His Wisdom, that in all things he may, desire, intend and perform, that this Treasure may come unto no unworthy (person), nor may he manifest it unto any who is unwise, nor unto one who feareth not God. Because if he act otherwise, I pray God that he may never be worthy to attain unto the desired effect.

And so he deposited the "Key," which SOLOMON preserved, in the *Ivory Casket*. But the Words of the "Key" are as follows, divided into TWO BOOKS, and shown in order.

AN ADMONISHMENT BY de LAURENCE.

In presenting to the student of *Occultism* this translation from a most ancient and historical *Manuscript*, now in the *British Museum*, London, an admonishment is necessary. *Death*

For the space of twenty years, the writer has had many hundreds of urgent requests from serious investigators and advanced *Occult* students for an authentic and official copy of "*The Key of SOLOMON, Son of David, King of Israel.*" Of these students, those who have made this request, are that class which are intensely interested in the production of such *Seals* and *Charms* as are used in different operations and experiments. I shall, however, admonish the one who reads here that if he would succeed, in these things, and have his wish gratified, by being able to perform these operations, it will be absolutely necessary for him to previously arrange all things which are essential, and to observe and practice the instructions contained herein.

To be brief, it will be necessary for the *Disciple* to prescribe care and observation, to abstain from all things unlawful, and from every kind of impiety. Again, the *Disciple* should put into practice the operations as they are set down herein. Therefore, let it be understood that there is nothing further to add to the instructions contained herein, as all the information that was contained in *King SOLOMON'S Manuscripts* is included in this *Volume*. Let the students study it seriously and with proper meditation, and he will have his mind enlightened and advance by degrees; but under no circumstances can he expect to go forward without serious study and deep meditation. Let the one who reads here realize that to learn the work of the Old Masters, and such great men as SOLOMON, who, in his time, became *King Of Israel*, is no slight task and requires faithful application.

From Lansdowne MSS. 1203, "*The Veritable Clavicles of Solomon,*" translated from the Hebrew into the Latin by the Rabbi Abognazar.

O my Son Roboam! seeing that of all Sciences there is none more useful than the knowledge of *Celestial Movements*, I have thought it my duty, being at the point of death, to leave thee an inheritance more precious than all the riches which I have enjoyed. And in order that thou mayest understand how I have arrived at this degree (of wisdom), it is necessary to tell thee that one day, when I was meditating upon the power of the *Supreme Being*, the Angel of the great God appeared before me as I was saying, O how wonderful are the works of God! I suddenly beheld, at the end of a thickly-shaded vista of trees, a Light in the form of a blazing *Star*, which said unto me with a voice of thunder: SOLOMON, SOLOMON, be not dismayed; the Lord is willing to satisfy thy desire by giving thee knowledge of whatsoever thing is most pleasant unto thee. I order thee to ask of Him whatsoever thou desirest. Whereupon, recovering from my surprise, I answered unto the Angel, that according to the Will of the Lord, I only desired the Gift of Wisdom, and by the Grace of God I obtained in addition the enjoyment of all the *Celestial* treasures and the knowledge of all natural things.

It is by this means, my Son, that I possess all the virtues and riches of which thou now seest me in the enjoyment, and in order that thou mayest be willing to be attentive to all which I am about to relate to thee, and that thou mayest retain with care all that I am about to tell thee, I assure thee that the Graces of the Great God will be familiar unto thee, and that the *Celestial* and *Terrestrial Creatures* will be obedient unto thee, and a science which only works by the strength and power of natural things, and by the pure Angels which govern them. Of which latter I will give thee the names in order, their exercises and particular employments to which they are destined, together with the days over which they particularly preside, in order that thou mayest arrive at the accomplishment of all, which thou wilt find in this my *Testament*. In all which I promise thee success, provided that all thy works only tend unto the honour of God, Who hath given me the power to rule, not only over *Terrestrial* but also over *Celestial* things, that is to say, over the Angels, of whom I am able to dispose according to my will, and to obtain from them very considerable services.

Firstly. It is necessary for thee to understand that God, having made all things, in order that they may be submitted unto Him, hath wished to bring His works to perfection, by making one which participates of the Divine and of the *Terrestrial*, that is to say, Man; whose body is gross and terrestrial, while his soul is spiritual and celestial, unto whom He hath made subject the whole earth and its inhabitants, and hath given unto Him means by which He may render the Angels familiar, as I call those *Celestial* creatures who are destined: some to regulate the motion of the Stars, others to inhabit the Elements, others to aid and direct men, and

others again to sing continually the praises of the Lord. Thou mayest then, by the use of their *Seals* and *Characters*, render them familiar unto thee, provided that thou abusest not this privilege by demanding from them things which are contrary to their nature; for accursed be he who will take the Name of God in vain, and who will employ for evil purposes the knowledge and good wherewith He hath enriched us.

I command thee, my Son, to carefully engrave in thy memory all that I say unto thee, in order that it may never leave thee. If thou dost not intend to use for a good purpose the secrets which I here teach thee, I command thee rather to cast this Testament into the fire, than to abuse the power thou wilt have of constraining the Spirits, for I warn thee that the beneficent Angels, wearied and fatigued by thine illicit demands, would to thy sorrow execute the commands of God, as well as to that of all such who, with evil intent, would abuse those secrets which He hath given and revealed unto me. Think not, however, O my Son, that it would not be permitted thee to profit by the good fortune and happiness which the Divine Spirits can bring thee; on the contrary, it gives them great pleasure to render service to Man for whom many of these Spirits have great liking and affinity, God having destined them for the preservation and guidance of those Terrestrial things which are submitted to the power of Man.*

There are different kinds of Spirits, according to the things over which they preside, some of them govern the *Empyrean Heaven*, others the *Primum Mobilé*, others the *First* and *Second Crystalline*, others the *Starry Heaven*; there are also Spirits of the *Heaven of Saturn*, which I call *Saturnites*; there are Jovial, Martial, Solar, Venerean, Mercurial, and Lunar Spirits; there are also (Spirits) in the Elements as well as in the Heavens, there are some in the Fiery Region, others in the Air, others in the Water, and others upon the Earth, which can all render service to that man who learns their nature, and knows how to attract them.

Furthermore, I wish to make thee understand that God hath destined to each one of us a Spirit, which watches over us and takes care of our preservation; these are called *Genii*, who are elementary like us, and who are more ready to render service to those whose temperament is conformed to the Element which these *Genii* inhabit; for example, shouldst thou be of a fiery temperament, that is to say sanguine, thy genius would be fiery and submitted to the *Empire of Baël*. Besides this, there are special times reserved for the invocation of these Spirits, in the days and hours when they have power and absolute empire. It is for this reason that thou wilt see in the following tables to what Planet and to what Angel each Day and Hour is submitted, together with the Colours which belong unto them, the Metals, Herbs, Plants, Aquatic, Aërial, and Terrestrial Animals, and *Temple Incense*, which are proper to each of them, as also in what quarter of the Universe they ask to be invoked. Neither are omitted, the *Conjurations*, *Seals*, *Characters*, and *Divine Letters*, which belong to them, by means of which we receive the power to sympathize with these Spirits.

* The Disciple must pay strict attention to this command.

TABLE OF THE PLANETARY HOURS.

<i>Sunday.</i>	<i>Monday.</i>	<i>Tuesday.</i>	<i>Wednes.</i>	<i>Hours from Sunset to Sunset.</i>	<i>Hours from Midnight to Midnight.</i>	<i>Thursd.</i>	<i>Friday.</i>	<i>Saturd.</i>
Merc.	Jup.	Ven.	Sat.	8	1	Sun.	Moon.	Mars.
Moon.	Mars.	Mer.	Jup.	9	2	Ven.	Sat.	Sun.
Sat.	Sun.	Moon.	Mars.	10	3	Mer.	Jup.	Ven.
Jup.	Ven.	Sat.	Sun.	11	4	Moon.	Mars.	Mer.
Mars.	Mer.	Jup.	Ven.	12	5	Sat.	Sun.	Moon.
Sun.	Moon.	Mars.	Mer.	1	6	Jup.	Ven.	Sat.
Ven.	Sat.	Sun.	Moon.	2	7	Mars.	Mer.	Jup.
Mer.	Jup.	Ven.	Sat.	3	8	Sun.	Moon.	Mars.
Moon.	Mars.	Mer.	Jup.	4	9	Ven.	Sat.	Sun.
Sat.	Sun.	Moon.	Mars.	5	10	Mer.	Jup.	Ven.
Jup.	Ven.	Sat.	Sun.	6	11	Moon.	Mars.	Mer.
Mars.	Mer.	Jup.	Ven.	7	12	Sat.	Sun.	Moon.
Sun.	Moon.	Mars.	Mer.	8	1	Jup.	Ven.	Sat.
Ven.	Sat.	Sun.	Moon.	9	2	Mars.	Mer.	Jup.
Mer.	Jup.	Ven.	Sat.	10	3	Sun.	Moon.	Mars.
Moon.	Mars.	Mer.	Jup.	11	4	Ven.	Sat.	Sun.
Sat.	Sun.	Moon.	Mars.	12	5	Mer.	Jup.	Ven.
Jup.	Ven.	Sat.	Sun.	1	6	Moon.	Mars.	Mer.
Mars.	Mer.	Jup.	Ven.	2	7	Sat.	Sun.	Moon.
Sun.	Moon.	Mars.	Mer.	3	8	Jup.	Ven.	Sat.
Ven.	Sat.	Sun.	Moon.	4	9	Mars.	Mer.	Jup.
Mer.	Jup.	Ven.	Sat.	5	10	Sun.	Moon.	Mars.
Moon.	Mars.	Mer.	Jup.	6	11	Ven.	Sat.	Sun.
Sat.	Sun.	Moon.	Mars.	7	12	Mer.	Jup.	Ven.

