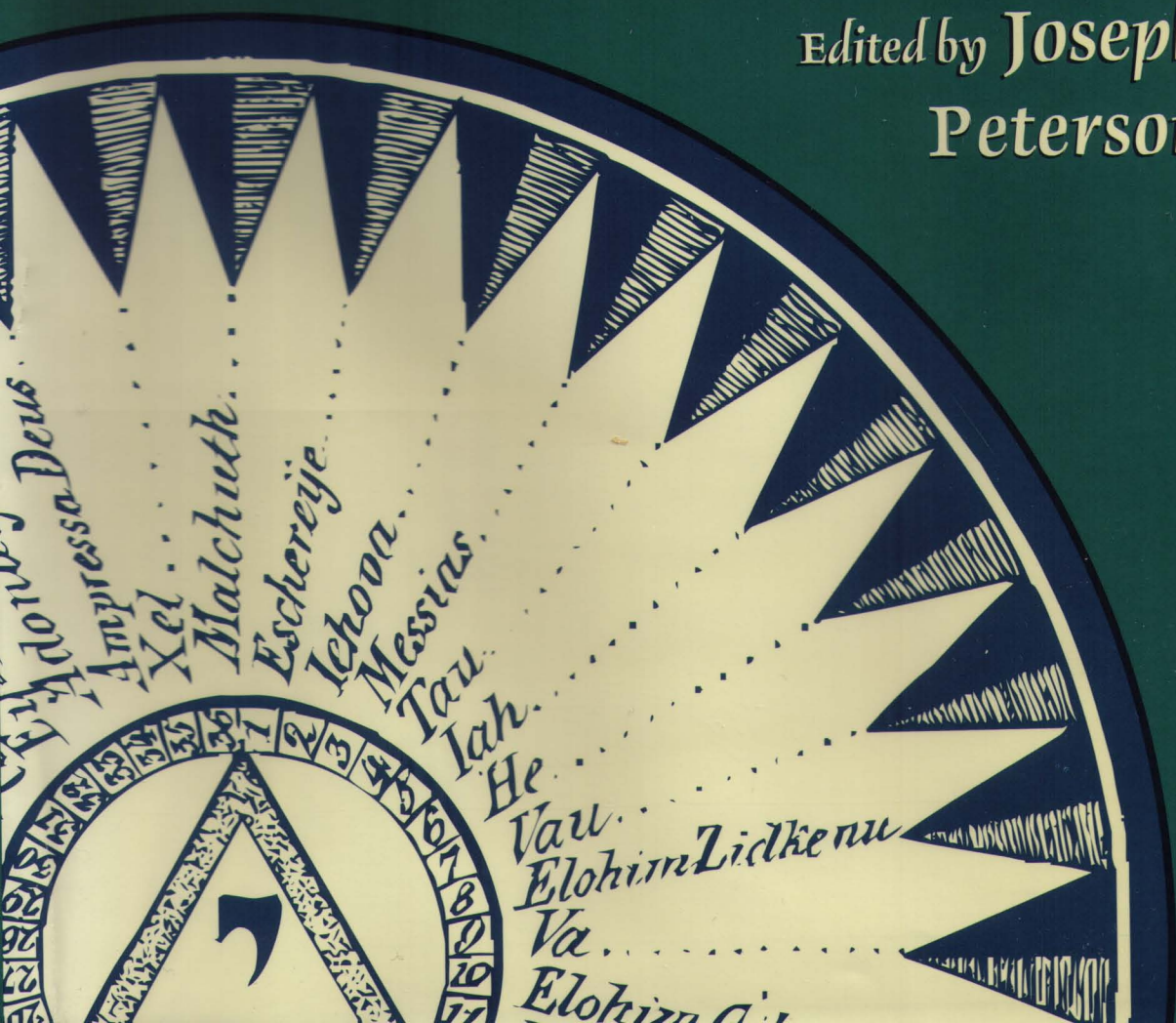


The Sixth and Seventh Books of Moses

*Or, Moses' Magical Spirit Art Known as the Wonderful Arts
of the Old Wise Hebrews, Taken from the Mosaic Books of
the Kabbalah and the Talmud, for the Good of Mankind*

Edited by Joseph
Peterson



The Sixth and Seventh Books of Moses

The Sixth and Seventh Books of Moses is one of the most well known and widely used magical texts to come down to us from the Medieval German magicians. Compiled from traditional sources, including Albertus Magnus, Trithemius, Agrippa, and the Kabbalistic magical practices of the Psalms, the Sixth and Seventh Books quickly became associated with the Faustian traditions of sorcery, and were eagerly sought by folk magician, hoodoo practitioner, and West African shamans alike.

In this edition, Peterson corrects many of the previously muddled talismans, Hebrew names, and magical images to their original form, and restores the text to a complete and very effective system of magic. There are many versions of *The Sixth and Seventh Books of Moses*, but this is the only one that the modern magician will repeatedly use and the scholar reference."

—Mark Stavish, Director of Studies for
The Institute for Hermetic Studies,
author of *Between the Gates—
Lucid Dreaming, Astral Projection and
the Body of Light in Western Esotericism*

Ibis Press

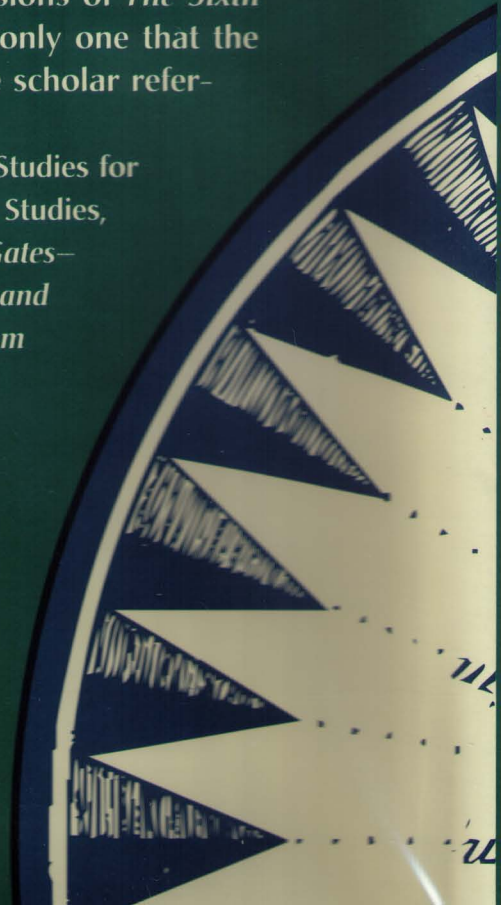
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Known as the Wonderful Arts of the Old Wise
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for the Good of Mankind.

Translated from the German, Word for Word, according to Old Writings.

WITH NUMEROUS ENGRAVINGS.

New edition, corrected and expanded by

JOSEPH H. PETERSON



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Abbreviations

6/7Moses	<i>The Sixth and Seventh Books of Moses</i>
BT	<i>Babylonian Talmud</i> . Edited by Rabbi Dr. Isidore Epstein of Jews' College, London. (1952).
EE	1880 English edition (Wehman Brothers Press).
Ger.	German
H	(Hebrew Bible) תורה נביאים כתובים (Jerusalem: Koren Publishers, 1969)
Heb.	Hebrew
J	<i>Verus Jesuitarum Libellus</i> , from Johann Scheible, <i>Das Kloster</i> vol. II.
JS	Johann Scheible
K3	Johann Scheible, <i>Das Kloster</i> vol. III (Stuttgart, 1847)
K5	J. Scheible, <i>Das Kloster</i> vol. V (Stuttgart, 1847)
Lat.	Latin
OP	Agrippa, Heinrich <i>De occulta philosophia</i> (1533)
Raziel	<i>Liber Sefer Razielis idest Liber Secretorum seu Liber Salomonis</i> , Latin version of Sefer Ha-Razim, English translation I primarily use Sloane 3846 and 3826.
S	Scheible, <i>Das sechste und siebente Buch Mosis</i> . Achtente, sehr vermehrte Auflage. (New York, 1865)

FOREWORD

OF ALL THE POPULAR HANDBOOKS OF MAGIC, *The Sixth and Seventh Books of Moses* (“6/7Moses”) is perhaps the most influential. It has become quite important in American folk magic, being extensively used by Pennsylvania Dutch hexmeisters, Hoodoo practitioners, African-American root workers, witches of various sorts, and rural Germans and Swiss, among others. It is also widely used by practitioners of obeah (folk magic of the West Indies), as well as West Africa.¹ Gerald Gardner, arguably the founder of modern Wicca, owned a copy of the De Laurence edition (1930).

Why is it so popular? One reason may be its claim of biblical roots. Another is undoubtedly its sinister reputation. Folklorists have collected many reports of its successful use, but frequently these practitioners are claimed to become ensnared by it. A glance through the pages tend to support the view that an evil magic pervades it, with plague spells and the sinister Faustian materials. Dorson noted that it is “constantly alluded to in European popular tradition as diabolical writings.”² In American folklore, too, it has the reputation of being powerful but evil: “*The Sixth and Seventh Books of Moses*, however, is an evil book. With that book one can do all kinds of evil, if one renounces God and swears allegiance to the devil.”³ Reading enough of it allegedly put one under the power of the devil. Even touching it was shunned.⁴ Others believe this text was meant to “counteract the Black Bible, a Satan-inspired book, and that Moses delivered it to provide power over the hexes of a witch.”⁵

Other reasons for its popularity are the simplicity of its methods (simple amulets and a few words are all that’s needed in most cases), and the availability of low-cost editions (despite the fact that these are almost always cheaply printed on poor quality paper with practically unreadable illustrations).

In spite of its public popularity, and a resurgence of scholarly interest in Jewish magic in the last two decades,⁶ it has been scarcely noticed by scholars outside the field of folklore. Much of this can be attributed to the fact that it is a relatively modern compilation albeit with medieval roots.

Before exploring the actual contents of this book, let us briefly recount the background from which it originated, starting with ancient Judaism.

Moses as the originator of Jewish magic

Moses of course is well known as the author of the first five books of the Bible (Pentateuch), and his reputation as a miracle worker has origins therein. There are

widely different views as to the nature of his incredible feats. Philo saw Moses' triumph over the Egyptian sorcerers as a triumph of religion over magic.⁷ It has also been interpreted as a triumph of divine magic over pagan magic.⁸ Those who dismiss magic as superstition sometimes rephrase this latter view as a triumph of miracles and portents over sorcery. In any event, Moses' working of miraculous feats through intimate knowledge of God, God's angels, and especially God's name, was an early theme in the Bible. In an interesting twist, Mosaic magic came to be viewed as derived to some degree from his Egyptian masters.⁹ The same dichotomy exists with regard to the Magi of the New Testament. St. Chrysostom (ca. 345–407) and St. Jerome (ca. 340–420) both contend that their magic craft was acquired from the “demons,” but their discovery of baby Jesus led them to “a more sublime, magic-free faith.”¹⁰ Yet they make their reappearance as masters of the heavily Christianized magic method found in 6/7Moses (see Text 4 below).

It is not too surprising to find other writings besides the Pentateuch tied to Moses' name. One of the earliest is the *Secrets of Moses*, compiled around the end of the 3rd century BC.¹¹ There are also fragments from the Dead Sea scrolls (2nd century BC to 1st century AD) with titles such as *The Words of Moses* and the *Apocryphon of Moses*.¹² Other early texts include the Testament of Moses (1st century AD),¹³ also an Apocalypse of Moses (ca 70 AD),¹⁴ as well as an *Assumption of Moses*.¹⁵

Several secret books of a magical nature are also attributed to Moses. One of these is the *Sword of Moses* (*Harba de Moshe*, 10th century), which is one of the most important Jewish magical texts from late antiquity.¹⁶ There also exist a wealth of magic texts in the Cairo Genizah, whose contents are just starting to be explored.¹⁷ The Greek magical papyri (1st–3rd century AD) contain magic books attributed to Moses, including three versions of the “Eighth Book of Moses,” as well as a “Tenth Book of Moses.”¹⁸ Their very titles presuppose the existence of a Sixth and a Seventh Book of Moses.

Origins of 6/7Moses

The present collection of texts purports to be the secret Sixth and Seventh Books, or excerpts thereof, along with other material “based on the tradition of” those secret books. Their character, however, is quite different from the Greek magical material. Its current form belies a complex history. The earliest mention of it seems to be in a 1734 edition edited by Peter Hammer.¹⁹ Many manuscripts and printed pamphlet versions also circulated in Germany, and Johann Scheible undertook the collection of the major variants. Scheible, an antiquarian from Stuttgart, published an enormous amount of literature, especially relating to magic and the Faust legend. In 1849 he published his first edition of 6/7Moses in German, as volume 6 of his *Bibliothek der Zauber-Geheimniss- und Offenbarungs-Bücher*, etc.

Subsequent expanded and revised editions were supplemented with excerpts from writings on Jewish folklore and esoterica. Much of the supplemental material is from Talmudic sources, but is useful in helping understand and evaluate the later material which it engendered.

The core of 6/7Moses can be traced back to the Latin magical text *Liber Razielis*, in a section ascribed to Moses.²⁰ It is related to the well-known Hebrew magical text *Sefer Raziel HaMalach*, thought to have been composed or compiled in the thirteenth century. The Hebrew *Raziel* draws heavily on Geonic esoteric sources. The Latin *Raziel* however has only a limited amount of overlap with the Hebrew *Raziel*. It is hard to determine how early its current form dates, but there are several sixteenth century manuscripts. It was certainly well known in non-Jewish circles by the end of the fifteenth century. Trithemius mentions it as one of his sources for his *Steganographia*. It was also heavily used by Agrippa in his book *On Occult Philosophy*, on which see the new edition by V. Perrone Compagni.

6/7Moses is in fact based largely on Books 6 and 7 of the Latin *Raziel* (see Appendix 8). The text is clearly composite in nature, and claims to have been compiled by Solomon from the books of “Adam, Hermes, Noah, Moses, and many other most wise men.”²¹ These books included “the book which is cleped (i.e. named) Raziel, which the Creator sent to Adam by the angel Raziel.” It also included “the book which the Creator gave to Moses in the hill,” that is to say Mt. Sinai. Along with Moses’ secret books, Solomon found a box containing some four-cornered golden tables on which were 15 precious stones with images of the twelve tribes of Israel and the names of the Creator. The box included “seven figures, and on each figure seven great and virtuous names of the Creator to Moses told.” Finally, there were

24 rings with names and figures of the Creator written Semiforas with divers colours written or figured. I myself Solomon have mind to have had one of thilke [the same] rings in which I know to have found such virtue when I said make to rain, it rained, when I said est of thou hast made to rain, so make thilke rain to cease, it ceased. And beside Jerusalem the same reme aswell of tempests as of rains it did or made. And Solomon said I found Semoforas with which Moses made the plagues in Egypt with which he dried the Red Sea, with which he drew out water of the stone, with which he knew all the cleannesses of his people with which he overcame princes and kings and mighty men, with which whatever he would do he did. And that he would destroy he destroyed, with which whatever else good or of evil he would he fulfilled at his own will.²²

Book 7 of the Latin *Raziel* is probably a version of the magical text known to Trithemius as *Shemhamphorash*.²³

Jewish magic

Syncretism. Contrary to popular views, there were apparently close cultural contacts between medieval Jews and their neighbors. We find as a result that many French, German, and Latin angel and demon names assimilated into their folklore,²⁴ as well as Greek and Persian.²⁵ This is especially evident in the thirteenth century, reflecting the prevalence of belief in the influences of demons during that period. Hebrew names likewise can be found in their folklore. This was added to a tradition which had inherited elements from the ancient Egypt and Babylonia-Assyria, and Greece.²⁶

Angels and demons. Most magic was effected through the use of angelic agents (Heb. *memunim*). As in most Jewish magic texts from the Talmudic period on, the most frequent angels invoked are the three archangels Michael, Gabriel, and Raphael. Magic which employed the services of demons was also sometimes practiced. It should be remembered that in Jewish thought, demons were seen as creatures of God, carrying out the will of God, and subservient to the angels. The demons were considered much more dangerous than angels however, for they could quickly become destructive if one provoked their anger. Interestingly, their dualist neighbors, such as the Zoroastrians, were considered in even greater danger, since they believed that God did not create the demons, and hence had limited ability to control them. In Jewish monotheism the demons were God-fearing and could be controlled by pious persons.²⁷

Various means were used to gain cooperation of these agents, the most common being the use of amulets, sacred names, and words of power (*voces mysticae*).²⁸

Amulets. From ancient times on, the use of amulets (*kamea* or *qemia*) has been the most common magical technique; it lies at the center of the texts comprising 6/7Moses. The amulets consisted mainly of magical words on parchment (*pitka* or *pithqa*). Parchment was usually pure or "virgin" parchment, especially deer parchment. An amulet with a particular demon's name on it was commonly used to control or counteract its power.²⁹

Names. The invocation and writing of names of angels and demons seems to be largely a post-Talmudic development, gaining prominence by the eleventh century. More powerful than the names of the angels and demons, were the names of God (*Shemoth*); through them the magician could control all of God's creation.³⁰

Words of power. Like the *Sword of Moses*, *The Sixth and Seventh Books of Moses* relies largely on mystical and "barbarous" names or words to affect its magic. This is also a characteristic of ancient Egyptian magic, the Greek magical papyri, and even the Talmud. Some of these are simply corrupted Hebrew words and phrases,

such as this phrase found in text 1 and Appendix 5.4: “Weatta Elohei hareni . . .” (meaning, “And you, O my God, show me . . .”). Some of these *vores magicae* have been extracted from scripture through letter manipulations, but most are of uncertain nature and origin. From the number of variants exhibited in the different versions, it is obvious that successive scribes have introduced errors particularly in these passages. To make matters worse, the Wehman Brothers’ English edition introduced a considerable number of new typos.

Ritual gestures or acts are very rare in 6/7Moses, as in Talmudic magic.

Sympathetic magic was also not unknown, and examples are included in Appendix 5. Trachtenberg includes many examples in his study.³¹ The main texts (T1 through T7) do not utilize sympathetic magic however.

Circle. The use of a magic circle is well attested in Jewish texts as well as non-Jewish texts. It is generally used to block out evil spirits. These can be a simple line, or extremely elaborate as in the case of the *Magic Treatise of Solomon*.³² One common configuration is two (or more) concentric circles with sacred names, magic words, and symbols between them. There is also often a square inside or outside the circle(s), typically aligned with the points of the compass. Such is the case with the circle in T1 (see page 73). T2 also refers to a circle in the “Appendix to the General Citation” but doesn’t include an illustration. This may be one reason why Scheible chose to include T1 first. Since it is not otherwise specified, a single simple circle was perhaps intended. T4 also specifies the use of a circle, but its description doesn’t coincide with that in T1, and is in fact unique to its Christianized/Three Kings method.³³ It indicates that the circle should be thirteen feet *circumference* but drawn on white paper or blue silk. This suggests conflation of the magic circle and an amulet. The magic circle in the Faustian Appendix 1 (see page 125) has only a superficial resemblance to that in T1. For an example of the use of the magic circle in the Talmud, see Appendix 5.4.

See table 3 for a summary of all the magic techniques employed in this collection.

A few notes on practice

Respecting the names. It is customary to afford special care to books such as this, which contain sacred names. This typically includes washing your hands before handling.³⁴ Other customs are to keep such books in an elevated position, and not peruse them in any unclean place such as a privy.

Preparation. In preparing oneself for magic rituals, many texts require purification. This is usually not otherwise specified, and was probably expected to be understood. Traditionally this involved abstaining from certain foods (wine, meat,

and fish), fasting during the day (three, seven, or forty days), ritual ablution, and avoiding sexual activity.³⁵ Avoidance of unclean things, prayer, study, and performing good works are also often included.³⁶ There is said to be great danger if one fails to properly sanctify oneself.³⁷

Materials (*materia magica*). As mentioned above, one of the most basic techniques is simply to prepare the amulet on pure or “virgin” parchment, and recite the accompanying words. It is widely believed that these amulets are most effective if they are prepared by one trained in writing the Torah, i.e. a *Sofer*, using traditional inks and parchment. Deer parchment is often preferred. A *sofer* traditionally uses a turkey feather as a quill (*kulmus*). Sephardic *sofrim* commonly use reeds. Traditional ink (*diyoh*) is made of gum arabic, tannic acid from the gallnut, and ferrous sulfate or copper sulphate. There are around a dozen suppliers of traditional inks for *sofrim*. Text 7 uses red ink throughout; this may be an indication that red was used in the prototype for all these texts. Red was widely thought to have apotropaic powers.³⁸

The prayers often name the petitioner with the words “N. the son of N.” It is important to realize that when naming the parent, the mother’s name is intended, not the father’s.

Modern adaptations

As mentioned above, the spells and amulets found in *The Sixth and Seventh Books of Moses* have found widespread use in popular folk magic, Hoodoo, and Voodoo. One book that is very popular is *Secrets of the Seals* by Anna Riva. It gives expanded uses for many of the amulets, along with additional instructions for their use. For example, the “Breastplate of Aaron protects from sudden or violent death. Use Zodiac, Bergamot, All Purpose, Protection, Ylang Ylang oil, incense, and powder.” Hundreds of occult and curio shops sell the amulets preprinted on “parchment” paper, along with the oils, incenses, and other recommended materials. Unfortunately, the amulets (or seals) are based on the poorly executed figures in the Wehman Brothers edition.

Contents of the text

The so-called *Sixth and Seventh books of Moses* consists of a collection of texts which purport to explain the magic whereby Moses won the biblical magic contest with the Egyptian priest-magicians, parted the Red Sea, and other miraculous feats. This theme is also found in the Hekalot literature.³⁹

Introduction. The introduction is titled ‘The magic of the Israelites’. It recounts many of the Biblical events dealing with miracles, including Moses’ miracles

before Pharaoh. The topics are mostly discussed from the standpoint of healing through “animal magnetism” and belie a heavily Christian perspective. It was added by Scheible for the second edition. While not credited in the English edition, it was written by Joseph Ennemoser, and taken from a chapter of his book *Geschichte der Magie* (Leipzig, 1844). Besides hiding the origin of this section, the editor of the English edition inexplicably moved it to the middle of the book.

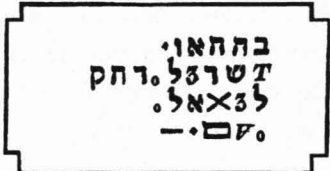
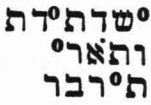

- T1. Scheible numbered the main texts with roman numerals I–VI. This text was evidently added later, as it was added before text “I.” It is titled *The Sixth Book of Moses and the Seventh Book of Moses translated by Rabbi Chaleb*. It claims to be *ex Thora Bibliis Arcanorum*, i.e. from the secret Torah. In its narrowest sense the word Torah refers to the first five books of the *Tanakh* or Bible. It is also used in a broader sense to include the rest of the *Tanakh* (or Old Testament) as well as the (secret) oral teachings about it. In this sense, phrases like “*ex Thora III Bibliis Arcanorum*” most likely were intended to mean the secret oral teachings about the third book (Leviticus). Ironically, of all the texts, this one is the least Jewish in nature. Its references to Agrippa and Arbatel belie its late origin.

The series of pseudo-Hebrew sigils exhibit no knowledge of authentic Hebrew, and don’t correspond with the conjurations. These conjurations seem to be based on *Verus Jesuitarum Libellus* or a closely related text.⁴⁰ It has strong Christian elements, though partially masked from those found in the pseudo-Jesuit text. That the pseudo-Moses text is derived from the pseudo-Jesuit one can be demonstrated by the fact that the former contains mistakes not found in the latter. For example, where *Libellus* reads “*et per vim Dei Patris + et per vim Dei Filii + et per vim Spiritus Sancti*” (“and by the might of God the Father + and by the might of God the Son + and by the might of the Holy spirit”), *Moses* reads “*et Paraim, Dei patris et Peraim Dei filii, et Peraim Dei spiritus Teti.*” Note the conjurations mention Agrippa by name despite the anachronism. It also uses Agrippa’s “scale of ten” as a Neo-Platonic theoretical framework. It shares this characteristic with several other grimoires, including the *Lesser Key of Solomon* (or *Lemegeton*), *The Veritable Clavicles of Solomon . . . by Rabbi Abognazar*, *Janua Magia Reserata*, and *The Magical Calendar*.⁴¹ Like Appendix 1, acquiring treasure is one of the main aims of this text.⁴²

This is followed by several versions of a very different text—also called the *Sixth and Seventh Books of Moses*. These short texts have a greater claim than the first to Mosaic origins, however dubious. As mentioned above, versions are found in medieval versions of *Liber Razielis*, where they are ascribed to Moses.

- T2. This might be the best representative of this group of texts. It includes amulets with pseudo-Hebrew lettering, accompanying magic words, as well as explanatory text for each. The so-called excerpt from *Clavicula Salomonis* doesn't have any relationship to any of the many versions and manuscripts that are usually known by that title.
- T3. T3 is very similar to T2, but is reduced to just the pseudo-Hebrew amulets. It does however include some interesting figures not found in T2, namely on page 87 showing the staff of Moses, and on page 89 with the form of a five-pointed star.
- T4. The next text is an interesting variation titled "Excerpt from the magical Kabbalah of the Sixth and Seventh Books of Moses by S Tz N." It is greatly expanded and heavily Christianized, including certain observances between the mass of the nativity (December 25) and the mass of the three Magi (January 6). Of all the texts, this one includes the most comprehensive method. Although it includes sections with the same headings as T2 and T3, such as the Breastplate of Moses, it has neither the pseudo-Hebrew figures, nor the accompanying magic words. In their place are lists of angel names which don't appear elsewhere. This is also the only text in the collection specifying that a ram's horn (*shofar*) is to be blown at times during the ritual. It does however include a simplified version of the figure with the five-pointed star (page 102), corresponding with figures on page 89 in T2 and page 114 in T7.
- T5. This short text is an extension of T4, having the same characteristics.
- T6. This short text describes figures on pages 118 and 119.
- T7. Finally, text 7 includes yet another version of the series of pseudo-Hebrew amulets found in T2 and T3.

A side-by-side comparison of the various versions of these magical formulae found in T2, T3, and T7 can be made. Unfortunately, it is obvious that they all suffer from degrees of degeneration, and it is not clear to me which, if any, is the more reliable. As an example, here are three versions of the 'Breastplate of Moses':

T2	T3	T7
		

A1 Also claiming to be based on *The Sixth and Seventh Books of Moses*, though relegated to an appendix, is the next section, titled *Citation of the Seven Great Princes*. Scheible also published it in volume 3 of his *Das Kloster* (Stuttgart and Leipzig, 1846. 12 vols. Vol. 3, pp. 1128 ff.) where the drawings are in black and red ink. It is one of a series of Faustian texts. As mentioned above, this inclusion of material by Faust cast a sinister pall over the whole collection. Though little is known of the real Faust, many texts and legends are attributed to him, making him one of the best known magicians in history. His contemporary, Johannes Trithemius (1462–1516) identified him as one George Sabellicus, and made efforts to discredit him. This, of course, implied that he had acquired some notoriety.⁴³ Ironically, Trithemius' own reputation as a sorcerer was partly due to a conflation of his legends with those of Faust.

The name Mephistopheles has become well known in popular culture, starting with mention by Marlowe (1604), and including such authors as Shakespeare, Goethe (1808 and 1832), and well represented in popular music. It was probably coined in the 16th century in association with the Faust legends. Not all the Faustian texts include him in the list however, even though most include Aziel (also spelled Aciel), Marbuel, Barbuel, Aziabel (aka Acia-bel), and Aniquel (aka Aniguel, Amyquël).⁴⁴

A2. The second appendix is a closely related text called *Tabellae Rabellinae Spiriti-Commando*. The exact meaning of the word Rabellinae in this context is not certain. A related text, *Trinum Magicae*, refers to Rabellinus, or Jean Rabels as the author.⁴⁵

A3. The third appendix is *Semiphoras and Shemhamphorash of King Solomon*.⁴⁶ This is probably the most comprehensive of the texts, drawing on the same “Mosaic” revelations from *Liber Sefer Razielis* mentioned above, but supplemented from various sources, especially Agrippa's *Third Book of Occult Philosophy*. The Hebrew words **שם המפורש** mean literally God's “explicit name” as opposed to descriptive titles such as Lord or Creator. Whether the term originally referred to a specific name (such as יהוה = Jehovah) or not, it came to denote a variety of names, or perhaps to the “process of divine naming” itself.⁴⁷ The various manuscripts of *Liber Sefer Razielis* have a wide variety of spellings even in the same manuscript, such as Semiforas, Semiforax, Semofor, or Sem', but they all seem to be variations of Shemhamphorash.

A4. The next appendix is the Hebrew mystical text *Sefer Shimmush Tehillim*, or the magical uses of the Psalms. This was translated by Gottfried Selig (1722–1795), publisher of the German (Leipzig) periodical *Jude*, about Jewish customs and practices. Versions of this text date back as early as the 10th century, though the current form is evidently somewhat later.⁴⁸ This text

became widely popular, and was frequently printed in pamphlet form.⁴⁹ It was placed on the Catholic Church's *Index Librorum Prohibitorum*.

The methods of using the Psalms include sacred names derived from the various Psalms using various Kabbalistic techniques, including transposition of letters, such as the method known as "AT BSh" transposition, where Aleph stands for Tau, Beth for Shin, etc. (The English editor omitted most of the explanations on transposition):

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ(ג)	ל	מ(ם)	נ(ן)	ס	ע	פ(ף)	צ(ץ)	ק	ר	ש	ת
ת	ש	ר	ק	צ(ץ)	פ(ף)	ע	ס	נ(ן)	מ(ם)	ל	כ(ג)	י	ט	ח	ז	ו	ה	ד	ג	ב	א

- A5. The Psalms section is followed by a Supplement. In the German edition this has twelve sections, of which the English editor only included the first four (pp. 173–175).
- A6. The final section is "Astrological influences upon man, and magical cures of the old Hebrews." This has also been omitted in some of the English editions.
- A7. To this I have added several appendices. The first (Appendix 7) is an excerpt from *Verus Jesuitarum Libellus*, which appears to be the source for the conjurations in T1.
- A8. Appendix 8 is an excerpt from *Liber Sefer Razielis* which appears to be an ancestor of some of the *voces magicae* found in T2–7, as well as appendix 3.
- A9. Appendix 9 is a version of Faust's *Vierfacher Höllen-Zwang*, giving a more complete text than that in Appendix 1. This text also lists spirits found in Weyer's *Pseudomonarchia Daemonum*, and the *Lesser Key of Solomon* (Goetia).⁵⁰

For easy reference, I have also appended several tables listing the magical aims, the methods and materials used, and the names of angels and demons mentioned in the texts.

This edition

The German edition which I have used as the primary source for this text is, *Das sechste und siebente Buch Mosis, das ist: Mosis magische Geisterkunst, das Geheimniss aller Geheimnisse. Sammt den verdeutschten Offenbarungen und Vorschriften wunderbarster Art der alten weisen Hebräer, aus den Mosaischen Büchern, der Kabbala und den Talmud zum leiblichen Wohl der Menschen. Wort-*

und bildgetreu nach alten Handschriften mit 42 Tafeln. Eighth edition, greatly expanded. 408 pages. 16 cm. New York, Wm. Radde, 1865.⁵¹

The first English translation appeared in New York in 1880, and has been reprinted more than a few times without—as far as I can tell—ever being re-edited. The editors of the many English editions seem to have lacked Scheible's industriousness, but have instead been content with propagating any and all errors intact. Hence the many English editions thus far have been deficient in many ways, with poorly executed drawings and Hebrew lettering, drawings printed upside down, mistakes in transcription and translation, passages censored, and other substantial omissions. For an unknown reason, the Wehman Brothers printed these drawings in reverse, that is to say, black background with white characters. This may have added to the sinister reputation surrounding the book. The drawings were also largely illegible in the 1880 edition, and degraded further with subsequent reproductions. All in all, English speaking readers have had an especially difficult challenge trying to make sense of this book.

In making this corrected edition I have drawn on the original sources, starting with Scheible's own revised and expanded eighth edition. Additionally, I have consulted the original sources drawn on by Scheible and his sources, namely the *Tanakh* or Hebrew Bible, Agrippa's *De Occulta Philosophia* (1533), *Sefer Raziel*, de Abano's *Heptameron*, *Arbatel Of Magick* (1575), *Verus Jesuitarum Libellus*, the Babylonian Talmud, and other cited authors.

This translation generally follows the 1880 English edition, but with extensive corrections. I have retranslated passages from the German where the original translation was confusing, awkward, or inaccurate. Many passages which were censored from previous editions have been restored. The frequent Hebrew and pseudo-Hebrew passages were omitted in the earlier English editions. I have restored these, and when I could clearly identify mistakes in the Hebrew I have also corrected them. I have tried to standardize the spelling; for example, I use "Kabbalah" in place of Kabala, Kabbala, and Cabala. All footnotes are mine (JHP). Note some of the sigils are in color in the original German editions, which has been lost in the earlier English editions. For this edition I have restored all the illustrations based on the 1865 New York edition and *Das Kloster* volumes 3 and 5.

I hope that this corrected edition will be of interest to those who have suffered with the problems of prior editions.

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Finally, I would like to express my thanks to the members of the Yahoo sixth_and_seventh_books_of_moses group for sharing with me their experiences of this text.

THE
SIXTH
AND
SEVENTH
BOOKS OF MOSES



or Moses' Magical Spirit-Art

PREFACE

TO THE FOURTH GERMAN EDITION

THE FIRST EDITION of this volume has been commended and criticized by the public. It was admitted to be a valuable compendium of the curiosities of literature generally, and especially of that pertaining to magic, but that it was at the same time calculated to foster superstition, and thereby promote evil—a repetition of the charge made against the honorable Horst, the publisher of a magical library.¹

In our enlightened age, the unprejudiced will observe in the publication of such a work, only what the author claims, namely, a contribution in reference to the aforesaid literature and culture of no trifling merit; but in regard to the believer also, the issue of a cheap edition will be more serviceable than the formerly expensive productions on sorcery, which were only circulated in abstract forms and sold at extortionate rates. What other practical value the above named edition may possess is not the question! Let us not, therefore, underrate this branch of popular literature; the authors wrote in accordance with a system which was, or at least, seemed clear to them, and illustrious persons, in all ages and climes have not considered the labor requisite to fathom the mysteries of magic as labor expended in vain, and although they condemned the form, they could not deny the possibility or even fact that gifted men, of inherent worth, could accomplish such wonderful things.

In regard to the present edition it can only be said, that *what has previously been presented as the so-called Sixth and Seventh Books of Moses*, which have for several centuries attracted the popular faith, in reality was in accordance with a *single* old manuscript (the most legible among many), and given word for word, divested only of orthographical and other errors which the best interest of literature demand—with unerring fidelity. The publisher protests against this practice, but has instead augmented it with different readings on the topic, likewise supported by old manuscripts of the *Sixth and Seventh Books of Moses* so that the whole group is now brought together for the sake of completeness, which were previously only available by lucky coincidence to the die-hard enthusiast.²

To the first edition of this book, as an introduction, I have added an important essay on Mosaic magic taken from Ennemoser's *Geschichte der Magie* ("History of the Magic"), (Leipzig, 1844).³

INTRODUCTION

THE MAGIC OF THE ISRAELITES¹

JOSEPH ENNEMOSER

IT IS IN THE RECORDS OF THE ANCIENT HEBREWS, preserved in the Holy Scriptures, that we find the complete and reliable history of the human and divine, of divine revelations, and the influence through godly or pious men and women.

The Bible is justly called the Holy Scripture, because it contains the knowledge of the holy, while at the same time, it unites and harmonizes word and deed, doctrine and action. It points out the true relation of people with the Almighty; it affords the most direct reference to the great truths of the spiritual and intellectual; it treats of the origin of the universe and its laws, through which all things were created; of the history of mankind before and after the Deluge; of his future destiny and how to attain it; of the living and invisible agents which God employs in the great work of redemption, and finally, of the most exalted of all beings, of the world's Savior, who was a universal expression in his own person, and who exhibited all divine power and action in one person, while all his forerunners were endowed only with single powers and perfections. It reveals to fallen mankind the highest and purest ends of his life and the means of his purification and restoration.

We find among oriental nations every grade of magic, the varieties of somnambulism and clairvoyance, and the infinite modes by which unusual occurrences are produced; in like manner we also find these things among the Israelites, but differing totally in character. In the former it was the *individual* and the *present*; in the latter it was not the individual upon which magic depended, but upon humanity in general, and upon the great future. There the light of man was made to shine by skilful actions, produced by the lowest arts; here shone a pure, unclouded, calm light, vitalized by the warm breath of the Almighty, a light shining into the future, and upon this light depended all life and action. To the Israelite seer, not only the fate of single individuals stand revealed, but the fate of nations, even of the entire human race, which in the end must be reconciled to God by the unfolding of magical art, as often happened under the old covenant, by instinctive somnambulistical influences. If we examine the history of the old covenant, we find that this remarkable people stood solitary and alone like a pillar of fire amid heathen darkness.