Table of the Magical Names of the Hours, and of the Angels who rule them, commencing at the first hour after Midnight of each day, and ending at the ensuing midnight.

<i>Hours.</i>	<i>Sunday.</i>	<i>Monday.</i>	<i>Tuesday.</i>	<i>Wednesd.</i>	<i>Thursd.</i>	<i>Friday.</i>	<i>Saturday.</i>
1. Yayn . . .	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael
2. Yanor . . .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
3. Nasnia . . .	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael
4. Salla . . .	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael
5. Sadedali . . .	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
6. Thamur . . .	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel
7. Ourer . . .	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel
8. Thainé . . .	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael
9. Neron . . .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
10. Yayon . . .	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael
11. Abai . . .	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael
12. Nathalon . . .	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
1. Beron . . .	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel
2. Barol . . .	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel
3. Thanu . . .	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael
4. Athor . . .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
5. Mathon . . .	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael
6. Rana . . .	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael
7. Netos . . .	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
8. Tafraç . . .	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel
9. Sassur . . .	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel
10. Agla . . .	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael
11. Cäerra . . .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
12. Salam . . .	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael

Table of the Archangels, Angels, Metals, Days of the Week, and Colours Attributed to each Planet.

<i>Days.</i>	<i>Saturday.</i>	<i>Thursd.</i>	<i>Tuesday.</i>	<i>Sunday</i>	<i>Friday.</i>	<i>Wednesd.</i>	<i>Monday.</i>
Archangel . . .	Tzaphqiel	Tzadiqel	Khamael	Raphael	Haniel	Michael	Gabriel
Angel	Cassiel	Sachiel	Zamael	Michael	Anael	Raphael	Gabriel
Planet	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
Metal	Lead	Tin	Iron	Gold	Copper	Mercury	Silver
Colour	Black	Blue	Red	Yellow	Green	Purple or Mixed Colours	White

NOTE BY de LAURENCE.

These *Tables* have been *collated* and compared with various examples of both MS. and printed. They are to be used thus:—Supposing the student wishes to discover the properties of the hour from 12 to 1 o'clock p.m. on a Tuesday, let him look in the “*Table of the Planetary Hours*,” and having found the hour marked 1 in the column headed “*Hours from Midnight to Midnight*,” he will see in the column headed “*Hours from Sunset to Sunset*,” on the same line the figure 8, showing it to be the eighth hour of the day; and in the column headed Tuesday, the name Mars, showing that it is under the dominion of the planet Mars. On consulting the “*Table of the Magical Names of the Hours*,” &c., he will find under the number 1, the name *Beron*, and in the column “Tuesday,” the name of the angel *Zamael* over against it on the same line, showing that the ruler of the hour is the Angel *Zamael*, and that its Magical Name is *Beron*. Further, on referring to the third Table he will see that Tuesday is under the rule of the planet Mars, whose Archangel is *Khamael*, *Angel Zamael*, *Metal Iron*, and *Colour Red*. Similarly it will be found that the hour from 10 to 11 p.m. on Saturday is the sixth hour of the night, under the dominion of the Sun, that its Magical Name is *Cäerra*, and that the *Angel Michael* rules it; while Saturday itself is under the dominion of the *Archangel Tzaphqiel*, of the *Angel Cassiel*, of the *Planet Saturn*, and that the *Metal Lead* and the *Colour Black* are applicable to it.

The ensuing Text is taken from the following MSS., collated and compared with each other.

Sloane MSS. 1307; *Sloane MSS.* 3091; *Harleian MSS.* 3981; *Add. MSS.* 10862; *King's MSS.* 288; *Lansdowne MSS.* 1202.

Extracts have also been made from *Lansdowne MSS.* 1203, which differs considerably from the others in general arrangement, though containing very similar matter.

In cases where the MSS. varied from each other I have taken the version which seemed most likely to be correct, in some cases mentioning the variant readings in footnotes. I have also corrected the Hebrew names in the Incantations, for these were in some cases so marred as to be hardly recognisable; e.g. *Zenard*, written for *Tzabaoth*, &c.

PRELIMINARY DISCOURSE.

*From Lansdowne MSS. 1203, "The Veritable Clavicles of Solomon,"
translated from the Hebrew into the Latin language
by the Rabbi Abognazar.*

EVERY one knoweth in the present day that from time immemorial SOLOMON possessed knowledge inspired by the wise teachings of an angel,* to which he appeared so submissive and obedient, that in addition to the gift of wisdom, which he demanded, he obtained with profusion all the other virtues; which happened in order that knowledge worthy of eternal preservation might not be buried with his body. Being, so to speak, near his end, he left to his son *Roboam* a Testament which should contain all (the Wisdom) he had possessed prior to his death. The *Rabbins*, who were careful to cultivate (the same knowledge) after him, called this Testament "*The Clavicle, or Key of Solomon*," which they caused to be engraved on (pieces of) the bark of trees, while the *Pentacles* were inscribed in Hebrew letters on plates of copper, so that they might be carefully preserved in the *Temple* which that wise king had caused to be built.

This Testament was in ancient time translated from the Hebrew into the Latin language by *Rabbi Abognazar*, who transported it with him into the town of Arles in Provence, where by a notable piece of good fortune the ancient *Hebrew Clavicle*, that is to say, this precious translation of it, fell into the hands of the Archbishop of Arles, after the destruction of the Jews in that city; who, from the Latin, translated it into the vulgar tongue, in the same terms which here follow, without having either changed or augmented the original translation from the Hebrew.

* An angel, is, today known as a good helpful spirit on the Astral Plane. In Solomon's time they were called angels or devils. Today they are spoken of as good or evil spirits or influences.—EDITOR'S NOTE.

The Key Of Solomon.

(*CLAVICULA SALOMONIS.*)

The Beginning Of Book One.

CHAPTER I.

CONCERNING THE DIVINE LOVE WHICH PRECEDES THE ACQUISITION
OF THIS KNOWLEDGE.

SOLOMON, THE SON OF DAVID, KING OF ISRAEL, hath said that the beginning of our Key is to fear God, to adore Him, to honour Him with contrition of heart, to invoke Him* in all matters which we wish to undertake, and to operate with very great devotion, for thus God will lead us in the right way. When, therefore, thou shalt wish to acquire the knowledge of Magical Arts and Sciences, it is necessary to have prepared the order of hours and of days, and of the position of the Moon, without the operation of which thou canst effect nothing; but if thou observest them with diligence thou mayest easily and thoroughly arrive at the effect and end which thou desirest to attain.

* 1202, Lansdowne MSS., omits the concluding part of this sentence.

BOOK ONE.

CHAPTER II.

OF THE DAYS, AND HOURS, AND OF THE VIRTUES OF THE PLANETS.

WHEN* thou wishest to make any experiment or operation, thou must first prepare, beforehand, all the requisites, such as candles and Incense,† which thou wilt find described in the following Chapters: observing the days, the hours, and the other effects of the Constellations which may be found in this Chapter.

It is, therefore, advisable to know that the hours of the day and of the night together, are twenty-four in number, and that each hour is governed by one of the Seven Planets in regular order, commencing at the highest and descending to the lowest. The order of the Planets is as follows: SHBTHAI, Shabbathai, Saturn; beneath Saturn is TZDQ, Tzedeq, Jupiter; beneath Jupiter is MADIM, Madim, Mars; beneath Mars is SHMSH, Shemesh, the Sun; beneath the Sun is NVGH, Nogah, Venus; beneath Venus is KVKB, Kokav, Mercury; and beneath Mercury is LBNH, Levanah, the Moon, which is the lowest of all the Planets.

It must, therefore, be understood that the Planets have their dominion over the day which approacheth nearest unto the name which is given and attributed unto them—viz., over Saturday, Saturn; Thursday, Jupiter; Tuesday, Mars; Sunday, the Sun; Friday, Venus; Wednesday, Mercury; and Monday, the Moon.

The rule of the Planets over each hour begins from the dawn at the rising of the Sun on the day which take its name from such Planet, and the Planet which follows it in order, succeeds to the rule over the next hour. Thus (on Saturday) Saturn rules the first hour, Jupiter the Second, Mars the third, the Sun the fourth, Venus the fifth, Mercury the sixth, the Moon the seventh, and Saturn returns in the rule over the eighth, and the others in their turn, the Planets always keeping the same relative order.

Note that each experiment or magical operation should be performed under the Planet, and usually in the hour, which refers to the same. For example:—

In the Days and Hours of Saturn thou canst perform experiments to summon the Souls from Hades, but only of those who have died a natural death. Similarly on these days and hours thou canst operate to bring either good or bad fortune to buildings; to have familiar Spirits attend thee in sleep; to cause good or ill success to business, possessions, goods, seeds,

* This first paragraph is omitted in 1307 Sloane MSS., and in 10862 Add. MSS.

† Those who wish a supply of Temple Incense or Candles will find the very same listed in Messrs. de Laurence, Scott & Co.'s great Occult Book Catalogue.

fruits, and similar things, in order to acquire learning; to bring destruction and to give death, and to sow hatred and discord.

The Days and Hours of Jupiter are proper for obtaining honours, acquiring riches; contracting friendships, preserving health; and arriving at all that thou canst desire.

In the Days and Hours of Mars thou canst make experiments regarding War; to arrive at military honour; to acquire courage; to overthrow enemies; and further to cause ruin, slaughter, cruelty, discord; to wound and to give death.

The Days and Hours of the Sun are very good for perfecting experiments regarding temporal wealth, hope, gain, fortune, divination, the favour of princes, to dissolve hostile feeling, and to make friends.

The Days and Hours of Venus are good for forming friendships; for kindness and love; for joyous and pleasant undertakings, and for traveling.

The Days and Hours of Mercury are good to operate for eloquence and intelligence; promptitude in business; science and divination; wonders; apparitions; and answers regarding the future. Thou canst also operate under this Planet for thefts; writings; deceit; and merchandise.

The Days and Hours of the Moon are good for embassies; voyages; envoys; messages; navigation; reconciliation; love; and the acquisition of merchandise by water.*

Thou shouldest take care punctually to observe all the instructions contained in this chapter, if thou desirest to succeed, seeing that the truth of Magical Science dependeth thereon.

The Hours of Saturn, of Mars, and of the Moon are alike good for communicating and speaking with Spirits; as those of Mercury are for recovering thefts by the means of Spirits.

The Hours of Mars serve for summoning Souls from Hades,† especially of those slain in battle.

The Hours of the Sun, of Jupiter, and of Venus, are adapted for preparing any operations whatsoever of love, of kindness, and of invisibility, as is hereafter more fully shown, to which must be added other things of a similar nature which are contained in our work.

The Hours of Saturn and Mars and also the days on which the Moon is conjunct ‡ with them, or when she receives their opposition or quartile aspect, are excellent for making experiments of hatred, enmity, quarrel, and discord; and other operations of the same kind which are given later on in this work.

* Much of these foregoing instructions is omitted in the 10862 Add. MSS., but given in a different way in the ensuing paragraphs.

† In the French "des Enfers," in the Latin "Inferis."

‡ Conjunction means being in the same degree of the Zodiac; opposition is being 180 degrees, and quartile 90 degrees apart from each other.

The Hours of Mercury are good for undertaking experiments relating to games, raillery, jests, sports, and the like.

The Hours of the Sun, of Jupiter, and of Venus, particularly on the days which they rule, are good for all extraordinary, uncommon, and unknown operations.

The Hours of the Moon are proper for making trial of experiments relating to recovery of stolen property, for obtaining nocturnal visions, for summoning Spirits in sleep, and for preparing anything relating to Water.

The Hours of Venus are furthermore useful for lots, poisons, all things of the nature of Venus, for preparing powders provocative of madness; and the like things.

But in order to thoroughly effect the operations of this Art, thou shouldest perform them not only on the Hours but on the Days of the Planets as well, because then the experiment will always succeed better, provided thou observest the rules laid down later on, for if thou omittest one single condition thou wilt never arrive at the accomplishment of the Art.

For those matters then which appertain unto the Moon, such as the Invocation of Spirit, the *Works of Necromancy*, and the recovery of stolen property, it is necessary that the Moon should be in a Terrestrial Sign, viz.:—Taurus, Virgo, or Capricorn.

For love, grace, and invisibility, the Moon should be in a Fiery Sign, viz.:—Aries, Leo, or Sagittarius.

For hatred, discord, and destruction, the Moon should be in a Watery Sign, viz.:—Cancer, Scorpio, or Pisces.

For experiments of a peculiar nature, which cannot be classed under any certain head, the Moon should be in an Airy Sign, viz.:—Gemini, Libra, or Aquarius.

But if these things seem unto thee difficult to accomplish, it will suffice thee merely to notice the Moon after her combustion, or conjunction with the Sun, especially just when she* quits his beams and appeareth visible. For then it is good to make all experiments for the construction and operation of any matter. That is why the time from the New unto the Full Moon is proper for performing any of the experiments of which we have spoken above. But in her decrease or wane it is good for War, Disturbance, and Discord. Likewise the period when she is almost deprived of light, is proper for experiments of invisibility, and of Death.

But observe inviolably that thou commence nothing while the Moon is in conjunction with the Sun, seeing that this is extremely unfortunate, and that thou wilt then be able to effect nothing; but the Moon quitting his beams and increasing in Light, thou canst perform all that thou desirest, observing nevertheless the directions in this Chapter.

Furthermore, if thou wishest to converse with Spirits it should be

* *i.e.* New Moon.

especially on the day of Mercury and in his hour, and let the Moon be in an Airy Sign,* as well as the Sun.

Retire † thou then unto a secret place, where no one may be able to see thee or to hinder thee, before the completion of the experiment, whether thou shouldest wish to work by day or by night. But if thou shouldest wish to work by night, perfect thy work on the succeeding night; if by day, seeing that the day beginneth with the rising of the Sun (perfect thy work on) the succeeding day. But the Hour of Inception is the Hour of Mercury.

Verily, since no experiments for converse with Spirits can be done without a Circle being prepared, whatsoever experiments therefore thou wishest to undertake for conversing with Spirits, therein thou must learn to construct a certain particular Circle; that being done surround that Circle with the Circle of Art for better caution and efficacy.

* In Add. MSS. 10862; "or in an Earthy Sign, as hath been before said."

† The following paragraphs to the end of this Chapter are only found in the Latin version, Add. MSS. 10862.

BOOK ONE.

CHAPTER III.

CONCERNING THE ARTS.

IF thou wishest to succeed, it is necessary to make the following Experiments and Arts in the appropriate Days and Hours, with the requisite solemnities and ceremonies contained and laid down in the following chapters.

Experiments, then, are of two kinds; the first is to make trial of what, as I have said, can be easily performed without a Circle, and in this case it is not necessary to observe anything but what thou wilt find in the proper Chapters. The second can in no way be brought to perfection without the Circle; and in order to accomplish this perfectly it is necessary to take note of all the preparations which the *Master* of the Art and his *Disciples* must undertake before constructing* the Circle.

Before commencing operations both the *Master* and his *Disciples* must abstain with great and thorough continence during the space of nine days from sensual pleasures and from vain and foolish conversation; as plainly appeareth in the *Second Book, Chapter 4*. Six of these days having expired, he must recite frequently the Prayer and Confession as will be told him; and on the Seventh Day, the Master being alone, let him enter into a secret place, let him take off his clothes, and bathe himself from head to foot in consecrated and exorcised Water, saying devoutly and humbly the prayer, "O Lord Adonai," &c., as it is written in the *Second Book, Chapter 2*.

The Prayer being finished, let the Master quit the water, and put upon his flesh raiment of white linen clean and unsoiled; and then let him go with his *Disciples* unto a secret place and command them to strip themselves naked; and they having taken off their clothes, let him take exorcised water and pour it upon their heads so that it flows down to their feet and bathes them completely; and while pouring this water upon them let the Master say:—"Be ye regenerate, renewed, washed, and pure," &c., as in *Book II., Chapter 3*.