Although we find among other nations worthy men and women, seeking after the divine light, surrounded by darkness and uncertainty, here are people of God, bearing the impression of true faith, who give undoubted evidence of higher

powers, by visible acts and signs which everywhere separate life from death, and truth from error; and while the ancient remnants of other nations show only theory without application, here we find a continuous chain of acts and events—in fact, a living and divine assistance. The Holy Scriptures speak of all these things with confidence, so that the history of no other people, interwoven with fables, can compare. Accordingly, the Bible contains the light which illuminates every dark phase in life. It is the foundation of all human actions, the guiding star of the earthly to the eternal, of the material to the divine, the means and end of all knowledge. It is the first of three great lights guiding and governing our faith, and stands with those other two great lights of the Square,² which shall make these actions upright, along with the Compass, which represents the precise limits of the human condition. Since it is of greater weight than all other records, I will quote some passages which have reference to the principles as well as practice of magnetism, and then call attention especially to the healing of the sick according to scriptural teachings. We will start with references to dreams, a great many of which are recorded in the Bible.

The Old Covenant

The dreams recorded in the Bible are many and remarkable. The voice with which God spoke to the chosen and prophets were generally heard in dreams.

The visions of the ancients, according to the testimony of Moses, were nearly always dreams. Numbers 12:6: "He said: Hear now my words: If there is a prophet among you, I the Lord will make myself known to him in a vision, and will speak to him in a dream." Job 33:15: "In a dream, in a vision of the night, when deep sleep falls upon them in slumberings upon the bed; then he opens their ears, and seals their instruction." 1 Kings 3:5: "In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask for what you want, and I shall give it to you. And Solomon said, you have showed your servant David my father great mercy, because of his faithfulness and truthfulness and uprightness of heart. You have continued this great kindness to him. . . . Give therefore your servant an understanding heart to judge your people, that I may discern between good and bad: for who is able to judge this great people of yours?" Gen. 20:3: "But God came to Abimelech in a dream at night, and said to him, You are but a dead man, because of the woman you have taken; for she is a man's wife. . . . And God said to him in a dream, Yes, I know that you did this in the integrity of your heart; and so I have kept you from sinning against me." Gen. 31:24: "And God came to Laban the Syrian in a dream at night, and told him, Be careful not to speak to Jacob, either good or bad." The dreams of Joseph concerning his brethren are also remarkable. Gen. 37:5: "Joseph had a dream, and he told it to his brothers, and they hated him even

more. And he said to them, Please hear this dream which I had: We were binding sheaves in the field, and suddenly my sheaf stood upright, while your sheaves stood around mine and bowed to my sheaf. And his brothers asked, Do you plan to rule over us or actually have authority over us? . . . And he had still another dream, and told it to his brothers, and said: Listen, I had another dream: the sun and moon and stars bowed to me. And his father rebuked him, and said to him, What is this dream that you had? Shall I and your mother and brothers indeed come to bow down to you on the ground?"

Sacred history proves that after Joseph was sold by his brothers to the Egyptian traders that he actually became their king in the court of Pharaoh. The power of Joseph to interpret dreams is further shown by the interpretation of the dreams of the cupbearer and the baker while in prison, Gen. 40:1; as well as Pharaoh's dreams of the seven fat and lean cattle which came out of the water, and of the seven withered and good ears of corn, Gen. 41:1. In the New Testament many dreams are mentioned through which God spoke to his followers. Thus Joseph, the husband of Mary, was told by an angel that she should conceive of the Holy Spirit and bear a son, who would become the savior of the world (Matt. 1:20); and likewise that he should take the child and flee into Egypt to escape the murderous intent of Herod; and after the death of Herod, that he should again return to Nazareth (Matt. 2:13–19). In the same way, the three Magi, or wise men of the East, were warned in a dream not to return to Herod, but return to their own country another way. The Apostles frequently had visions in the night; for example, Paul was commanded to go to Macedonia (Acts 10:9). And in the same book of the New Testament (Acts 18:9), we read: "One night the Lord spoke to Paul in a vision: Do not be afraid; keep on speaking, do not be silent." Many similar passages might be quoted, e.g., 23:11; 27:23, etc.

Let us begin with the history of the creation, as recorded by Moses. "In the beginning God created Heaven and Earth."

Herein lies the great first principle. God is an uncreated being; Heaven and Earth were the first things created: the contrast which was made by God. In reference to a second contrasting creation, Moses speaks of light and darkness: "And darkness was upon the face of the Earth, and God said, Let there be light, and there was light." Here, too, light is described as a creation, which had darkness as its opposite. For this reason the ancient Egyptians regarded darkness as the beginning of all things. Even according to the writings of Moses, this was the Egyptian doctrine, for he says: "Darkness was upon the face of the deep." But if the Egyptian doctrine is to be regarded as of very early origin, their error originated in this, that they accepted that darkness existed before light. Similarly the Persians believed that light was created before darkness. It is clear however that light was created with darkness as its natural opposite, for Moses plainly says: "And God

divided the light from the darkness, and God called the light day, and the darkness he called night." The Bible also points out another contrast in the first forming of the earth, namely, water, and spirit. The water as matter, as the germ of the organization, and the spirit, the Elohim, as the fruitful, active principle. "And the spirit of God moved upon the face of the waters." One-sided views led the earlier philosophers into numerous errors. Thus Thales imagined that everything came out of the water, and overlooked the spiritual activity, in all of which he was imitated by subsequent champions of materialism. The other one-sided view is to consider everything as spiritual and regard matter only as an inert abstraction (*caput mortuum*), which was the case from the earliest period of time among spiritualists and the advocates of spiritualism. Moses, therefore, shows his superiority over all the disciples of Egyptian temple-wisdom, as well as of the more modern sects, inasmuch that he was enlightened by divine wisdom. He doesn't regard this subject in a partial manner, but in its true form and significance. He ascribed to matter its true worth and placed the spiritual beside it. Moreover, Moses has given the narrative of the creation in beautiful and captivating language, as for example, in regard to the waters—the difference between the wet and the dry, and how the dry land came forth from the water; how the grass and herbs, which bore seeds, and fruitful trees grew upon the Earth; how the mighty deep was filled with living and moving animals, and the birds that fly in the firmament of Heaven; how the Earth finally brought forth living animals, each after its own kind, and last of all, how God made man "in his own image," to whom he gave "dominion over the fishes of the sea, over the fowls of the air, over the cattle, and over every creeping thing that creeps upon the Earth."

The Mosaic Eden was the habitation of the original beings, created pure; within its boundaries grew the tree of knowledge of good and evil. The figure of the serpent shows the nature of the fall of man. I spoke earlier about the original purity and wisdom of godly men and women. Here is the place to record additional Bible principles. To this end we avail ourselves of a mystical, interesting work from which we extract what follows: *MAGIKON; or, the Secret System of an Association of Unknown Philosophers*,³ etc., v. 27–31. Frankfort and Leipzig, 1784. A rare book, whose teachings in many respects agree with the Indian Brahmin doctrine.

In view of his divine origin, as an unconditional emanation from God, Adam was not only the noblest being, which, as an expression of divine power had the preference of all others, for he never owed his existence to a mother; he was a heavenly Adam, brought into being by God himself and was not born into the world in the ordinary manner. He also enjoyed, in consequence of his nature, all the attributes of a pure spirit, surrounded by an invulnerable veil. This was not the sensual body of present times, which is only an evidence of his degradation, a

coarse mantle under which he sought to protect himself against the raging elements; his garments were holy, simple, indestructible, and by nature indissoluble. To this condition of perfect glory, in which he enjoyed the purest happiness, he was destined to reveal the power of the Almighty, and to rule the visible and invisible. Being in possession of all the prerogatives and insignia of a king, he could also use every means to fulfill his lofty destiny. As the champion of unity, he was secure from the attacks of all inward and outward enemies, because the veil by which he was covered, the germs of which are still within us, rendered him invulnerable. One advantage that the original pure man possessed was that no natural poison, nor all the powers of the elements could harm him. Christ promised invulnerability to his apostles and all his followers, through the regeneration of humanity. He also carried a fiery, double-edged, all-penetrating sword—a living word, which unites in itself all power, and through which everything is possible to him.

Of this sword Moses says, Genesis 3:24: “So he drove out the man, and he placed at the east end of the Garden of Eden cherubim, and a flaming sword which turned every way, to keep the tree of life.” In Revelations 1:16 we read: “And out of his mouth went a two-edged sword,” etc. By this sword we are to understand the living word, which was originally inherent in mankind, and which can only be restored by returning to a pure state, and by being cleansed from the blot of sensualism. It is the word of which we read in Hebrews 4:12: “For the word of God is quick and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit.”

Most extraordinary is the powerful, all-conquering Honover (word of power)⁴ of Zoroaster, which fully corresponds with the foregoing, by which Ormuzd overcame Ahriman and all evil. To continue with our quotation:

In this condition of kingly honor and power, man might, as the living image of his father, (whose representative he was on earth), have enjoyed the purest happiness, if he had properly guarded his Eden. But he committed a breach of trust; instead of ruling over the things of sense and striving for a higher spiritual state, to which he was ordained, he imbibed the unhappy idea of confusing the great cardinal points of light with truth, that is, he confounded light with truth, and in this confusion he lost both and robbed himself. Because he lost sight of the boundary of the kingdom over which he was placed as a watchman, and confined himself to only a portion of it, namely, the sensual, the glitter of which blinded him so greatly as to make him forget all else; because he flattered himself that he could find the light in another place than the first great fountain, he fastened his lustful eyes on a false existence, became enamored of sensualism and became sensual himself. Through this adultery he sank into darkness and confusion, the

result of which was, that he was transplanted from the light of day into the night of innumerable small twinkling stars, and now he experienced a sensual nakedness of which he was ashamed. The abuse of the knowledge of the connection between the spiritual and the bodily, according to which man endeavors to make the spiritual sensual and the sensual spiritual, is true adultery, of whom, he who is moved by the female sex is simply a consequence and an imitator. Through sin man lost not only his original habitation, and became an exile into the religious state of the fathers and mothers, having to go in the way of the flesh, but he also lost the fiery sword, and with it everything else that had made him all-seeing and invincible. His holy garments now became like the skin of animals, and this mortal, perishable covering afforded him no protection against the elements. With the wasted half of his body, the spiritual also added to the confusion, and discordant sounds were heard in the dark realms of the world of spirits.

Although man had sunk deep in sin, the hope of a full restoration was given to him on condition of a perfect reconciliation. Without such reconciliation, however, he sinks deeper and deeper, and his return becomes still more precarious. In order to be reconciled he must become self-abased, and resist the false allurements which only serve to steep him in the mire of the elements, and he must seek, by prayer, to obtain the more exalted blessings of benevolent influences, without which he cannot draw a pure breath. In this reconciliation he must gradually overcome everything, and put away everything from him that will cloud his inner nature and separate him from the great source of his being; because he can never enjoy peace within himself and with nature around him until he has thus overcome everything opposed to his own nature, and gained the victory over all his enemies. But this can only be done when he returns the same road upon which he had wandered away. He must wean himself by degrees from the sensual by a heroic life, and like a weary, footsore wanderer, who has many steep mountains to scale continue to mount upward, until he reaches the goal, which is lost in the clouds. Overcoming one obstacle after another, he must dispel the dark vapors that intervene between himself and the true sun, so that in the end the pure rays of light may reach him without interruption.

The following is purely biblical, completely distinct from the Indian teachings:

The Almighty has provided means to help us in the work of reconciliation. God has appointed higher agents to lead us back to himself from the error of our ways. But we can only be fully restored through the Savior of the world, who finished and perfected all that these agents had accomplished only in part at different times. Through him our powers first become animated and exalted; through him we approach the only true light, the knowledge of all things, and especially, a knowledge of ourselves. If we are willing to accept this offered

help, we will surely arrive at the desired goal, and will be so firmly established in faith, that no future doubts can ever cause us to waver. If we elevate our will so as to bring it in unison with the divine will, we may spiritualize our beings already in this world, so that the higher spiritual kingdom may become visible to our eyes, and feel God nearer to us than we ever thought possible. All things become possible to us, because we can make all powers our own, and in this union and harmony, with a fullness of a higher vitality, the divine agents, Moses, Elias, yea, even Christ himself, may become visible to us, and being surrounded by thoughts, we no longer require books. In short, we can attain to such a degree of perfection, even in this life, that death will have nothing more to do than to disrobe us of our coarse covering, in order to reveal our spiritual temple, because we then live and move within the eternal. Only when we arrive at the end of this vale of darkness, will we receive, at each stage of his journey, more extended life, greater inward power, purer air, and a wider range of vision. Our spiritual being will taste nobler fruits, and at the end of our earthly life nothing can separate us from the exalted harmonies of those spheres, of which mortal sense can draw but a faint picture. Without the distinction of the sexes, we will begin to live the life of angels, and will possess all their powers, of which we had but a faint sign here; we will then again enjoy the incense of the eternal temple, the source of all power, from which we were exiled, and Christ will be our great High Priest (Heb. 7:17–24, 25). We will not only enjoy our own gifts, but will also participate in the gifts of the chosen, who constitute the council of the wise; that holy sovereign will be more exalted there than he could be here; there will be no rising or setting sun, or the light of the stars; no changes of day and night, and no multiplicity of languages; every being will in that moment be enabled to read the name of that eternal book, from which flows life for every creature (Heb. 12:22, 23).

And here, too, the views of Zoroaster are in accord with the foregoing, for he also speaks of a heavenly meeting, and the participation of every follower of Ormuzd in the sacrifices and prayers of all.

In placing this preceding excerpt so plainly before the reader I felt no hesitation, because it was so clear and true, and because it seemed so relevant to this work, and to show why only pure and true Christians can perform great wonders and see visions of which the worldly-minded have not even an idea. I will now relate a few instances of magnetic appearances and occurrences, many of which are recorded in the Bible.

The first and most striking one we find in connection with Adam. Moses writes (Gen. 2:21) as follows: “And the Lord caused a deep sleep to fall upon Adam, and he slept.” And now, the question arises, What kind of a sleep was this? The answer is, it was a deep sleep. It was either the sleep of death (κόρυς), or a

state of lethargy (καταφορά), or a trance (ἔκστασις *raptus divinus*), or, was it merely an ordinary sleep? The first seems improbable to me, and had this been the case, we know that in the release of the body from its earthly bonds, or shortly before death, the clearest instances of clairvoyance often occur; but the question is not of a mortal illness, but of a deep sleep. If it was a trance, then that inward sight may be regarded as more probable. The seventy-two translators of the Bible actually regard this sleep as a rapture,⁵ and Tertullian says, in direct reference to it: "The power of the prophecies of the Holy Ghost fell upon him." (*Accidit super illum spiritus sancti vis operatrix prophetiæ.*)⁶

Another remarkable vision is that which Noah had of the ark long before the deluge occurred. Further, the call of Abraham to leave his homeland Ur in Chaldea, and move toward Haran in Canaan. Abraham had many visions, or was the conversation of the Lord with him, recorded in the Bible really only than a figurative expression of intuition? Through these visions, or conversations as you will, he was taught that he would be greatly blessed, and that he should be the father of a great nation. As he came into the sacred grove of Moreh, the Lord again appeared to Abraham and said: "This land will I give to your offspring."⁷

The innocent life of the shepherds, and their frequent abode in sacred groves, very naturally brought such intuition to the very highest point of perfection, and this was especially the case, when their minds were occupied with God and godly things. And this is particularly shown in the history of the shepherd-life of the pious Israelites, not only by the ancient fathers, but subsequently, in the time of the kings and judges. Isaac and Jacob had visions similar to those of Abraham. We notice especially the vision of Jacob while journeying into Mesopotamia, in which he saw a ladder reaching from Earth to Heaven. We read (Gen. 28:10 ff.): "And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and stopped for the night, because the sun had set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he had a dream in which he saw a ladder resting on the Earth, and the top of it reached to Heaven: and the angels of God were ascending and descending on it. There above it stood the Lord who said, I am the Lord, etc. The land on which you are lying I will give to you and your descendants. And in you and your descendants shall all the families of the Earth be blessed. And Jacob woke from his sleep, and he said, Surely the Lord is in this place; and I knew it not. This is none other than the house of God, and the gate of Heaven." How truly was Jacob's dreamed fulfilled! The promised land became the possession of the Jews; through his seed, namely, through Christ the Savior, who is the heavenly ladder upon which the angels of God ascended and descended, all the nations of the Earth have been or will be blessed.

We find another remarkable instance of the magnetic influence in changing the nature and complexion of living objects, in the history of Jacob. It is as fol-

lows: Jacob agreed with Laban that he would still guard his sheep, provided, that Laban would give him as a reward for his service, all spotted lambs and goats that should in the future be added to his flocks. Laban consented to this proposal, and Jacob became immensely rich. It is worth the trouble to insert the passage relating to this transaction, as an application of the mysterious doctrine of magnetism.

When Jacob would no longer watch over the sheep and desired to go away with his wives and children, Laban said to him, Genesis 30:27–43: “If I have found favor in your eyes, please stay: for I have learned by a feeling⁸ that the Lord has blessed me because of you. And he said, Name your wages, and I will pay them. And Jacob said to him, You know how I have served you and how your cattle fared under my care. For you had little before I came, but it has increased greatly, and the Lord has blessed you since my coming. But now, when shall I provide for my own household? And Laban asked, What shall I give you? Jacob replied, Give me nothing, but if you would do one thing for me, I will again feed and keep your flock. Let me go through all your flock today, removing from them all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats. They shall be my wages. So shall my honesty answer for me in time to come; you can check at any time, and any livestock in my possession that is not speckled and spotted among the goats, and brown among the sheep, shall be counted as stolen. And Laban said, Let it be as you said. And he removed that day the he-goats that were streaked or speckled, and all the she-goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the care of his sons. And he set three days’ journey between himself and Jacob: and Jacob fed the rest of Laban’s flocks. And Jacob took rods of green poplar, and of the hazel and chestnut-tree: and peeled white streaks in them, and made the white appear which was in the branches. And he set the branches which he had peeled in the watering-troughs, so that they were in front of the flocks when they came to drink, that they should conceive when they came to drink. And the flocks conceived before the branches, and bore young that were streaked, speckled, or spotted. And Jacob separated the lambs, and set the faces of the flocks toward the streaked animals, and all the brown in the flock of Laban; and he put his own flocks by themselves, and did not put them with Laban’s animal. And whenever the stronger females were in heat, Jacob laid the branches in the troughs in front of the animals, so that they might conceive near the branches. But when the animals were weak, he would not put them in. So the weak went to Laban and the strong ones to Jacob. And the man prospered greatly, and came to own large flocks, and maidservants, and menservants, and camels, and donkeys.”

This proves clearly that the sheep and the goats could be made to bring forth their young changed in color and appearance corresponding with the peeled rods which were placed before them by Jacob as they drank from the water. In these

days, the theory that the features of the offspring of a human mother can be affected by an object upon which the mother gazes, is generally considered absurd; and yet this theory, in the very nature of things, is as fully established as the fact that the mental qualities of many children differ totally from those of their parents. The fact that the sheep and the goats, upon seeing the objects which Jacob so skillfully placed before them, brought forth their young differing in appearance from themselves, has a very deep significance. Either Jacob knew what the result of this method would be from experience, or it was revealed to him in a dream, for we read, Genesis 31:10: "In breeding season I once had a dream in which I looked up and saw that the rams which mated with the flock were streaked, speckled, and spotted." With the water which they drank, and in which at the same time they saw their own reflection, they transmitted the image of the speckled rods to their young.

We have not the space here to enter into a more extended argument to prove the truth of this phenomenon, but the fact that the female progenitor, both human and animal, is capable at the period of gestation to transmit to her offspring the image and likeness of surrounding objects, has a surer foundation than is commonly believed to be possible. The great army of materialists, who represent the spirit of the scriptures and of life as an ordinary every-day matter, so as to make it appear that nothing is hidden in the sanctuary that they cannot comprehend by their intellect, will never be converted, and those who rely upon the benign influences of a higher light in the temple, which will exist beyond the life of this world, will never need conversion.

Moses himself, the great man of God, had many remarkable visions. These visions consisted in part of dreams and partly in ecstasies, and for this reason he was educated in all the mysteries of the Egyptians and in all their magical arts, in which he excelled all others. On account of his extraordinary piety and wisdom he was made the savior of his people from the slavery of Pharaoh. His visions were of a diversified character. His ability to lead and govern the people was the direct result of a deep intuition. If we regard this ability as mere inward sight, then we must admit that it was a purely magical gift; if as the result of direct command of the voice of God (for according to the scriptures God often spoke personally with Moses), we find in it a confirmation of the truth, that a pious mind, open to divine influences, can also perform divine acts.

The first important vision of Moses occurred at Mount Horeb, while he was yet engaged in watching over the flocks of Jethro, his father-in-law (Exod. 3:2): "And the angel of the Lord appeared to him in a flame of fire out of the midst of a burning bush: and Moses said, I will now turn aside, and see this great sight, why the bush is not burned. And when the Lord saw that he turned aside to see, God called to him from within the burning bush, Don't come any closer. Take off your shoes, for the place where you are standing is holy ground."

Moses, the prophetic seer, acquainted with the misery of his people, full of religious enthusiasm, and gifted with a glowing imagination,⁹ came to the lodge of his father-in-law in Midian, where he had time and opportunity as a shepherd, to immerse his mind in religious contemplation, so that in a state of ecstatic clairvoyance, he could see the ways and means by which he might become the leader and shepherd of his people. His innermost heart was opened to the higher voice and the influence of God, who appeared to him as a light in the burning bush which was not consumed, and with whom, with face covered, he conversed familiarly. We find in Moses the emotions of an inward psychological struggle with hopes and fears, with extreme weakness and supernatural strength of will; of submission, reverence and obedience; of confidence, and finally of an enthusiasm, that, regarding all earthly obstacles as naught, he overcame all things. While he was thus equipped with godlike powers, he subdued the elements of nature and compelled them to testify to the greatness and glory of God by the marvelous wonders which he performed. In such ecstasies Moses could stay long on the mountains and seclude himself from the people on the journey in the wilderness, and would become venerated as a man of wonders. The visions of Moses embrace the present and the future. He not only delivered the commands of God from the mountain, but he also foresaw the offerings that were brought to the golden calf. He foresaw that he could only preserve the children of Israel from returning to idolatry, and prepare them for the pure worship of God, by isolating them in the wilderness from the heathen nations around them. In addition to the above indications we need only call attention to the special visions of Moses, his gifts, his ability to transfer the power of divination to others, and class them among magnetic occurrences; we may omit the different kinds of sacrifices, the consecration and blessing with water, oil and blood, and laying on of hands, etc, as well as the stringent prohibitions against taking any part in sorcery, false divination, conjuring and questioning the dead.

Among a few instances resembling magnetism, we mention particularly the staff with which Moses performed his wonders before Pharaoh, and the stretching out of his hands by which he divided the waters of the sea (Exod. 14:16): "Raise your staff and stretch out your hand over the sea, and divide it; and as Moses stretched out his hand over the sea, the waters were divided. . . . And when the Egyptians pursued them, Moses stretched forth his hand over the sea, and the sea returned to its place; and the Egyptians fled against it, and the Lord swept the Egyptians into the sea, so there remained not so much as one of them." The stretching out of the hand of Moses and the wonders he performed with his staff are of great significance. With his staff he struck the rock in Rephidim, and the water gushed forth to quench the thirst of the grumbling people (Exod. 17:5): "The Lord told Moses, Go on before the people, and take with you some of the elders of Israel, and carry your staff wherewith you struck the Nile, and go. . . . Strike the

rock, and water shall come out of it, that the people may drink." And when Amalekites came and fought against Israel, Moses said to Joshua (Exod. 17:9–11): "Choose some of our men and go out and fight the Amalekites. Tomorrow I will stand on the top of the hill with the staff of God in my hand. And as long as Moses held up his hand Israel prevailed, but when he let his hand down, the Amalekites prevailed."

The gift of prophecy seems also to have been given to the pious elders of Israel through their communication with Moses, for it is written (Num. 11:23–29): "The Lord asked Moses, Is the Lord's arm too short? You will now see whether or not my word will come true for you or not. And Moses went out and told the people the words of the Lord, and gathered together the seventy men of the elders of the people, and set them around the tabernacle. And the Lord came down in a cloud, and spoke to him and took of the spirit that was on him, and gave it to the seventy elders. When the spirit rested on them, they prophesied, and did not cease. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them: and they were listed among the elders, but did not go out of the tabernacle. Yet they prophesied in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said to him, Are you jealous for my sake? I wish that all the Lord's people were prophets, and that the Lord would put his spirit upon them!"

The various conditions of clairvoyance are clearly described by Moses. Miriam and Aaron spoke against Moses because of the Ethiopian whom he had married, and they said (Num. 12:2–8): "Has the Lord spoken only through Moses? Hasn't he also spoken through us? And the Lord heard this. . . . And the Lord came down in a pillar of the cloud and called Aaron and Miriam, and they both came forward. And he said, Hear now my words: If there is a prophet among you, I the Lord will make myself known to him in a vision and will speak to him in a dream. But of my servant Moses this is not true; he is faithful in all my house. With him I speak face to face, clearly and not in riddles, and he sees the form of the Lord." And so it was also among the Israelites and other nations, and is now in our magnetic appearances and revelations by visions, and especially in dreams and dark words and figures, which is frequently the case in the lower condition of somnolency; but in the highest grades of clairvoyance, when the mind is pure as in the case of Moses, it is to behold in the true form.

The personal conversations of God with Moses, and his power of beholding the Almighty in his true similitude are figurative expressions, and must not be taken in a literal sense. For the Lord speaks through revelation and by means of the light, and not by word of mouth, neither can God be seen by mortal eyes, for he says in another place: "No one can see me and live." (Exod. 33:20) This language is the expression or impression of the divine words, and a light from the very

purest source. It is the spiritual gift and revelation of the Deity to man, which must be taken according to the various grades of intelligence, and variously accepted and understood by each: as in nature, light produces various effects depending on whether it falls on something nearby or distant, dense or thin, hard or soft objects, etc.

This language was understood by prophets and inspired people in all ages, and these could not communicate the light they had received in any other language than those which were spoken in their day, although, that which came over them was much more simple, comprehensive and spiritual than any spoken communication could have been. The language of God is the influence of a higher light through which the spirit which he pervades, is, as it were, electrified. God acts as the center, only influencing the center of things, that is, on the inner or spiritual, and the outward manifestations follow naturally. It is not less significant that the bite of the fiery serpents was healed by gazing upon the brazen serpent. We find: "The people became very discouraged along the way, and spoke against God and against Moses. . . . And the Lord sent fiery serpents among the people, and they bit the people; and many of the people of Israel died. Therefore the people came to Moses and said, We have sinned, for we spoke against the Lord and against you. Pray to the Lord that he take away the serpents from us. So Moses prayed for the people. And the Lord said to Moses, make a fiery serpent and set it upon a pole; and everyone who is bitten, when he looks upon the bronze serpent, shall live." (Num. 21:4-9.)

The visions and prophecies of Balaam, son of Beor, to whom Balak sent messengers to enlist him to curse Israel, are also of a remarkable character. (Num. 22:23, 24): "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord, my God, to do less or more." So spoke Balaam to Balak, who tried to bribe him to do evil.

In Numbers 24:2, 15, 16, 17, 19, we have an account of the visions of the heathen seer, in which was announced the advent of Christ: "And the spirit of the Lord came upon him and he uttered his oracle. . . . The oracle of Balaam son of Beor, the one whose eyes see clearly, the one who hears the words of God, and has knowledge of the Most High, who sees a vision of the Almighty, who falls into a trance, but having his eyes open, I see him, but not now; I behold him, but not near. A star will come out of Jacob and a scepter will rise out of Israel. Out of Jacob shall come one who will have dominion." The history of Balaam proves that the power to perform wonders was not possessed by holy seers alone. Balak, king of the Moabites, being afraid of the Israelites, desired to form a league with the Midianites. But since neither the Moabites nor the Midianites felt like engaging in hostilities with the Israelites, they resorted to magic, and since they had no magician among themselves, they sent for Balaam, who was celebrated for his powers of charming and divining. The messengers came to Balaam with costly presents in

their hands (for he took money for his services as soothsayer), and demanded that he should curse this strange people. Balaam invited them to stay overnight. In the morning he arose and made known to the messengers that God neither permitted him to curse the Israelites, nor allowed him to accompany them to their country, for "that people was favored of God." Balak believing he had not offered enough, sent more costly presents by the hands of his nobles, to induce Balaam to visit him and curse Israel. Balaam, a mixture of faith and fickleness, of truth and avarice, of true prophecy and magic, said to the servants of Balak: "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." And yet, after he had spoken with the Lord during the night, he arose in the morning, saddled his donkey, and prepared to go with the Moabite princes, and afterward told the enemies of Israel how they could lead them into idolatry.

Here follows the history of Balaam's perfect somnambulism. Being a visionary, he was divided within himself, because he tried to serve God and Mammon. His conscience racked him. "And God's anger was kindled against him because he went: and the angel of the Lord stood in his way for an adversary against them." Now he changed his inward perception from the angel and transferred it to the donkey, which now also saw the angel standing in the way, and therefore began a rational conversation with its rider. The donkey, with characteristic stubbornness, preferred the fields to the uneven paths in the vineyards, and when force was employed to turn her in the way, she thrust herself against the wall, and crushed Balaam's foot against the wall. At this he struck her with his staff, and since there was no path to turn aside either to the right or to the left, the donkey fell down, and he struck her again. Finally the donkey spoke to Balaam and pointed out to him his unreasonable conduct, and when he came to himself he again saw the angel instead of the donkey; but his conscience tortured him. He confessed his sin and promised to go back again, but the angel permitted him to proceed upon condition that he should speak only what the Lord commanded him to say. This condition he fulfilled in spite of every temptation that Balak could offer, so that "he went not as at other times to seek for enchantments, but turned his face toward the desert." Instead of cursing the Israelites he blessed them, and afterward actually prophesied concerning the Star of Jacob. (Num. 24.)

This spurious prophet had no truly divine inspirations, but he prophesied in the same manner as do our mesmeric clairvoyants. For first he always went into retirement, when he was about to prophesy, to avoid outward disturbance, which no true prophet ever did. Second, his inward perceptions were opened by closing his outward senses—"the man whose eyes are open." It is evident that the angel with the drawn sword was a vision, and the fact that the donkey speaking did not appear strange to him, proves clearly that he could not have been awake. According to the Arabic, Balaam was called "the man with the closed eyes," and this

induces Tholuck¹³ to compare his condition to a state of magnetic ecstasy. Third, Balaam was so incapable of distinguishing between objective reality and his subjective visions, that the donkey, gifted with speech, made no impression upon him; and after he had regained his senses, he saw the angel standing before him and bowed his face before him. Fourth, Balaam made use of certain external means to throw himself into an ecstatic state, which true prophets never did. He was led from place to place in order to obtain visions, differing in their nature, so as to make them conform with the pleasure of Balak. He even employed magic, for it is written: "When Balaam saw that it pleased the Lord to bless Israel, he went not as at other times, to seek for enchantments, but turned his face toward the desert." Fifth, finally, Balaam's ecstasies were unstable and uncertain, and his figures and expressions were symbolical, for we read, for example: "He couched, he lay down as a lion, and as a great lion." This false prophet then returned to his dwelling, but appears again later in the camp of the Midianites, where he finally perished by the sword at the hands of those whom Moses sent out to fight.

In the days of the judges and kings, dreams and prophetic visions were synonymous.

In 1 Samuel 9:9, we read: "Formerly in Israel, when men inquired of the Lord, they said: Come let us go to the seer, for they were called seers who are now called prophets." In Numbers 27:18-21, when Moses asked the Lord to give him a worthy follower, it says: "So the Lord said to Moses, Take Joshua son of Nun, a man in whom is the spirit, and lay your hand on him and convey some of your authority to him, and set him before Eleazar the priest and the entire assembly and commission him in their presence. Then Eleazar will ask counsel from him after the judgment of the Urim before the Lord." I have already quoted passages from the Bible to show that dreams and prophetic visions were regarded as the same thing; and indeed, so important were dreams, that a dreamer was placed in the same category with a prophet. "And when Saul saw the host of the Philistines, he was afraid, and his heart was filled with terror. He inquired of the Lord, but the Lord did not answer, neither by dreams, nor by Urim, nor by prophets." (1 Sam. 28:6.)

We read in Deuteronomy 13:1-4: "If there arise among you a prophet, or one who foretells by dreams, and if the sign or wonder he gives comes to pass, and he says, Let us follow other gods (gods which you have not known) and let us serve them: You must not listen to the words of that prophet or dreamer. For the Lord your God is testing you, to know whether you love him with all your heart and with all your soul." From this we learn that persons who were not prophets, and who were not of a pure heart, also had prophetic visions.

It would be tedious as well as superfluous to recite all the visions of the prophets. In the meantime we will not pass over the most remarkable in silence. In 1 Samuel 16, we find the history of Saul, who, after the spirit of God had departed from him, became gloomy and ill, and whose condition could only be relieved by

the sweet sounds of music. "But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul's servants said to him, See now, an evil spirit from God troubles you. Let our lord now command his servants here to search for someone who is a clever harp player. When the evil spirit from God comes to you, the harpist will play, and you will be well. . . . So Saul sent messengers to Jesse, saying, Let David, I beg you, come to me, etc. And it came to pass, that when the evil spirit from God was upon Saul, David took a harp, and played. So Saul was refreshed, and was well, and the evil spirit would leave him." When Saul saw the Philistine host his heart failed him, and he inquired of the Lord, but the Lord didn't answer: "by dreams, nor by Urim nor by prophets. If there arise among you prophets, or one who foretells by dreams, if the sign or wonder," etc. Saul was seeking signs and wonders, for once he asked Samuel about his missing asses; at another time he consulted the witch of Endor, and at another time he depended upon deceptive dreams. The spirit of Samuel said to Saul: "Why do consult me, seeing that the Lord has departed from you, and your kingdom has gone from your hands?"

In the books of Samuel, who was a clairvoyant in his youth, we find many prophetic visions recorded. The most remarkable of these visions were those of Samuel and David. Even Saul attempted to prophesy until the spirit of the Lord departed from him. The history of the aged king David, who could no more obtain warmth of body, even though he was covered with clothing, we have already related. A young virgin was procured, who slept in the king's arms and cherished him, and so he obtained heat. (1 Kings 1:1.)

Among all the prophets of the old covenant there was none more exalted than Elijah, whose very name was synonymous with a higher grade of being. We find in him an example of great significance in magnetic treatment. He imparted the most important doctrines of life, and he gave life to such as had apparently died, a history of which is here inserted verbatim: "It came to pass afterwards, that the son of the woman, the mistress of the house, fell sick, and his sickness was so grave that there was finally no breath left in him. She said to Elijah, What do you have against me, man of God? Have you come to remind me of my sin, and to slay my son? Elijah replied, Give me your son. Then he took him out of her arms, and carried him up into a loft where he stayed, and laid him on his own bed. And he cried to the Lord, O Lord my God, have you also brought evil upon the widow with whom I am staying, by slaying her son? And he stretched himself out on the child three times, and cried to the Lord, O Lord my God, I pray let this child's soul return to him. And the Lord heard the voice of Elijah, and the soul of the child returned to him, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and gave him to his mother." (1 Kings 17:17-24.)

Of a similar kind a still more remarkable instance of the striking and powerful

magnetic influence is given in the history of the Shunammite's son who was restored to life by the prophet Elisha. (2 Kings 4:18–37.) “And when the child was grown, it happened one day, that he went out to his father, who was with the reapers. And he said to his father, My head, my head! The father told a servant, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees until noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door and went out. And she called her husband and said, Send me, I beg, one of the servants and a donkey, so I may quickly go to the man of God and return. He said, Why would you go to him today? It's neither New Moon nor Sabbath. She said, It will be all right. Then she saddled the donkey, and said to her servant, Drive, and go forward; don't slow down for me unless I tell you. So she went and came to the man of God at mount Carmel. When the man of God saw her from afar, he said to Gehazi his servant, Look, there's that Shunammite: Run out to meet her, and ask her, Is everything all right with you and your husband? Is your child all right? And she answered, Everything is all right. And when she reached the man of God on the hill, she caught him by the feet. Gehazi came near to push her away, but the man of God said, Leave her alone, for her soul is troubled. But the Lord has hidden the reason from me, and has not told me why. Then she said, Did I desire a son, my lord? did I not say, Don't give me false hopes? Then Elisha said to Gehazi, tie up your cloak, and take my staff in your hand, and run. If you meet anyone, don't greet them, and if any salute you, don't reply. Lay my staff on the child's face. And the mother of the child said, As surely as the Lord lives, I will not leave you. So he got up and followed her. And Gehazi went ahead and laid the staff on the child's face, but there was neither sound nor response. Wherefore, he went back to meet Elisha, and told him, The child has not awakened. And when Elisha came to the house he saw that the child was dead and laid upon his bed. He went in therefore, and shut the door on the two of them, and prayed to the Lord. And he went up, and lay upon the child, and put his mouth to his mouth, and his eyes to his eyes, and his hands to his hands. As he stretched himself upon the child, the child's body grew warm. Then he turned away, and walked back and forth in the house; and went back and stretched himself upon him again. The child sneezed seven times, and opened his eyes. And Elisha called Gehazi, and said. Call this Shunammite. So he called her. And when she came in, Elisha said, take your son.”