Which† being done, the *Disciples* must clothe themselves, putting upon their flesh, like their Master, raiment of white linen clean and unsoiled; and the three last days the Master and his *Disciples* should fast, observing the solemnities and prayers marked in *Book II., Chapter 2*.

Note that the three last days should be calm weather, without wind, and without clouds rushing hither and thither over the face of the sky. On the last day let the Master go with his *Disciples* unto a secret fountain of running water, or unto a flowing stream, and there let each of them, taking off his clothes, wash himself with due solemnity, as is rehearsed

* Sloane MSS. 3091, says, "before they come to the Circle."

† This paragraph is omitted in Lansdowne MSS. 1202.

in *Book II*. And when they are clean and pure, let each put upon him garments of white linen, pure, and clean, using the prayers and ceremonies described in *Book II*. After which let the *Master* alone say the confession. The which being finished, the *Master* in sign of penitence will Kiss* the *Disciples* on the forehead, and each of them will Kiss the other. Afterwards let the *Master* extend his hands over the *Disciples*, and in sign of absolution absolve and bless them; which being done he will distribute to each of his *Disciples* the Instruments necessary for Magical Art, which he is to carry into the Circle.

The *First Disciple* will bear the *Censer*, the *Perfumes* and the *Temple Incense*** the *Second Disciple* will bear the *Book*, *Papers*, *Pens*, *Ink*, and any stinking or impure materials; the *Third* will carry the *Knife* and the *Sickle of Magical Art*, the *Lantern*, and the *Candles*; the *Fourth*, the *Psalms*, and the rest of the *Instruments*; the *Fifth*, the *Crucible* or *Chafing-dish*, and the *Charcoal* or *Fuel*; but it is necessary for the *Master* himself to carry in his hand the *Staff*, and the *Wand* or *Rod*. The things necessary being thus disposed, the *Master* will go with his *Disciples* unto the assigned place, where they have proposed to construct the Circle for the Magical Arts and experiments; repeating on the way the prayers and orations which thou wilt find in *Book II*.

When the *Master* shall have arrived at the place appointed, together with his *Disciples*, he having lighted the flame of the fire, and having exorcised it afresh as is laid down in the *Second Book*, shall light the Candle and place it in the *Lantern*, which one of the *Disciples* is to hold ever in his hand to light the *Master* at his work. Now the *Master* of the Art, every time that he shall have occasion for some particular purpose to speak with the Spirits, must endeavor to form certain Circles which shall differ somewhat, and shall have some particular reference to the particular experiment under consideration. Now, in order to succeed in forming such a Circle concerning *Magical Art*, for the greater assurance and efficacy thou shalt construct it in the following manner:—

THE CONSTRUCTION OF THE CIRCLE.

Take thou the *Knife*, the *Sickle*, or the *Sword* of *Magical Art* consecrated after the manner and order which we shall deliver unto thee in the *Second Book*. With this *Knife* or with the *Sickle* of Art thou shalt describe, beyond the inner Circle which thou shalt have already formed, a *Second Circle*, encompassing the other at the distance of one foot therefrom and having the same centre.† Within this space of a foot in breadth between the first and the second circumferential‡ line, thou shalt trace towards the *Four Quarters* of the Earth,§ the *Sacred* and *Venerable Sym-*

* Note the "holy kiss" in the New Testament. "Greet ye one another with a holy kiss."

** Temple Incense and Special Waxen Candles can be obtained from Messrs. de Laurence, Scott & Co. by consulting their Catalogue.

† *i.e.* Two Circles enclosed between three circumferential lines.

‡ *i.e.* within the first circle.

§ *i.e.* the four Cardinal points of the compass.

bols of the holy Letter Tau.* And between the first and the second Circle,† which thou shalt thyself have drawn with the Instrument of *Magical Art*, thou shalt make four hexagonal pentacles,‡ and between these thou shalt write four terrible and tremendous Names of God, viz.:—

Between the East and the South the Supreme Name IHVH, *Tetragramaton*;—

Between the South and the West the Essential *Tetragrammatic* Name AHIH, Eheieh;—

Between the West and the North the Name of Power ALIVN, Elion;—

And between the North and the East the Great Name ALH, Eloah;—

Which Names are of supreme importance in the list of the Sephiroth,§ and their Sovereign Equivalents.

Furthermore, thou shalt circumscribe about these Circles two Squares, the Angles of which shall be turned towards the Four Quarters of the Earth; and the space between the Lines of the Outer and Inner Square shall be half-a-foot. The extreme Angles of the Outer Square shall be made the Centres of four Circles, the measure or diameter of which shall be one foot. All these are to be drawn with the Knife or consecrated Instrument of Art. And within these Four Circles thou must write these four Names of God the Most Holy One, in this order:—

At the East, AL, El;

At the West, IH, Yah;

At the South, AGLA, Agla;

And at the North ADNI, Adonai.

Between the two Squares the Name *Tetragrammaton* is to be written in the same way as is shown in the plate. (See Figure 2.)

While constructing the Circle, the Master should recite the following Psalms:—Psalm II; Psalm LIV; Psalm CXIII; Psalm LXVII; Psalm XLVII; Psalm LXVIII.

Or he may as well recite them before tracing the Circle.

The which being finished, and the fumigations being performed, as is described in the chapter on Fumigations in the Second Book, the Master should reassemble his Disciples, encourage them, reassure them, fortify them, and conduct them into the parts of the Circle of Art, where he must place them in the four quarters of the earth, encourage them, and exhort them to fear nothing, and to keep in the places assigned to them. Also, the Disciple who is placed towards the East should have a pen, ink, paper, silk,

* The letter Tau represents the Cross, and in 10862 Add. MSS. in the drawing of the Circle, the Hebrew letter is replaced by the Cross; in 1307 Sloane MSS. by the T or Tau-Cross.

† i.e. in the Outer Circle, bounded by the second and third circumferential lines.

‡ 10862 Add. MSS. is the only copy which uses the word *hexagonal*, but the others show four hexagrams in the drawing; in the drawing, however, 10862 gives the hexagrams formed by various differing interlacements of two triangles, as shown in Figure 2.

§ The Sephiroth are the ten Qabalistical Emanations of the Deity. The Sovereign Equivalents are the Divine Names referred thereto.

and white cotton, all clean and suitable for the work. Furthermore, each of the Companions should have a new Sword drawn in his hand (besides the consecrated Magical Sword of Art), and he should keep his hand resting upon the hilt thereof, and he should on no pretext quit the place assigned to him, nor move therefrom.

After this the Master should quit the Circle, light the fuel in the earthen pots, and place upon them the Censers, in the Four Quarters of the Earth; and he should have in his hand the consecrated taper of wax, and he should light it and place it in a hidden and secret place prepared for it. Let him after this re-enter and close the Circle.

The *Master* should afresh exhort his *Disciples*, and explain to them all that they have to do and to observe; the which commands they should promise and vow to execute.

Let the Master then repeat this Prayer:—

PRAYER.

When we enter herein with all humility, let God the Almighty One enter into this Circle, by the entrance of an eternal happiness, of a Divine prosperity, of a perfect joy, of an abundant charity, and of an eternal salutation. Let all the demons fly from this place, especially those who are opposed unto this work, and let the Angels of Peace assist and protect this Circle, from which let discord and strife fly and depart. Magnify and extend upon us, O Lord, Thy most Holy Name, and bless our conversation and our assembly. Sanctify, O Lord our God, our humble entry herein, Thou the Blessed and Holy One of the Eternal Ages! Amen.

After this, let the Master say upon his knees, as follows:—

PRAYER.

O Lord God, All Powerful and All Merciful, Thou Who desirest not the death of a sinner, but rather that he may turn from his wickedness and live; give and grant unto us thy grace, by blessing and consecrating this earth and this circle, which is here marked out with the most powerful and holy Names of God. And thee, I conjure, O Earth, by the Most Holy Name of ASHER EHEIEH entering within this Circle, composed and made with mine hand. And may God, even ADONAI, bless this place with all the virtues of Heaven, so that no obscene or unclean spirit may have the power to enter into this Circle, or to annoy any person who is therein; though the Lord God ADONAI, Who liveth eternally unto the Ages of the Ages. Amen.

I beseech Thee, O Lord God, the All Powerful and the All Merciful, that Thou wilt deign to bless this Circle, and all this place, and all those who are therein, and that Thou wilt grant unto us, who serve Thee, and rehearse nothing but the wonders of Thy law, a good Angel for our Guardian; remove from us every adverse power; preserve us from evil and from trouble; grant, O Lord, that we may rest in this place in all

safety, through Thee, O Lord, Who livest and reignest unto the Ages of the Ages. Amen.

Let the Master now arise and place upon his head a Crown made of paper (or any other appropriate substance), on the which there must be written (with the Colours and other necessary things which we shall describe hereafter), these four Names *AGLA, AGLAI, AGLATA, AGLATAI*. The which Names are to be placed in the front, behind, and on either side of the head.

Furthermore, the Master ought to have with him in the Circle, those Pentacles or Medals which are necessary to his purpose, which are described hereinafter, and which should be constructed according to the rules given in the Chapter on *Pentacles*. They should be described on virgin paper with a pen; and ink, blood, or colours, prepared according to the manner which we shall hereafter show in the Chapters on these subjects. It will be sufficient to take only those Pentacles which are actually required, they should be sewed to the front of the linen robe, on the chest, with the consecrated needle of the Art, and with a thread which has been woven by a young girl.

After this, let the Master turn himself towards the Eastern Quarter (unless directed to the contrary, or unless he should be wishing to call Spirits which belong to another quarter of the Universe), and pronounce with a loud voice the Conjunction contained in this Chapter. And if the Spirits be disobedient and do not then make their appearance, he must arise and take the exorcised Knife of Art wherewith he hath constructed the Circle, and raise it towards the sky as if he wished to beat or strike the Air, and conjure the Spirits. Let him then lay his right hand and the Knife upon the Pentacles or Medals, constructed of, and described upon virgin paper, which are fastened to or sewn upon his breast, and let him repeat the following Conjunction upon his knees:

CONJURATION.

O Lord, hear my prayer, and let my cry come unto Thee. O Lord God Almighty, who has reigned before the beginning of the Ages, and Who by Thine Infinite Wisdom, hast created the heavens, the earth, and the sea, and all that in them is, all that is visible, and all that is invisible by a single word; I praise Thee, I bless Thee, I adore Thee, I glorify Thee, and I pray Thee now at the present time to be merciful unto me, a miserable sinner, for I am the work of Thine hands. Save me, and direct me by Thy Holy Name, Thou to Whom nothing is difficult, nothing is impossible; and deliver me from the night of mine ignorance, and enable me to go forth therefrom. Enlighten me with a spark of Thine Infinite Wisdom. Take away from my senses the desire of covetousness, and the iniquity of mine idle words. Give unto me, Thy servant, a wise understanding, penetrating and subtle heart, to acquire and comprehend all Sciences and Arts; give unto me capacity to hear, and strength of memory to retain them, so that I may be able to accomplish my desires, and under-

stand and learn all difficult and desirable Sciences; and also that I may be able to comprehend the hidden secrets of the Holy Writings. Give me the virtue to conceive them, so that I may be able to bring forth and pronounce my words with patience and humility, for the instruction of others, as Thou hast ordered me.

O God, the Father, All Powerful and All Merciful, Who hast created all things, Who knowest and conceivest them universally, and to Whom nothing is hidden, nothing is impossible; I entreat Thy Grace for me and for Thy servants, because Thou seest and knowest well that we perform not this work to tempt Thy Strength and Thy Power as if in doubt thereof, but rather that we may know and understand the truth of all hidden things. I beseech Thee to have the kindness to be favorable unto us; by Thy Splendour, Thy Magnificence, and Thy Holiness, and by Thy Holy, Terrible, and Ineffable Name IAH, at which the whole world doth tremble, and by the Fear with which all creatures obey Thee. Grant, O Lord, that we may become responsive unto Thy Grace, so that through it we may have a full confidence in and knowledge of Thee, and that the Spirits may discover themselves here in our presence, and that those which are gentle and peaceable may come unto us, so that they may be obedient unto Thy commands, through Thee, O Most Holy ADONAI, Whose Kingdom is an everlasting Kingdom, and Whose Empire endureth unto the Ages of the Ages. Amen.

After having said all these words devoutly, let the Master arise, and place his hands upon the Pentacles, and let one of the Companions hold the Book open before the Master, who, raising his eyes to heaven, and turning unto the Four Quarters of the Universe, shall say:

O Lord, be Thou unto me a *Tower of Strength* against the appearance and assault of the Evil Spirits.

After this, turning towards the Four Quarters of the Universe, he shall say the following words:—

These be the Symbols and the Names of the Creator, which can bring Terror and Fear unto you. Obey me then, by the power of these Holy Names, and by these *Mysterious Symbols* of the *Secret of Secrets*.

The which being said and done, thou shalt see them draw near and approach from all parts. But if they be hindered, detained, or occupied in some way, and so that they cannot come, or if they are unwilling to come, then, the Suffumigations and Censings being performed anew, and (the Disciples) having anew, by especial order, touched their Swords, and the Master having encouraged his Disciples, he shall reform the Circle with the Knife of Art, and, raising the said Knife towards the Sky, he shall as it were strike the air therewith. After this he shall lay his hand upon the Pentacles, and having bent his knees before the Most High, he shall repeat with humility the following Confession; the which his Disciples shall also do, and they shall recite it in a low and humble voice, so that they can scarcely be heard.*

* So as not to interfere with the direction of the Will-currents of the Master.

BOOK ONE.

CHAPTER IV.

THE CONFESSION TO BE MADE BY THE EXORCIST.
CONFESSION.

O LORD of Heaven and of Earth, before Thee do I confess my sins, and lament them, cast down and humbled in thy presence. For I have sinned before Thee by pride, avarice, and boundless desire of honours and riches; by idleness, gluttony, greed, debauchery, and drunkenness; because I have offended Thee by all kinds of sins of the flesh, adulteries, and pollutions, which I have committed myself, and consented that others should commit; by sacrilege, thefts, rapine, violation, and homicide; by the evil use I have made of my possessions, by my prodigality, by the sins which I have committed against Hope and Charity, by my evil advice, flatteries, bribes, and the ill distribution which I have made of the goods of which I have been possessed; by repusing and maltreating the poor, in the distribution which I have made of the goods committed to my charge, by afflicting those over whom I have been set in authority, by not visiting the prisoners, by depriving the dead of burial, by not receiving the poor, by neither feeding the hungry nor giving drink to the thirsty, by never keeping the Sabbath and the other feasts, by not living chastely and piously on those days, by the easy consent which I have given to those who incited me to evil deeds, by injuring instead of aiding those who demanded help from me, by refusing to give ear unto the cry of the poor, by not respecting the aged, by not keeping my word, by disobedience to my parents, by ingratitude towards those from whom I have received kindness, by indulgence in sensual pleasures, by irreverend behaviour in the Temple of God, by unseemly gestures thereat, by entering therein without reverence, by vain and unprofitable discourse when there, by despising the sacred vessels of the temple, by turning the holy Ceremonies into ridicule, by touching and eating the sacred bread with impure lips and with profane hands, and by the neglect of my prayers and adorations.

I detest also the crimes which I have committed by evil thoughts, vain and impure meditations, false suspicions, and rash judgments; by the evil consent which I have readily given unto the advice of the wicked, by lust of impure and sensual pleasures; by my idle words, my lies, and my deceit; by my false vows in various ways; and by my continual slander and calumny.

I detest also the crimes which I have committed within; the treachery and discord which I have incited; my curiosity, greed, false speaking, violence, malediction, murmurs, blasphemies, vain words, insults, dissimulations; my sins against God by the transgression of the ten commandments, by neglect of my duties and obligations, and by want of love towards God and towards my neighbour.

Furthermore I hate the sins which I have committed in all my senses, by sight, by hearing, by taste, by smell, and by touch, in every way that

human weakness can offend the Creator; by my carnal thoughts, deeds, and meditations.

In which I humbly confess that I have sinned, and recognise myself as being in the sight of God the most criminal of all men.

I accuse myself before Thee, O God, and I adore Thee with all humility. O ye, Holy Angels, and ye, Children of God, in your presence I publish my sins, so that mine Enemy may have no advantage over me, and may not be able to reproach me at the last day; that he may not be able to say that I have concealed my sins, and that I be not then accused in the presence of the Lord; but, on the contrary, that on my account there may be joy in Heaven, as over the just who have confessed their sins in thy presence.

O Most Mighty and All Powerful Father, grant through Thine unbounded Mercy that I may both see and know all the Spirits which I invoke, so that by their means I may see my will and desire accomplished, by The Sovereign grandeur, and by Thine Ineffable and Eternal Glory, Thou Who art and Who wilt be for ever the Pure and Ineffable Father of All.