What may we learn from this? First, that one must be a man of God as Elisha was. Second, Elisha must have been well acquainted with the transferring of this power by means of a conductor, or he would not have sent his servant before him with the staff, by simply laying the same upon the face of the dead child, and thereby restore him to life. Third, the command that he gave to his servant to salute no one on the way, has a deep significance.¹¹ He was to give his undivided attention to the business of raising the dead to life, and not to be led away by any other

consideration or occasion whatever. A proof that is highly necessary and important that a magnetic physician should be free from all diversions in order to concentrate all his energies upon the one object—the patient. Fourth, the very manipulation in this case is incomparable. Fifth, it is a proof that patience and perseverance are chief requisites in a magnetic operation: you cannot fell a tree with one stroke, so Elisha, after the first effort, arose and walked around the house, and only after the second attempt did the dead child begin to breathe. By the conduct of Elisha (and Saul), we may learn that the inner sense may also be developed by music, as for instance, when Elisha was called upon to prophesy to the kings of Israel and Judah, against the Moabites, he said: “But now, bring me a minstrel. And as the minstrel played the hand of the Lord came upon him, and he prophesied.” (2 Kings 3:15.) That they knew the method of healing by laying on of hands, and that they practiced it, is proven in the passage (2 Kings 5:11.) Naaman, the Syrian captain, expected Elisha to move his hand over the leprous part, and thus expel his leprosy.

We often read that the remains of saints worked marvelous wonders and healed the sick long after their decease. This was the case with Elisha, for we read (2 Kings 13:20): “And Elisha died, and they buried him. And the bands of the Moabites invaded the land every spring. Once some Israelites were burying a man, and they saw a band of raiders; and they cast the body into the sepulcher of Elisha: and when the man was let down, and touched the bones of Elisha, he revived and stood up on his feet.”

If it might probably appear, that in the earliest ages men were chiefly given to prophecy and inner perceptions, in our day and among us the female more frequently possesses these gifts.¹² Still, there are numerous instances of prophetic women recorded in the Bible also, as for example the woman of Endor, who possessed the spirit of divination and to whom Saul went to inquire of, Huldah, the Prophetess, (2 Kings 22:14), and Deborah, the wife of Lappidoth (Judges 4:4).

Let us once more take a retrospective glance upon the people of Israel, according to the history of the Old Testament, and upon the ancient days of the Orientals, and compare the magic among them to that of later years and we shall find many and essential differences. In the first place, I have remarked before, how the people of Israel stood single and alone before all the heathen nations, and how the magic among them assumed an essential and diversified form. For although the Jews remained so long in Egypt, they brought very little Egyptian magic with them on their return; that is, of the genuine theurgical magic art, which is the result of natural powers and of human inventions. These magical ecstasies and wonder workings were more of the nature of divine inspiration, while the black art, practiced by natural means, which was to produce supernatural effects, was met with severe punishment as an unholy work of sorcery and witchcraft. We find quite the contrary in heathendom, since here the true knowledge of the divine was either lack-

ing altogether, or it was adulterated by traditions and darkened by mysteries. As for instance, in Egypt *Athor*, according to the *Theogony* of Hesiod, the darkness of night was worshipped as the great unknown, through profound silence; but to the Israelites the light appeared in the unity of God, whom they worshipped with loud hymns. In the entire old world of Heathendom the power of the principle of nature governed, and brought down the spiritual vibration to the level of the terrestrial or earthly. The true magic of the divine was hid from that erring people, being covered with a veil through which but few glimpses of light penetrated. The light shown in the darkness, but the darkness comprehended it not. Hamberger says: "Heathendom was capable only to take up single rays, as it were, in an oblique direction, but the elect of God, as the posterity of Shem, in whom mankind was to be exhibited as such, and to whom all the rest of mankind, as the mere common people (*Greek* *ethni ἔθνη*, *German* *Gojim*, *i.e.* Gentiles) were retained, they could rejoice not only in a circuitous, but in a central influence on the part of the Lord. "You are a holy people to the Lord, says God. (Deut. 7:6.) The Lord your God has chosen you to be a special people to himself, above all people that are upon the face of the earth."

Israel was appointed thereto, not so much to conceive and grasp the outward glory of God, the ideal world, but much more his inner being; to be led deeper and deeper into the sanctuary of divine personality. This however cannot be done at once; and if Israel is not the only pardoned and favored, but if through Israel all the nations of the earth shall be blessed, this could only be accomplished gradually, and by degrees. Madam Schlegel¹³ says: "Longing or love is the root and beginning of all higher and divine knowledge. Perseverance in searching, in faith, and in the struggle of life, only prefigure the middle of the way; the termination must always remain something that is hoped for. The necessary epoch for preparation to this gradual process may not be overturned nor set aside by the noblest strivings of mankind. Until this is sufficiently observed, the character and even the history of the Hebrew nation cannot be understood. The whole existence of this people was built only upon hope, and the highest centre of their inner life was placed at a great distance in the future. Upon this also rests the chief difference in the method of the holy deliverance of the Hebrews, as is exhibited by other old Asiatic nations. In the oldest records of these nations, in the proper historic parts, their perspective is directed more toward the glorious past, with a regretful feeling in consequence of that which has since been lost. Out of all the fullness of these touching, holy remembrances, and out of the oldest joint records, Moses in his most direct and fixed revelations for the Hebrew children was very sparing, bringing out but very little, and only what seemed the most indispensable and necessary for his people and the object of God concerning it. And as all the writings of the first lawgiver, who for this sole object led and brought out his favorite people from Egyptian servitude in a spiritual sense and according to the whole mode of thought, until up to the time

of the prophet king and singer of psalms to the last voice of warning and promise that died away in the wilderness—the outward contents and the inward understanding are, according to prophetic writings; so may the people themselves be called a prophetic people in the highest sense of the word, and is accepted as such historically, in the whole course of the world and in their wonderful destinies they were and are such.”

Molitor¹⁴ says: “The leading of the Israelites furnishes the most apparent proof of the divine nature of religion. Among all nations there are oracles, and in all important affairs and transactions inquiry is made of them, and nothing is undertaken in life unless the favorable judgment of the gods is first obtained. Meantime these oracles do not appear to be positive leaders of the people. They simply reply to inquiries made. Not in a single heathen religion, therefore, do we observe a really positive, sensitive, and divine guidance. But man stands solely in his own power. The case is entirely different with the people of Israel, who are nothing and have nothing of themselves, but whose whole existence and guidance is evidently the work of the Divinity. Where is there a nation to be found that had such an ethical guidance? Where do we find a people who have made humility, obedience, and a childlike surrender to God, their first and chief duty, and accepted chastisement as a token of love, and were brought to their destination through adversity and humiliation? True, there are guidances and trials also in Heathendom, but they are trials only in the vigorous subduing of evil, and the courageous bearing of great burdens. Nowhere, therefore, do we find merit or praise for baseness or lowness. When, for instance, it was said of Moses: “He was an humble man,” it was a compliment which was never bestowed upon a heathen hero.” (*Kabalah*, Part III, page 116.)

The Hebrew prophets and the heathen seers present an essential difference. Even if the groundwork of natural magical visions appear here as elsewhere; if imagination and sympathy, if the outer influences of nature often produced like affects, and if the Israelites had learned and brought with them many and various Egyptian secrets, as for instance, Samuel’s School of Prophets in the Old Testament gives ample proof, as also the holy inspired dance, the prophetic signing, etc., has in it something contagious, insomuch that prophetic students were seized and overcome, as was also Saul, who fell in with them and prophesied, so that the proverb: “How came Saul among the prophets?” still shows something very curious and surprising. Yet in view of the motive and effect, great differences are found, so that they well deserve to be held to view in this place. They are as follows:

1. The magician, the Indian Brahmin, the mystical priest, brings himself into an ecstatic condition, and into supposed union with God, by self-elected meth-

ods; Moses and the true prophets of Israel receive an unexpected call to serve him.

2. The magician elevates himself by his own innate strength to a higher state and condition than the world by whom he is surrounded; he isolates himself intentionally and his isolation becomes imperative, and through it follow the various castes and grades in life, as for example the Indian and Egyptian castes, which produces a special influence upon the diversified conditions of earthly life and intellect. Moses and the prophets are more casual, and in the passive dread of deep solitude, they suddenly hear the call and follow in humility, with veiled countenances. The liberation of his people is not effected by a strong will, and he claims no preference; he does not separate the different castes, but he separates the organic unity of the people from heathen blindness, which he dedicates to God. He is himself the expounder of the faith of God's overruling providence, of the promise of future reward and punishment, of the love of God, and of order and justice.
3. Contempt for the world and pride in their own worthiness and knowledge characterize the magical seers. A wise use of life, obedience in serving God and a constant recollection of one's sinful weakness, incites the prophet to implore divine help, to pray for a knowledge of the truth, to fulfill not his own, but a higher will. To the Brahmin, for example, the earth is a hell, a place of torment; to the prophet it is a school through which, in the performance of duty, may be found the peace of true happiness.
4. The magicians are lawgivers, the prophets are child-like and obedient disciples, who preach and explain the revelations of God.
5. There we have the means of falling into a state of ecstasy, self-denial and unnatural mortification of the body. Here the world is adapted to the most judicious enjoyment of life. The prophet does not require extraordinary means to fall into a state of ecstasy; he utters the immediate word of God without preparation and without mortifying the body, presents it, and lives among his kind.
6. The essence of prophecy itself, in the highest ecstasies of the magicians, is a kind of radiance; when they are steeped therein, the world with its signatures, and perhaps too the inner condition of the spirit, may become plainly visible, like the clairvoyants of our day. But their lips are sealed in this ecstatic state of happiness and in the dazzling luster of a pathological self-illumination. Therefore, the numerous conflation of truth and deception, of sensational emotions and phantasmagoria in broken and jarring forms, of convulsions and contortions of the body and the soul, which we find among our mesmeric subjects.

Their visions, like those of certain somnambulists, are not reliable, and cannot be understood in their proper sense, without an explanation. With the prophets, the visions are the illumination of a gentle divine light, reflected on the mirror of a pure mind, which retains its individuality, and causes a feeling of dependence on God and the outer world. The essence of their visions relates to the general concerns of life in respect to religion and citizenship. The prophet speaks and his words are doctrines of truth, uttered clearly for the benefit of all people and all ages, and comprehended by all. He seeks happiness yet finds it not in ecstasy itself, but in his mission, in spreading abroad the word of God; not in secret contemplations, but by imparting it to his fellow-beings through active cooperation. The true prophet, therefore, is not lost in inward contemplations, neither does he forget himself in the world, but he continues in living relation with God and his neighbor, in word and in deed. Finally,

7. Since the motives and procedures differ essentially among inspired races, so do their aims and results also differ. The Indian magician mourns on account of the gradual lowering of the spiritual from its original luster, following the rapidly succeeding eras of the world into perishable nature and into the kingdom of death, and deplores the misery connected with this, namely discontent, the confusion and laceration of the spirit, all of which we may find among the different heathen nations. On the other hand, how greatly has universal brotherhood and companionship increased, step by step, through the agency of the true prophet, and how has the spiritual been glorified! The spirit that waved over the Jewish religion in the west spread its peaceful influences farther and wider, and while in the former instance everything is lost in weakness and darkness, in the latter mountains are removed by active faith, and trees are planted by mutual help and counsel, whose fruit will only ripen for enjoyment in another world, toward which we should turn our faces and our exertions.

The aim of the magician's life is to secure a pleasurable inward contemplation; the true prophet lives by faith and not by visions.

Historians and philosophers of modern times have declared that the ecstatic visions of the prophets of Israel and those of the apostles were identical with magnetic clairvoyance. In order to form a clearer judgment of the circumstances given above, we will add the following:

True prophets receive an extraordinary call from God, and are urged by the Holy Spirit to proclaim the will and counsel of God. They are called seers, people of God, servants and messengers of the Lord, angels, and watchmen. The marks of the true prophets of the Old Testament were these:

1. Their prophecies agreed with the doctrines of Moses and the patriarchs (Deut. 13:1). 2. Their prophecies were fulfilled (Deut. 18:21; Jer. 28:9). 3. They performed miracles, but only when a special covenant was made, or when a special reformation was to be undertaken. 4. They agreed with other prophets (Isa. 8:2; Jer. 26:18). 5. They led a blameless life (Jer. 27:4; Mic. 2:11). 6. They exhibited a holy zeal in the work of God (Jer. 26:13); and 7. They possessed great elocutionary powers (Jer. 23:28, 79). Their office consisted in this, 1st, They instructed the people, when the priests, whose duty it was, became indifferent. 2nd. They restored the slack and decayed worship of God (2 Kings 17:18; Ezek. 3:17). 3rd. They foretold future events, and to this end asked counsel of God (1 Kings 14:2, 3; Ezek. 22:5–8). 4th. They prayed for the people and in this manner averted impending judgments (Gen. 20:7; 2 Kings 19:2); and 5th, They committed to writing the will of God (1 Chron. 29:9).

The same may be said of the apostles and the preachers of the living word. They were called ministers because Christ had himself chosen them and sent them to the ends of the earth to proclaim the atonement and gather his elect. They did not force themselves in to his service, but Christ called them in a direct manner, and taught them personally to proclaim the advent of the Messiah, and with these credentials to perform wonders through the divine word. This new doctrine originated expressly from the prophets of the old covenant: repent and believe in the gospel of the atonement, and prove thereby that you love God above all things and your neighbor as yourselves. Their lives proved that they were true followers in the footsteps of their Lord and Master, in word and deed, in works and in suffering.

If we bear these definitions in mind, it will not be difficult to distinguish between magnetic clairvoyance and prophetic inspiration, not to regard the former too highly, and not to underrate the latter. For if their superficial appearance at first sight seems the same, their difference will soon become apparent when we examine them in a threefold point of view, namely, of cause, content or form, and intention.

According to the cause, the palpable difference consists in this, that magical and magnetic clairvoyance being mainly of human origin, which grows out of a diseased ground, no matter whether it is developed by the arts of the physician or whether it is unfolded by chance. An abnormal state of health always precedes it, and sleep with a suspension of the outward senses is the first requisite. If in one person this mesmeric disposition is greater than in another, then the physiological foundation is in his own body, and if occasional circumstances promote sleep-walking in others, then such causes belong to the kingdom of nature, which binds the clairvoyant in strong bonds and which remains his determinate state even should he reach the highest degree.

Prophetic inspiration is not produced by nature or by people, but is an emanation of the Holy Spirit and a divine decree. The divine call comes unexpectedly,

and the physical condition has no connection with it whatever. The physical powers can never become the determinate powers, but they remain dependent upon the spirit, which makes it a means to spiritual aims. A sleep-life with deadened functions of the senses and physical crises does not take place here.

Secondly, according to form, magnetic clairvoyance depends directly on the health and life of the seer, or rather, it predominates in the relative modes of earthly life. The clairvoyant directs his attention at will to self-selected objects, at least in a majority of instances, or he interprets his own visions, conducts his own affairs or those immediately surrounding him, or he suffers himself to be outwardly determined without active and persistent independence, and without activity for the common good. Purely human nature, affectation, and inclination are never wanting in the magic circle of the seer, and the operation of his will and his faith produces no supernatural or permanent effect, either upon himself or upon others.

The true prophet, according to form, has no diversity of visions, but an unchanging index of scriptural work—announcing him who is the beginning and the end, and by whom all things were created. A prophet is not only a seer, but the instrument of the divine will. Instruction in the true knowledge of God, and spreading abroad his kingdom, which is truth and love, is his only and constant occupation, therefore he fights against error and wickedness, in order to overcome the world. That which is worldly or changeable, egotism or sensuality, health, riches, and honor in the world, and dominion over others, is not his concern. The prophet doesn't preach a present, but a future state of happiness, genuine peace in God, and the hope of eternal life in the divine presence, not from personal impulse or selfishness, or from human considerations, but as a willing instrument of perpetual enlightenment, inspired by God himself; as a worthy example in action and life; as an obedient servant and a mediator between God and his children, between time and eternity, between Heaven and Earth. Through prayer, and in word and deed, the prophet continues in a living relation with God and his fellow-beings.

True prophets do not isolate themselves, neither do they sink into the absorbing depths of their own visions, feelings, and relations. Their prophecies do not refer to personalities, but to the fate of nations and the world, therefore, are they able in their works to exhibit supernatural powers, strengthened by the omnipotent power of their faith and will, and this power they exercise over their own bodies as well as over the bodies of others and over all nature in its wide and temporal boundaries. The sudden conversions and changes of opinion, the instantaneous healing of severe and lingering diseases, the warnings against threatening dangers, and help for the needy from a distance, giving consolation and strength in trouble and suffering, etc., are proofs of their divine powers.

Thirdly, clairvoyance is a phenomenon arising unintentionally, and on the part of the seer, without object; or the object is the temporal well-being, the restoration

of health, or some discovery of secrets; nourishment for curiosity and enquiry. Possibly in the highest and rarest states of inspiration may strive after a higher and nobler object. As we have already stated, the aim of the true prophets was, the revelation of the divine word to man; the spread of the kingdom of God on earth; the ennobling and well-being of the human race. Impelled by the spirit of God, upon whose assistance they relied, their efforts were directed to nothing less than to spread the light of truth and to infuse courage into their fellow-beings, to fight against evil; to awaken mutual attention and assistance, and to extend peace and happiness among men. Self-aggrandizement and the personal advantage were not thought of by these instruments of the Deity. The foundation of all their works was faith in the power of God, and they fulfilled the whole sum of the commandments through love, the noblest of all virtues: "but the fruit of the spirit is love" (Gal. 5:22); "And God gives wisdom to them that love Him," (Eccles. 1:10); "And His banner over me was love." (Song of Sol. 2:4.)

To these obvious differences the children of Israel bear special witness.

1st. That the causes of inward visions were actually objective, and that there is something outside of human intelligence that governs and controls the world of man, and that too, independently of the inner centrum of the mind, while the peripheral sense of day and nature are either inactive, or while they are in a very subordinate condition.

2nd. That there is a still more exalted spiritual region which takes a positive hold upon the reason and offers revelations which are not of a natural order, and which cannot exist in these lower regions, and which are not merely phantasies, illusions or hallucinations of an abnormal condition of the brain. "The hand of the Lord was upon them."

3rd. The ignoring, or rather, the denial of sophistical rationalism, especially by the Israelites is also represented superficially, just as the pantheistical philosophy of nature is, which distils everything into a common mass, and which represents the prophets and the saints only as somnambulistic sects, upon a somewhat higher plane than is ascribed to them in the partial Tellurian dark ages.

4th. Notwithstanding that, this class of visions has an outward resemblance to the magical and magnetic, as well according to the anthropological expression as to the symbolical representations as we have already seen, and it should remind us of magnetic relations. Inasmuch as prophetic revelation agrees with the purest forms of second-sight, and whereas dream-visions and fortune-telling originate from circumstances and conditions, so we may find many preparations and arrangements in the old covenant, the same as we have learned to know them among the rest of the magicians of the East. We often find among the prophets also, that they secluded themselves in solitary places, and that they fasted and gave themselves up to quiet contemplation. They, like the clairvoyants, speak of an inward

higher light, of a light that enlightens them, and they admit this higher illumination to be the spirit of the Eternal, whose hand is upon them and has transfigured them. As the Psalmist says, they walked in the light of his countenance: "The Lord my God will enlighten my darkness;" "You are the living fountain and in your light we see the light." (Psalm 18:28, 36:9.)

The prophets describe the divine higher light as an instantaneous view, presented very frequently in the most familiar symbols, of which the vision of Daniel, by the side of the great river Hiddekel, is one of the most remarkable, and which will serve as an illustration (Dan. 10:2-21): "In those days I, Daniel, was mourning three full weeks. I ate no choice bread, no meat or wine touched my lips, neither did I anoint myself at all, until three whole weeks were over. . . . Then I lifted up my eyes, and looked, and saw a certain man clothed in linen, whose loins were girded with finest gold of Uphaz: His body also was like the beryl; his face was like of lightning; his eyes like lamps of fire; his arms and feet glowed like polished brass; and the voice was like the sound of a crowd. And I Daniel alone saw the vision: for the men that were with me did not see; but a great trembling overcame them, and they fled and hid themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: Yet I heard the voice of his words: and when I heard the voice of his words, then I was in a deep sleep on my face, and my face toward the ground. And then a hand touched me, which set me upon my hands and knees. He said to me, Daniel, you who are greatly beloved, understand the words that I speak to you, and stand up, for I have been sent to you now. And when he had spoken this to me, I stood trembling. Then he said, Fear not, Daniel: for from the first day that you set your heart on gaining understanding, and to humble yourself before God, your words were heard, and I have come because of your words. . . . When he had spoken these words to me, I turned my face toward the ground, and I became speechless. Then one who had the likeness of a man touched my lips. Then I opened my mouth and spoke, and said to him who stood before me, My lord, because of this vision I am overcome with sorrow, and I have no strength remaining, for how can the servant talk with you, my lord? As for me, there remains no strength or breath in me. Again there came the one who had the appearance of a man; he touched me, and strengthened me, and said, O greatly beloved man, don't fear; be at peace; be strong, yes, be strong. And after he spoke to me, I was strengthened, and said, Speak, my lord, for you have strengthened me. Then he said, Do you know why I came to you? but I will show you that which is written in the Book of Truth."

The following passage from Passavant will serve as an illustration of this vision: "Such a condition, and so penetrating an illumination of the spirit can find its agreement only in the original relation of the creature to the Creator. The created spirit does not generally exist for itself, nor by itself, but only in reference to absolute being. The more perfect the creature, the more inward and free is the

communion between the creature and the Creator—the more is man a free agent and a co-worker with God. That which holds good in human nature and in all spiritual power in perception and accomplishment, holds good also especially in the region, in which the human spirit, free from earthly nature and of the bonds of time and place, is more active. As we have therefore assumed, that the highest magical operation is where the human spirit becomes the divine agent, so we are justified in assuming that the highest magical knowledge must be a divinely illuminated power of second-sight, a spiritual beholding, which is moved and led by the divine spirit. So far now, as we must regard the most inward communion of the creature with the Creator as the final destiny of created spirits, so may we regard the holy power of prophecy as an anticipation of a higher and more perfect condition, in which man knows as he is known (1 Cor. 13:9), where his spiritual freedom shall have attained a knowledge in which he can no longer be circumscribed by earthly laws. But since man must elevate himself to that which is good as well as receive good, so this law of the free and created spirit will repeat itself, because man can raise himself, in different degrees to a higher order in this world, and become enlightened in the same degree. If taken in this connection, the power of the divine seer is not to be regarded separately from other spiritual powers by which he can overcome anything foreign to his nature, but rather as a fixed form, a normal and regenerated soul-power. The spirit of man, the image of God, may become the mirror in which the divine type is reflected just in proportion to the purity of this image.” (Passavant’s *Magnetic Life*. Second edition, p. 167.)¹⁵

Further it will only be necessary to remark, in a general way, that God has made use only of the nobleness of the spirit of Israel for the education and redemption of the human family, and that this people, which had become attached to heathen idolatry, and were disobedient and obstinate, could only be brought slowly to their true destiny in the severe school of adversity and by heavy chastisements. The way from Ur in Chaldea to Canaan, which was taken by the patriarch Abraham, was a long series of hardships stretched across to Egypt, through the desert to the promised land. Yes, the children of Israel were compelled to wander back and forth in the desert during a period of forty years on account of their vacillation between the service of God and heathen idolatry. They were sent into captivity to Babylon; the holy city had to be destroyed, and finally, they were compelled to endure the very fullness of woe and persecution, and all because of their vacillating between the service of the true God and of heathen idolatry. If Israel then is, as it is represented, the favored people of God, then it can be nothing less than the pearl of perfection, and consequently the mirror of perverseness, which always strives after outward forms and ceremonies, and seeks happiness in nature and the dissipations of the present, a happiness which cannot be found on earth. The divine word of revelation alone can disclose the happiness of the peace and blessedness of Paradise, and in order to become partakers thereof, the spirit of

man must become inured to two great qualifications, namely, natural obedience to the law and a more than natural hope of reaching his final destiny beyond the life of earth. In order to teach the children of Israel humble obedience to the laws, they were exposed to the severest trials and subjected to the meanest slavery.

To this people and to no other, the commandments were communicated in thunder tones by divinely appointed leaders, in order that it might heed with the inner depths of the mind and not merely superficially with the outward senses. Sacrifices and feasts were not to serve as temporal occasions of rejoicing, but they were to serve as a typical covering through which might be seen the true light of the coming Messiah, as the flower-bud turns toward the approaching light of the sun. The Mercy-seat,¹⁶ the Cherubim, the Holy of Holies, the Pillar of Fire, and Solomon's Temple, are all symbolical manifestations originating in magical visions and point to the coming of Christ. That the entire Mosaic regulation was symbolical and hieroglyphical is admitted by every expert, and the following words express this fact clearly: "and see that you make them after the pattern that was shown you at the mount." Moses, the man of God, therefore, constitutes in the history of the children of Israel the second period of the beginning of religious development. The forms and ceremonies of the law were only now strictly enforced in order to impress men with the importance of the revealed word. But how long a period intervened between the wanderings and sufferings of the Israelites, the wonders by which they were surrounded, the death of the firstborn in Egypt, the lightning which flashed from the heights of Mount Sinai, and the time of King David, with whom commenced the third period. "He was ruddy, and withal of a beautiful countenance, and goodly to look to," (1 Sam. 16:12) and he, the shepherd of his father's sheep was chosen by the Lord to be king over His people. His obedience toward God, and his unwavering faith not only caused it to be said of him: "that he was a man after God's own heart," but as the root of Judah, born in Bethlehem, he also became the prototype of Christ. He was both king and prophet, and had to bear many troubles and trials. As a servant of God he sought to lead the children of Israel to God at Jerusalem, the mountain of peace, where finally, the mild, illuminating light of the divine Prince of Peace appeared to the world out of the dark, transitory night, on the cross.

"Now I say that as long as the heir is a child, is no different from a servant, though he is Lord of all; but is under tutors and governors until the time established by his father. Even so we, when we were children, were in bondage under the principles of the world." (Gal. 4:1-3.)

"But when the time was ripe, God sent his son, born of a woman, made under the law, to redeem those who were under the law, that we might receive the full rights of sons." (Gal. 4:4, 5.)

The coming of Christ on earth was not an accidental occurrence as other natural events were. His coming was a revelation ordained by God from the founda-

tion of the world. I have already shown in my anthropological views, that Christ, if he actually was the Son of God, would necessarily have to appear at a fixed time and place, and that his appearance would constitute the beginning of the second period of human power, and that this event would take place on the western coast of Asia.

The New Covenant

Having brought forward many of the most extraordinary events of the old covenant which have reference to magic and magnetism, it seems important in more than one sense, also to speak of the new covenant, in order to extract from it that which concerns us so directly, because in the new covenant the magical healing of diseases was effected in so many instances without visible means, by Christ himself as well as the apostles. From which it would appear that these miracles and healings were the result of nothing less than magic or magnetism. There are a few extremes here which have been maintained by both the advocates and opponents of these miracles, which we will notice more particularly in this place. In concluding this section we will glance at the existence and signification of Christianity in a general sense, as well as the relation which it bears to magic.

The men and women of God in the Old Testament, who performed such great wonders, and accomplished such wonderful works, were always rather more on the side of humanity than that of the divine; that is, they always represented individual persons and perfections. The universal expression of full perfection became an absolute reality only through Christ. He it was who first unbarred the new door—severed the chains of slavery, and pointed out the true image of perfection and wisdom in all their fullness. Christ again restored to humanity the assurance of immortality. He elevated the spiritual being to a temple of sacred fire, and made it a living altar and incense to an eternal peace.

We read the following in the *Magikon*.¹⁷

Since the first man Adam is the first fountain of evil, so none of his posterity could be the savior, because weakness could not rule over strength. To be a savior it required a being that was more than man. Since God alone is superior to man, this agent or savior could be nothing less than the essential idea of divine powers. In order to awaken a consciousness in the soul of what God really was, he had to bear the divine character in himself. Even the various judgments of men regarding Christ, show conclusively that all power, all gifts, and perfections were united in him.

There are beings for whom this redeemer has already come, others for whom he comes now, and still others for whom he is yet to come. Since his

advent all things have become simplified, and he will simplify himself more and more until everything earthly will vanish. A great Sabbath of universal love and peace, as it was in the creation, will signal the end. He entered the holy of holies as the true high priest, and restored to the elect, through his spirit, not only the lost words of the Old Testament, but gave them a new one, richer in content for the healing of all evil, and for making them invulnerable. In addition he gave to them the holy incense of prayer, and showed them, that without it they would be unable, except through him alone, to obtain every principle of life. He performed on earth that which can be found above. He was constantly active, as the highest embodiment of wisdom, in spiritual and temporal acts of charity, and united both in one. But this could only be achieved by his remaining united with the God-head while still on earth. In the end he crowned his work by conferring a spirit which created a knowledge and vitality that were never experienced before. He chose an object of sense as a channel through which to communicate the highest powers of life. Even people may transfer their weak powers on any object: how much more must Christ's mysteries (baptism by water, the communion through bread and wine) have possessed a power which people could never possess. The action of the Holy Communion is at the same time corporeal, spiritual, and divine, and all things therein contained must become spirit and life, because the one who instituted it was the spirit and the life.

Each true Christian is a living expression of this truth and a reflection of its author. He possesses enthusiasm enough to suppress everything that is bad and dissolute. His life is a daily offering in humility and holy fear before God, for the mysteries of God are only revealed to those who fear him. The true Christian relies upon the commandments of the author of his name. Only such a man can enter into the counsel of peace. If the highest human wisdom continues to be a tottering and perishable structure, a single ray of the sun of the world will make him purer and wiser than all the wise of this earth. Since there are mysteries in every religion, so there are certain things of indescribable power and of the highest weight in Christianity which cannot be explained. So long as these were known only to the true possessors as a sanctuary, Christianity was at rest. But after the great of earth began to set their feet within this sanctuary and desired to see with unprepared eyes; so soon as it was converted into a political machine, divisions and uncertainties ensued. Upon this came the high priests who separated themselves farther and farther from original purity, and in this way a misshapen mixture of a true monstrosity arose. Sophists, who flourished like weeds, multiplied these evils by their subtleties, separating that which was united, and covering with darkness and death what was formerly light and life. If even a few traces of purity, zeal and power could be seen here and there, they could accomplish nothing, because the horrors of desolation had already become too general and were preferred by too

many. These corruptions were the cause, in later times, that the structure of Christianity was sapped in its very foundations. Only one step from Deism to utter ruin. Out of Deism grew a still worse brood of materialists, who declared that all connection of humanity with higher powers to be idle imagination, and who did not even believe in their own existence. It was very seldom that the generations of the earliest times sinned through great enterprises; those of later periods, on the contrary, sinned through nullity. But there is a truth whose sanctity cannot be shaken, and which will remain firm as long as the world exists.

If however, Christians, through their reconciliation and return to God, and through a true Christian life, receive the powers which the Savior promised to his followers, namely: "To expel serpents, to heal the sick, and to cast out devils," and this in the same extent that Christ did himself, (John 14:12), and if such Christians can in deed and in truth perform greater wonders than those living in a state of sin (and we find this to be the case not only with the apostles, but with all saints in every age), then we must still regard those people as human.

I have already spoken of the Christian method of healing, and inasmuch as I refer to it again in this place, from the fact that the healing of Christ and his apostles really refer to magic and magnetism. They never obtained the means to heal diseases from any medicines, neither did they possess any secret remedies or magical essences. They possessed an inherent power to heal diseases, and by words they cast out devils, restored the dead to life. They healed, through prayer and the laying on of hands, the lame and paralytic, and caused the blind to see and the dumb to speak. To prove this, though without any intention of calling them solely as magnetic cures, but examining them as humanly divine miracles, I will mention a few cures performed by Christ and his apostles as they stand recorded by the Evangelists and the Acts of the Apostles.

"When he was come down from the mountain, great multitudes followed him. A leper came and bowed before him, saying, Lord, if you will, you could make me clean. And Jesus reached out his hand, and touched him, saying, I will. Be clean! And immediately his leprosy was cured." (Matt. 8:1-3.)

"And when Jesus was entered Capernaum, a centurion came to him, asking him to heal his servant. And Jesus said to him, I will come and heal him. The centurion answered, Lord, I am not worthy that you should come under my roof. But just say the word, and my servant will be healed. . . . When Jesus heard this, he was surprised and said to those that followed: Truly I say to you, I have not found such great faith from anyone in Israel. . . . Go; and since you have believed, so it will be done. And his servant was healed in that very hour." (Matt. 8:6-13.)

"And when Jesus came into Peter's house, he saw his mother-in-law lying sick with fever. And he touched her hand, and the fever left her, and she arose and ministered to him." (Matt. 8:14, 15. Mark 1:29.)

"When evening came, they brought to him many who were possessed with

devils, and he cast out the spirits with his word, and healed all that were sick.” (Matt. 8:16. Mark 1:32. Luke 4:40.)

“They brought to him a paralytic lying on a mat. When Jesus saw their faith, he said to the paralytic: Son, be of good cheer; your sins are forgiven.” (Matt. 9:2; Mark 2:3.)

“A woman who had been suffering with bleeding for twelve years came behind him and touched the hem of his garment: For she said to herself, If I can just touch his garment, I will be healed. But Jesus turned around, and when he saw her, he said, Daughter, be comforted; your faith has cured you. And the woman was healed from that moment.” (Matt. 9:20–22.)

“When Jesus came into the ruler’s house, and saw the minstrels and the people making a noise, he said to them, Go away. The girl isn’t dead but sleeping. And they laughed at him scornfully. But after the people were sent away, he went in and took her by the hand, and the girl got up.” (Matt. 9:23–26)

“As Jesus left from there, two blind men followed him. . . . And when he came into the house, the blind men came to him: And Jesus asked them, Do you believe that I am able to do this? They answered, Yes Lord. Then he touched their eyes, saying, According to your faith let it be done to you. And their eyesight was restored.” (Matt. 9:27–30.)

The man with the withered hand he healed through the words: “Stretch out your hand, and it was restored whole like the other.” (Matt. 12:10–13.)

“And when the men of that place recognized Jesus, they sent word to all the country round about, and brought to him all who were diseased; and begged him that they might only touch the hem of his garment: and as many as touched were completely healed.” (Matt. 14:35, 36.)

The daughter of the woman of Canaan, who was greatly suffering from a devil was restored through the faith of the woman. (Matt. 15:22–28.)

“And great crowds came to him, having with them those who were lame, blind, dumb, maimed, and many others, and laid them down at Jesus’ feet; and he healed them.” (Matt. 15:30; Luke 7:22.)

A boy who suffered with seizures, and often fell into the fire or into the water, could not be healed by the disciples. But when Jesus rebuked the devil he departed from him, and the child was cured from that moment. Jesus told his disciples: “Because of your unbelief, you could not cure him, For truly I say to you, if you have faith as small as a mustard seed, you shall say to this mountain, Move from this to that place, and it shall move. Howbeit this kind doesn’t go out except by fasting and prayer.” (Matt. 17:14–21.)

Two blind men on the road to Jericho cried to the Son of David for help: “Then touched he their eyes, saying: according to your faith be it done to you. And their eyes were opened.” (Matt. 20:29–34.)

He healed the lame and the blind in the temple at Jerusalem, who came to him to be healed. (Matt. 21:14.)

He healed the man in the synagogue who had a spirit of an unclean devil, whom he rebuked, saying: "Be quiet! Come out of him!" (Luke 4:33.)

"When the sun was setting, the people brought to him all who were sick with different diseases; and he laid his hands on each one of them, and healed them." (Luke 4:40.)

"When he came near the gate of the city called Nain, a dead man was carried out, the only son of his mother. And when the Lord saw her, he had compassion on her, and told her, Weep not. And he came and touched the bier. And he said: Young man, I tell you, arise. And the dead man sat up and began to speak. And he gave him back to his mother." (Luke 7:12-15.)

Mary called Magdalene, out of whom came seven devils, the wife of Cuza, and many others possessed of evil spirits were healed and freed. (Luke 8:2, 3.)

The man possessed of a legion of devils were driven into a herd of swine. (Luke 8:27-33.)

"There was a woman who had a spirit of infirmity for eighteen years, and was bent over, and could not straighten herself. And when Jesus saw her, he called her to him and said, Woman, you are freed from your infirmity. And he laid his hands on her, and immediately she was made straight, and glorified God." (Luke 13:11-13.)

He healed the king's son at Capernaum who was at the point of death, through the faith of the lad's father. (John 4:47.)

The man who had an infirmity thirty and eight years, whom no one would carry into the pool at the sheep market, whose waters when stirred by the angel healed all diseases, he cured by the words: "Rise, take up your mat and walk." (John 5:2-8.)

The man that was born blind he healed with ground clay and spittle. "He spat on the ground and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said to him, Go, wash in the pool of Siloam. So he went and washed, and came home seeing." (John 9:1-7.)

St. Mark relates a still more remarkable cure effected by Christ on a blind man: "They came to Bethsaida, and some people brought a blind man to him, and asked Jesus to touch him. Then he took the blind man by the hand, and led him out of the town. When he had spit on his eyes and put his hands on him, he asked him if he saw anything. And he looked up and said, I see people; they look like walking trees. After that he put his hands again upon his eyes, and made him look up; and he was restored and saw everyone clearly." (Mark 8:22-25.)

He raised Lazarus from the dead through a fervent prayer to the Father. "Then when Jesus came, he found that he had lain in the grave four days already. It was a

cave and a stone lay across the entrance. Jesus said, Take away the stone. Martha, the sister of the dead man, said, Lord, by this time he will stink, for he has been dead four days. Jesus said to her, Did I not tell you that if you would believe, you would see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said, Father, I thank you that you have heard me. When he had said this, he called out in a loud voice, Lazarus, come out. And the dead came out, bound hand and foot with grave-clothes; and his face was tied around with a napkin. Jesus told them, Loose him and let him go.” (John 11:17, 38–44.)

These are incidental healings performed by our Savior and recorded by the Evangelists. There are other legendary narratives of wonders performed by Christ which are not recorded by the Evangelists, of which I will mention only one. It may be found in the *History of Jesus* by Eusebius (chap. 12, p. 16), which was quoted by J. G. Büsching in “Wöchentliche Nachrichten für Freunde der Geschichte, Kunst und Gelahrtheit des Mittelalters”¹⁸ (Breslau, vol. II., p. 64, Dec, 1817.) It can also be found in Rosegarten’s *Legends*.¹⁹ As an extraordinary instance of the vocation and power of Christ and his divine mission and love to mankind, it will not prove uninteresting to the friends of Christianity. We will give the contents of several letters written by Abgarus, King of Edessa, a contemporary of Jesus.

The extraordinary mission of Christ and the fame of the wonders which he performed were heard abroad to the most distant lands, especially his divine power to heal all kinds of diseases. These rumors also attracted the attention of Abgarus, who was the victim of a severe sickness. For this reason he wrote the following letter to Jesus:

Abgarus, King of Edessa, to Jesus, the compassionate savior, who appeared in the flesh, in the neighborhood of Jerusalem, All Hail!

I have heard of your exalted virtues and of the wonderful cures performed by you without the use of medicine or herbs. The report says that you cause the blind to see, the lame to walk, and you cure the leprous. You drive out unclean spirits, and heal those plagued with grievous diseases, and you bring the dead back to life. As I heard these reports concerning you, I formed two opinions: either you are God, descended from the heights of Heaven, or you are the son of God, from whom all these wonderful works proceed. Therefore I write this to you, fervently praying that you would undertake the trouble to heal me from the heavy sickness by which I am punished. I am told that the Jews threaten you with great harm, and resist you in anger. It is true, I have but a small city, but it is well appointed and fortified and celebrated, so that it will afford us everything needed.

Thus wrote Abgarus to Christ. Enlightened by divine light, this short letter contains what is of true worth, being full of power and virtue. The following answer was sent by Jesus to Abgarus the King, by the hands of Ananias, who was selected as a messenger:

Abgarus! Blessed are you who has not seen, yet believed in me. It is written that those who see me believe not in me, but those who don't see me believe and are saved. As you wrote to me, it is necessary that I fulfill those things for which I was sent into the world. After I have accomplished all these things I shall again be taken up to him who sent me. As soon as I shall have ascended, I will send to you one of my disciples, who will heal you of your painful disease, so that your life and the lives of yours may be preserved.²⁰

After the ascension of Christ into heaven, Judas, who was also called Thaddeus, one of the seventy disciples, was sent to Abgarus, who stayed overnight on his journey at the house of Tobias son of Tobit. Abgarus heard that the disciple whom Jesus had promised to send to him, had arrived, for Tobias had told Abgarus that he had entertained a mighty man of Jerusalem, who healed many diseases in the name of Jesus. "Bring him to me," said Abgarus. Tobias went immediately to Thaddeus and said: "Abgarus the king sends me to you, and desires that I should lead you to him, so may remove the disease by which he is tormented." "Let us go," answered Thaddeus. "For on his account was I sent here." The next morning, Tobias took Thaddeus with him and they went to Abgarus. On his arrival the nobles of the court stood ready to defend Abgarus, but when the disciple entered Abgarus observed a bright light in his face. As Abgarus saw this he humbled himself before Thaddeus. The astonishment of all present was most complete, for they could not see the strange appearance which Abgarus saw. "You are indeed the disciple of Jesus, the Son of God, who promised me in his letter when he said: 'I will send you one of my disciples, who will heal your infirmity, and give you your life and the lives of those belonging to you!'" "Hereupon Thaddeus replied: "I have been sent to you because of your trust in Jesus who sent me." And further: "If the faith you have in him increases more and more, then the desire of your heart will be fulfilled according to your faith." Abgarus answered: "I have faith in him to this extent, that if the Roman power did not hinder me, I would annihilate those who crucified him, with my armies." Thaddeus said: "The Lord our God, Jesus Christ, fulfilled the will of his Father, and when his will was accomplished, he was taken up to his Father." Then Abgarus said: "I believe in him and in his Father." Thaddeus answered: "Therefore I lay my hands on you in the name of Jesus," and as he did so, Abgarus was cured from that very moment.

To this belongs the tradition which relates to the sending of the picture of

Christ to Abgarus. According to some authors, principally the Damascenes, Abgarus sent a painter to Jerusalem to paint a likeness of Jesus; but the painter was not able to finish a portrait of him because of the splendor of his face. Then the Lord stamped his likeness on his mantle through divine power, and in this manner satisfied the desire of Abgarus. According to others, Jesus impressed his features on a linen kerchief and sent it to Abgarus. Be this matter of finishing and sending of this picture as it may, the Damascenes show through later circumstances that such a picture was at Edessa at some time or other, otherwise we should be compelled to conclude the narrative describing the siege of the city of Abgarus by the Persian king Khosraw as among discoveries that cannot be authenticated. According to this legend the walls of Edessa, built of the wood of the olive tree, were surrounded by Khosraw with a funeral-pile of poplar wood, in order to burn them. The then reigning king of Edessa, who is not named, had recourse to the linen shroud upon which were impressed the features of Christ and which was sent to Abgarus. Hereupon (*divina vi*)²¹ a terrible whirlwind arose which blew the flames away from the city, igniting the funeral-pile of poplar wood, by which all in its immediate vicinity were consumed.

That the promises respecting Christ, namely, that he would heal the sick, were fulfilled, is proven by the additional wonders which were wrought by the apostles, who healed diseases in the same manner as their master. "And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple, who, seeing Peter and John about to go into the temple, asked an alms. And Peter, fastening his eyes upon him with John, said, Look at us. And he turned his attention to them, expecting to receive something from them. Then Peter said, I have no silver or gold, but I will give you such as I have: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand and lifted him up, and immediately his feet and ankles received strength, and he leaping up, stood, and walked, and entered with them into the temple, walking and leaping, and praising God. (Acts 3:2-8.)

"And believers were the more added to the Lord, crowds of both men and women, inasmuch as they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them. There came also a crowd out of the cities around Jerusalem, bringing sick folks, and those who were troubled by unclean spirits: and every one of them were healed." (Acts 5:14-16.)

The history of Simon the sorcerer is especially remarkable. On account of his knavery he could not perform these wonders, and attempted to buy the gift to work these wonders from the apostles with money. This wonderful story is also applicable to the Simons of our day. "There was a certain man called Simon, who for

some time had practiced sorcery (magic) in the city. . . . He was converted under the preaching of Philip and was baptized. And the apostles gave to the new converts the Holy Spirit. Then they laid their hands on them, and they received the Holy Spirit. And when Simon saw that through laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, Give me also this power, that on whomever I lay hands, he may receive the Holy Spirit. But Peter told him, May your money perish with you, because you thought that the gift of God could be purchased with money. You have neither part nor lot in this matter: for your heart is not right in the sight of God. Repent therefore of this wickedness, and pray God that perhaps the thought of your heart may be forgiven you. For I see that you are in the gall of bitterness and in the bond of iniquity." (Acts 8:9–23.)

Also consider the history of Aeneas, who had been bedridden for eight years and was sick of the paralysis. "Peter told him, Jesus Christ makes you whole; arise and make your bed. And he arose immediately." (Acts 9:33–34)

"There was at Joppa a certain disciple named Tabitha. This woman was full of good works and helping the poor. About that time she became sick and died. . . . Since Lydda was near Joppa, the disciples heard that Peter was there, and sent two men to him urging him to go there quickly. When he arrived he was taken to the upper room, and all the widows stood by him weeping. Peter sent them all away, and kneeled down and pray. He turned towards her body and said, Get up Tabitha! And she opened her eyes and saw Peter, and got up. He took her hand, and when he called the believers and widows, presented her alive." (Acts 9:36–41.)

Of the same kind are also the wonderful works of Paul, who challenges our wonder on account of his strength of spirit and his power in all things. "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked; the same heard Paul speak, who steadfastly watching him and seeing that he had faith to be healed, said with a loud voice, Stand up on your feet. And he jumped up and walked around." (Acts 14:8–10.)

"And God wrought special miracles by the hands of Paul, so that from his body were brought to the sick handkerchiefs or aprons, and the diseases were cured, and the evil spirits left them." (Acts 19:11, 12.)

A young man named Eutychus who fell from the third story and was taken up dead, and was restored by Paul in the following manner: "Paul went down, and threw himself on the body, and embracing him said, Don't be troubled; he's alive. When he therefore went back upstairs, and had broken bread and eaten, and talked a long while, even until break of day, then left. And the people brought the young man home alive, and were greatly comforted." (Acts 20:8–12.)

"Once it happened that the father of Publius lay sick of a fever and dysentery. Paul went in to see him, and prayed, and laid his hands on him and healed him. So when this was done, others came who had diseases on the island, and were healed." (Acts 28:8, 9.)

Having already spoken about the import of Christian healing and given more or less of a historical character, I will submit the matter to each reader to form his own conclusions to their special peculiarities, in order that he may select that which is most instructive. One thing must not be omitted, in conclusion, and that is, we must first become Christians before we can perform cures by Christian methods. Very few are really Christians who call themselves such; they are only Christians in name and appearance.

The art of healing, according to scriptural principles, deserves special mention in this place, in more than one respect, not only because something truly magical takes place therein, but because scriptural healing is often regarded as the only true one. The principles of this art of healing have been fully established according to certain declarations and teachings of the Bible.

In the writing of Moses we find the following: "But if you will not listen to me, and will not carry out all these commands, and if you despise my statutes, or if your soul abhor my judgments, and fail to do all my commands, and so break my covenant, I will then do this to you: I will bring upon you terror, consumption, and fever that will destroy your eyesight, and cause sorrow of heart." (Lev. 26:14-16) "But it shall come to pass, if you listen not to the voice of the Lord your God, and fail to observe all his commands and statutes which I give you today, all these curses will fall upon you and overcome you: You will be cursed in the city and in the field. Your basket and store will be cursed. . . . The Lord will send upon you curses, confusion, and rebuke in everything you put your hand to. The Lord will make diseases plague you until he has consumed you from the land where you enter to possess. . . . The Lord will strike you with the boils of Egypt, and with tumors, and with festering sores, and with the itch, from which you cannot be healed. The Lord will smite you with madness and blindness and confusion of mind. . . . If you fail to observe all the words of this law that are written in this book, he will bring upon you all the diseases of Egypt which you fear. They shall cling to you along with all plagues not recorded in this Book of the Law, until you are destroyed." (Deut. 28:15-22, etc.) Therefore to again become whole it is perfectly necessary to free oneself from sin, and to live in pious and pure obedience to God, for the Lord said to Moses (Exod. 14:26): "If you will diligently listen to the voice of the Lord your God, and will do that which is right in his sight, and listen to his commands, and keep all his laws, I will put none of these diseases upon you which I brought on the Egyptians; for I am the Lord that heals you."

Jesus son of Sirach says: "My son, in your sickness do not be negligent, but pray to the Lord, and he will heal you. Cease your sinning, and order your hands aright, and cleanse your heart from all wickedness. Then give place to the physician, for the Lord created him; let him not go from you, for you have need of him." (Eccles. 38:9-12)

“Fools, because of their transgressions, and because of their iniquities, are afflicted. He sent his word and healed them, and delivered them from their destructions.” (Ps. 107:17, 20.)

In this manner, therefore, there exists a higher medical science than the ordinary one, and other pious persons than physicians can heal diseases. “The believing physician,” says Marcarius: “is divine, but the medicines belong to the heathen and to the unbeliever.” According to the wisdom of Sirach, the physician is entitled to honor, for he says: “Honor a physician with the honor due him for the use you may have of him, for the Lord has created him, and he shall receive honor of the king. The skill of the physician shall lift up his head, and in the sight of great men he shall be in admiration.” But he too believes that the physician is made only for the sinner: “He that sins before his maker, let him fall into the hands of the physician.” (Sirach 38:15.)

In the New Testament also diseases generally are ascribed to sin. Jesus said to the paralytic when he healed him: “Your sins are forgiven you,” and he was made whole. And when he healed the man at the pool of Bethesda, who had an infirmity thirty-eight years, when he met him afterward in the temple, he said to him: “See, you are healed; sin no more, so that a greater evil won’t befall you.” (John 5:14.) The apostles too, and all the saints, insisted upon first curing the patient morally, for a true restoration of the diseased body and spirit can only be effected by a return to God. It is truly remarkable that the wise men of the east, Zoroaster, and all the advocates of the doctrines of emanation, the Kabbalists, as well as all later Theosophists, all of whom possessed extraordinary power to heal diseases, defended this doctrine. By some of these, diseases are charged directly to sin, while others attribute them to evil spirits, with whom man becomes associated through sin. That evil spirits are the cause of diseases, destroying and vitiating the healthy sap of the system, no one with less spiritual views than the Theosophists possessed will deny; these are the true bonds which Satan has bound. (Luke 13:16.)

The originally pure doctrine of Christianity, however, was prepared in early times by the advocates of the system of emanations, which was much more destructive through misrepresentations by model Christians than was intended. Saturninus, Basilides, and Carpocrates stood at the head of those according to whose theory everything proceeded from the Æon (heavenly powers). Christ himself was to them an Æon of the first rank, who, by a rigid restraint from sensualism subdued demons (evil spirits), and he who lives as Christ did can subdue them likewise. “Out of Æons, as the highest sources,” says Basilides, “Heaven was brought into existence.” According to Valentine, one of the most celebrated teachers of that day, the Æons were divided into classes, even into male and female

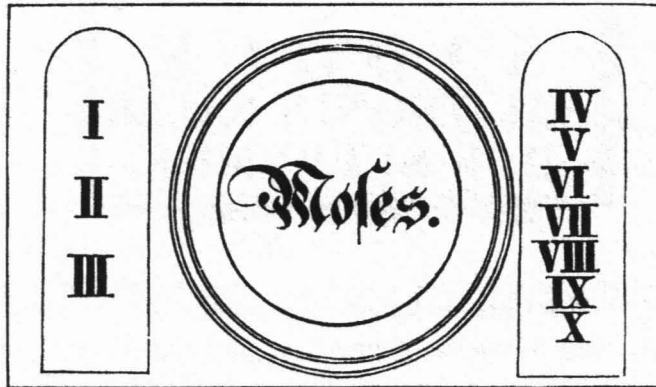
classes. Thus, the chief female Æon was the Holy Spirit. By laying on of consecrated hands the subject was made the recipient of this Æon and was sent out to heal demoniac diseases. Notwithstanding that this digression created a variety of ideas, differing from the original doctrine, the effort to heal diseases according to scriptural principles continued for a great length of time a ruling struggle for moral improvement and perfection. If a being is in earnest to live in unconditional obedience toward God, and returns to God through living, active faith, then God becomes his physician, and he no longer requires the services of an earthly doctor. As soon as the soul is in a perfectly healthy condition, it is stated, so soon will this health be communicated to the body, or rather, the sufferings of the body cannot be regarded as disease. These sufferings cannot affect the soul which has been elevated to heaven. But if a man is not capable of such a self-cure, then let him turn to the physician, for "God created him, and he has given men skill, that he might be honored in his marvelous works." (Sirach 28:6.) The particular manner in which the physician is to heal according to scriptural principles, is apparent in the foregoing. He must in the first place, become a truly Christian physician, that is a physician priest. He is able to help the sick only through his own health, especially the health of his own soul, and then only when he himself is pure. He must heal the inner man (the soul), for without rest in the soul (inward peace) there can be no real cure of the body; it is therefore indispensable that a true physician must also be a true priest.

The question, whether a scriptural physician is above the necessity of using medicines, or whether he may at times avail himself of their use in healing diseases, can also be easily answered scripturally, and it stands in the same relations as does the question whether a magnetic physician requires any medicines? Generally he must possess the power as a scriptural, and more especially as a Christian physician to heal diseases through prayer and the divine word, and without medicines; and only in certain cases and when he himself does not possess this power in a sufficient measure, can he avail himself of the use of medicine. They are not made in vain. "For medicine comes from the Most High. The Lord created medicines out of the earth, and he is wise that will not abhor them. With such does he heal men and take away their pains." (Sirach 38:4, 7.) Medicines are good, but they are seldom sufficient. "Go up into Gilead and take balm," says Jeremiah: "in vain shall you use many medicines, for you shall not be cured." (Jer. 46:11.) There are in the meantime also examples in the Bible where, in rare instances, recourse was had to physical remedies. Moses, by casting wood into the waters of Marah, made them sweet. (Exod. 15:25.) His cure for leprosy by washing, purifying, etc., was truly remarkable. Elias threw salt into the bitter spring, and it became wholesome ever afterward. He also cast meal into the pot in which was death, and the vegetables became harmless. Isaiah laid figs on the boils of King Hezekiah and healed him. Tobias cured his blind father with fish-gall, a cure that was shown him by an

angel. And even Jesus anointed the eyes of the blind man with spittle and clay, and told him to wash in the pool of Siloam. As for the rest, according to the Bible, only outward remedies were used in healing, and these of the simplest and most unstudied kinds. Internal remedies were not used. The means of cure consisted in spiritual purification, in conversion from sin, in prayer to the Father of Life—the physician of the believer. So we read in James 5:13–16: “Are any among you afflicted? Let them pray. Are any merry? Let them sing psalms. Are any sick among you? let them call for the elders of the church, and let them pray over them, anointing them with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise them up; and if they have committed sins they shall be forgiven. Confess your faults one to another, and pray for one another, that you may be healed. The effectual fervent prayer of the righteous man helps greatly. In St. Mark 6:12, we read: “And they went out and preached that all men should repent. And they cast out devils and anointed with oil many that were sick and healed them.”

But the scriptural physician does not always heal, and the disease is not always an evil. If temporal enjoyment and earthly felicity were the destiny and end of man, for which the great majority are striving, then should we be justified in regarding sickness as a great misfortune and a heavy punishment, which many will not admit of having deserved. But this planet is not a place of undisturbed peace, nor the abode of beings who shall rejoice in a final happiness. Light and shade, day and night, rest and activity, love and hate, peace and war, joy and sorrow, fortune and misfortune, health and sickness, life and death, are the constant changes of this world, and they are not due to accident, but are arranged with caution by a higher hand, to serve as a touchstone, that we may through affliction and suffering, by overcoming evil and purifying ourselves from sensualism, prepare for a better existence. The main object is the health of the soul and the spirit; the health of the body is a secondary matter. If the soul is in a state of health the body will become healthy as a consequence. “His flesh shall be fresher than a child’s; he shall return to the days of his youth.” (Job 33:25.) If such a strong soul should not become well he will not feel bodily suffering, because he already enjoys a foretaste of the blessedness of the other world. True happiness and perfect rest cannot be found on earth; therefore we should not wonder, but neither should we weep, because of the evanescence of quiet, unmixed pleasure of purest love, because it is so soon overcast by dark clouds and driven away by fierce storms. Neither should we mourn because true happiness can only be found in another world, because true health exists only in the souls, of those who are truly united with God, and because help, consolation, and blessing come only from the Father in Heaven.²²

[TI]
THE
SIXTH
BOOK OF
MOSES



MOSES' MAGICAL SPIRIT-ART

Translated from the Ancient Hebrew

MAGIA ALBA ET NIGRA UNIVERSALIS SEU NECROMANTIA, that is, that which embraces the whole of the white and black art (black magic,) or the necromancy of all ministering angels and spirits; how to summon and make requests (or demands) of the nine choirs¹ of the good angels and spirits: Saturn, Jupiter, Mars, Sun, Venus, Mercury, and Moon.

The most serviceable angels are the following:

SALATHEEL, MICHAEL, RAPHAEL, URIEL

together with the necromancy of the black magic of the best ministering spirits in the *Chymia et Alchymia* of Moses and Aaron.

That which was hidden from David, the father of Solomon, by Solomon's High Priest ZADOK,² as the highest mystery, but which was finally found in the year 330,



among others, by the first Christian Emperor Constantine the Great, and sent to Pope Sylvester at Rome, after its translation under the great Pope Julius II, and all figures are to be written by hand only and never publicly printed under penalty of excommunication; sent to the Emperor Charles V.³ and highly recommended in the year 1520, approved by the great Pope Julius II. *Cme. duos libros quos Mosis condidit arter antistis summa sedalitate SADOCK. Libri hi colorum sacra sunt vota sequentur spiritus omnipotens qui vigil illa facit at est sumis pia necessaria. Fides.*

INSTRUCTION

These two books were revealed by God the almighty, to his faithful servant Moses on Mount Sinai *intervalle lucis*,⁴ and in this manner they also came into the hands of Aaron, Caleb, Joshua, and finally to David and his son Solomon and their high priest Zadok. Therefore, they are *Bibliis arcanum arcanorum*, which means, mystery of all mysteries.

The Conversation of God

Adonay, Sother, Emanuel, Ehie,⁵ Tetragrammaton, Ayscher, Jehova, Zebaoth, the Lord of Hosts, of Heaven and Earth; that which appertains to the Sixth and Seventh Book of Moses, as follows:

Adonay, E El, Zebaoth, Zebauouha,⁶ Jehovah, E El, Chad, **שמהבצערץ**⁷ Tetragrammaton Chaddai, Channaniah⁸ äI Elyon, Chaye, Ayscher, Adoyah, Zawah, Tetragrammaton, Awiel, Adoyah, Chay, Yechal, Kanus, Emmet, thus spoke the Lord of Hosts to me Moses.

Eheye, Ayscher, Jehel, Yazliah, Elion **צברשצבמבשצרב**

*Sum qui sum ab æterno in æternum,*⁹ you my servant Moses, open your ears, hear the voice of your God. Through me Jehovah, Aglai, the God of Heaven and Earth, your race shall be multiplied and shall shine as the stars of Heaven. In addition to this I will also give you might, power and wisdom, to rule over the spirits of Heaven and Hell. **ימאנקצסקסצבוים**

The ministering angels and spirits of the four elements as well as of the seven planets.¹⁰ Hear also the voice of your God wherewith I give you the seven seals and twelve tables—Shem Shel Hamforash,¹¹ that the angels and spirits may always yield obedient service to you, when you call upon them and cite them by these seven seals and twelve tables of my omnipotence; and hereunto you shall also have herewith a knowledge of the highest mysteries.

Therefore, my faithful friend, dear Moses, take the power and high might of your God.

ACLON, YSHEYE, CHANNANYAH, YESCHAYAH, E EL, ELION, RACHMIEL, ARIEL, EHEYE, ASCHER, EHEYE, ELYON.

Through my seals and tables.

THE FIRST MYSTERY

*Sigillum Chori Servilium Archangelorum*¹² [Seal] of the Ministering Archangel.

סוררהקאהסק



The First Seal. Archangels¹³

Conjunction

I, N. N., a servant of God, desire, call upon you OCH,¹⁴ and conjure you through water † fire, air, and earth, and everything that lives and moves therein, and by the most holy names of God, Agios, Tehirios, Perailitus,¹⁵ Alpha et Omega, Beginning and End, God and Man, Sabaoth, Adonay, Agla, Tetragrammaton, Emanuel, Abua, Deus, Elion, Torna, Deus Salvator, Aramma, Messias, Clerob, Michael, Ambriel, Achleol, Gachenas et Peraim, Dei patris et Peraim Dei filii, et Peraim Dei spiritus Teti,¹⁶ and the words by which Solomon and Manasses, Cyprian¹⁷ and Agrippa conjured the spirits, and by whatever else you may be conquered, that you will yield obedience to me, N. N. the same as Isaac did to Abraham, and appear before me, N. N. this instant, in the beautiful, mild, human form of a youth, and bring what I desire. (This the conjuror must name.)

The most useful ministering archangels of this seal are the following with their Hebrew *verbis revelatis Citatiori divinitus coactivis*: Uriel, Arael, Zacharael, Gabriel,

Raphael, Theoska, Zywolech, Hemohon, Yhahel, Tuwahel, Donahan, Sywaro, Samohayl, Zowanos,¹⁸ Ruweno, Ymoeloh, Hahowel, Tywael.

םםםקבקסם : קחקרססקרבק : ברבכלססק :
בקתקבלק

THE MYSTERY OF ALL MYSTERIES

The particularly great secret and special use of this זשצלםפרסרהק seal is also *ex Bibl. arcan. Thoro. I.* If this Seal is buried in the earth, where treasures exist, they will come to the surface of themselves, without any presence *in plane lunio.*

THE SECOND MYSTERY OF THE SEALS

שסרדאשחררבש

The Name is True.

Seal of the Choir of Hosts or Dominations¹⁹ of the Ministering Angels.

ט	ם	*8בצבלט*סוהתבעז*טתט*סת
ס	ה	
ס	ה	
ס	ה	רםרםחחםעאתחזת*תעצותםת
ס	ה	עחםעח*עםעםחע*שםעיררתתם*סתםת
ס	ה	תואסלת*חתזרזלת*רסחאסלת*תשאשלת

The Second Seal. Dominations

Conjuration

I, N. N., a servant of God, desire, call upon and conjure you, Spirit Phuel,²⁰ by the Holy Messengers and all the Disciples of the Lord, by the four Holy Evangelists and the three Holy Men of God and by the most terrible and most holy words **Abriel, Fibriel, Zada, Zaday, Zarabo, Laragola, Lavaterium, Larayol,**²¹ **Zay, Zagin, Labir, Lya, Adeo, Deus, Alon, Abay, Alos, Pieus, Ehos, Mibi, Zini,**²² **Mora, Zorad,**²³ and by those holy words, that you come and appear before me, N. N., in a beautiful human form, and bring me what I desire. (This the conjuror must name.)

From this Seal of the Choir of Dominations, or Hosts, the following are the most willing to help: **Aha, Roah, Habu, Aromicha, Lemar, Patteny, Hamaya, Azoth, Hayozer, Karohel, Wezynna, Patecha, Tehom.**

**צרה למצעהסה : מולהמעהמה : הסרתעסה
לההערסהסמ**

The special secret of this seal is the following *ex Thoro Bibliis arcanorum, Sacra Script.*

If a man carries this seal with him, it will bring him great fortune and blessing; it is therefore called the truest and highest Seal of Fortune.

THE THIRD MYSTERY OF THE SEALS²⁴

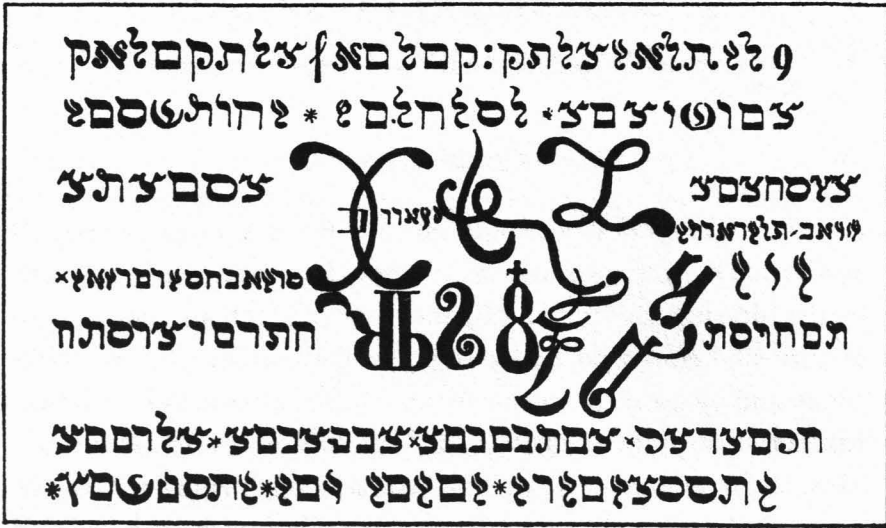
בתאםעלאדתא

Seal of the Ministering Throne Angels *ex Thoro III. Bibliis Arcanorum.*

ר שסההשתאשה

Conjuration

I, N. N., a servant of God, desire, call upon you, and conjure you **Tehor,**²⁵ by all the Holy Angels and Archangels, by the holy



The Third Seal. Thrones

Michael, the holy Gabriel, Raphael, Uriel, Thrones,²⁶ Dominations, Principalities, Virtues, Cherubim, and Seraphim,²⁷ and with unceasing voice I cry, Holy, Holy, Holy, is the Lord God of Sabaoth; and by the most terrible words: Soab, Sother, Emmanuel, Adon,²⁸ Amathon, Mathay, Adonay, El, Eli, Eloy, Zoag, Dios, Anath, Tafa, Uabo, Tetragrammaton, Aglay, Josua, Jonas, Calpie, Calphas.²⁹ Appear before me, N. N., in a mild and human form, and do what I desire. (This the conjuror must name.)

The ministering angels of this seal, from the choir of Thrones, are the following: Tehom,³⁰ Haseha, Amarzyom, Schawayt, Chuscha, Zawar, Yahel, Lahehor, Adoyahel, Schimuel, Ahusaton, SchaddyI, Chamyl, Parymel, Chayo,

מְצַבְשָׁלָה : הַלְצָה צְהָה : צְשָׁלְתַּשְׁצָלְצַתָּשׁ
 צוֹתַחְצֵשׁשֶׁלְעֵאצְתָּאבְשׁ(צ)

The special secret of this Throne is also *ex Thoro III. Bibliis arcanorum scripti*. Carrying this seal with you will cause you to be very agreeable and much beloved, and will also defeat all your enemies.

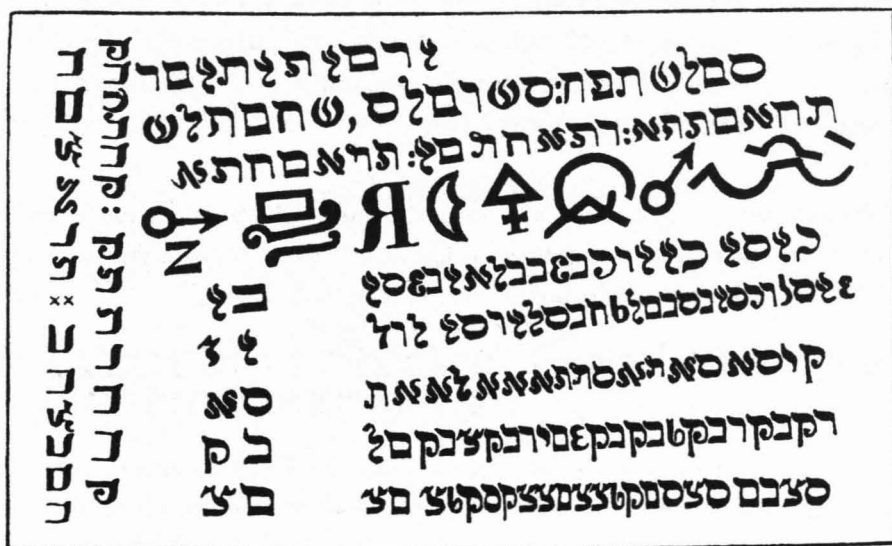
THE FOURTH SEAL, OF THE MINISTERING

Cherubim and Seraphim, with their Character³¹

Conjuration

I, N. N., a servant of God, call upon you, desire, and conjure you, O Spirit **Anoch**, by the wisdom of Solomon, by the obedience of Isaac, by the blessing of Abraham, by the piety of Jacob and Noah, who did not sin before God, by the serpents of Moses, and by the twelve tribes, and by the most terrible words: **Dallia, Dollia, Dollion, Cor-fuselas, Jazy, Agzy, Anub**,³² **Tilli, Stago, Adoth, Suna, Doluth**,³³ **Alos, Jaoth, Dilu**,³⁴ and by all the words through which you can be compelled to appear before me in a beautiful, human form, and give what I desire. (This the conjuror must name.)

The most obliging ministering *Cherubim* and *Seraphim* of this seal are the following with their Hebrew calling: **Anoch, Sewachar, Chaylon, Esor, Yaron, Oseny, Yagelor, Ehym, Maakyel, Echad, Yalyon, Yagar, Ragat, Ymmat, Chabalym, Schadyam.**



The Fourth Seal. Cherubim and Seraphim

צהותי סצ:צ:תצסהלצ:צסתצתרהצ:צסתלרהת
 צ:צאטסטעאטמעאה:צאטסהצאט:עסתם:שרה
 — שרתתהת

The special secret of this seal is the following [from] Thora *IVta. Bibliis arcan.*—
 To carry this seal upon the body will save a person from all misery, and give the great fortune and long life.

THE FIFTH SEAL

Seal of the Angels of Power³⁵

Conjuration

I, N. N., a servant of God, call upon you, desire, and conjure you, spirit *Scheol*,³⁶ through the most holy appearance in the flesh of Jesus Christ, by his most holy birth and circumcision, by his sweating of blood in the Garden, by the lashes he bore, by his bitter sufferings and death, by his resurrection, ascension, and the sending of



The Fifth Seal. Principalities

the Holy Spirit as a comforter, and by the most dreadful words: **Dai, Deorum, Ellas, genio Sophiel, Zophiel, Canoel, Elmiach, Richol, Hoamiach, Jorazol,**³⁷ **Vohal, Daniel, Hasios, Tomamiach,**³⁸ **Sanul, Damamiach, Sanul, Damabiath,**³⁹ and by those words through which you can be conquered, that you appear before me in a beautiful, human form, and fulfill what I desire. (This must be named by the conjuror.)

קַטְקַתְאֲבַתְקַסְבַּ

The most serviceable Power-Angels with their *verbis hebraicis citatiores divinis ex Thora Vta. ser.* are the following:

Schoel, Hael, Sephiroth, Thamy, Schamayl, Yeehah, Holyl, Yomelo, Hadlam, Mazbaz, Elohaym,

**אֲחַעַתְתְּאֲסַחְאָ : הָאֲטְאֲעֲאֲסַחְאָ : הַטְאֲסַחְעֲטְאֲסַחְאָ
תְּאֲעֲטְאֲסַחְעֲטְאֲסַחְאָ**

The special secret of this seal is the following *ex Thora V D B. A.*⁴⁰

אֲעַקְלֵאֲשַׁקְסַרְאָ

If this seal be laid upon the sick in full, true faith, it will restore him, if, N. B., he has not lived the full number of his days. Therefore, it is called the Seal of Power.

THE SIXTH MYSTERY

The seal of the Virtues or Potentates⁴¹ *ex Thoro VI. Bibliis Arcanorum*, over the angels and spirits of all the Elements.

Conjuration

I, N. N., a servant of God, desire, call upon, and conjure you, spirit **Alymon**, by the most dreadful words, **Sather, Ehomio, Geno, Poro, Jehovah, Elohim, Volnah, Denach, Alonlam, Ophiel, Zophiel, Sophiel, Habriel, Eloha, Alesimus, Dileth, Melohim,**⁴² and by all the holiest words through which you can be conquered, that you



The Sixth Seal. Virtues and Potentates

appear before me in a mild, beautiful human form, and fulfill what I command you, so surely as God will come to judge the living and dead.—*Fiat, Fiat, Fiat.*

The most obedient angels of the choirs of Virtues or Potentates, with their *Citationis Diviniis verbis hebraicis*, are following the four elements: Schumnyel,⁴³ Alymon, Mupiel, Symnay, Semanglaf, Taftyah, Melech, Zeolam,⁴⁴ Waed, Sezah, Safyn, Kyptip, Taftyarohel, Aeburatiel, Anyam, Bymnan.⁴⁵ This is the mystery or seal of the Virtues. The peculiar *Arcanum* of this seal of the Mighty is the following: *ex Thora VIta Arcanorum sacra scriptura*. If a man wears this seal in bed, he will learn what he desires to know through dreams and visions.

THE SEVENTH SECRET SEAL

Of the most obedient angels of the armies of the heavens of heavens, over the seven planetary angels and spirits.