The Confession having been finished with great humility, and with the inward feeling of the heart, the Master will recite the following prayer:—

PRAYER.

O Lord All Powerful, Eternal God and Father of all Creatures, shed upon me the Divine Influence of Thy Mercy, for I am Thy Creature. I beseech Thee to defend me from mine Enemies, and to confirm in me true and steadfast faith.

O Lord, I commit my Body and my Soul unto Thee, seeing I put my trust in none beside Thee; it is on Thee alone that I rely; O Lord my God aid me; O Lord hear me in the day and hour wherein I shall invoke Thee. I pray Thee by Thy Mercy not to put me in oblivion, nor to remove me from Thee. O Lord be Thou my succor, Thou Who art the God of my salvation. O Lord make me a new heart according unto Thy loving Kindness. These, O Lord, are the gifts which I await from Thee, O my God and my Master, Thou Who livest and reignest unto the Ages of the Ages. Amen.

O Lord God the All Powerful One, Who hast formed unto Thyself great and Ineffable Wisdom, and Co-eternal with Thyself before the countless Ages; Thou Who in the Birth of Time hast created the Heavens, and the Earth, the Sea, and things that they contain; Thou who hast vivified all things by the Breath of Thy Mouth, I praise Thee, I bless Thee, I adore Thee, and I glorify Thee. Be Thou propitious unto me who am but a miserable sinner, and despise me not; save me and succor me, even me the work of Thine hands. I conjure and entreat Thee by Thy Holy Name to banish from my Spirit the darkness of Ignorance, and to enlighten me with the Fire of thy Wisdom; take away from me all evil desires, and let not my speech be as that of the foolish. O Thou, God the Living One, Whose Glory, Honour, and Kingdom shall extend unto the Ages of the Ages. Amen.

BOOK ONE.

CHAPTER V.

PRAYERS AND CONJURATIONS.

PRAYER.

O LORD God, Holy Father, Almighty and Merciful One, Who hast created all things, Who knowest all things and can do all things, from Whom nothing is hidden, to Whom nothing is impossible; Thou who knowest that we perform not these ceremonies to tempt Thy power, but that we may penetrate into the knowledge of hidden things; we pray Thee by Thy Sacred Mercy to cause and to permit, that we may arrive at this understanding of secret things, of whatever nature they may be by Thine aid, O Most Holy ADONAI, Whose Kingdom and Power shall have no end unto the Ages of the Ages. Amen.

The Prayer being finished, let the Exorcist lay his hand upon the Pentacles, while one of the Disciples shall hold open before him the Book wherein are written the prayers and conjurations proper for conquering, subduing, and reprovng the Spirits. Then the Master, turning towards each Quarter of the Earth, and raising his eyes to Heaven, shall say:

O Lord, be Thou unto me a strong tower of refuge, from the sight and assaults of the Evil Spirits.

After which let him turn again towards the Four Quarters of the Earth, and towards each let him utter the following words:

Behold the Symbols and Names of the Creator, which give unto ye forever Terror and Fear. Obey then, by the virtue of these Holy Names, and by these Mysteries of Mysteries.

After this he shall see the Spirits come from every side. But in case they are occupied in some other place, or that they cannot come, or that they are unwilling to come: then let him commence afresh to invoke them after the following manner, and let the Exorcist be assured that even were they bound with chains of iron, and with fire, they could not refrain from coming to accomplish his will.

THE CONJURATION.*

O ye Spirits, ye I conjure by the Power, Wisdom, and Virtue of the Spirit of God, by the uncreate Divine Knowledge, by the vast Mercy of

* There is an Invocation bearing the title of "The Qabalistical Invocation of Solomon," given by Eliphas Lévi, which differs in many points from the one given above, though resembling it in some particulars. Lévi's is more evidently constructed on the plan indicated in the "Siphra Dtzenioutha," c. III.; Annotation § 5, sub. § 8, 9; while the one above more follows that laid down, *ibid.* § 5, sub. § 3. I see no reason to suppose that Lévi's is unauthentic. It will be noted by the Qabalistical reader, that the above Conjuration rehearses the Divine Names attached to the Ten Sephiroth.

God, by the Strength of God, by the Greatness of God, by the Unity of God; and by the Holy Name of God EHEIEH, which is the root, trunk, source, and origin of all the other Divine Names, whence they all draw their life and their virtue, which Adam having invoked, he acquired the knowledge of all created things.

I conjure ye by the Indivisible Name IOD, which marketh and expresseth the Simplicity and the Unity of the Nature Divine, which Abel having invoked, he deserved* to escape from the hands of Cain his brother.

I conjure ye by the Name TETRAGRAMMATON ELOHIM, which expresseth and signifieth the Grandeur of so lofty a Majesty, that Noah having pronounced it, saved himself, and protected himself with his whole household from the Waters of the Deluge.

I conjure ye by the Name of God EL Strong and Wonderful, which denoteth the Mercy and Goodness of His Majesty Divine, which Abraham having invoked, he was found worthy to come forth from the Ur of the Chaldeans.

I conjure ye by the most powerful Name of ELOHIM GIBOR, which showeth forth the Strength of God, of a God All Powerful, Who punisheth the crimes of the wicked, Who seeketh out and chastiseth the iniquities of the fathers upon the children unto the third and fourth generation; which Isaac having invoked, he was found worthy to escape from the Sword of Abraham his father.

I conjure ye and I exorcise ye by the most holy Name of ELOAH VA-DAATH, which Jacob invoked when in great trouble, and was found worthy to bear the Name of Israel, which signifieth Vanquisher of God; and he was delivered from the fury of Esau his brother.

I conjure ye by the most potent Name of EL† ADONAI TZABAOTH, which is the God of Armies, ruling in the Heavens, which Joseph invoked and was found worthy to escape from the hands of his Brethren.

I conjure ye by the most potent Name of ELOHIM TZABAOTH, which expresseth piety, mercy, splendour, and knowledge of God, which Moses invoked, and he was found worthy to deliver the People Israel from Egypt, and from the servitude of Pharaoh.

I conjure ye by the most potent Name of SHADDAI, which signifieth doing good unto all; which Moses invoked, and having struck the Sea, it divided into two parts in the midst, on the right hand and on the left. I conjure ye by the most holy Name of EL‡ CHAI, which is that of the Living God, through the virtue of which alliance with us, and redemption for us have been made; which Moses invoked and all the waters returned to their prior state and enveloped the Egyptians, so that not one of them escaped to carry the news into the Land of Mizraim.

Lastly, I conjure ye all, ye rebellious Spirits, by the most holy Name

* In the French, "merita d'échapper."

† More usually the Name TETRAGRAMMATON TZABAOTH is attributed to the Seventh Sephira.

‡ Both this Name and "Shaddai" are attributed to the Ninth Sephira, and I have therefore put the two invocations in the same paragraph.

of God ADONAI MELEKH, which Joshua invoked, and stayed the course of the Sun in his presence, through the virtue of Methratton,* its principal Image; and by the troops of Angels who cease not to cry day and night, QADOSCH, SADOSCH, QADOSCH, ADONAI ELOHIM TZABAOTH (that is, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of Thy Glory); and by the Ten Angels who preside over the Ten Sephiroth, by whom God communicateth and extendeth His influence over lower things, which are KETHER, CHOKMAH, BINAH, GEDULAH, GEBURAH, TIPHERETH, NETZACH, HOD, YESOD, AND MALKUTH.

I conjure ye anew, O Spirits, by all the Names of God, and by all His marvellous work; by the heavens; by the earth; by the sea; by the depth of the Abyss, and by that firmament which the very Spirit of God hath moved; by the sun and by the stars; by the waters and by the seas, and all which they contain; by the winds, the whirlwinds, and the tempests; by the virtue of all herbs, plants, and stones; by all which is in the heavens, upon the earth, and in all the Abysses of the Shades.

I conjure ye anew, and I powerfully urge ye, O Demons, in whatsoever part of the world ye may be, so that ye shall be unable to remain in air, fire, water, earth, or in any part of the universe, or in any pleasant place which may attract ye; but that ye come promptly to accomplish our desire, and all things that we demand from your obedience.

I conjure ye anew by the two Tables of the Law, by the five books of Moses, by the Seven Burning Lamps on the Candlestick of Gold before the face of the Throne of the Majesty of God, and by the Holy of Holies wherein the KOHEN HA-GADUL was alone permitted to enter, that is to say, the High-Priest.

I conjure ye by Him Who hath made the heavens and the earth, and who hath measured those heavens in the hollow of His hand, and enclosed the earth with three of His fingers, Who is seated upon the Kerubim and upon the Seraphim; and by the Kerubim, which is called the Kerub, which God constituted and placed to guard the Tree of Life, armed with a flaming sword, after that Man had been driven out of Paradise.