The Seventh Seal. Planetary Angels

Conjuration

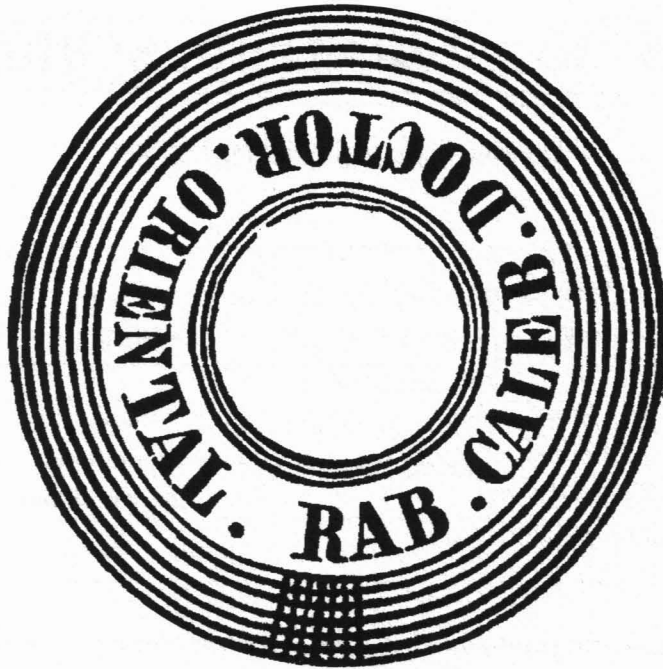
I, N. N., a servant of God, call upon, desire, and conjure you, Ahael, Banech, by the most holy words Agios, (Tetr.,) Eschiros, Adonay, Alpha et Omega, Raphael, Michael, Uriel, Schmaradiel, Zaday,⁴⁶ and by all the known names of almighty God, by whatsoever you, Ahael, can be compelled, that you appear before me in a human form, and fulfill what I desire. *Fiat, Fiat, Fiat.* (This must be named by the conjuror.)

The most obedient angels and spirits of this Seal of the Seven Planets are the following: Ahaeb, Baneh, Yeschnath, Hoschiah, Betodah, Leykof, Yamdus, Zarenar, Sahon.

This seal, when laid upon a mineshaft or placed within the mine, will reveal all the precious contents of the mine. As the *VII. Arcanorum.*

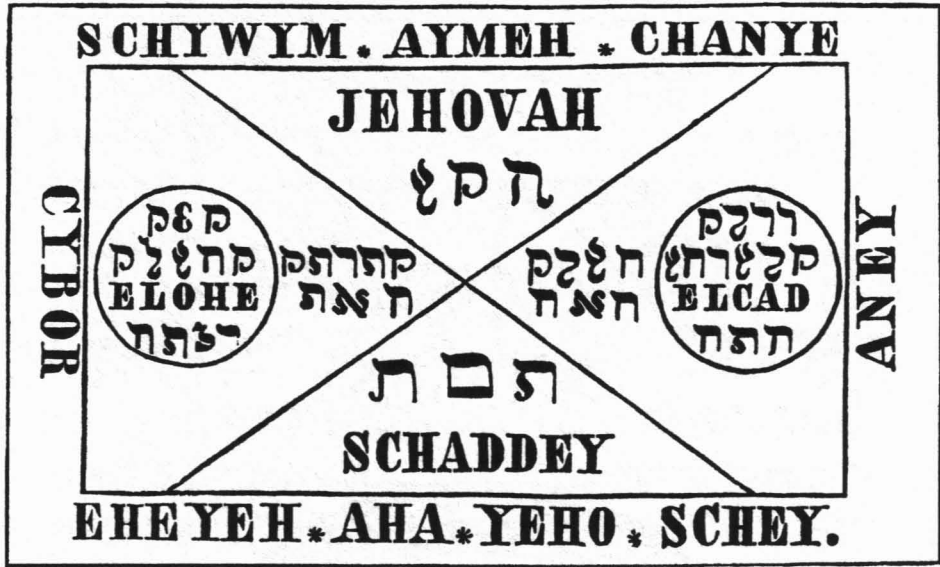
End of the Sixth Book of Moses

THE
SEVENTH
BOOK OF
MOSES



TRANSLATED BY
RABBI CHALEB

FROM THE WEIMAR BIBLE



The First Table of the Spirits of the Air

Jehovah Father	Deus Schadday
Deus Adonay Elohe I cite you through Jehovah	Eead ⁴⁷ I conjure you through Adonay

To carry upon the person the First Table of the Spirits of the Air who are as quick to help as thought, will relieve the wearer from all necessity.

ZURZAMOR * DEHS CHYFA

* תאכלכם תםתםת

<p style="font-size: 1.5em; margin: 0;">YAE</p> <p style="font-size: 1.5em; margin: 0;">EHEYE</p>	<p style="font-size: 1.5em; margin: 0;">AYSH</p>	<p style="font-size: 1.5em; margin: 0;">AHA</p> <p style="font-size: 1.5em; margin: 0;">EHEYE</p>
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חבנת בצבנ חלכם ח חצחצ

םםתערתת יתםתתתת

YEHOEL . SARUYEL URYHON

The Second Table of the Spirits of Fire











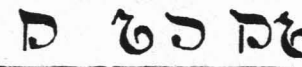

Aha I conjure you, (Tetr.) Aha
 by Ehey * by Ihiros,⁴⁸ Ehey, by Agla
 Aysch, Jehovah,
 conjure I you,
 that you appear to me.



The Third Table of the Spirits of the Water

<p>I call upon and command you Chahanya by God Tetragrammaton Eloh</p>	<p>I conjure you Yeschajjah by Alpha et Omega</p>
<p>and you are compelled through Adonay.</p>	

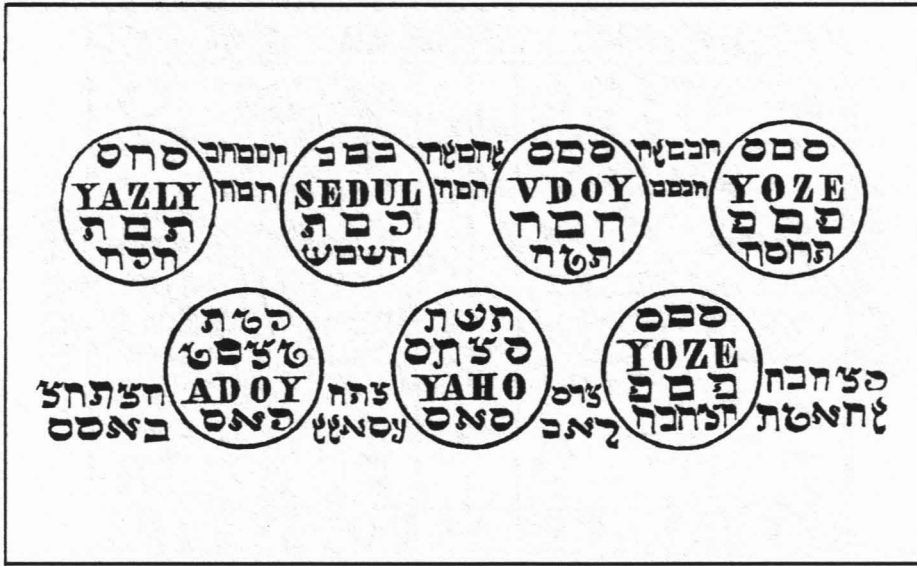
The third table brings great fortune by water, and its spirits will amply supply the treasures of the deep.

BARECHET x TOMAR x ASCHER			
			
			
			
HYTHAL x CHUA x POTAY x YGA			

The Fourth Table of the Spirits of the Earth

<p>I, N. N., command you, Awijel, by Otheos as also by Elmez through Agios.</p>	<p>I, N. N., a servant of God, conjure you, Ahenatos Elion, as also Adon was cited and called Zebaoth.</p>
---	--

This Fourth Table will give the treasures of the earth, if it be laid in the earth. Its spirits will give the treasures of earth at all times.



The Fifth Table of Saturn

I, N. N., order, command, and conjure you Sazlij, by Agios, Sedul, by Sother, Veduij, by Sabaot, Soze,⁴⁹ Amonzion * Adoij by Heloim, Jaho, by the Veritas Jehovah * Kawa, by Alha, natos that ye must appear before me in a human form, so truly as Daniel overcame and conquered Baal. F. f. f.⁵⁰

The spirits of the Fifth Table of Saturn will serve in everything according to wish; their table will bring good luck in play.



The Sixth Table of Jupiter

I conjure you, spirit Ofel, by Alpha et Omega, Lezo and Yschirios * Ohin Ission * Niva, by Tetragrammaton, Zeno, by Peraclitus * Ohel, by Orienius,⁵¹ Lima, by Agla, * that ye will obey and appear before me and fulfill my desire, thus in and through the name Elion, which Moses named. F. f. f.

The Sixth Table of Jupiter assists in overcoming suits at law, dispute, and at play, and their spirits are at all times ready to render assistance.



The Seventh Table of the Spirits of Mars

I, N. N., cite you, spirit Emol, by Deus Sachnaton * Luil, by Acumea * Luija,⁵² by Ambriel * Tijlaj, by Ehos * Jeha, by Zora * Ageh, by Awoth * that you appear before me in a beautiful, human form, and accomplish my desire, thus truly in and through the Anepobeijaron, which Aaron heard and which was prepared for him. F. f. f.

The Seventh Seal of Mars brings good fortune, in case of quarrels. The spirits of Mars will help you.

<p>ת ס ח ת ו ת ח ט ת ת ת ת ס ת</p>						
<p>תחב WYCH תחס</p>	<p>חחח YKA זחז</p>	<p>בחה AUEL זחה</p>	<p>תרה VEAL זתז</p>	<p>תוזב MEHO סרה</p>	<p>תרת YMY זתז</p>	<p>סחה PEHA תלז</p>
<p>ת ח ת ס ת ב ת ס ח ת ח ת ס ת</p>						

The Eighth Table of the Spirits of the Sun

I, N. N., conjure you, Wijch⁵³ by Dalia † Jka, by Doluth * Auet, by Dilu * Veal, by Anub † Meho, by Igfa * Ymij by Eloij * that ye appear before me so true Zebaoth, who was named by Moses,⁵⁴ and all the rivers in Egypt were turned into blood.⁵⁵

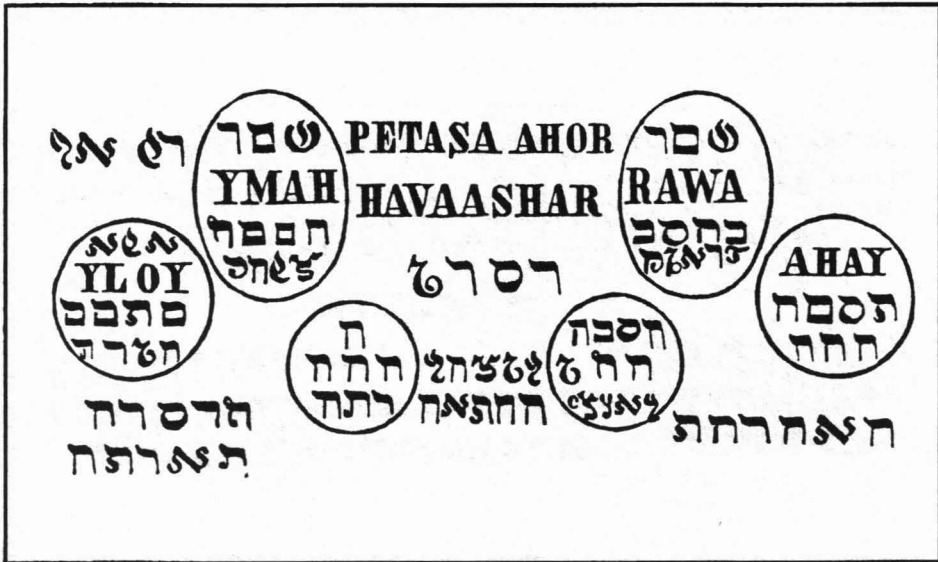
The Eighth Table of the Spirits of the Sun will help to attain places of honor, wealth, and they also give gold and treasure.



The Ninth Table of the Spirits of Venus

Reta, Kijmah, Yamb, Yheloruvesopijhael, I call upon you, spirit Awal,⁵⁶ through God Tetragrammaton, Uhal, by Pomamiach † that you will obey my commands and fulfill my desires: Thus truly in and through the name of Asherehyeh, which Moses named, and upon which followed hail, the like of which was not known since the beginning of the world, f. f. f.

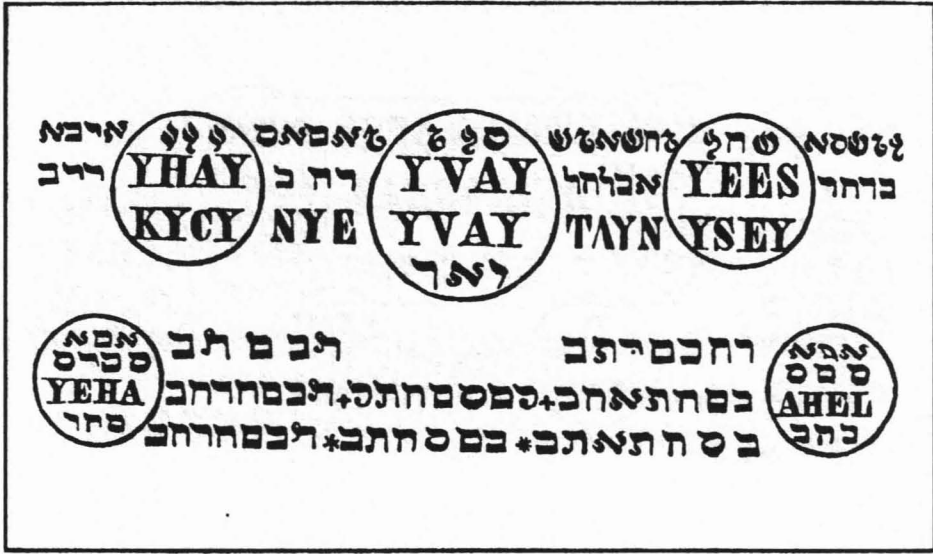
The Ninth Table of the Spirits of Venus makes one beloved in all respects and makes known secrets through dreams. Its spirits also assist liberally in all kinds of business.



The Tenth Table of the Spirits of Mercury

Petasa, Ahor, Havaashar. N. N. cite you spirit Yloij * through God, God Adonaij † Ymah, through God Tetragrammaton † Rawa, through God Emanuel * Ahaij, through Athanatos † that you appear before me as truly in and through the name of Adonay, which Moses mentioned, and there appeared locusts. Fiat, fiat, fiat.

The Tenth Table of the Spirits of Mercury give wealth in chemistry. These spirits contribute treasures of the mine.



The Eleventh Table of Spirits [of the Moon]⁵⁷

I, N. N., cite you, spirit Yhaij, by El, Yvaij, by Elohim, Ileh, by Elho * Kijlij Mijl,⁵⁸ by Zebaoth, Taijn Iseij, by Tetragrammaton, Jeha, by Zadaij * Ahel, by Agla, that you will obey my orders, as truly in and through the name Schemesumatie, upon which Joshua called, and the sun stood still in its course.⁵⁹ Fiat, f. f. f.

The Eleventh Table gives luck and fortune; its spirits give the treasures of the sea.



The Twelfth Table of Shemhamforash
 On all Spirits of the *Magia Alba et Nigra*

I, N. N., cite and conjure you, spirit of **Shemhamforash**, by all the seventy-two holy names of God, that you appear before me and fulfill my desire, as truly in and. through the name **Emanuel**, which the three youths Shadrach, Meshach, and Abednego⁶⁰ sung in the fiery furnace from which they were released.⁶¹ F. f. f.

This Twelfth Table, laid upon the Table or Seal of the Spirits, will compel them to appear immediately, and to serve in all things.

The General Citation

Necromantia, Seu Magia Alba et Nigra Translated ex Thora XXta Bibl. Arcan.

Aba, Jehovah, Agla, Aschay, Chad, Yah, Sadday, Vedreh, Aschre, Noosedu, Zawa, Agla.

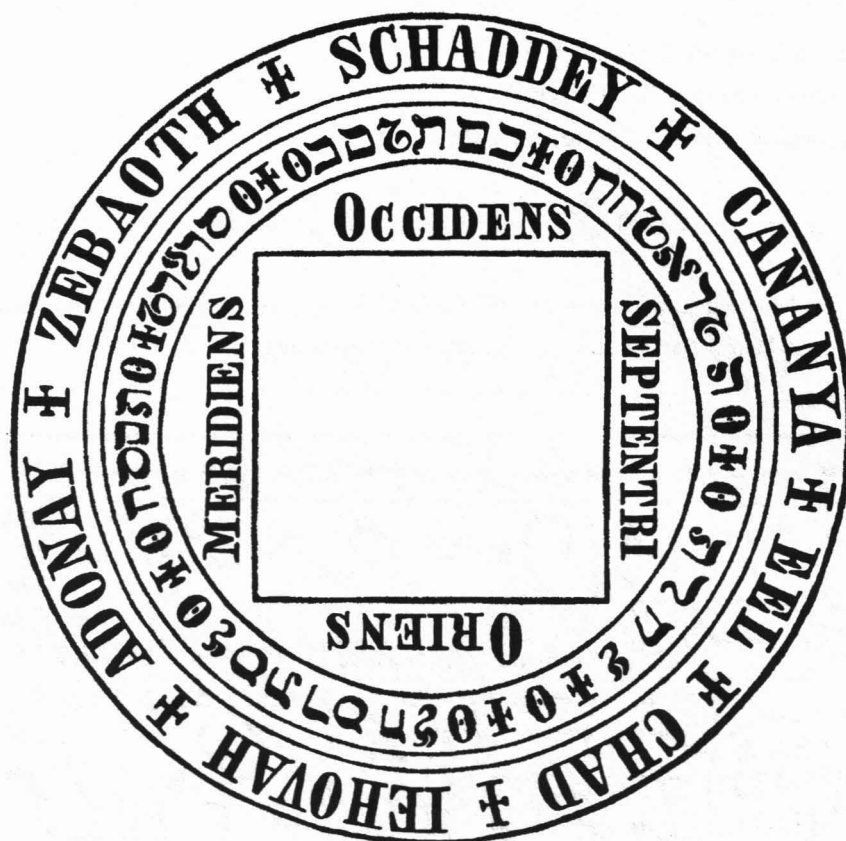
Here utter the names of the angels of the seal or table, and their proper names.

Eheye, Ayscher, Eheye,⁶² Weatta, Elohey, Hareny, Yechuateche, Hagedola, Merof, Zarotey, Agla, Pedeny, Zye, Kotecha, Barach, Amym, Gedolym, Verachena, Aley, Weyazyloty,⁶³ Mykol, Zara, Umikol, Ra,⁶⁴ Schaday, Jehovah, Adonay, Zeboath, Yah,⁶⁵ Elohim, Yeasch, Jepfila, Vay, Bearechet, Vay, Yomar, Ahaha, Elohim, Ascher, Hithalley, Chuabothey, Lepha, Vay, Yehuel.

Here stop for a short time in prayer to God. Surrender yourself into the will of Almighty God; He will conduct your undertaking to your best interest. Hereupon take again the seal or the table written on parchment, in your hand, and begin anew the citation above. Should your desire still remain unfulfilled, continue as follows:

Hamneys, Hakha, Elohim, Horro, Heoty, Meo, Dy, Adhayyon, Hazze, Hamalach, Haggio, Elohy, Mycol, Rhab, Yeba, Reeh,⁶⁶ Elhaneah, Tymneik, Ka, Rebe, Hem, Schemne,⁶⁷ Schembotay, Veischak, Vegid, Gulaooc, Kereb,⁶⁸ Haarez, Jeha.

Since the effects and appearances will now follow, your wishes are fulfilled, otherwise repeat the citation *toties quoties*.⁶⁹



The Magical Operation is made within this Circle⁷⁰

The Ministering Familiars⁷¹ or Mysteries are the following:

Astarte, Salomonis familiarum III. Regum.

Spirit of Water; Spirit of Air; Spirit of Earth.

Asteroth⁷² in Palastina familiaris.

Schadday, Driffon, Agrippa, Magaripp.

Azyelzm, Sinna, familiaris, IV. Buch Regum.⁷³

Schywin * Aimeh, Chanye, Cybor.

Bealherith yud Judicum IX, XIII.⁷⁴

Adola, Elohey, Umychob Channanyah.

Adramelech zu Sepharvaijm, Familiaris.

Yhay, Vvay, Yles, Kygy.

Nisroch, Regis Serucheril Assyris familiaris.

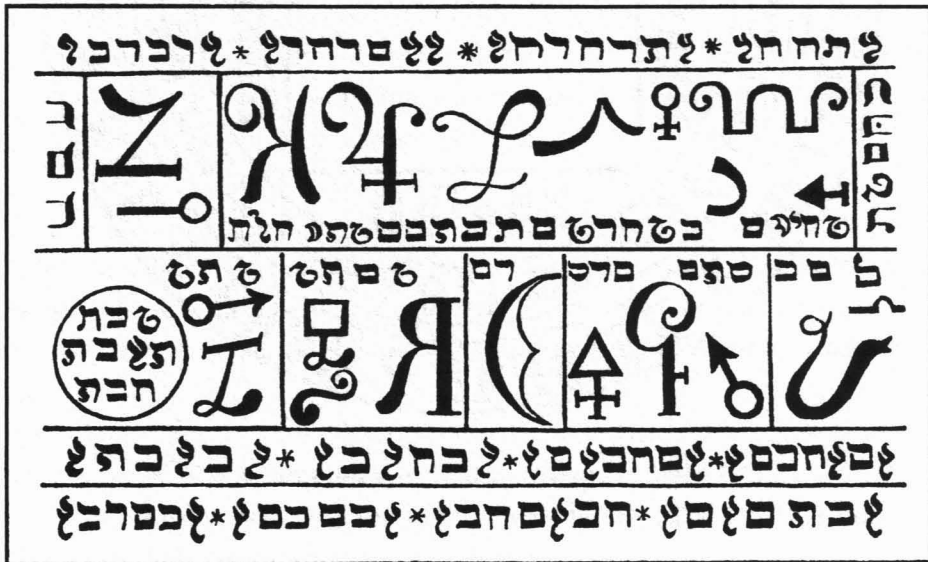
Jehuel, Sarwiel, Urikon, Thoayl.⁷⁵

Asyma, virorum Emach familiaris.

Barechel, Jomar, Ascher, Uwula.

These must be cited by the Twelfth Table at the time of an eclipse by the Sun or Moon.

This Moloch familiarum or Ammonitarium Ministering Spirits the following Generation-Seal for all services *characteristico obedientiale*.



[The Generation Seal]

This seal, at the time of citation, must be written on parchment and be held in the right hand. But it must not be read.

End of the Seventh Book of Moses

[T2]

FORMULAS
OF THE
MAGICAL
KABBALAH
OR THE
MAGICAL ART
OF THE
SIXTH
AND
SEVENTH
BOOKS OF MOSES¹

TOGETHER WITH AN EXCERPT
FROM THE GENUINE AND TRUE

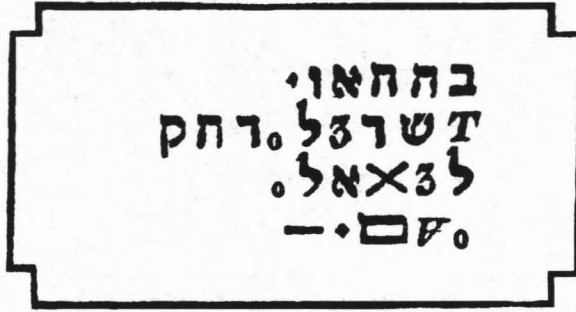
CLAVICULA SALOMONIS REGIS ISRAELI²

WEIMAR 1505

Note:**For the friends of the Magical Kabbalah**

The citation formulas contained in this book must only be pronounced in the Hebrew language, and in no other.—In any other language they have no power whatever, and the master can never be sure of his cause. For all these words and forms were thus pronounced by the Great Spirit and have power only in the Hebrew Language.

EXCERPT FROM
THE MAGICAL KABBALAH
OF THE
SIXTH AND SEVENTH BOOKS OF MOSES



Breastplate of Moses³

These Hebrew words are pronounced as follows:
Jehova, aser Eheje Cether Elion⁴ Eheje.

The Most High, whom no eye has seen, nor tongue spoke; the Spirit, which did great acts and performed great wonders.

This Breastplate and Helmet pronounced mean Holiness.



Helmet of Moses and Aaron⁵

Hiebel mare actitas barne donene ariaerch.

These are the names which the old Egyptians used instead of the unutterable name of Asser Criel, and are called "The Fire of God," and "Strong Rock of Faith." Whoever wears them on his person, on a gold plate, will not die a sudden death.

שרפה
לתעד
בש"עב

Breastplate of Aaron

Sadajai amara elon hejiana vananel phenaton ebcoel merai.

That is, a Prince of Miens,⁶ the other leads to Jehova. Through this God spoke to Moses.

עאחדאל—
ץילךאבזעם·
—אהכדי·

Magical Law of Moses

Aila himel adonaij amara Zebaoth cadas yeseraije haralius.

These words are terrible, and will assemble devils or spirits, or they will cause the dead to appear.

ש
ש
ש
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י

dreimal heilig.

ע
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ל
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ר
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ע
ז

The Inscription on the Vessel of the Holy Shrine⁷

Eliaon joena ebreel elojela aijel agoni sochadon.

These words are great and mighty. They are names of the Creator and the characters on the Ark of the Covenant.

ה
ח
נ
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ז
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ר
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ל
ח
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=
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ל
ה
א
ל

Conjuration of Eleazar, the Son of Aaron

Uniel dilatan Sadai paneim usamigaras caliphos sasna panesoim⁸ Jalaph.

These names, if anyone desires to accomplish anything through the four elements or any other things connected therewith, will prove effective, but they cannot be translated into English.

ש
ע
-
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ז
ז
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ד
ב
ל
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ז
ז
ז
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י
-

Dismissal of Eleazar, Aaron's Son

Leay yli Ziarite zelohabe et negoramy Zien latebm dama mecha rameti aziri.⁹

Through this dismissal all things dissolve into nothing.

דבחאתרל
 — שע׳בצמ ע
 : אצשצא

Citation of Germuthsai, or Leviathan¹⁰

Lagumen Emanuel therefori mechelag laigel yazi Zazael.
 With these names Eleazar bound and unbound the spirits of the air.

373הזהלב
 אצע-בלע

Dismissal of Leviathan

Malcoh, Sadaij, cubor Damabiah menkie lejabel maniah ijejavai.
 That is: Strong, mighty spirit of hell, go back into your works, in the name of
 Jehova.

— מלדבאדך
 3אלחאהו

Balaam's Sorcery¹¹

Meloch, hel alokim tiphret hod jesath.
 This brings vengeance upon enemies, and must not be disregarded, because it
 contains the names of the Seven Tables of the Ark of the Covenant.

3אל-עבא
 1א׳י-דא
 — 3אד3אע

Egypt Ψ¹²

Tanabtain ainaten pagnij aijolo asnia hichaifale matae habona¹³ hijcero.
 With these words Moses spoke to the sorcerers in Egypt. They signify: "the Lord
 appeared to his servant in the fire, to seal the world in its four quarters, and the
 underworld."¹⁴

אדקחאל
 אצצעלם
 בלשבוך

Conjuration of the Laws of Moses

Aijcon dunsanas pethanir thrijgnir ijon cijna nater lavas¹⁵ pistoin.

If you wish to pronounce these words you must fast three days, and you can perform wonders therewith. They cannot be translated on account of the Hebrew characters.

האצעלם
 לואמ
 מחיבל
 עאהלב
 זאהלא
 טאלע:ת:א

General Citation of Moses on all Spirits

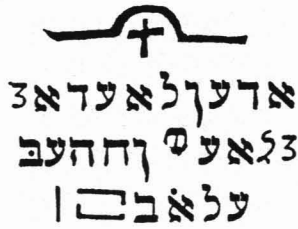
Elion goena adonay cadas ebreel, elojj ela agiel, aijoni sachadon, essuselas Elohim, delijon jau elijnla, delia jari Zazael Palieman Umiel, onala dilatum Sadatj, alma Jod Jael Thama.¹⁶

This citation is great and mighty; they are the names of the Creator, and the names of the two Cherubim on the Mercy-seat,¹⁷ Zarall and Jael.

לעמל
 תבאא
 נערב

Dismissal of Moses

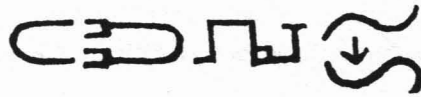
Kaszedim bachanda nezahhad Jehod Elohim asher Ehyeh Zalim.¹⁸



General Citation of Moses on all Spirits

Ahezraiye comitejon Sede leji thomos Sasmagata bij ul ijcos Joua Eloij Zawaijm.¹⁹

These are the high and powerful utterances which Moses employed in the awakening of the Leviathan, in order to compel him to serve his Lord. The first cannot be uttered and was used by the first inhabitants of earth as a mighty Lord. The whole is good, but not every one can obtain it in perfection without severe discipline.



Characters on the left side of
the Ark of the Covenant of the Most High



Characters on the Right Side

Hear, oh, Israel, the Lord our God is God alone.²⁰

מאעאפאפא
 צאאצאבא
 עמדרמא
 אעשצא
 מצשדא

Conjured Spirit Appears in a Pillar of Fire²¹

Maja affabij Zien, Jeramiye Latabi damajesano noij lijoij Leaij glij ijre Eijloij liecle loate Eli Eli mecharamethij rijbisas sa fu aziri²² reacha.

The citation names the twelve evil spirits of man, through the help of the Father, or the Hebrew Eli; it is terrible.

כחזתןאצל
 חכאדצבאעא

The Spirit Appears on a Pillar of Cloud

Kahai conor anuhec Zelohae vole²³ hebei ede nego raneij hahabe gizaon.

Appendix to the General Citation of Moses on all Spirits.

We, N. N., in this circle, conjure and cite this spirit Fatenovenia, with all his adherents, to appear here in this spot, to fulfill our desires, in the name of the three holy angels, Schomajen Sheziem, Roknion Averam, Kandile, Brachat Chaijdalic, Ladabas, Labul, Raragil, Bencul, in the name of God. Amen!

אצאבאליא.
 אצאבאליא.

Three New Signs With Frogs, Gnats, and Flies²⁴

Ablan, ageistan, Zoraten,²⁵ Juran, nondieras portaephias pognij aizamai.

אזעכאת
 — 33אבז
 א43אנד

Three New Signs At Cattle Plague, Boils, and Hail²⁶

Ararita Zaijn thanain, miorato raepi sathonik pethanit castas lucias calbera natur sigaim.

— אזלחחמז
 דאזי8עאח
 — זיאכלמזב
 — אזדר.

Grasshoppers and Darkness²⁷

Hassaday hayloes, Lucasim elayn²⁸ jasihaga, yoinino, sepactitas barne lud casty!

אלדמעאבנ
 מב3דמדחאלל
 עיתרןא3ל.

The Spirit Appears in the Burning Bush²⁹

Baha³⁰ cuci hiebu ziadhi elenehet na vena vie achya salna.
 The spirit which appears here is God himself.

מד8א3אן
 א/ר/דאביעא/ח
 בן/ע/בחל

Moses Changes the Staff Into a Serpent³¹

Micrata raepi Sathonik pethanisch, pistan ijtinge hijgatign³² ijghizian tem-garondusnia³³ castas Lacias astas ijecon cijna caltera Caphas.

אצאע חין זר
 אר' 3 אדע
 3 יבזאביב

Moses Changes Water Into Blood³⁴

Aben agla manadel slop siehas malim hajath hajadosch ijonem, cedas ebreel amphia, demisrael muelle leagijns amaniha.

Principal Citation on all Ministering Spirits of the Air and of Earth, the like of which Manasses and Solomon used as the true *Key of Solomon*, King of Israel.³⁵

Excerpt

From *The True Key of Solomon*³⁶
 and of the Girdle of Aaron³⁷

bequeathed as a testament to all the wise magicians, which all the old Fathers possessed and employed, to have and fulfill all things through the illustrious power of the mighty God Jehovah, as He, the great Monarch, gave to His creatures, who worship him day and night with reverence and in fear, who call loudly upon his name in secret, and sigh to him as their origin, as of him and from him existing reasonable beings, as on the point of being environed with the pains of the elements, who strive after the highest being to and with God. To these He has given this, who will not forget him in the pleasures of this world, who, still bearing suffering without forgetting the reality, nor the perishing luster of the world.

You must stand upon a prominent rock, hold a palm-twigg in your right hand, and wear a wreath of laurel around the temple. Then turn toward the East and say:

Alija Laija Laumin Otheon!


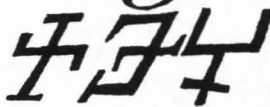
upon this a halo of light will surround you, and when you become sensible of this light, then fall upon your knees and worship. Then say in an audible voice, slowly and distinctly:

אסחרא—גדYי אאם
 בובואT בבאדהח
 בךך—בעהבחצ
 רדדבעאןיךשב.—
 אבאךדהבצא
 לאידוךןסעאבח
 דזלצןהחשבת
 צודעחב.—

Citation³⁸

Eliam yoena Adonay cadas³⁹ ebreel eloyela agiel, ayoni⁴⁰ sachadon ossuselas
 eloym de liomar elynla lelia yazi zazall palielman⁴¹ Unnel ovela dilatam Saday alma
 panaim alym canal densus usami yasas calipi calfas sasna saffa sadoja aglata pantomel
 amriel azien phanaton sarze penerion ya Emanuel Jod jalaph amphia than domirael
 alowin.

B A צ.ב × × × mn lazies ala phonan agaloyes pyol
 paeriteon theserym.

אהכר ×  basimel Jael barionia.
 apiolet ecnet.

Characters⁴²

Finis

[T3]

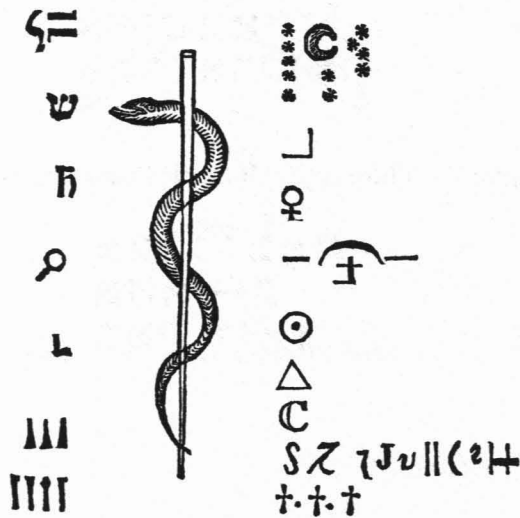
BIBLIA ARCANA MAGICA ALEXANDER

ACCORDING TO THE TRADITION
OF THE SIXTH AND SEVENTH BOOKS OF MOSES

BESIDES MAGICAL LAWS

EX VERBIS REVELATIS (II) INTELLECTUI SIGILLATIS VERBIS

NUNC APOSTOLICA † CONSECRATIONE
DE NOVO CONFIRMATA
SCRIPT. DE ELLBIO
ANNO MCCCLXXXIII



TREATISE OF THE SIXTH BOOK OF MOSES

Chapter I—The Spirit Appears to Moses in a Burning Bush

באֵשׁ נִלְאָבו
תְּבִיזוֹתָאֵשׁ
לְצַתְרוֹזָבו

Chapter II—Moses Changes the Staff Into a Serpent

חַרְשֵׁי אֲזִיזֵי רַב־נָחַשׁ
שֵׁשׁ אֱלֹתֵי דְאֵבְתֵי לֵא
נִרְבְּרוֹת לְרַבְרָדִי

Chapter III—Moses Changes Water Into Blood

אֵי אֶלְדֵּר רִזֵּי
הָאֵרֶשׁ חֵאֲדֵל
לְדוֹבֵשׁ אֶשְׁרֵי

Chapter IV—Three New Signs With Frogs, Gnats, and Flies¹

אֲזִדְשֵׁי אֶרֶשׁ
אֲבֵדֵשׁ אֶרְלוֹזֵאֵרִי.

Chapter V—Three Signs Of Cattle Plague, Boils, And Hail²

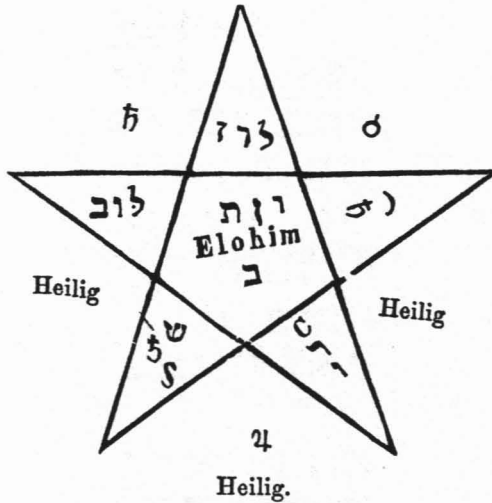
אֲבֵר לְלֵבֵאֵת
אֲחֵאֲלֵב
בֵּאֵי, נֵאֵ

Chapter VI—Three Signs of Locusts and Darkness³

אֵשׁ, יָד, הַרְתָּ §
 יֵשׁ יבְדֹלָאָר,
 נִי אֵרְהֹרָ §
 בְּאֵי־ד.