I conjure ye anew, Apostates from God, by Him Who alone hath performed great wonders; by the Heavenly Jerusalem; and by the Most Holy Name of God in Four Letters, and by Him Who enlighteneth all things and shineth upon all things by his Venerable and Ineffable Name, EHEIEH ASHER EHEIEH; that ye come immediately to execute our desire, whatever it may be.

I conjure ye, and I command ye absolutely, O Demons, in whatsoever part of the Universe ye may be, by the virtue of all these Holy Names;—ADONAI, † YAH, HOA, EL, ELOHA, ELOHINU, ELOHIM, EHEIEH, MARON,

* The Archangel, who is called also the Prince of Countenances.

† I have made these Names as correct as possible; as in all the original MSS. the Hebrew is much mutilated. These names are some of them ordinary titles of God; others Magical and Qabalistical names compounded from the initials of sentences, &c.; and others permutations of other names.

KAPHU, ESCH, INNON, AVEN, AGLA, HAZOR, EMETH, YAI, ARARITHA, YOVA, HA-KABIR, MESSIACH, IONAH, MAL-KA, EREL, KUZU, MATZPATZ, EL SHADDAI; and by all the Holy names of God which have been written with blood in the sign of an eternal alliance.

I conjure ye anew by these other names of God, Most Holy and unknown, by the virtue of which Names ye tremble every day;—BARUC,* BACURABON, PATACEL, ALCHEEGHEL, AQUACHAI, HOMORION, EHEIEH, ABBATON, CHEVON, CEBON, OYZROYMAS, CHAI, EHEIEH, ALBAMACHI, ORTAGU, NALE, ABELECH (or HELECH), YEZE (or SECHEZZE); that ye come quickly and without any delay into our presence from every quarter and every climate of the world wherein ye may be, to execute all that we shall command ye in the Great Name of God.

* I give these Names as they stand, they do not all appear to be Hebrew; some of them suggest the style of the barbarous names in the Græco-Egyptian Magical Papyri.

BOOK ONE.

CHAPTER VI.

STRONGER AND MORE POTENT CONJURATION.

If they then immediately appear, it is well; if not, let the Master uncover the consecrated *Pentacles* which he should have made to constrain and command the Spirits, and which he should wear fastened round his neck, holding the Medals (or *Pentacles*) in his left hand, and the consecrated Knife in his right; and encouraging his Companions, he shall say with a loud voice:—

ADDRESS.

Here be the Symbols of Secret things, the standards, the ensigns, and the banners, of God the Conqueror; and the arms of the Almighty One, to compel the *Aerial Potencies*. I command ye absolutely by their power and virtue that ye come near unto us, into our presence, from whatsoever part of the world ye may be in, and that ye delay not to obey us in all things wherein we shall command ye by the virtue of God the Mighty One. Come ye promptly, and delay not to appear, and answer us with humility.

If they appear at this time, show them the *Pentacles*, and receive them with kindness, gentleness, and courtesy; reason and speak with them, question them, and ask from them all things which thou hast proposed to demand.

But if, on the contrary, they do not yet make their appearance, holding the consecrated Knife in the right hand, and the *Pentacles* being uncovered by the removal of their consecrated covering, strike and beat the air with the Knife as if wishing to commence a combat, comfort and exhort thy Companions, and then in a loud and stern voice repeat the following Conjunction:—

CONJURATION.*

Here again I conjure ye and most urgently command ye; I force, constrain, and exhort ye to the utmost, by the most mighty and powerful Name of God EL, strong and wonderful, and by God the Just and Upright, I exorcise ye and command ye that ye in no way delay, but that ye come immediately and upon the instant hither before us, without noise, deformity, or hideousness, but with all manner of gentleness and mildness.

I exorcise ye anew, and powerfully conjure ye, commanding ye with strength and violence by Him Who spake and it was done; and by all these names: EL, SHADDAI, ELOHIM, ELOHI, TZABAOTH, ELIM, ASHER EHEIEH, YAH, TETRAGRAMMATON, SHADDAI, which signify God the High and

* This Conjunction is almost identical with one given in the "Lemegeton," or Lesser Key, a different work, also attributed to Solomon.

Almighty, the God of Israel, through Whom undertaking all our operations we shall prosper in all the works of our hands, seeing that the Lord is now, always, and for ever with us, in our heart and in our lips; and by His Holy Names, and by the virtue of the Sovereign God, we shall accomplish all our work.

Come ye at once without any hideousness or deformity before us, come ye without monstrous appearance, in a gracious form or figure. Come ye, for we exorcise ye with the utmost vehemence by the Name of IAH and ON, which Adam spake and heard; by the Name EL, which Noah heard, and saved himself with all his family from the Deluge; by the Name IOD, which Noah heard, and knew God the Almighty One; by the Name AGLA, which Jacob heard, and saw the Ladder which touched Heaven, and the Angels who ascended and descended upon it, whence he called that place the House of God and the Gate of Heaven; and by the Name ELOHIM, and in the Name ELOHIM, which Moses named, invoked, and heard in Horeb the Mount of God, and he was found worthy to hear Him speak from the Burning Bush; and by the Name AIN SOPH, which Aaron heard, and was at once made eloquent, wise, and learned; and by the Name TZABAOTH, which Moses named and invoked, and all the ponds and rivers were covered with blood throughout the land of Egypt;* and by the name IOD, which Moses named and invoked, and striking upon the dust of the earth both men and beasts were struck with disease;† and by the Name, and in the Name PRIMEUMATON, which Moses named and invoked, and there fell a great and severe hail throughout all the land of Egypt, destroying the vines, the trees, and the woods which were in that country; and by the Name IAPHAR, which Moses heard and invoked, and immediately a great pestilence began to appear through all the land of Egypt, striking and slaying the asses, the oxen, and the sheep of the Egyptians, so that they all died; and by the Name ABADDON which Moses invoked and sprinkled the dust towards heaven, and immediately there fell so great rain upon the men, cattle, and flocks, that they all died throughout the land of Egypt; and by the Name ELION which Moses invoked, and there fell so great hail as had never been seen from the beginning of the world unto that time, so that all men, and herds, and everything that was in the fields perished and died throughout all the land of Egypt. And by the Name EDONAL, which Moses having invoked, there came so great a quantity of locusts which appeared in the land of Egypt, that they devoured and swallowed up all that the hail had spared; and by the Name of PATHEON,‡ which having invoked, there arose so thick, so awful, and so terrible darkness throughout the land of Egypt, during the space of three days and three nights, that almost all who were left alive died; and

* Some MSS. add. "et furent purifiés."

† Some MSS. substitute, "les hommes furent réduits en cendre, comme aussi les bœufs, bétail, et troupeaux des Egyptiens."

‡ This is often written PATHUMON in similar Conjurations, but the MSS. before me agree in giving this form.

by the Name YESOD and in the Name YESOD, which Moses invoked, and at midnight all the first-born, both of men and of animals, died; and by the Name of YESHIMON, which Moses named and invoked, and the Red Sea divided itself and separated in two; and by the name HESION, which Moses invoked, and all the army of Pharaoh was drowned in the waters; and by the Name ANABONA, which Moses having heard upon Mount Sinai, he was found worthy to receive and obtain the tables of stone written with the finger of God the Creator; and by the Name ERYGION, which Joshua having invoked when he fought against the Moabites, he defeated them and gained the victory; and by the Name HOA, and in the Name HOA, which David invoked, and he was delivered from the hand of Goliath; and by the name YOD, which Solomon having named and invoked, he was found worthy to ask for and obtain in sleep the Ineffable Wisdom of God; and by the Name YIAI, which Solomon having named and invoked, he was found worthy to have power over all the Demons, Potencies, Powers, and Virtues of the Air.

By these, then, and by all the other Names of God Almighty, Holy, Living, and True, we powerfully command ye, ye who by your own sin have been cast down from the Empyrean Heaven, and from before His Throne; by Him who hath cast ye down unto the most profound of the Abysses of Hell, we command ye boldly and resolutely; and by that terrible Day of the Sovereign Judgment of God, on which all the dry bones in the earth will arise to hear and listen unto the Word of God with their body, and will present themselves before the face of God Almighty; and by that Last Fire which shall consume all things; by the (Crystal) Sea which is known unto us, which is before the Face of God; by the indicible and ineffable virtue, force, and power of the Creator Himself, by His Almighty power, and by the Light and Flame which emanate from His Countenance, and which are before His Face; by the Angelical Powers which are in the Heavens, and by the most great Wisdom of Almighty God; by the Seal of David, by the Ring and Seal of Solomon, which was revealed unto him by the Most High and Sovereign Creator; and by the Nine Medals or Pentacles, which we have among our Symbols, which proceed and come from Heaven, and are among the Mysteries of Mysteries or Secrets of Secrets, which you can also behold in my hand, consecrated and exercised with the due and requisite Ceremonies. By these, then, and by all the Secrets which the Almighty encloseth in the Treasures of the Sovereign and Highest Wisdom, by His Hand, and by His marvellous power; I conjure, force, and exercise ye that ye come without delay to perform in our presence that which we shall command ye.