Chapter VII—General Citation of Moses on all Spirits

אֵד לֹוֹ אֵלֶר
 אֵב אֵכֹרֶא לֶסֶר
 לֵלֵא הֵבֶר לֶר



Pentacle⁴

End of the Sixth Book of Moses

TREATISE SION
THE SEVENTH BOOK OF MOSES

Chapter I—The Spirit Appears in a Pillar of Fire by Night

תאֵלֶרֶבֶּאֵר
לֵאֵלֶּאֵרֶבֶּאֵר
רֶלְךְ־הַדָּדֶּאֵר
אֶךְ־לְהַתֵּאֵר
הַשֵּׁלֶּאֵר □

Chapter II—The Spirit Appears in a Pillar of Cloud by Day

פֵּאֵלֶּהֶ
אֶרֶלֶּ—וַעֲ
אֶ > 33 דֶּ בֵּאֶרֶלֶ

Chapter III—Balaam's Sorcery

הַצֵּלֶּ □ בֵּאֶרֶלֶ
בֵּאֶרֶלֶּדֶּאֵת

Chapter IV—Egypt [†]

תֵּאֶרֶלֶּפֶּאֵ
לֵאֶרֶלֶּפֶּאֵ
תֵּרֶלֶּאֶרֶלֶ

Chapter V—Conjuration of the Law of Moses

אבררתך אר
 אבר לזל
 בר שר.

Chapter VI—General Citation of Moses on [all Spirits]⁵

האבדלר
 פראטח
 האו+לבו
 לאאן רבד
 לאבבאר
 בארטר I: I

Dismissal

בסלדת 3-ד
 תבהאדא 3א
 רבצדב

Chapter VII—Conjuration of Eleazar

התראה בדר
 בהוררתדר
 ברהארב

Dismissal

על-בצדפ
 בלוןבנדל

Chapter VIII—Citation of Quernithay or Leviathan

סבתאתדס
 עיבברד
 אתעשרל:

Dismissal

ברבצרתע
 על—בןל

Chapter IX—Magical Laws of Moses

לאתדאך
 לרצצלר
 אתבר

Chapter X—Helmet of Moses and Aaron

ר"רת
 תוברת

Chapter XI—Breastplate of Moses

שדת⁰דת⁰
 ותאר⁰
 ת⁰רבר

Chapter XII—Breastplate of Aaron

עחדא
 שדתצור
 בשלי
 †. †.

Chapter XIII—The Vessel of the Holy Relic⁶

ט
ז
ו
ד
ב
א
|| זיה||ים||

For the Left Hand

ע
ב
ד
ו
ז

For the Right Hand

ט
ז
ו
ד
ב
א
|| זיה||ים||

[T4]

EXCERPT FROM THE
MAGICAL
KABBALAH
OF THE
VI AND VII
BOOKS OF MOSES
BY
S. TZ. N.

TRANSLATED FOR THE FIRST TIME FROM THE
CUTHAN-SAMARITAN LANGUAGE INTO ENGLISH

ANNO MDCCXXVI

Translator's Preface.

Since the oriental transcript of this work was imperfect in many parts, the translation of it had to be taken according to the great original book, on account of the purity of its text, and, therefore, it won for itself the advantage of understanding and completing the exercises with serenity and confidence. The translator in the meantime, believes that no one who feels honestly called to these things, can ever be made the subject of ill-fortune, or be deceived by the wiles and deceptions of the old serpent, the inevitable fate that will and must fall to his lot under any other exorcisms, and

that he may cheerfully and safely move thence, because only the angels of God will perform the service required by Him.

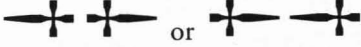

The Vestibule of the Entrance—

The language and manuscript of this rare and eternal monument of light, and of a higher wisdom, are borrowed from the Cuthans, a tribe of the Samaritans, who were called Cuthim in the Chaldean dialect according to the Talmud, and they were so called in a spirit of derision. They were termed sorcerers, because they taught in Cuthah, their original place of abode, and afterward, in Samaria, [the Sixth and Seventh Books of Moses, which means]¹ the Kabbalah or Higher Magic (Book of Kings). Caspar, Melchior, and Balthasar, the chosen arch-priests, are shining lights among the eastern Magi.² They were both kings and teachers—the first priest-teachers of this glorious knowledge, and from these Samaritan Cuthans—from these omnipotent priests of the Fountain of Light, which they called Nergal,³ according to the traditions of Talmud,⁴ originated the Gypsies, who, through degeneracy, lost the consecration of their primordial power.

Laws of Entrance

1. Before you can enter the temple of consecrated light,⁵ you must purify your soul and body during thirteen days.⁶
2. As a brother and disciple of the new covenant, or as a Christian, you must receive the holy sacrament for the glorification of three kings—Caspar, Melchior, and Balthasar.
3. Three holy masses must be read as often as you make use of this book in your priestly service with your intention fixed upon the three glorified kings.
4. You must provide yourself with a ram's horn, wherewith to call together the angels and spirits. This horn must be included in your intentions of the holy mass.⁷
5. You must wear a breastplate of parchment, one span high and wide,⁸ inscribed upon it the names of the twelve apostles with the five-fold name of Shemhamforash, in the same order that it is placed on the last leaf.
6. You must draw a circle around you upon white paper, or upon sky-blue silk. Its circumference shall be thirteen feet,⁹ and, at the distance of each foot, one of the following names must be written, viz:

Moseh, Messias, Aron,¹⁰ Jehova, Adonay,¹¹ Jesus, Christus,
Caspar, Melchior, Balthasar. Al. Al. Al.

7. Between each name you must place the holy symbol of Horet—
namely:  or 
8. The breastplate must be included in the intention of the holy mass.
9. Through consecration with holy triple kings'-water¹² and with three burning wax tapers, you must finally pronounce a benediction over this book, the horn, the breastplate, and the circle, after reading a well-selected mysterious ritual.
10. You may enter alone, or begin this great work with two companions, by day or by night, but always from the first to the thirteenth of the month, and during the thirteenth day, and through the whole night of the new moon, and also during full moon, when the three planets, Saturn, Mars, and Jupiter (♄, ♂, ♃), are visible in the heavens on the day of exorcism, either singly or together.
11. You must always stand with your face toward Zion, or toward the rising of the sun.
12. He who refuses a copy of this book, or who suppresses it or steals it, will be seized with eternal trembling, like Cain, and the angels of God will depart from him.

Petrus. Jacobus. Johannes. Andreas. Philippus. Thomas.
I. N. R. I.
J e h o v a
Messias Urim Thummim
A — ◡ —
Bartholomaeus, Matthaëus, Jacobus Alphaeus, Simon Cananaeus, Judas Thaddaeus, Matthias.

This table belongs to the chapter of the laws [of entrance]

INTRODUCTION AND BEGINNING

Breastplate of Moses

Schedusi, Wedusi, Tiwisi—I have sinned, I shall sin.¹³

Prayer—Eternal God of our all! Our God! hear our voice, spare and have mercy upon us. Accept our prayer in mercy and with pleasure. I have sinned. I have committed transgressions. I have sinned before you; I have done that which is displeasing to you here in the earth. For the sake of your great name pardon me of all the sins and iniquities and transgressions which I have committed against you from my youth. Perfect again all the holy names which I have blemished, great Champion, terrible, highest God, eternal Lord, God Sabaoth.

Helmet of Moses and Aaron

Wechutu,¹⁴ **Tukal, Beschufu,**¹⁵ **Gutal**—If I shall sin, I shall blow with the great horn.

Here the horn must be blown, three times in succession, toward the four corners of the earth, or toward the four quarters of the earth.

For the ram's horn, in the old covenant, is the symbol of omnipotence and of purification, or of beauty, truth, and holiness.

Breastplate of Aaron

Dehutu, Ewusaltu,¹⁶ **Bescholam**—You have sinned. I shall sin in peace.

Prayer—The Lord, King of all Kings, holy and praised is He, the Father, God, Son of God, the Holy Spirit of God are three in one among these three.

In the power of your might and your right, release those that are bound, receive the prayer of your people, strengthen us, purify us, oh, terrible Hero, us who worship your only name. Protect them as the apple of your eye, bless them, cleanse them, repay them always in mercy and justice. Mighty, holy Lord, reward your congregation with your great goodness. You, the only and exalted God, appear to your people with your holy name; receive and remember our prayer; hearken to our cries, you who knows all secrets and who knows our desire!

Here the horn must be blown as before!

Magical Laws of Moses

Kuta-Al, Lewuwat—We are great! Our hearts!

Prayer—Oh, Lord, arise, that mine enemies may be destroyed and that they may fly; that those who hate you may be scattered like smoke—drive them away. As wax

melts before the fire, so pass away all evil-doers before God, for God has given you the kingdom. Pour out your wrath over them. Your wrath seize them. You shall stand upon leopards and adders, and you shall subdue the lion and dragon. With God only can we do great things. He will bring them under our feet.

The Vessel of the Holy Shrine¹⁷

Al, Al, Al. Arise, you eternal Angel!

This must be repeated three times in a loud voice, and also through the symbol of the horn, for he is an angel of the sanctuary.

Prayer—You who are and was and will be in the old and new covenant! Eternal, Jehovah, Jesus Christ, Messiah, All-beautiful, All-true, All-holy! All-loving, and All-merciful in the old and in the new covenant. You have said: Heaven and earth shall pass away, but my words shall not pass away.¹⁸ You have said: I came not to destroy the old covenant, but to fulfill it.¹⁹ You have said: He who sees me sees the Father. You have said: If you have true faith, you can perform the wonders which I have done, yea, you will perform yet much greater wonders than I have done. Come also to me for the sake of my faith, come also to me for the sake of Moses, your messenger of faith. Reveal also to me your mysterious name from Jehovah, as you once did to your fire prophet Moses, in solitude; come, and say to me in love, through the heart of Moses and with the tongue of Aaron:

Schebual!²⁰ I shall come!

The Conjunction of Eleazar

Duwatu, Buwatie, Bemaim—I come to you on the water!
Bring me up N. N.!

Dismissal of Eleazar

Orum, Bolectu,²¹ **Ubajom**—Cursed by night and by day!

Citation of Quernithay or Leviathan

These, as well as the following exorcisms, contain only the peculiar names of the angels who will permit the conjured spirits to appear, or will compel them by force to appear.

Here the three angels of omnipotence will be called up to drive forth the monsters of hell, namely:

Elubatel, Ebuhuel Atuesuel!

Each name must be repeated three times.

Dismissal

I beseech and conjure you, angel **Elubatel**, conduct N. N. from my presence.

Each angel's name must be called three times toward the four quarters of the earth, and three times must be blown with, the horn.

CHAPTER III—BALAAM'S SORCERY

Onu, Baschem, Nischba, Huoretz.²²—In the name of God I conjure the **Earth**.

CHAPTER V—CONJURATION OF THE LAWS OF MOSES.

Keischu, Nischba, Lawosem²³—How to be God, so you swore to our parents.

Prayer—Eternal of Eternals! Jehovah of Light, Adonay of Truth! Messiah of the All-merciful! Jesus Christ the beloved and All-redemption and love! You have said: Who sees me sees also the Father. Father, eternal Father of the old and new covenant; triune Father, triune Son, triune Spirit, our Father, I beseech and conjure you by the eternal words of your eternal truth.

And now the seventeenth chapter of John, or the prayer of Jesus, must be prayed.

Closing Prayer of the Conjunction of the Law—Eternal God Jehova, you have said: Ask and it shall be given you.²⁴ I pray that you may hear your servants Caspar, Melchior, and Balthasar, the arch-priests of your fountain of light! I pray that you may bid your angels to purify me from all sin; that they may breathe upon me in love, and that they may cover me with the shadow of their wings. Send them down! This is my prayer in peace!

CHAPTER VI—EGITGIM

Conjunction of three angels. **Gubril! Mechuel! Nesanel!**²⁵ By the lamp of the threefold eternal light, let N. N. appear before me.

Three calls with the voice and three with the horn.

CHAPTER VII—GENERAL CITATION OF MOSES ON ALL SPIRITS

Tubatlu! Bualu! Tulatu! Labusi! Ubisi!²⁶—Let there appear and bring before me the spirit of N. N.

Each of these five omnipotent angels must be called three times toward the four corners of the world, with a clear and powerful voice, and when the name of each is pronounced three times, then three sounds must be made by the horn. The name of each angel therefore, must have three calls with the voice and three with the horn.

Dismissal of Moses

Ubelutusi! Kadukuliti! Kebutzi!—Take away from my presence the spirit of N. N.

Twelve calls with the voice, and twelve with the horn, for each name.

These signs were used at the time of burnt-offering in the holy temple.



For the Left Hand



For the Right Hand

These are also symbolical of the plagues of Pharaoh in Egypt.

Shema Israel Adonay Elhoejno, Ekat—Hear, oh Israel, the Lord Our God is God alone.

THE SEVENTH BOOK OF MOSES.

CHAPTER I—THE REVELATION OF ZION

The Spirit Appears In A Pillar of Fire By Night

Talbusi!²⁷ **Latubusi!** **Kalubusi!** **Alusi!**

Arise and bring me the Pillar of Fire that I may see.

The name of each angel must again have three calls by the voice directed to the four quarters of the earth and an equal number by the horn.

CHAPTER II—THE SPIRIT APPEARS IN A PILLAR OF CLOUD BY DAY

Bual! come! **Aul!** arise! **Tubo!** I come! **Wegulo!** arise!

In this place the blowing will be repeated.²⁸

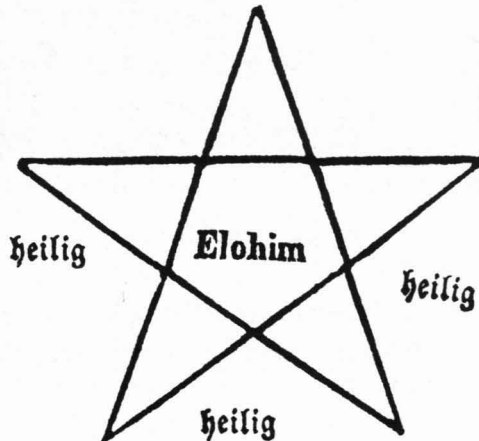
CHAPTER III—GENERAL CITATION OF MOSES ON ALL SPIRITS

Adulal! **Abulal!** **Lebusi!**

Arise and bring before me the spirit N.

Calls with the voice and horn as already known.

Here follows the Pentagon, or, the Omnipotent Five-Corners.



This mysterious figure must be written before the exorcism, in the open air, and in the ground, with consecrated chalk or with the index finger of the right hand dipped in holy three-kings-water, the same as it is written up on the paper, but each line must be thirteen feet in length. The conjuror then kneels in the centre of the star, with uncovered head and with face turned toward Zion, and calls first in a loud voice, coming from the heart, the names of Caspar, Melchior, and Balthasar, thirteen times, and after calling these thirteen times, he must also then call the high and sacred name of **Elohim**²⁹ 375 times with equal fervor and faith. But only as has already been stated in the Laws of Entrance, No. 10, in the first three days or nights of the new moon, or full moon, or when Saturn, Mars, and Jupiter appear in the heavens.

CHAPTER IV—THREE NEW SIGNS WITH FROGS, MICE, LICE AND SIMILAR VERMIN

Adus! Baachur! Arbu! Ulu!

Frogs, mice, lice and similar vermin arise in our service.

CHAPTER V—THREE SIGNS WITH CATTLE PLAGUE, BOILS, AND HAIL³⁰

Abull, Baa!

Plague, boils, etc., arise in our service.

CHAPTER VI—THREE SIGNS WITH GRASSHOPPERS AND DARKNESS

Ardusi! Dalusi!

Grasshoppers, Darkness, arise in our service.

These are the plagues which the Cuthians often employed in their exorcisms for punishment.

[T5]

REVELATION
OF THE
SIXTH BOOK
OF MOSES

CHAPTER I—THE SPIRIT APPEARS UNTO MOSES
IN A BURNING BUSH

CONJURATION.

Kaluku! Ubesu! Lawisu!—Arise and teach me. . . .

Calls with voice and horn as is already known.

CHAPTER II—MOSES CHANGES THE STAFF INTO A SERPENT

Tuwisu! Kawisu! Lawisu!—Arise and change this staff into a serpent.

Calls with voice and horn as usual.

[CHAPTER III—] MOSES CHANGES WATER INTO BLOOD


Akaultu!¹ Tuwalu! Labatu!—Arise and change this water into blood.

Calls with voice and horn as usual.

Here follows the Latin title of this book, from which these magical fragments are extracted.

[T6]

BIBLIA
ARCANA MAGICA
ALEXANDRI  (MAGI)


ACCORDING TO
 (REVEALED) TRADITION

OF THE

VI & VII BOOKS OF MOSES

TOGETHER WITH THE MAGICAL LAWS

Ex Verbis H (humano) Intellectui sigillatis Verbis.

*Nunc Apostolica † (auctoritate) consecrata
de novo confirmata †  † (licentia)*

Script. de Eppbio

ANNO MCCCLXXXVIII¹

Now Moses appears on the right of the sheet,² in a simple priestly garb, holding the tree of life, which has four leaves in the right hand, and the ram's horn in the left.

Upon his heart rests the cross; a wide, white band flows over his shoulder and breast, a broad, white girdle graces his loins. He stands upon a kind of hat, which is decorated with three flowers. On the right hand of the hat reposes a dove having a ring in her bill, on the left side and over the head of Moses a threefold tripod with magical hieroglyphics thereon rises upward.

1. Upon the leaves of the tree of life you read the words:

Besulo! Bedunim! Labatel!

That is, if you are not pure, or if you do not become pure as a virgin through the two angels **Bedunim**³ and **Lebatel**,⁴ you cannot reach toward the tree of life.

2. A hat adorned with three flowers, upon which Moses stands, and from which a dove with ring in her bill appears to descend, that is:

If you preserve faith and hope with holy care, the spirit of omnipotence will emanate from you.

3. A threefold intertwined triangle, extending from the feet to the head, having inscribed upon it the names of the three angels: **Meachuel, Lebatel, Katuel**,⁵ that is: And the three angels of the triune God, Meachuel, Lebatel, Ketuel, will surround and carry you upon their hands.

On the reverse side of the picture of Moses, or rather on the first leaf, according to oriental reckoning, appears the elevated, winding and crowned serpent, holding a ring in her teeth.⁶ Around the serpent may be seen the moon, the stars, planets, water and many other magic hieroglyphical signs. On the left side of the tail may be seen seven nails, on the right side are magical hieroglyphics making the name of **Shemhamphorash**. To see Jesus Christ with the cross, that is to say: Jesus Christ, through his love, and by his seven wounds and through his death on the cross, for his love's sake, has overcome the kingdoms of this world, and thus took again from the old serpent, the devil, the seal-ring of human omnipotence, or the happiness of man to all the eternal eternities, in order to fulfill the old covenant in the new covenant, for the eternal glorification of the eternal Father in the eternal Son, through the eternal Spirit. Amen.

[T7]

BIBLIA
ARCANA MAGICA
ALEXANDER 

ACCORDING TO THE TRADITION OF THE


VI ET VII

BOOKS OF MOSES

TOGETHER WITH THE MAGICAL LAWS

Ex Verbis Rebellatis (H) intellectui Sigilatis verbis

Nunc Apostolica † Consecrat de nove

Confirmata 

Script. De Elstro.

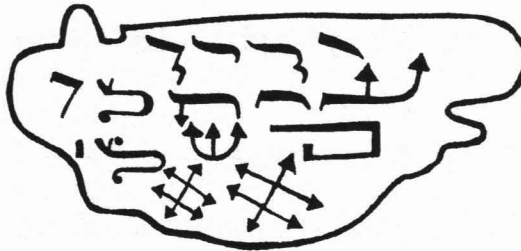
MCCCLXXXIII



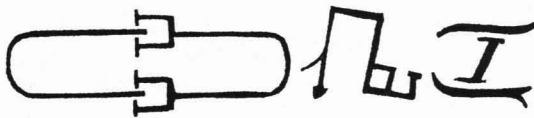
Breastplate of Moses



Helmet of Moses and Aaron



Breastplate of Aaron



For the Left Hand



For the Right Hand

Hear, oh Israel, the Lord our God is God alone. Amen.

A TRADITION OF THE SIXTH BOOK OF MOSES

CHAPTER I—THE SPIRIT APPEARS IN A BURNING BUSH

ל	א	י	הו
ה	א	י	הו
א	י	הו	הו

Citation of Moses.

CHAPTER II—MOSES CHANGES THE STAFF INTO A SERPENT¹

וַיִּקַּח מֹשֶׁה אֶת-עֵצוֹ וַיַּדְבֵּק אֹתוֹ אֶל-הָאָרֶץ וַיִּבְרָא אֶת-הַנָּחָשׁ וַיִּבְרָא אֶת-הַנָּחָשׁ וַיִּבְרָא אֶת-הַנָּחָשׁ

CHAPTER III—MOSES CHANGES WATER INTO BLOOD²

אֶל־מִצְרַיִם
בְּתַלְמֵי מִצְרַיִם
עַל־נַחַשׁ וְעַל־אֲרָבִים

CHAPTER IV—THREE NEW SIGNS WITH FROGS, LICE,
AND SIMILAR VERMIN³

אֶל־מִצְרַיִם
כִּי־יִבְרָא
אֲרָבִים וְעַל־צִבְצִיִּים

CHAPTER V—THREE SIGNS AT CATTLE PLAGUE, BOILS, AND HAIL⁴

אֶל־מִצְרַיִם
כִּי־יִבְרָא
אֲרָבִים וְעַל־צִבְצִיִּים

CHAPTER VI—THREE SIGNS WITH GRASSHOPPERS AND LOCUSTS⁵

אֶרֶב-צִדְוֹתַי
 יִתְּכֶנּוּ אֵי
 צִדְוֹתַי-עֲוֹנוֹ
 בְּאֶרֶב-

CHAPTER VII—GENERAL CITATION OF MOSES ON ALL SPIRITS

אֵי	אֶרֶב-צִדְוֹתַי
עֲוֹנוֹ	אֶרֶב-צִדְוֹתַי
אֵי	עֲוֹנוֹ-צִדְוֹתַי
עֲוֹנוֹ	אֶרֶב-צִדְוֹתַי



End of the Sixth Book of Moses

TRADITION OF THE SEVENTH BOOK OF MOSES

CHAPTER I—THE SPIRIT APPEARS IN A PILLAR OF FIRE BY NIGHT

ת א צ ו נ ו א ו
 ש ג א ס י ס א ד א צ
 א א ד י ס א צ צ צ
 א צ י צ ת ת א ו
 ב א ש א ש א

CHAPTER II—THE SPIRIT APPEARS IN A PILLAR OF CLOUD BY DAY

ב א ש נ א י
 א ג ש א י צ
 א ד צ ד י א א י צ

CHAPTER III—BALAAM'S SORCERY⁶

ב א ד א ס א י צ
 ב א ד א צ צ צ א ת

CHAPTER IV—EGIFGIM

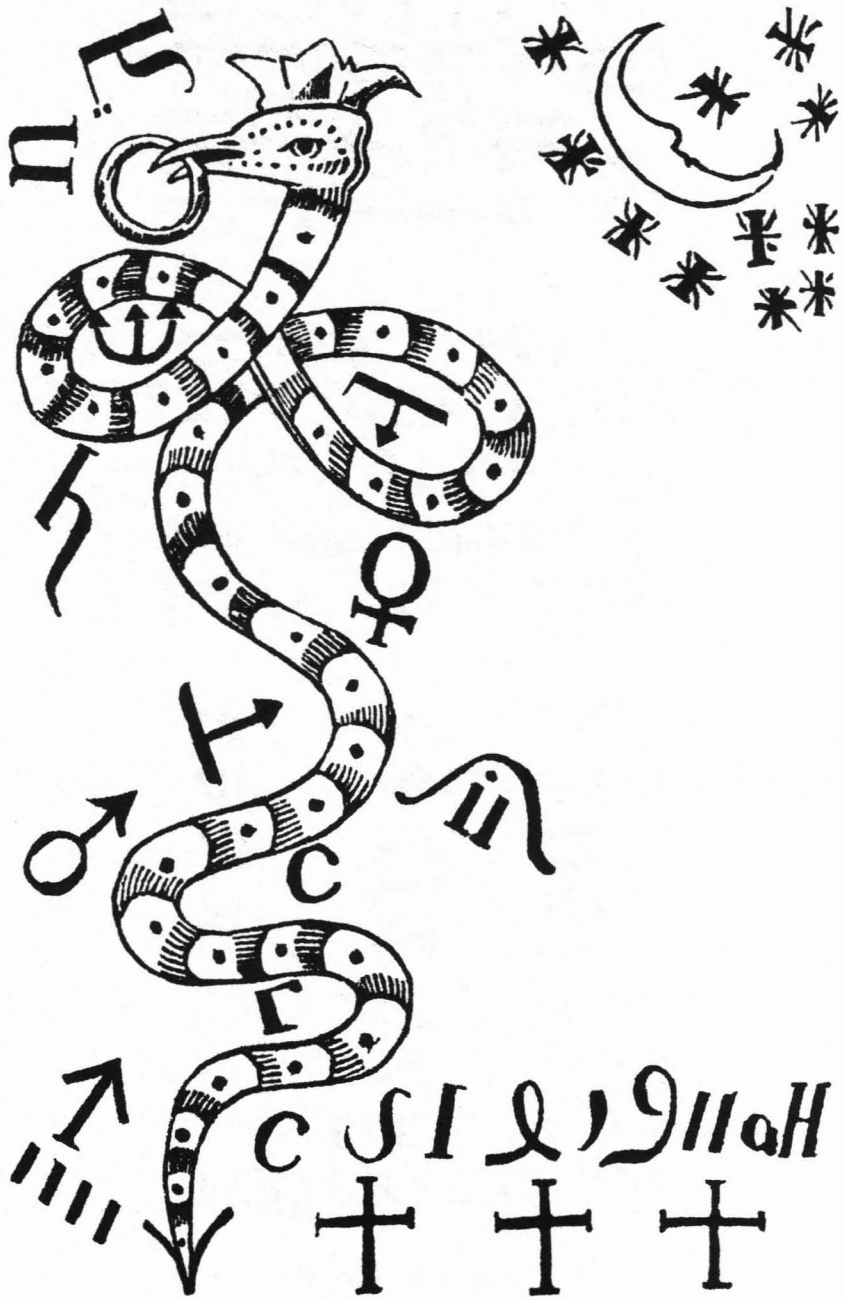
אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ

CHAPTER V—CONJURATION OF THE LAWS OF MOSES

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ

CHAPTER VI—GENERAL CITATION OF MOSES ON ALL SPIRITS

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ



Symbol of the Crowned Serpent with its Magical Hieroglyphics⁹



Diagram Illustrating the Symbols Employed by
the Israelites in their Laws of Magic

הַצִּיאָה־הוּן
בְּתֵי יִדְחָר
בִּי תֵ אֲנִי

Conjuration of Eleazar

עֲלֵ-בְדִירָם
בְּכִי יִרְבֵּ גִלָּ

Dismissal of Eleazar

ו עת א תלו
שש ש כ ד ד
א ת ע ש י ו

Citation of Quermillay¹⁰ or Leviathan

כי צ א ד ת ע
ע ק א ב ק י ו

Dismissal of Quermillay or Leviathan

APPENDIX I

MAGICAL
(SPIRIT-COMMANDO)
BESIDE THE *Black Raven*¹

ROMAE AD ARCANUM PONTIFICATUS UNTER
PAPST ALEXANDER VI., PRINTED AND
ANNO (CHRISTI) M. D. I.

PRÆFATIO

Quiam per ILLVSTREM et Generosum D. ARNOLDVM comitem Bentheim² Tichelenburgi-steinfordii Dominum in Rhoed et Wivelhoven magica Arcana originalia celeberrimi D. Joannis FAUSTI in Germania ex Kundling oriundi Baroni HERMANNO in Mosa Ripa ad Geldriae fines Batoburgico Episcopo fideliter admanuata et anno quadragesimo supra sesquimillesimum ad VATICANUM APOSTOLICUM NOSTRUM ROMAM per eum transmissa sunt, volumus: ut haec Typis imprimantur, ad Arcanum Pontificatus mandentur et sicut pupilla oculi in archivio Nostro serventur et custodiantur atque extra Valvas Vaticanas non imprimantur neque inde transportentur, si vero quiscunque temere contra agere ausus fuerit, DIVINAM maledictionem latae sententiae ipso facto servatis, Nobis solis reservandis se incursum sciat, ita mandamus et constituimus Virtute Apostolica Ecclesiae JESU CHRISTI sub poena Excommunicationis ut supra Anno secundo Vicariatus Nostri. ROMAE. VERBI INCARNATI Anno M. D. I.

ALEXANDER VI.
D. G. PONTIFEX.³
F. Piccolomeneus Cardinalis Caneell.⁴

APPROBATIO

sumul et instructio Vaticana Sapienti paucis maxima, praeterea assecratur a sua Sanctitate desuper facto Consecratio Canonica.



LECTOR

Ne spernas librum, si non intelligis esto.
Si contra captum est, satis esti, quod vota secundet.
Frigidus in pratis cantaudivo rumpitur anguis. Ec. 8 virg.⁵
Quidlibet audendi semper fuit aequa potestas
Hoc lege lector opus sacra haec monumenta polorum
Hinc optata feres haec te tua vota docebunt,
Fide, cave, sapienter age, et virtute labora,
Sicque beabit opus pia CONSECRACTIO facta.



D. I. F.⁶

(†INSTRUCTIONS)

If you want to cite and compel spirits to appear visibly before you and render you obedience, then observe the following instructions:

Keep God's commands as much as you can possibly do.

Build and trust solely upon the might and power of God; believe firmly on his omnipotent help in your work, and the spirits will become your servants and will obey you.

Continue your citations, and do not cease, even if the spirits do not appear at once. Be steadfast in your work and faith, for the doubter will obtain nothing.

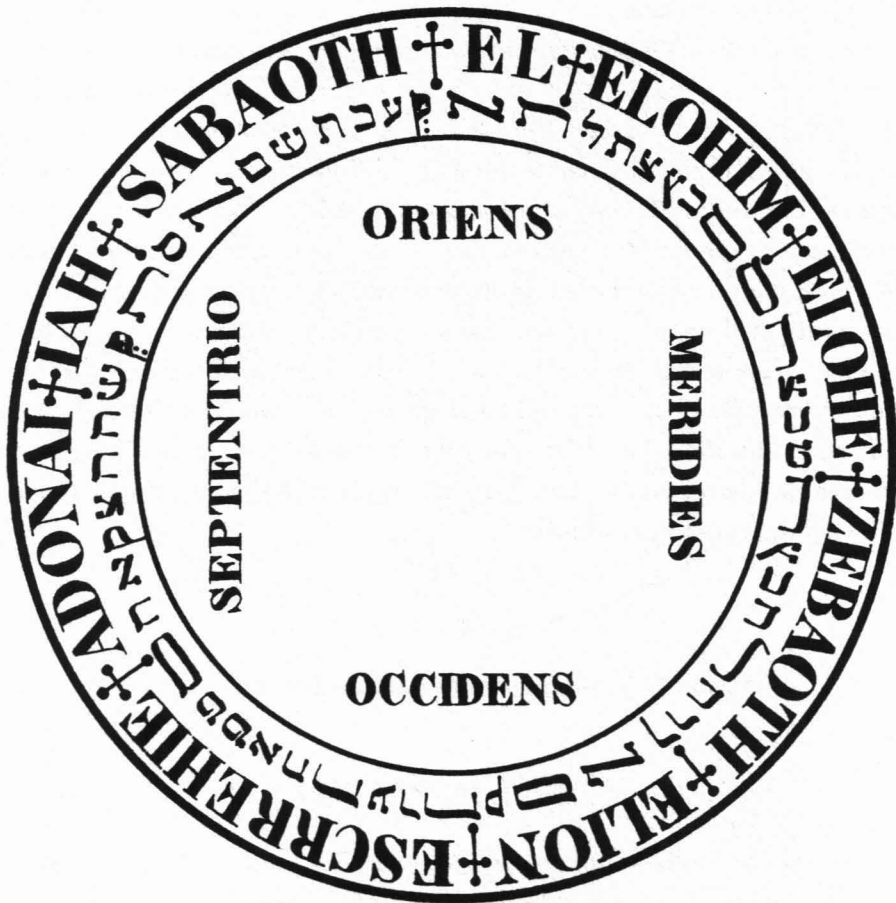
Take especial notice of the time, viz:

Monday night,	from eleven until three o'clock.
Tuesday night,	from ten until two o'clock.
Wednesday night,	from twelve until three o'clock.

Thursday night, from ten until two o'clock.⁷
 Friday night, from ten until three o'clock.
 Saturday night, from ten until twelve o'clock.
 The Sabbath keep holy to the Lord Sabaoth, Adonay, Tetragrammaton.

It must, at the same time, be new moon. Perhaps you may say, "Why these hours and signs—are they not all the days of the Lord?" It is true; but not all hours, and all signs, are favorable to rule over their spirits.

Complete the following circle,⁸ described in this work, on parchment, written with the blood of young white doves. The size of the circle may be at your own option.



Circle written on parchment with the blood of young white doves

If you wish to undertake the operation, be sure to consecrate the circle previously.



Ego N. N. consecro, et benedico istum Circulum per Nomina Dei Attissimi in eo Scripta, ut sit mihi et omnibus Scutum et Protectio Dei Fortissimi † Elohim † Invincibilis contra omnes malignos Spiritus, eorumque Potestates. In Nomine † Dei Patris † Dei Filii † Dei Spiritus Sancti. Amen.

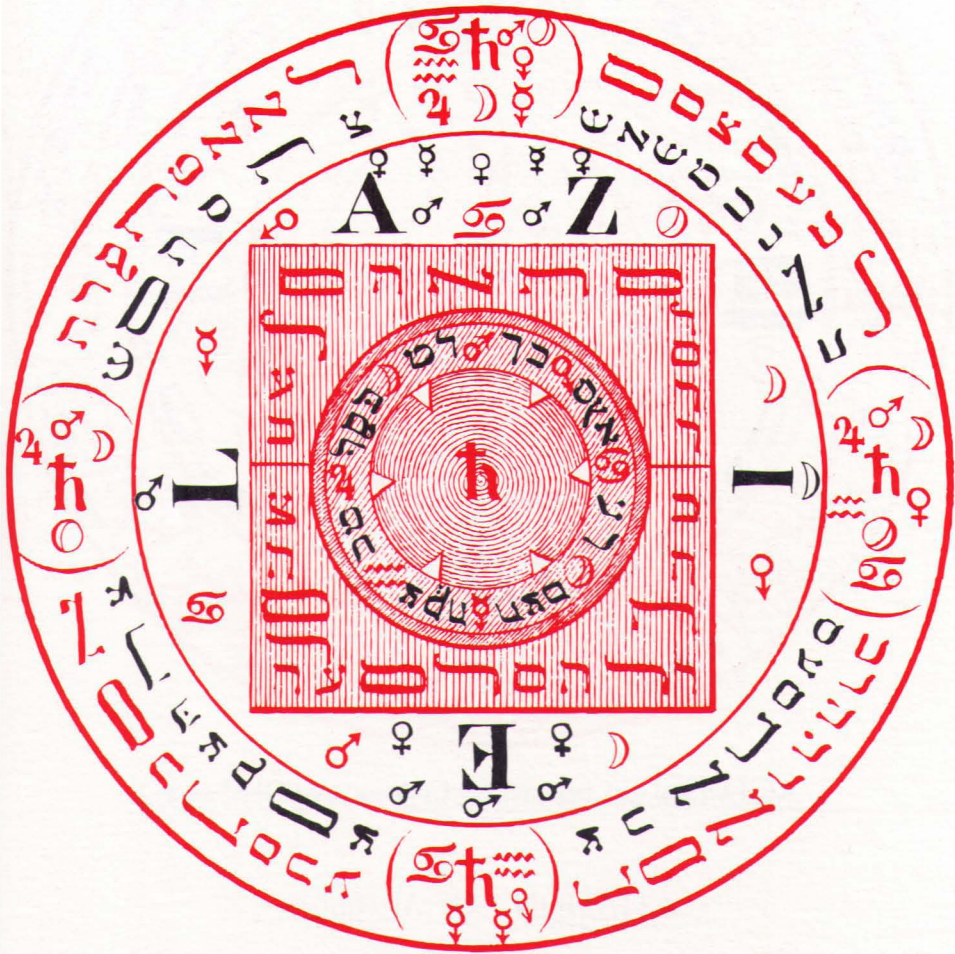
Upon your entrance into this circle speak as follows: **Tetragrammaton, Theos, Ischiros, Athanatos, Messias, Imas, Kyrie Eleison. Amen.**

After you have entered the circle begin your operation with the following prayer from the ninety-first Psalm.

He that dwells in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress, my God, in Him will I trust. Surely he shall deliver me from the snare of the fowler and from the noisome pestilence. He shall cover you with his feathers, and under his wings shall you trust. His truth shall be your shield and buckler. You shall not be afraid for the terror by night, nor for the arrow that flies by day. Because you have made the Lord, which is my refuge, even the Most High, your habitation. There shall be no evil befall you, neither shall any plague come near your dwelling. Because he has set his love upon me, therefore will I deliver him. I will set him on high because he has known my name. He will call upon me and I will answer him; I will be with him in trouble, I will deliver him and honor. With long life will I satisfy him and show him my salvation, even so help me and all them that seek your holy † God the Father † God the Son † God the Holy Ghost. Amen.