I conjure ye anew by that most Holy Name which the whole Universe fears, respects, and reveres, which is written by these letters and characters, IOD, HE, VAU, HE; and by the last and terrible judgment; by the Seat of BALDACHIA;* and by this Holy Name, YIAI, which Moses invoked, and

* Sometimes, but as I think erroneously, written Bas-dathea. I imagine the word to mean "Lord of Life."

there followed that great Judgment of God, when Dathan and Abiram were swallowed up in the centre of the earth. Otherwise, if ye contravene and resist us by your disobedience unto the virtue and power of this Name YIAI, we curse ye even unto the Depth of the Great Abyss, into the which we shall cast, hurl, and bind ye, if ye show yourselves rebellious against the Secret of Secrets, and against the Mystery of Mysteries. AMEN, AMEN. FIAT, FIAT.

This Conjunction thou shalt say and perform, turning thyself unto the East, and if they appear not, thou shalt repeat it unto the Spirits, turning unto the South, the West, and the North, in succession, when thou wilt have repeated it four times. And if they appear not even then, thou shalt make the Sign of TAU* upon the foreheads of thy companions, and thou shalt say:—

CONJURATION.

Behold anew the Symbol and the Name of a Sovereign and Conquering God, through which all the Universe fears, trembles, and shudders, and through the most mysterious words of the Secret Mysteries and by their Virtue, Strength, and Power.

I conjure ye anew, I constrain and command ye with the utmost vehemence and power, by that most potent and powerful Name of God, EL, strong and wonderful, by Him who spake and it was done; and by the Name IAH, which Moses heard, and spoke with God; and by the Name AGLA, which Joseph invoked, and was delivered out of the hands of his brethren; and by the Name VAU, which Abraham heard, and knew God the Almighty One; and by the Name of Four Letters, TETRAGRAMMATON, which Joshua named and invoked, and he was rendered worthy and found deserving to lead the Army of Israel into the Promised Land; and by the Name ANABONA, by which God formed Man and the whole Universe; and by the Name ARPHEON,† and in the Name ARPHEON, by which the Angels who are destined to that end will summon the Universe, in visible body and form, and will assemble (all people) together by the sound of the Trumpet at that terrible and awful Day of Judgment, when the memory of the wicked and ungodly shall perish; and by the Name ADONAI, by which God will judge all human flesh, at Whose voice all men, both good and evil, will rise again, and all men and Angels will assemble in the air before the Lord, Who will judge and condemn the wicked; and by the Name ONEIPHETON,‡ by which God will summon the dead, and raise them up again unto life; and by the Name ELOHIM, and in the Name ELOHIM, by which God will disturb and excite tempests throughout all the seas, so that they will cast out the fish therefrom, and in one day the third part of men about the sea and the rivers shall die; and by the Name

* Or the Cross.

† Also written *Hipeton*; and I believe sometimes replaced by *Anapheneton*, or *Anaphaxeton*.

‡ This word is given variously in the MSS., as *Oneypheon*, *Onayepheton*, and *Donecepheron*, &c.

ELOHI,* and in the Name ELOHI, by which God will dry up the sea and the rivers, so that men can go on foot through their channels; and by the Name ON, and in the Name ON, by which God shall restore and replace the sea, the rivers, the streams, and the brooks, in their previous state; and by the Name MESSIACH,† and in the Name MESSIACH, by which God will make all animals combat together, so that they shall die in a single day; and by the Name ARIEL, by which God shall destroy in a single day all buildings, so that there shall not be left one stone upon another; and by the Name IAHT,‡ by which God will cast one stone upon another, so that all people and nations will fly from the sea-shore, and will say unto them cover us and hide us; and by the Name EMANUEL, by which God will perform wonders, and the winged creatures and birds of the air shall contend with one another; and by the Name ANAEL,§ and in the Name ANAEL, by which God will cast down the mountains and fill up the valleys, so that the surface of the earth shall be level in all parts; and by the Name ZEDEREZA,|| and in the Name ZEDEREZA, by which God will cause the Sun and Moon to be darkened, and the Stars of heaven to fall; and by the Name SEPHERIEL,¶ by which God will come to Universal Judgment, like a Prince newly crowned entering in triumph into his capital city, girded with a zone of gold, and preceded by Angels, and at His aspect all climes and parts of the Universe shall be troubled and astonished, and a fire shall go forth before Him, and flames and storm shall surround Him; and by the Name TAU,** by which God brought the Deluge, and the waters prevailed above the mountains, and fifteen cubits above their summits; and by the Name RUACHIAH,†† by which God having purged the Ages, He will make His Holy spirit to descend upon the Universe, and will cast ye, ye rebellious Spirits, and unclean beings, into the Depths of the Lake of the Abyss, in misery, filth, and mire, and will place ye in impure and foul dungeons bound with eternal chains of fire.

By these Names then, and by all the other Holy Names of God before Whom no man can stand and live, and which Names the armies of the Demons fear, tremble at, and shudder; we conjure ye, we potently exorcise and command ye, conjuring ye in addition by the terrible and tremendous PATHS‡‡ of GOD and by His Holy habitation wherein He reigneth and commandeth unto the eternal Ages. Amen.

* Or *Elia*.

† What is said here refers symbolically to the rooting out of the Evil Spirits, and Shells, from the Universe by King Messiach, which is spoken of in the Qabalah. The Qabalah sometimes expresses the Evil Spirits by the words animals, or beasts, and creeping things.

‡ The oldest MSS. gives the above form, in the others it is changed into *Iaphat*, *Taphat*, and even *Japhet*. It is probably a corruption of *Achad* Unity.

§ This is also the name of the Angel of Venus.

|| So written in the oldest MS., the others give it as *Zedeesia*, *Zedeezia*, and *Zedezias*.

¶ Meaning "emanating from God." It is corrupted into *Sephosiel*, &c., in the MSS.

** *Iaha*, in 10862 Add. MSS.

†† Meaning Spirit of Iah.

‡‡ That is, the hidden and occult grades and links of emanation in the Sephiroth. The later MSS. have put, by mistake, *voix* for *voies*, the oldest Latin MS. gives *Semitis*.

By the virtue of all these aforesaid, we command ye that ye remain not in any place wherein ye are, but to come hither promptly without delay to do that which we shall enjoin ye. But if ye be still contumacious, we, by the Authority of a Sovereign and Potent God, deprive ye of all quality, condition, degree, and place which ye now enjoy, and precipitate ye into and relegate ye unto the Kingdom of Fire and of Sulphur, to be there eternally tormented. Come ye then from all parts of the earth, where-soever ye may be, and behold the Symbols and Names of that Triumphant Sovereign Whom all creatures obey, otherwise we shall bind ye and conduct ye in spite of yourselves, into our presence bound with chains of fire, because those effects which proceed and issue from our Science and operation, are ardent with a fire which shall consume and burn ye eternally, for by these the whole Universe trembleth, the earth is moved, the stones thereof rush together, all creatures obey, and the rebellious Spirits are tormented by the power of the *Sovereign Creator*.

Then it is certain that they will come, even if they be bound with chains of fire, unless prevented by affairs of the very greatest importance, but in this latter case they will send ambassadors and messengers by whom thou shalt easily and surely learn what occupies the Spirits and what they are about. But if they appear not yet in answer to the above Conjunction, and are still disobedient, then let the Master of the Art or Exorciser arise and exhort his Companions to be of good cheer and not to despair of the ultimate success of the operation; let him strike the air with the *Consecrated Knife* towards the Four Quarters of the Universe; and then let him Kneel in the midst of the Circle, and the Companions also in their several places, and let them say consecutively with him in a low voice, turning in the direction of the East, the following

ADDRESS TO THE ANGELS.

I conjure and pray ye, O ye Angels of God, and ye Celestial Spirits, to come unto mine aid; come and behold the Signs of Heaven, and be my witness before the Sovereign Lord, of the disobedience of these evil and fallen Spirits who were at one time your companions.

This being done, let the Master arise, and constrain and force them by a stronger conjunction, in manner following.