CITATIONS OF THE SEVEN GREAT PRINCES FROM THE
SIXTH AND SEVENTH BOOKS OF MOSES

BIBLIAE MAGICAE



AZIEL.⁹ Seal or Character for Coercion and Obedience

CITATION OF AZIEL¹⁰

+ Agla + Cadelo + Samba + Caelem + Awenhatoacoro + Aziel + Xorwotho +
Yzewoth + Xoro + Quotwe + Theosy + Meweth + Xosoy + Yschyros + Gaba
+ Hagay + Staworo + Wyhaty + Ruoso + Xuatho + Rumwe + Ruwoth +
Zyros + Qualos + Wewor¹¹ + Vegath + Wysor + Wuzoy + Moses * + Aziel +

††*†*

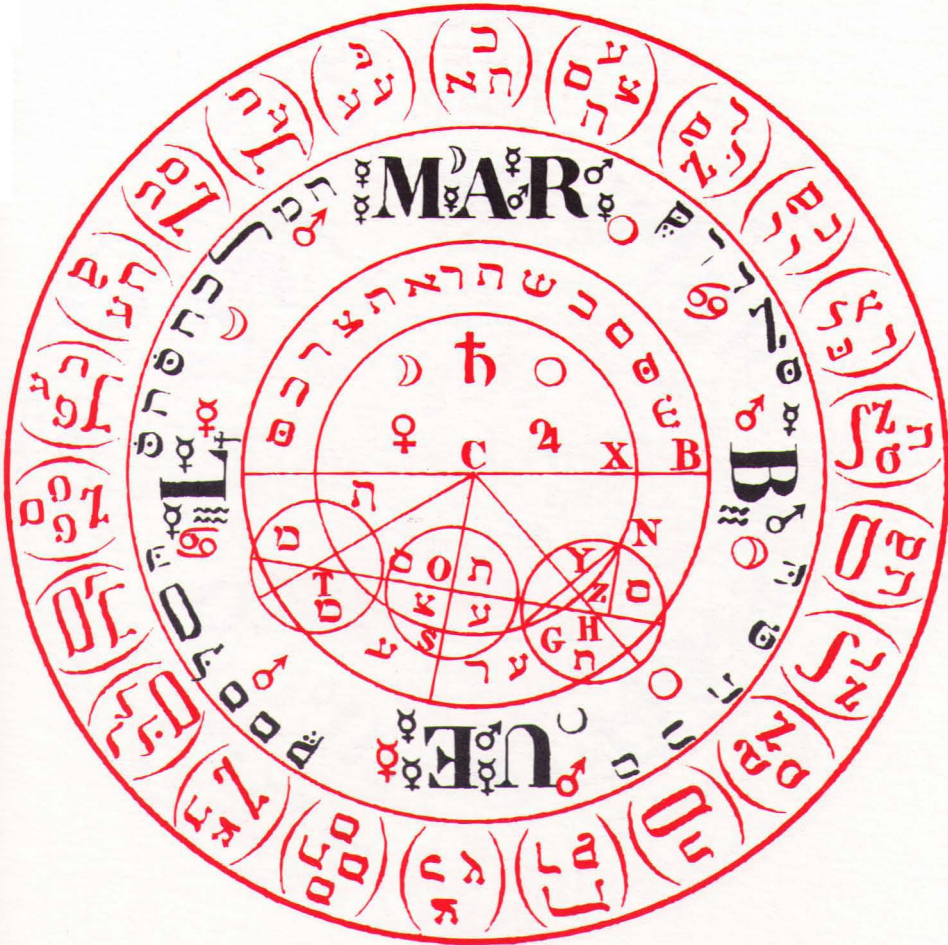


ARIEL. Seal or Character for Coercion and Obedience

CITATION * OF ARIEL *¹²

+ Yschyros + Theos + Zebaoth + Wyzeth + Yzathos¹³ + Xyzo +
 Xywethorowoy + Xantho + Wiros + Rurawey + Ymowe + Noswathosway¹⁴
 + Wuquethowesy + Zebaoth + Xymo + Zvswethonowe + Yschyrioskay¹⁵ +
 Ulathos + Wyzoy + Yrsawo + Xyzeth + Durobijthaos¹⁶ + Wuzowethos¹⁷ +
 Yzweoy + Zaday + Yrswethwytho + Kamwoy + Yswo + Yzwothweth + Zaday
 + Zywaye + Hagathorwos + Yschyros + Imas + Tetragrammaton + Ariel.

††*†*

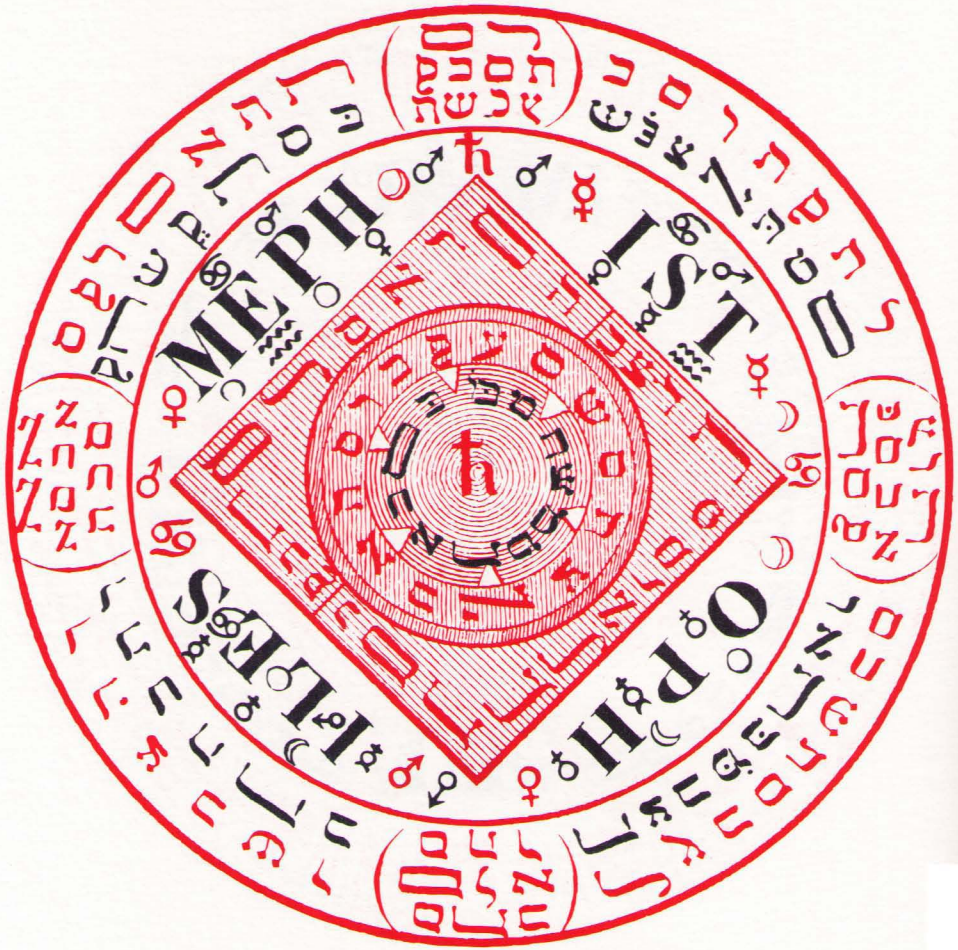


MARBUEL. Seal or Character for Coercion and Obedience

CITATION * OF MARBUEL *¹⁸

+ Adonay + Jehova + Zebaoth + Theos + Yzhathoroswe + Wehozymathos + Zosim + Yghoroy + Vegorym + Abaij + Wogos + Gijghijm + Zewoij + Ykosowe + Wothym + Kijzwe + Zijwoth + Omegos + Hehgewe + Zebaoij + Wezator + Zijbuo + Sijbetho + Ythos + Zeatijm + Woxoe + Sijwoijmwethij + Pharvoij + Zewor + Wefgos + Ruben + Hebathoroos + Stawowe + Zijen Zijwowij + Haros + Worso + Yzwet + Zebaoth + Agla + Marbuel.

††*†*

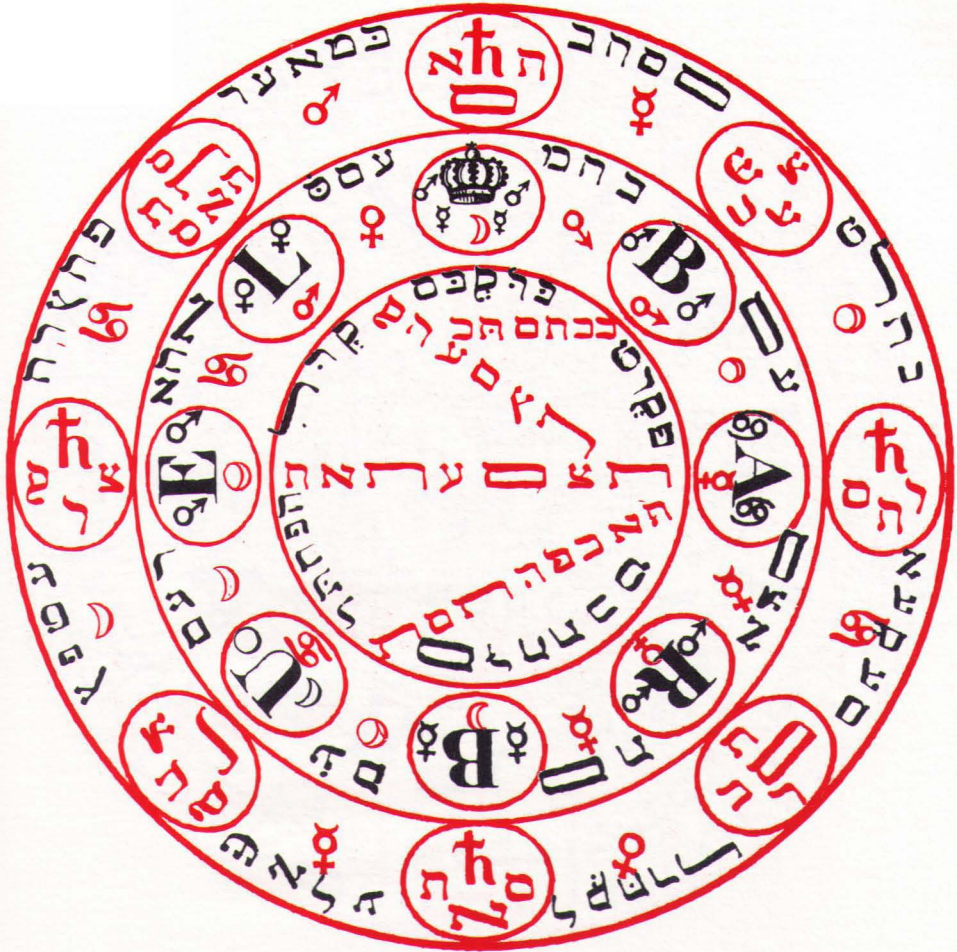


MEPHISTOPHILES. Seal or Character for Coercion and Obedience

CITATION * OF MEPHISTOPHILES*¹⁹

+ Messias + Adonaij + Weforos + Xathor + Yxewe + Soraweijs + Yxaron + Weghath + Zijbalor + Weghaij + Wesoron + Xoxijwe + Zijwohwowetho + Regathoswatho + Zebaoth + Adonaij + Zijwetho + Aglaij + Wijzathe + Zadaij + Zijebo + Xosthoy + Atlatho + Ysewey + Zyxyzet + Ysche + Sarsewu + Zyzyrn + Deworonhathbo + Yyxewe + Syzwe + Theos + Yschaos + Worsonbefgosy + Gefgowe + Hegor + Quaratho + Zywe + Messias + Abarabi + Mephistophiles.

††*†*

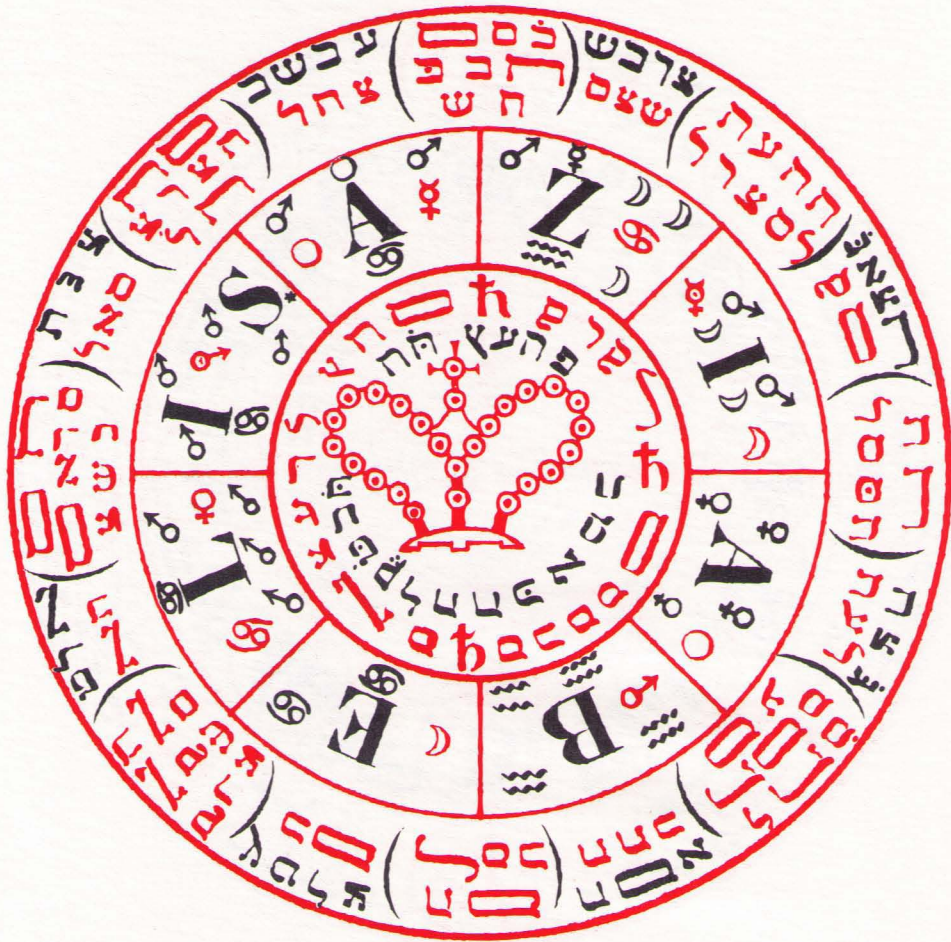


BARBUEL. Seal or Character for Coercion and Obedience

CITATION * OF BARBUEL *²⁰

+ Yschiros + Imas + Zebaoth + Otheos + Kuwethosorym + Zylohym +
 Zaday + Yschowe + Quynos + Xexhatoroway + Yzwesor + Xywoy + Yzryre +
 Zaliymo + Zebaoth + Adonaij + Messias + Aglaabaij + Stoweos + Hijwetho +
 Ycoros + Zijwetho + Uwoim + Chamoweo + Zijzobeth + Sotho + Emnohaij
 + Zedije + Huwethos + Chorij + Yzquoos + Lijraije + Weghoijm + Xijxor +
 Waijos + Gofaijme + Toroswe + Ycijros + Emanuel + Imas + Barbuel.

††*†*

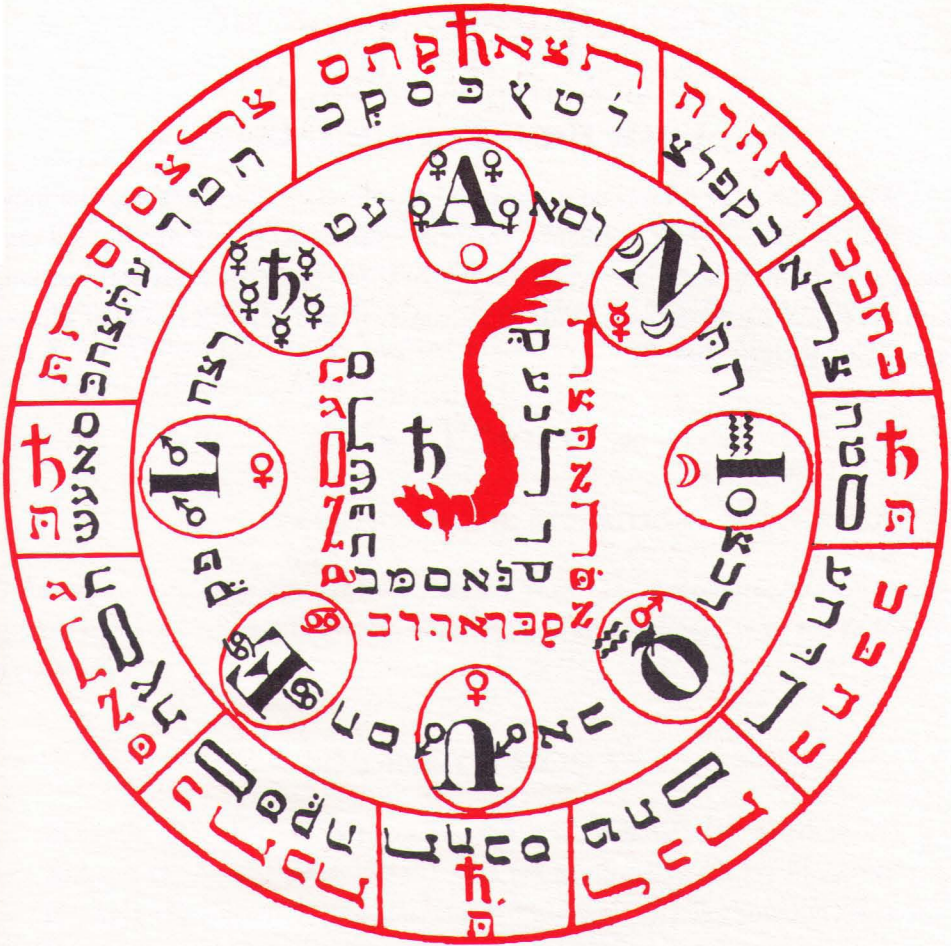


AZIABEL. Seal or Character for Coercion and Obedience

CITATION * OF AZIABEL *²¹

+ Theeos + Ygweto + Yzgowoij + Quiseo + Wijzope + Xorsoij + Nowetho +
 Yzose + Haguthon + Xoro + Theos + Magowo + Wijzosorwothe + Xaroshaij
 + Zebaoth + Emanuel + Messia + Yzijwotho + Zadaij + Xexhatosijmeij +
 Buwatho + Ysewet + Xijrathor + Zijbos + Malhaton + Yzos + Uzewor +
 Raguil + Wewot + Yzewe + Quorhijm + Zadob + Zibathor + Weget +
 Zijzawe + Ulijzor + Tetragrammaton + Aziabel.

††*†*



ANIQUEL. Seal or Character for Coercion and Obedience

CITATION * OF ANIQUEL *²²

+ Theos + Aba + Zaba + Aba + Agathoswaj + Yzoroij + Ywetho + Zardos +
 Quasoe + Uschijros + Cijmoe + Zowathim + Gefoj + Zarobe + Weghatlj +
 Phegathorowaj + Mesowe + Xalose + Weghathorsowe + Wepatho + Yzebo
 + Storijwethonaj + Quorathon + Sijbo + Mephor + Wijhose + Zaloros +
 Quetho + Zebathonajwos + Zijweth + Ycarij + Ruwethonowe +
 Quiathosowaj + Zebaoth + Messias + Aniquel.

††*†*



NOTE. THE USE OF THE SEALS

When these great princes do not appear immediately on the foregoing citations, or if they hesitate in their obedience, then take frankincense and myrrh, and cast them upon burning coals, and when the smoke arises, place the spirit-seal thereon, with the following mysterious words (from the Sixth and Seventh Books of Moses, Secrets of the Magic Bible²³):



THE MOST HIGH WORDS OF GOD
 THE BINDING OF THE SPIRITS,
 FROM MOSES, AARON, AND SOLOMON²⁴

Zijmuorsobet, Noiym, Zavaxo, Quehaij, Abawo, Noquetonaij, Oasaij, Wuram, Thefothoson, Zijoronaijwetho, Mugelthor, Yzxe, Aglopuaij, Huzije, Surhatijm (†) Sowe, Oxursoij (†) Zijbo, Yzweth (†) Quaij, Salarthon (†) Waij, Weahaij (†) Qijroe, Sardowe (†) Xoro, Wugothoswethij, Kakowe, Ykquos, Zehatho (†) Aba (†).

A†m†e†n.

APPARITIO, OR THE APPARITION

Is almost instantaneous upon these mysterious words and procedure. As soon as they appear, however, address them and compel them to obedience with the following *coactionis*.²⁵

BINDING OF MOSES²⁶

Zebaoth, (†) Abatho, Tetragrammaton ††† Adonaij (†) Abathoi (†) Xijhawe (†) Aglaij, Quohowe (†) Agla (†) Muijroshoweth (†) Phalowaij (†) Agla (†) Theos (†) Messias, Zijwethororijm* (†) Feghowo (†) Aba (†) Mowewo (†) Choe (†) Adonaij (†) Cewoe, Christohatos (†) Tetragrammaton.

A†m†e†n.

INSTRUCTIONS

Since the spirits will now appear quickly, bring your desires forward honestly, as if before your fellow-man, without fear, for nothing can harm you, much rather, all must serve you and yield obedience and serve you according to your wishes. In this connection, be careful that you do not compromise in any degree with the spirit for all this power, and word of might, which Moses, Aaron and Solomon used according to the revelations of God, are sufficient to compel the spirits to reveal to you the treasures of the earth and sea, and to give them to you without harm and deception.

* Mihi * Fausto * Crede (†) Experto *

REMARKS

AZIEL is a very prompt treasure-spirit of the earth and of the sea. He appears in the form of a wild ox.

ARIEL is a very serviceable spirit, and appears in the form of a ferocious dog. He commands the lost treasures of the land and sea.

MARBUEL appears in the form of an old lion. He delivers the treasures of the water and the land, and assists in obtaining all secret knowledge and honors.

MEPHISTOPHILES is ready to serve, and appears in the form of a youth. He is willing to help in all skilled arts, and gives servant spirits, otherwise called "familiar." ²⁷ He brings treasures from the earth and from the deep very quickly.

BARBUEL is a master of all arts and all secret knowledge, a great master of all treasure. He is very accommodating, and appears with alacrity in the form of a wild hog.

AZIABEL is a prince of the water and mountain-spirits and their treasures. He is amiable, and appears with a large crown of pearls.

ANIQUEL ²⁸ appears in the form of a serpent of Paradise. He confers great wealth and honors according to wish.

* APPENDIX * MAGICUS

The seals or general characters of the seven great princes of spirits must be written upon virgin parchment, with the blood of butterflies, at the time of full moon; besides this, know that the seven great princes of spirits have among them some of the legions of crown-spirits which were expelled from Heaven, ita ex Revelatione Traditio. VI. et VII. libri Mosis. Amen.

†††

Mundus ater cum illis
 Me pactum dicit habere,
 Sed me teque Deus
 Te illo custodiat omnes.

D. I. E.
VALEDICTIO OR DISMISSAL OF THE SPIRITS

Since the spirits have now served you according to your wish, dismiss and discharge them as follows:

Zebaoth † Theos † Yschyros † Messias † Imas † Weghaymko † Quoheos
† Roveym † Christoze † Abay † Xewefaraym † Agla †²⁹

And now depart in the name of God; praise, live and thank God to the

END

APPENDIX 2

TABELLAE RABELLINAE
SPIRITI-COMMANDO

ID EST

MAGIAE ALBAE ET
NIGARAE CITATIO † GENERALIS
UPON ALL SPIRITS, GOOD AND EVIL

ROMAE

VATICANO AD ARCANUM PONTIFICATUS
UNDER POPE ALEXANDER VI

PRINTED IN THE YEAR 1501

CITATIO GENERALIS MOSIS, AARONIS et
SALOMONIS CANONIZATA AB ALEXANDRO VI

Aba † Alpha † Omega † Hewozywetony † Xewerator † Menhatoy † Queo †
Zuwezet † Rumoy † Ruwetze † Quano † Duzy † Xenthono † Rohmatru †
Xono † Xonozebethoos † Zebaoth † Aglay † Tetragammaton † Adonay †
Theos † Yschyroroseh¹ † Zumquvos † Nywe † Athanatos † Thoy † Quayhet
† Homor † Wethoum † Ywae † Ysgeboth † Oray † Zywo † Ysgewot †
Zururogos † Zuy † Zywethorosto † Rurom † Xuwye † Xunewe † Keoso †
Wecato † Zyweso † Tetragammaton.

Pronounce the name of the good or evil ††† spirit distinctly, when he will
appear very suddenly; you may then address him.

COARCTIO OR THE BINDING OF SPIRITS

Theohatatos † Quayseym † Gefgowe † Phagayr † Messias † Amen.

MONARCHIA OF THE GOOD SPIRITS FAMILIARES

to cite for all human ministration are the following:

Seraphim	Uriel
Cherubim	Raphael
Thrones	Oriphiel
Dominations	Zachariel
Powers	Gabriel
Virtues	Barbiel
Principalities	Requel
Archangels	Anael
Angels	Phaleg

These are the princes of the (IX) choirs of angels.

They have among them many
1,000 times 1,000 without end
Millia Millium sine Fine Dicentium
Sanctus, Sanctus, Sanctus.²

These angel princes appear very willingly to human beings to help and serve them in all things, as well as the following:

†††††

BONI SPIRITUS, or GOOD SPIRITS

Chymchy * Asbeor * Yzazel * Xomoy * Asmoy * Diema * Bethor * Arfose *
Zenay * Corowe * Orowor * Xonor * Quiheth * Quato * Wewor * Gefowe *
Gorhon * Woreth * Hagyr * Welor.

†††

ACHARONTICI SPIRITUS³

Even though evil, they are still familiar or ministering spirits, and ready to serve.

Thebot * Wethor * Quorthonn * Ywote * Yrzon * Xysorym * Zuwoy *
Puchon * Tulef * Legioh * Xexor * Woryon. †

††*†*

INSTRUCTION

Concerning the *Magia Alba*,⁴ take notice, that all good spirits must be cited when the moon is full, the princes of the (IX) choirs of angels as well as other good angel-spirits.

Concerning the *Magia Nigra*,⁵ take notice, that the VII infernal princes⁶ must be cited in new moon, other evil spirits are cited the most readily in the dark of the moon, or at the time of an eclipse of the sun or moon. The circle already described, as coercive of hell, is for all spirits.

VALEDICTIO, OR DISMISSAL

of all good and bad spirits according to the tradition of the Tabella Rabellini, out of the Sixth and Seventh Books of Moses.

Theos † Zebaoth † Adonay † Ischiros † Zaday † Messias † Salomos †
Yweth † Thoros † Yzheto † Thyym † Quowe † Xehatoym † Phoe
† Tetragrammaton.

Now pronounce the name of the spirit and let him depart in peace. *Deus Principium et Finis*.⁷

APPENDIX 3

SEMIPHORAS AND SHEMHAMPHORASH

Treasure, Elevation
and Spiritual Redemption

authorized (†††)
dedicated and consecrated
in

High Domstift (👑)

at Bamberg (👑)



A four-page pamphlet.

Front (Page 1)

J
E
S
U
S

(IN)
 (אֵתֵי יִשְׁרָאֵל אֲחֵי)
A D O Y A H
 (CHANANYAH)
A H M E N
G O T T E S
 (תַּעֲבֹה אֶרְבֵּי אֲקֻסְבֵּרֵי יֵעֵה)

DES V A T E R S † G O T T E S † D E S † S O H N E S † † †
G O T T E S † D E S † H E I L I G E N † G E I S T E S †
(Y E S C H A Y A H E T H R A C H M Y E L) A Y S C H E R
D A S
 (עֲצִיבֵי מִרְחֵם שֶׁבָּא)

Unschuldige heilige Blut JESU CHRISTI des Sohnes Gottes macht uns rein von allen Sünden, und gebe euch Geister die ewige Ruhe und Freude durch

JESUM CHRISTUM † GOTTES SOHN
(A W Y E L) (קְשֵׁרֵיבְקֵרֵי אֶרְבֵּי אֲקֻסְבֵּרֵי אֲחֵי יִשְׁרָאֵל אֲחֵי) (Y I H E Y E)

Also erlöse euch Geister JESUS CHRISTUS von aller Qual und Pein, und gebe uns die Schätze die dahier verborgen seyn, durch das vergossene Blut (INRI)

E E L E Y O N (J E S U C H R I S T I) E H E Y E H A
A M E N .
 (אֲבִקְרֵי עֲתִיקֵי אֲחֵי יִשְׁרָאֵל אֲחֵי)

(OPTIMO SUCCESSU REMISSUM.)

J. E. S. U. S.

IN NADOYAH

Chananyah

Ahmen

of God

The Father † God † the † Son † † †

God † the † Holy † Spirit. †

YESCHAYAHETH RACHMYEL AYSCHER.

The Innocent, holy blood of Jesus Christ, the Son of God, cleanses us from all sin and give you spirits of eternal rest and peace through Jesum Christum † the Son of God.

AWEL YIHEYE

Therefore, may the spirits of Jesus Christ redeem you from all pain and suffering, and give us the treasures that are here, through the shed blood of I. N. R. I. El Elyon Jesus Christi Eheyoha. Amen.¹

Optimo Successu Remissum.

The Shemhamforash

Which will certainly bring to light the Treasures of Earth,
if buried in the Treasure-Earth.



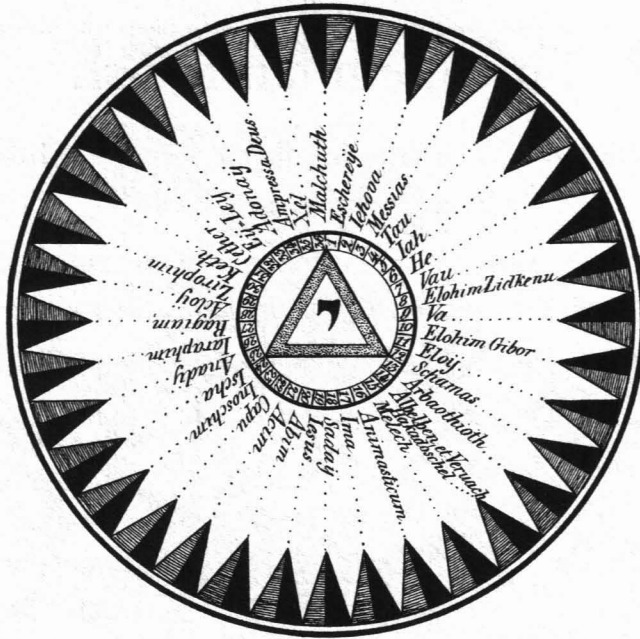
From the Arcan Bible of Moses נחמה

from

P. Hoffman, Jesuit

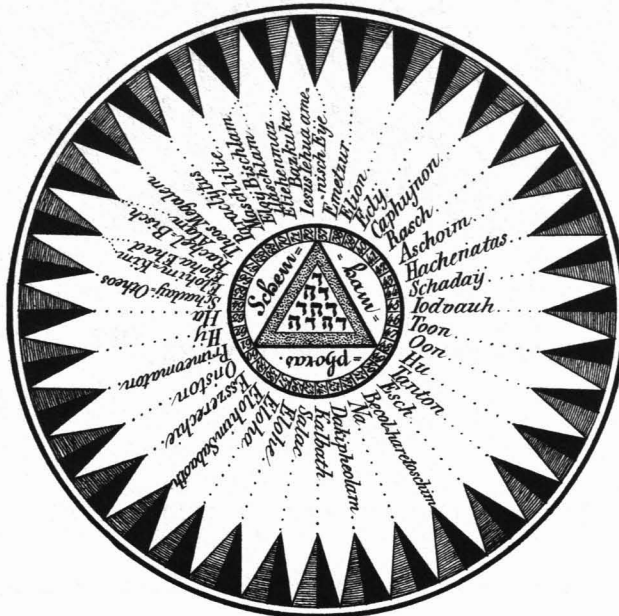
Composed ad Proxim

L. MISCHINSKY, at RAOL, MDCCXLVI



The Shemhamforash No. 1. Front Side

Seu septuaginta duo Divina Nomina in lingua Hebraica, denotant semper Nomen dei sive legantur a principio fine vel a dextris aut sinistris:² suntque ingentis virtutis.



The Shemhamforash No. 2. Back side

SEMIPHORAS AND
SHEMHAMPHORASH OF KING SOLOMON³

Wesel, Duisburg, and Frankfurt:

Printed and Published by Andreas Luppius⁴

Licensed Bookseller in the above Cities. 1686⁵

AN HUMBLE PRAYER FOR THE ATTAINMENT
OF WISDOM AND UNDERSTANDING

“For the Lord gives wisdom, out of his mouth comes knowledge and understanding.”
—Proverbs 2:6.

“If any of you lack wisdom let him ask of God, that gives to all men liberally, and upbraids not.” —Epistle of James 1:5.

Oh, God my Father and Lord of all goodness, who created all things by your word, and who prepared humans in your wisdom to rule over all creatures that were made by you, that they should rule over the world with holiness and righteousness, and judge with an upright heart. Give me that wisdom which is constantly around your throne, and cast me not out from among your children. For I am your servant, and the son of your handmaiden, a weak creature of a short existence, and too weak in understanding, in right, and in the law. Send it down from your high heaven and from the throne of your glory that it may abide with me and labor with me, that I may know and do the things that are pleasing to you. For your wisdom knows and understands all things, and let it lead me in my works and protect me in its glory, and my labors will be acceptable to you. When I was yet in my youth I sought wisdom without fear in my prayer. I prayed for it in the temple, and will seek it to my end. My heart rejoices over it as when the young grapes ripen. You are my Father, my God, and my shepherd, who helps me. Your hand created and prepared me; teach me that I may learn your commandments; open my eyes that I may behold the wonders of your law. Remember, Lord, your covenant, and teach me what to say and think. Instruct me and so shall I live. Lord, show me your ways, lead me in your truth, and teach me. I am your servant; teach me that I may understand your evidence. Console me again with your help and let the happy spirit sustain me. You lover of life, your immortal spirit is in all things. Teach me to work in a manner that is well pleasing to you, for you are my God. Let your good spirit lead me in pleasant paths. With you is the living fountain and in your light we see the light. Let my goings be established, and let no unrighteousness rule over me. Teach me wholesome manners and enlighten me,

for I believe your commandments. Lead me in your truth and teach me, for you are the God who helps me, and I wait daily before you. Let your countenance shine upon your servant and teach me to know your justice. Let me behold your glory, for you, Lord, are my light, and you will turn my darkness into day. Will you join yourself with me in eternity, and trust me in righteousness and in judgment, in grace, and mercy, yes, will you join me in faith that I may know you, the Lord. Lord, let my complaints come before you. Instruct me according to your word. Let my prayers come before you, rescue me according to your word. Show me your ways, O Lord, that I may walk in your truth. Keep my heart in singleness that I may fear your name. I will remember your name from childhood, therefore, all people will thank you forever and ever. Amen.

In the name of the highest, almighty Creator, I, King Solomon, hold to the interpretation of the name of (God) Semiphoras, in other words, the First and the Greatest, the oldest and hidden mystery of great power and virtue, to obtain all that which is asked of God, for God must be worshipped in spirit and in truth, which consists not in many and vain words, because each word and name of God is self-existent, and therefore the name and prayer must agree, and no strange name must be used unnecessarily if anything fearful or wonderful is intended to be accomplished, in order that the divine quality may pour into our soul and spirit his grace and gifts—that is the consciousness of God in his name through which he comes near and abides with those who know his name. Therefore, this name must be held in the highest honor and should be hidden from all frivolous and unworthy persons, since God says himself in Exodus: Out of all places will I come to you and bless you, because you remembered my name. Therefore, have the Hebrew Mecubals⁶ seventy-two names for God, and named and wrote Shemhamphorash, the name of seventy-two letters.

First, it must be known that the names of God cannot be taught and understood except only in the Hebrew language, neither can we pronounce them in any other dialect, as they were revealed to us through the grace of God. For they are the sacrament and emanation of divine omnipotence, not of man, nor of angels, but they are instituted and consecrated through the assistance of God, to instill divine harmony in a certain manner according to the characters of his immovable number and figure, and of which those that are appointed over the heavens are afraid.⁷ The angels and all creatures honor them and use them to praise their Creator, and to bless him with the greatest reverence in his divine works, and whosoever will apply them properly with fear and trembling and with prayer, will be powerfully enlightened by the spirit of God—will be joined with a divine unity—will be mighty according to the will of God—that he can perform supernatural things—that he can command angels and devils—that he can bind and unbind the things of the elements, over which he may

elevate himself through the power of God. Therefore, he, who has purified and improved his understanding and morals, and who, through faith, has purified his ears, so that he may without spurious alterations call upon the divine name of God, will become a house and a dwelling-place of God, and will be a partaker of divine influences, etc., etc.

On the other hand, the order of God should be known, that God makes use of other words among angels and also others among men, but the true name of God is known neither to men nor to angels, for he has reserved it and will not reveal it until his order and exhibition are fulfilled and perfected. After that the angels will have their own tongues and speech, about which we need not concern ourselves, because it is not necessary for us to examine them.

In the third place, all the names of God are taken by us from his works, as indicating a communication with God, or are extracted out of the divine scriptures through Kabbalistic calculation, Notaricon, and Gematria.⁸

The beginning of the name and word Semiphoras, which God the Creator, Jehovah gave in Paradise, embraces three Hebrew letters, Jehovah the inscrutable creator of the world, almighty providence, and all-powerful strong deity.

After this there are four parts of the earth which are the most subtle light of the spiritual world. Likewise four [triplicities of] hierarchies: 1) Seraphim, Cherubim, [and Thrones]; 2) Dominations, Powers, and Virtues; 3) [Principalities,] Archangels, and Angels; 4) Spirits and souls of persons which come before God. These parts of the world have also four angels that stand upon the four corners of Heaven; they are Michael, Raphael, Gabriel, Uriel; four angels stand for the elements, namely, Seraph, Cherub, Tharsis, Ariel; four highly enlightened men full of the light of God.⁹

For the other light or part of the world is the heaven of all the stars; has four triplicities of the twelve signs, under which the Sun revolves yearly, making the change of seasons, the Spring, Summer, Fall, and Winter of birth and corruption, and changes the four elements.¹⁰

In the third part of the work are the elements and everything that is subordinate to them, in which is the small world, man. He again has four elements within him. Anima is in the head, *per nervos*; Spiritus is in the heart, and operates through the arteries; Corpus is the whole body with the veins; Genius, a spark of fire, is in the kidneys, and governs birth. He has four spiritual and strong working faculties, as *facultates actiones*, or spiritus, as his Animal, Vital, Natural, and Generative.

The soul has four inward senses: (1) *Sensus Communis* (common sense), in which other senses are combined in the brain, such as faith, intellect, and memory.¹¹ (2) *Vis Imaginativa or phantasia* (imaginative sense or phantasia), another soul-operation, which retains the images received by the other senses. (3) *Vis cogitativa or*

ratio particularis (cogitative sense or particular reason),¹² repeats the appearance on the mind on all causes, judgments, and knowledge; if the mind is turned now to real reason, it will obtain a knowledge of natural and worldly wisdom. (4) *Vis memorative* (memory), retains all things which pertains to the faculties and operations of the spirit, to bring according to experimentation and perception;¹³ through stimulation of the nerves the increase of the human race is effected by God.

The living spirit of the heart embraces within itself four [moral] virtues: **Justice, Temperance, Prudence, and Fortitude**, and these lie in the arterial blood and connect the soul with the body. *Appetitus Sensitivus*; the natural spiritual action and power lies in the liver and arteries, and effect motion and attraction, support and subsistence; the proper spirit of strength and sap lies in the kidneys . . . to multiply through divine perfection.

The body has four elements, namely, Spirit, Flesh, Humors, and Bones¹⁴—four complexions or temperaments, warm, wet, [cold,] dry; attraction is produced by warmth, dryness, dampness; *fel retentio*¹⁵ is produced by coldness and dryness; *Lien Coctio*¹⁶ by warmth and wet, id est stomachus: four wet, gall, blood, mucus, and melancholia.¹⁷

In the fourth quarter of the world there is darkness, instituted for condemnation in wrath and for punishment. Four princes of devils are injurious in the four elements: **Samael, Azazel, Azael, Mahazael**,¹⁸ four princes of devils over the four quarters of the earth, **Oriens, Paymon**,¹⁹ **Egyn, Amayon**.²⁰

The first Semiphoras²¹ is that of Adam, when he spoke with the Creator in Paradise.

The second Semiphoras, when he spoke with angels and spirits.

The third, when he spoke with devils.

The fourth, when he spoke with the creatures of the four elements, the birds, the fishes, the animals, and the creeping things of the earth.

The fifth, when he spoke with inanimate objects, as herbs, seeds, trees, and all vegetation.

The sixth, when he spoke with the winds.

The seventh, when he spoke with the Sun, Moon, and stars.

By the power of the seven Semiphoras he could create and destroy all he desired.

The first Semiphoras was acknowledged by Adam, since God created him and placed him in Paradise, where he was allowed to remain only seven hours. The name is **Jove**,²² which name must be pronounced only in the greatest need, and then only with the most devout feelings toward the Creator. In this case you will find grace and sure help.

The second Semiphoras, in which Adam spoke with angels, and which gave him the expression, *yese raye*, that is, God without Beginning and without End, must be pronounced when speaking with angels, and then your questions will be answered and your wishes fulfilled.

The third Semiphoras, in which Adam spoke with the spirits of the departed, and inquired of them, who gave him satisfactory answers upon the word, **Adonay Sabaoth, cadas adonay amara**; these words must be uttered when you wish to collect winds, spirits or demons, **Aly, Adoy, Sabaoth, amara**.


The fourth Semiphoras, **Lagumen Iava, firin, Iavagellayn Lavaquiri, Lavagola, Lavatosorin, Layfialafin, Lyafaran**;²³ with this name he bound and unbound all animals and spirits.

The fifth Semiphoras, **Lyacham, Lyalgema, Lyafaran, Lialfarab, Lebara, Lebarosin, Layararalus**;²⁴ if you wish to bind equals, as trees and seeds, you must pronounce the above words.

The sixth Semiphoras is great in might and virtue; **Letamnin, Letaglogo, Letasynin, Lebaganaritin, Letarminin, Letagelogin, Lotafalosin**.²⁵ Use these when you desire the elements or winds to fulfill your wishes.

The seventh Semiphoras is great and mighty. They are the names of the Creator, which must be pronounced in the beginning of each undertaking: **Eliaon yoena adonay cadas ebreel, eloy ela agiel, ayoni, Sachado**,²⁶ **essuselas eloym, delion iau elynla, delia yazi Zazael, paliel man, umiel onela dilatan saday alma paneim alym, canal**²⁷ **dens Usami yaras calipix calfas sasna saffa saday aglata panteomel auriel arion phaneton secare panerion ys emanuel Joth Jalaph amphia, than demisrael mu all le Leazyns ala phonar aglacyel qyol**²⁹ **paeriteron theferoym, barimel, Jael haryon**²⁹ **ya apiolell echet**.³⁰

These holy names pronounce at each time in reverence toward God, when you desire to accomplish something through the four³¹ elements or something connected therewith, and your wishes will be fulfilled, and what is to be destroyed will be destroyed, for God will be with you because you know his name.

 The following is another name of Semiphoras which God gave to Moses in seven parts.

The first is, when Moses concealed himself in the mountains³² and spoke with God, when the fire burned in the forest without consuming it.

The second, as he spoke with the Creator on the mountain.

The third, when he divided the Red Sea, and passed through with the whole people of Israel, etc.

The fourth, when his staff was turned into a serpent which devoured the other serpents.

The fifth, are the names which were written on the forehead of Aaron.

The sixth, when he made a brazen serpent and burned the golden calf to divert pestilence from the Israelites.

The seventh, when manna fell in the wilderness and when water gushed from the rock.

In the first are the words which Moses spoke as he went on the mountain, when he spoke to the flames of fire: **Maya, Affaby, Zien, Jeramy,**³³ **yne Latebui**³⁴ **damaa yrsano noy lyloy Leay yly yre Eyloi Zya Lyelee, Loate, elideloy eyloy mecha**³⁵ **ramethy rybifassa fu aziry scihia rite Zelohabe vete hebe ede nego ramy hahabe (conoc anuhec).**³⁶ If you pray this word to God devoutly your undertaking will be fulfilled without a doubt.

In the second are the words which God spoke to Moses as he went on the mountain: **Abtan, Abgnistan, Zoratan Juran nondieras potarte faijs**³⁷ **aiapeina pognij podaij**³⁸ **sacroficium.**³⁹ In these words the prophet spoke to the angels with whom the four quarters of the earth are sealed, through which the temple was founded Bosale. If you wish to pronounce these you should fast three days, be chaste and pure, and then you can perform many wonders.

In the third are words which Moses spoke in order to divide the Red Sea: **eua elaiie saijec holomomaati, bekahu aijalo inare asnia baene hieha ijfale malieha arnija aramebolona queleij Lineno feijano, ijoije malac habona nethee hijcere.**⁴⁰ If you have lost favor of your master, or if you wish to gain the goodwill of someone, speak these words with fervor and humility, etc.

In the fourth are words which Moses spoke when he changed his staff into a serpent: **Micrato raepij sathonich petanith pistan ijtn ijer hijgarin ijgnition temgaron aijcon dunsnas castas Lacias astas ijecon cijna calbera nater facas.**⁴¹

Pronounce these names when you wish to have your desires fulfilled.

In the fifth are the written names of the forehead of Aaron as he spoke with the Creator: **Saday haijloes Lucas elacijns jaconi hasihaia ijeinino, sep, actitas barne lud donenij eija hiebu reu, vaha, vialia, eije. Vie haija hoij asaija salna bahia, cuci ijaija. Elenehel, na vena; setua.**⁴² The names are powerful in satisfying each request.

In the sixth are names which were written upon the staff of Moses, when he made the brazen serpent and broke the golden calf: **Yane mare syam, abijl ala, uano, hija actenal tijogas ijana eloim ija nehn ijane haij ijanehu, abijaco mea.**⁴³ With this name destroy all sorcery and evil. You must not pronounce it with levity in your works.

In the seventh are words which Moses employed in leading the Israelites out of

Egypt, with which he brought manna from Heaven and caused the water to flow from the rock: **Sadaj amara elon pheneton eloij enei ebeoel messias ijahe vebu hejiane, ijananel Elion.**⁴⁴ Pronounce these words when you desire to do something wonderful, or when you are in great need, and call earnestly on God, etc.

Prayer

Oh living God; you great, strong, mighty, holy, and pure Creator full of mercy—a blessed LORD of all things; praised be your name. I implore you, fulfill my desire. You can achieve it. Let our efforts bring about a good end. Grant us your grace and give us your divine blessing, that we may happily fulfill this work. You, holy, merciful and gracious God, have mercy upon us. Your name, **Jeseraye**⁴⁵ be adored forever and ever. Amen. etc.

In the name of the Almighty Creator, I, Solomon, hold to the declaration of the divine names: **Agla.** You are a mighty God to all eternity. He who bears upon his person this name, written upon a gold plate, will never die a sudden death. **Ararita**—a beginning of all unity. **Aben:**⁴⁶ you solid rock, united with the Son. Amen, etc. You, Lord, a true king, perfect it, etc.

The names consist of the beginning of the chapters **Adonay**,⁴⁷ which the Hebrews made use of instead of the unutterable name, **Asher Ehyeh.**⁴⁸

The seven mighty names may be obtained at a favorable hour and place: **Comiteijon, sede aij, throtomos, sasmagata bij vl ijcos.**⁴⁹

The four names of the Creator: **Joat, Joua, eloij, Jea.**⁵⁰ He who calls often upon God in faith and with fear, and carries with him the golden letters, will never want for an honorable subsistence and good clothing. The name which Adam uttered at the entrance to hell is **mephenaij phaton.** He who bears this name with him is unconquerable.

The name which God communicated to Moses on Mount Sinai, **Hacedion,** will put away all causes for sorrow.

The name which Joshua prayed when the Sun stood still, **bachando, beltzlor, dealzhat,**⁵¹ brings vengeance upon enemies.

The ten names of Sephiroth, I, Solomon, spoke in my prayer to God, and he gave me wisdom: **Kether, Hochmah, Binach, Haesed, Geburah, Tipheret, Nezah, Hod, Jesod, Malchuth.**⁵²

Now follow the ten names of God: **Ehyeh, Jod Tetragrammaton, Tetragrammaton Elohim, El, Elohim Gibor, Eloha, Tetragrammaton Sabaoth, Elohim Sabaoth, Saday, Adonay Melech,**⁵³ [IHVHIIHVIHI, IVD HA VAV HA, and ALHIM

TzBAVTh]⁵⁴ all with ten letters. [Tetragrammaton Zidkenu has nine letters, Eloha Vadahad,]⁵⁵ Tetragrammaton Vedaath⁵⁶ have eight letters. Ehoie, the self-existence of God, טוֹב טוֹ אֱוִי⁵⁷ Aererite Aser, Ehyeh,⁵⁸ the names of God of seven letters.

Esch, used by Moses as the fire of God, Elion has five letters and they are all Hebrew characters.⁵⁹

Emeth, the true God, is God's seal. The explanation of the ten names of God and the ten Sephiroth, is given in Cornel Agrippa *de occulta Philosophia*, Lib. 3, Cap. 10.

Hacaba, the holy and adored God.

Hu, himself the power of the Deity.

Hod, Jod, a divine being.

Jah, a just God, comparing himself with man.

Inon.

Jaia, our GOD is GOD alone.⁶⁰

Jesuba, the Messiah will come in the golden age.

Jaua, he who created the light.

Isaia, with the name El, resembles the changed era (each made up of 31).

Mettatron for Sadai, each name composed of 314.

Icuru Mazpaz, both names are derived from a transposition of the name Jehova.⁶¹

Messiah is derived from a transposition of the letters in Ismah.⁶²

Macom.

Na, the name of God, should be used in tribulation and oppression.⁶³

Oromasim, Mitrim, Araminim, signify God, [Mind,] and the Spirit. These are three princes of the world.⁶⁴

Pele,⁶⁵ he who worketh wonders, etc.

These names must be selected out of each letter constituting the work, for the accomplishment of which the help of God should be implored. Similar to a certain text, in Exodus 14, consisting of three verses which are always written with seventy-two letters, beginning with the three words: Vajisa, Vaiauo, Vaiot,⁶⁶ which, when placed in a line, one and three, from left to right, the middle one transposed from the right to the left, as in a reverse order, constitutes one name, the seventy-two letters of which are named Shemhamphorash.

If now the divine names, El or Jah,⁶⁷ are added, there will be seventy-two names of God, each of them syllables, for it is written: "My angel goes before me, behold him, for my name is in him."⁶⁸ These are seventy-two deacons of the five departments of Heaven, there are so many nations and tongues, so many bodily functions, working with the seventy-two disciples of Christ. And this is one method which Kabbalists use in making up these names.

Another method to make the **Shemhamphorash** is when the three verses are written in regular order one after the other from right to left, besides those extracted from the tables of Ziruph,⁶⁹ or selected from the table of commutations.⁷⁰

[These are the seventy-two Angels, bearing the name of God, *Shemhamphorash*.]

Vehuah, Jeliel, Sital, Elemiah, Mahasiah, Lelahel, Achaiah, Cahetel, Haziell, Aladiah, Laviah, Hahaiah, Jeiazell, Mebahel, Hariel, Hakamiah, Leviah, Caliel, Leu-
uiah, Pahaliah, Nelchael, Leiaiel, Melahel, Chahuiah, Nithhaiah, Haaiah, Jerathel,
Seehiah, Reiiel, Omael, Lecabel Vasariah, Jechujah, Lehachiah, Chauakiah, Mon-
adel, Aniel, Chaamiah, Rechael, Ihiazell, Hahahel, Michael, [Vevalieh, Ielahiah,
Sealiah, Ariel, Asaliah, Mihael,] Vehuel, Daniel, Hachasiah, Imamiah, Nanael,
Nithael, Mebahiah, Poiel, Nemamiah, Jeialel, Harachel, Mizrael, [Umabel,] Jahhel,
Annauel, Mecheiel, Damabiah, Menkiel, Eiael, Chabuiah, Raehel, Jibamiah,
Haiaiel, Mumiah.⁷¹

In the first period of nature God was addressed by the name of **Sadai Trigrammaton**. In the second period of the law he bore the unutterable name of **Tetragrammaton**, which is spoken **Adonay**. In the period of grace he was called upon as **Pentagrammaton effabile Jesu**,⁷² which is also written **JESU**,⁷³ with four letters, and **JHS** with three letters.

The Father gave all power to the Son, the angels received Heaven, but in the name of God and Jesus, which is the first power in God. Afterward it spreads into the twelve and seven angels through which it was communicated to the twelve signs and seven planets, and consequently into all the servants and instruments of God, even to the humblest. Therefore, said Jesus: "Everything which ye ask of the Father in my name, that will he give unto you,"⁷⁴ if ye pray unto him with a pure heart and a fervent spirit, for there is no other name given to man whereby he can be saved but the name of Jesus. Amen.

Of the Benefit and Use of the Semiphoras

Whoever lays hold in strong faith and trust in the first Creator, must first implore the divine help and blessing, not only with the lips, but also with holy gestures and humble heart, praying fervently and continually, that he may enlighten the mind, and take away from the soul all darkness of the body. For, precisely as when our souls are moved by some ordinary cause, so the soul moves all the members of the body to contribute something toward the accomplishment of a contemplated work. Therefore, the great Creator, when he is worshipped in spirit and in truth, and when no unnecessary things are asked of him, when the prayer is devoutly preferred, will cause the

lower order of creatures to yield obedience to the wishes of man, according to their state, order, and calling, for man was made in the image and likeness of God, and endowed with reason and working under the favor of God, he will obtain his desire through faith and wisdom: first, from the stars and from the heavens by the rational reflections of his spirit; second, by the animal kingdom, through his senses; third, by the elements, through his fourfold body.

Therefore, man binds all creatures through comparison, by calling upon the higher power, through the name and power which governs one thing, and thereafter through the lower things themselves, etc.

And now, whoever desires to become master of the working of the soul, must become familiar with the order of all things, just as they are obtained by God in their proper state, from the highest to the lowest, through natural connections, that he may descend as if from a ladder. On this account the Heathens committed the error of worshipping the planets and fixed stars, not because they heard but because they were moved by the powers which governed them and were, at the same time, impelled thereto by the influence of their founder and creator. And in this manner, likewise, Christian nations have committed the error of paying homage to departed saints and giving honor to the creature which belongs only to the Creator, and God is a jealous God and will not permit the worship of idols. The prayer of faith, therefore, in proper language, and for proper objects, is intimately related to the name of God, from which we descend by words, from one to the other, following each other out of a natural relationship, in order to accomplish something.

The son, therefore, prevails upon the father that he may support him, although the father may not do so willingly; still since he is his offspring he must calculate to maintain him. How much greater care must our heavenly Father feel for us, if we serve him in a proper manner?

He who desires the influence of the Sun, must not only direct his eyes toward it, but he must elevate his soul-power to the soul-power of the Sun, which is God himself, having previously made himself equal to God, by fasting, purification, and good works, but he must also pray in the name of the intermediary,⁷⁵ with fervent love to God, and his fellow-man that he may come to the sun-spirit, so that he may be filled with its light and luster, which he may draw to himself from Heaven, and that he may become gifted with heavenly gifts and obtain all the desires of his heart; and as soon as he grasps the higher light and arrives at a state of perfection, being gifted with supernatural intelligence, he will also obtain supernatural might and power. For this reason, without godliness, man will deny his faith in Christ, and will become unacceptable to God, therewith often falling a prey to the evil spirits against whom there is no better protection than the fear of the Lord and fervent love to God and man.

Most people who are skilled in divine works, and who possess the right to command spirits, must be worthy by nature or become worthy by education and discipline for their calling—must keep all their works secret, but may not conceal it from a true and pious person. Dignity of birth comes from station, but it is due to Saturn, the Sun, Mercury, or Mars⁷⁶ that he is made prosperous—that he is learned in physics, metaphysics, and theology.

If one has a knowledge of God, as the first great cause, he must also acknowledge other causes or cooperative spirits, and determine what official station of dignity and honor to accord to them; and without which knowledge their presence and help cannot be enjoyed. Such honor and dignity must not be shown for the sake of the spirits but for the sake of their Lord, whose servants they are. In this manner the angels of God will encamp around those who fear and love the Lord, and, as Augustine says: “Everything possesses a predestined angel-power.”⁷⁷ For this reason the Hebrew theologians, Mecubals, and Kabbalists, named ten principle divine names as members of God, and ten Numerations or Sephiroth, as raiment and instruments of the Creator, through which he is infused into all his creatures, according to the order of the ten angelic and ten princely spirit-choirs, from which all things derive their power and quality.

1. The name **EHYEH asher Ehyeh**, its number **Kether Elion**, one Lord, is the simplest Deity, which no eye has seen, is ascribed to God the Father, gives influence through the order **Seraphin haiath, heiadosch**,⁷⁸ gate of holiness or of life, that transmits life to everything through **Ehyeh**. From this he flows in through **primum mobile**⁷⁹ so that all things must exist—that the heavens must revolve every twenty-four hours. This wonderful being is called Intelligent **Mettatron**, that is, a prince of faces. His office is to lead others into the presence of the Sovereign, and through him God spoke to Moses.

2. **JAH JEHOVA, or JOD JEHOVA**,⁸⁰ his number **Chochma**—wisdom: The Deity full of spirit. The firstborn son through whom the Father redeemed man from his curse, is infused through the order of **Cherubim**, Hebrew **Ophanim**, of the form or Council. From these he flows into the star-bedecked heavens, and produces there many figures. **Chaos**⁸¹ of creatures, God, **Jod Tetragrammaton**, through the particular Intelligence **Raziel**,⁸² who was a representative of Adam, etc.

3. **TETRAGRAMMATON ELOHIM**, his number is called **Binah**. That is, caution or sense, and signifies pardon and rest, cheerfulness, repentance, and conversion—the great trumpet, the redemption of the world and life in time to come, is adopted to the Holy Spirit, and flows in his might through the order of **Thrones**, which is called **Aralim**⁸³ in Hebrew—that is, the great, strong and mighty angels, from thence through the Sphere of **Saturn** it gives form to the unsettled matter, whose particular

Intelligence is **Zaphchiel**,⁸⁴ was Noah's representative, and another Intelligence **Jophiel**, Shem's representative, and these are the three highest and greatest **Numerations**, as a throne of the divine Persons, through whose commands everything takes place, and which is completed by the other seven, which, in this account are called Numerations framing,⁸⁵ etc.

4. **EL**, his number **Haesed**, that is, grace or goodness, and is called mercy, pity, great power, scepter and right hand, and flows in through order of Dominations, Hebrew **Hasmalim**—confers peaceable justice through the Sphere of Jupiter⁸⁶ and bestows in a general manner special Intelligence: **Zadkiel**, Abraham's representative.

5. **ELOHIM GIBOR**,⁸⁷ a strong God, who punishes the guilt of the wicked. His number is **Geburah**, that is, might, gravity, strength, security, judgment. He inflicts punishment through the sword and through wars. To this is added the judgment-seat of God, the girdle of the Lord, a sword and left arm; also **Pachad**, that is, fear before God; flows in through the order of **Powers** (or Potestates) Hebrew **Seraphim**, so named, and from thence through the Sphere of Mars, which has great wars and tribulation—moves the elements accordingly. His peculiar Intelligence **Camael**,⁸⁸ Samson's representative.

6. **ELOHA**, the God of Alchemy; his number is **Tiphereth**, grace, beauty, adornment, happiness, and pleasure—signifies the word of life and flows in through the order of Virtues, which in Hebrew is **Malachim**: This angel, through the Sphere of the Sun, gives perspicuity and life, and reveals metals. His particular Intelligence, **Raphael**, was the representative of Isaac and of the youthful Tobias, and **Peliel**⁸⁹ was the representative of Jacob.

7. **TETRAGRAMMATON SABAOTH**, or **Adonay Sabaoth**, the God of Hosts. His number is **Nezach**, that is, triumph and victory; to him is accorded the right pillar, and signifies eternity, the justice of God, and avenger; he flows in through the Order of Principalities or in Hebrew **Elohim**, that is, God in the Sphere of Venus, love and justice. He produces all Vegetable growth and his peculiar Intelligence is **Haniel**, and the angel **Cerviel**⁹⁰ is David's representative.

8. **ELOHIM SABAOTH**, God of Hosts, not of war or wrath, but of piety, for he has both names and goes before his hosts. His Numeration is called **Hod**, that is, honorable confession, ornament, and renown. To him is accorded the left pillar, and he flows in through the order of Archangels, before the gods in Sphere of Mercury, adornment, safety and unanimity, and brings forth animals; His peculiar Intelligence is **Michael**, the representative of Solomon.⁹¹

9. **SADAI**, the Almighty, who does all things abundantly, and **Elhay**, that is, the living God. His Numeration is called **Jesod**, that is, a foundation, and is denominated good sense, redemption and rest. He flows in through the order of Angels, in Hebrew

Cherubim in the Sphere of the Moon, to increase and decrease all things, supports and contributes the genius of man: his Intelligence **Gabriel**,⁹² a representative of Joseph, Joshua, and Daniel.

10. **ADONAY MELECH**, that is, a Lord and King. His Numeration is called **Malchuth**, that is, a kingdom and dominion, and is termed the Church and house of God, and the door flows in through the Order of Animastic *viz.* of the believing soul—in Hebrew **Issim**—the life of princes, and they are inferior to the hierarchy. They afford information to the children of men, of the wonderful things of knowledge, guard them against prophesies; and the Soul of the Messiah, or according to others the Intelligence **Metatron**,⁹³ which is called the First Creature—the Soul of the World, is the representative of Moses, the fountain of all life.

Therefore, all the names of God and the ten Sephiroth, are embraced in the **Archetypum** (Archetype).

In the intelligible world⁹⁴ are included the nine choirs of the angels, or according to Dionysius, the ten blessed orders:

1. **Seraphim**; 2. **Cherubim**; 3. **Thrones**; 4. **Dominations**; 5. **Powers**; 6. **Virtues**; 7. **Principalities**; 8. **Archangels**; 9. **Angels**; and 10. **Blessed Souls**.⁹⁵

The Hebrews, thus call them: Haiioth ha-Kados, Ophanim, Aralim, Hasmalim, Seraphim, Malachim, Elohim, Ben Elohim, Cherubim, Issim.⁹⁶

The ten presiding angels are: Metatron, Jophiel, Zaphkiel, Zadkiel, Camael, Raphael, Haniel, Michael, Gabriel, The soul of the Messiah.⁹⁷

The Nine Choirs of Angels divide Theology into Three Hierarchies⁹⁸

In the first hierarchy are the Seraphim, Cherubim, and Thrones. These more than celestial spirits are called gods, or the sons of the gods, because they continually behold the order of divine providence. Being foremost in the goodness of God, they praise him unceasingly and pray for us. The second in the being of God, according to form, and the third, in the wisdom of God, stand continually before God.

In the middle hierarchy are the Dominations, Powers, Virtues,⁹⁹ as spirits of intelligence, to rule the whole world. The first command what the others perform. The second prevent¹⁰⁰ that which interferes with the laws of God. The third oversee the heavens and occasionally perform great wonders. These six orders of spirits are never sent upon the earth.

In the lower hierarchy are the Principalities, Archangels, and Angels, which are ministering spirits to oversee earthly affairs.

The first, in general, provide for princes and magistrates, and care for kingdoms and countries, each in his own especial sphere, as Moses declares in his song, Deut. 32:8: "When the Most High divided to the nations their inheritance, when he

separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." And Daniel says, chap. 10:13: "But the prince of the kingdom of Persia withstood me twenty-one days. And Jesus Sirach bears witness, that each nation has its angel as a director. Therefore did the Romans at all times invite the angel of their country. 2. The second are engaged in divine affairs, institute and regulate the worship of God among all men, and present the prayers, offerings and piety of men to God; 3. The third order all things of minor importance, and each one is appointed as a protector to every man.

For this reason the fourth hierarchy is added to the former as the souls of heavenly bodies (*Animae Corporum Coelestium*), the souls of Heroes, (or demigods) and of the Martyrs.¹⁰¹ They first control the light, and the influence of the strong, so that their power may proceed from God to the lower regions. The second are the chosen souls of the redeemed. The third are the souls of the innocent martyrs and followers of God, who offered up their lives, amid pain and suffering, out of love to God.

Since God the Father gave to the Son, our Mediator, Savior, and Redeemer, all power in Heaven and on Earth, and the angels of the great name of God and Jesus, which is the first might in God, it flows, accordingly, into the twelve angels and twelve signs, through which it spreads into the seven planets, and, as a natural consequence, into all other servants and instruments of God, until it penetrates into the lower regions, so that even an insignificant herb may develop a peculiar power, even if it is decayed, and so the angel of man appears before God at all times bearing his prayers into his presence.

Without the name of Jesus the old Hebrew Kabbalists can accomplish nothing in the present day, with old arts as they were used by the Fathers. Therefore, all creatures fear and honor him. All men who believe in him are enlightened through his brightness, our souls are united with him, and the divine power emanating from him is communicated to us.

Of the Movement of the Heavenly Powers

The first course in *Mundo Coelesti* watches day and night. *Primum Mobile* (Heb. *Rechet Hagallalim*). It continues from morning until night. From these the heathens divided the angels into thirty-three orders. The first great light, communicates light, life, and station out of the first course, and opposes others in the *Sphaera Zodiaci*, causes summer and winter, the spring of all the things of the elements: Hebrew **Masloth**, goes from evening to morning according to the twelve signs of the heavens.

But even if all things have their existence from God, the great First Cause, we should not despise other causes, according to changes in time, in the year, in the month, day and hour, neither should we regard these causes exclusively, and forget

God, for in this manner heathen idolatry was instituted. For this reason God does not regard time, because it robs him of his honor. For the heathens experienced that the heavenly spirits were not united with their bodies, as our souls are united with our bodies, but they could rejoice in the presence of God, and prepare their bodies without much labor to work with the lower creatures of God. They regarded the celestial spirits as gods, and conferred divine honors upon them. Very often the Jews turned away from God and worshipped the host of Heaven, and therefore the wrath of God was kindled against them. But on account of the order of all things, God has set them before us as his instruments, and which we, on account of their honorable office, are to regard as the noblest creation of God, and that we should honor them, next to God, according to their station, not as gods but as creatures, which he has appointed as twelve princes over the twelve gates of Heaven, that they may admit what they received from the divine name, transposed twelve times.

Ezekiel writes: "The laws of the twelve tribes of Israel were thus written, and God **Tetragrammaton** ruled over them." Thus it is written in Revelations, that the stones in our heavenly city are planted in the ground, or that the Church of Christ is represented by the twelve names of the Apostles, including twelve angels and of them the name of Jesus, who received all the power of the Father, so that the heavens will receive what the angels give to them according to the will of God. If then an *Intelligentia* is ascribed to each heaven, each star, and department of Heaven must have a distinct and separate power and influence and, therefore, must also have a distinct *Intelligentiam*. Therefore, there are twelve princes of angels, who represent the twelve signs of the Zodiac, and thirty-six, who represent so many *Decuriis*, and seventy-two angels, who represent so many *Quinariis* of Heaven, of the seventy-two nations and languages of man. Likewise seven angels of the hosts for the seven heavens of the seven planets, to rule the world, etc. Also, four angels who represent the *Triplicitatibus* of the twelve signs of the Zodiac and the four elements.

All of these have their names and signs which the philosophers used in their works, signs, images, clothes, mirrors, rings, cards, wax-figures, as if they had a sun-work before them, and they called them the names of the Sun and his angels, and likewise of others, etc.

In the third place, they designated the lowest angels as servants. These they distributed over the world, and named them after the seven planets, and these have their special course after the four elements and after the four parts of the air and earth—of the daytime several *Diurnos*, several *Nocturnos*, several *Meridianos*,¹⁰² not that they are subordinate to the influence of the stars as the body which they represent, but that they are more nearly related to the star-body-kind-time than others, otherwise they might be everywhere, as each human being has three angels, for God has ordained

that each human being shall have his good angel as a protector, who also strengthens the spirit and urges and exhorts us to what is good and commendable, that we may fly from what is *fati malignitatem*.¹⁰³ And so every man has also an evil spirit, who controls the desires of the flesh and awakens the lusts of the heart; between these two angels there is a constant struggle for supremacy, and to whichever man gives the preference, he will receive the victory; and if the evil angel triumphs, then man becomes his servant; should the good angel prove the stronger, then he will cleanse the soul and save man from destruction. The angel and his impulses come from the stars. In the third place are the *Genii* of man who govern birth, and are joined to each perfection in man. These are recognized from the star which is the Lord of the births. The Chaldeans seek this *Genium* in the Sun and Moon. Astronomers would have the good Genium out of the eleventh house, which, on this account, they call *bonum Genium*. The evil one is out of the sixth house. But each one will learn to know him through natural inclination, to which every one was inclined from his youth. On this account he is called the birth-angel, who is sent into the world by God. Of this the Psalmist says: "You have made the spirit of man as a flame of fire."¹⁰⁴ For experience teaches us, that the flame of fire and the spirit of birth may be separated without injury to man, that we can learn hidden things from him if he is good and true.¹⁰⁵ But he is powerless over the members of birth. If, however, a virgin or a companion becomes marriageable, he may be liberated from the glass, and our time of life will be extended.

Moreover, God has endowed man with a divine character, through the number Phahad—the left-hand sword of God, through which man becomes a curse to all creatures. And then again he has another character in the number of God, *Hesed*—the right hand and scepter of God, through which he finds favor in the sight of God and all his creatures.¹⁰⁶ An evil conscience is the judge of men, but a good conscience is his happiness. Therefore, through the other divine numbers, and through the angels and stars a man becomes impressed with signs and characters of conscience, which causes him to be happy at one time and unhappy at another.

On this account, if a man has committed murder, theft, or any other act which his conscience condemns, he can be brought to a confession of his guilt through persistent calling upon the name of God, for his conscience will then give him no rest until he returns what he has stolen, or until he has suffered the punishment due to his crime. Therefore, in the name of the Father, Son, and Holy Spirit, take three small pieces of wood from the door-sill over which the thief passed in leaving the place where he committed the theft, place them within a wagon-wheel, and then through the hub of the wheel say the following words: "I pray you, O Holy Trinity, that you may cause A, who stole from me B, a, C, to have no rest or peace until he again

restores to me that which he has stolen.” Turn the wheel round three times and replace it again on the wagon. Nevertheless, all pious Christians, who have any regard for their future happiness, should carefully avoid all superstitious matters and should beware of using the holy name of God unworthily, holding it in the greatest reverence lest they bring upon themselves eternal punishment. If a man knows himself and realizes that he is created in the image and likeness of God, he will acknowledge God the Creator before all things, and afterward the world and all its creatures. From the high spirits, angels, and the heavens, he has his portion, and from the elements, animals, vegetation, and stones, he has within himself everything that he desires to obtain.

If a man knows how to appropriate the particular place, time, order, bulk, proportion, and mental organization of any one, he can attract and draw them, just as a magnet attracts iron: but he must first be prepared, just as the magnet must be fashioned by the file and charged with electricity. To this end the soul must first be purified, and dedicated to God through faith; a pure heart and constant joy in the spirit are requisites. He must possess love to God and his fellow-man, and then he may arrive at a perfect state and become like unto the Son of God. He will become united with God, and will once more be like him. It is not given to angels nor to any creature to unite with God, but only to man, and he may become his son; and when this takes place, so that he overcomes himself, he overcomes and can draw to him all other creatures and command their obedience.

But our spirit, word, and act, have no power in magic and knowledge, if they are not everywhere strengthened by the word of God, which we should hear often. We must pray to God without ceasing, live a sober, temperate, and unstained life; we must live in a continual state of repentance, give alms and help the poor, for Christ has not said in vain: “Make unto you friends with the unrighteous Mammon, so that he will receive you into eternal habitations,” that is, apply your wealth and abundance to the support of the poor, that they may receive their daily bread from you and be satisfied. Christ says: “What ye have done unto the least of mine, that have ye also done unto me.” These are the friends that will lead us to a divine abode in Heaven, where we shall receive a thousand-fold and life eternal. On the other hand there are others who will be rejected. For Christ also says: “I was hungry and thirsty and ye gave me no meat and drink, depart from me ye workers of iniquity, into outer darkness.”

Therefore, by fasting, praying, giving alms, preparing the souls of the believing for the temple, we may become co-heirs of heavenly gifts, which the Most High will confer upon us in this life if we know how to use them properly.

Since all things have their life and being from God, so the proper name of everything was taken from the being of that thing, and all things derive an influence from the Creator if they have been appropriately named, for as God brings forth all things

through the influence of Heaven and the operation of the planets, even so the names of all things have been given in accordance with some quality of the thing named by him who counts the stars. And thus God led all creatures to Adam in order to have them named, and their names indicated some peculiar quality or part possessed by each. Therefore, each name that has a meaning, shows by comparison with the heavenly influence an inherent qualification of the object, although it is frequently changed. When, however, both meanings of the name harmonize, then the will-power and natural power become identical. Moreover, the celestial office to which man is ordained by God, endows him with power to confer life, and tells him what to encourage, what to elevate, what to suppress in his cause Sphaera, and to perform wonderful works with full devotion toward God, etc.

What Man Receives from the Order of Angels

Man becomes strengthened with wonderful power through the order of angels, so that he declares the divine will.

From the **Seraphim**, that we cling with fervent love.

From the **Cherubim**, enlightenment of the mind, power, and wisdom over the exalted figures and images, through which we can gaze upon divine things, etc.

From the **Thrones**, a knowledge of how we are made and constituted, that we may direct our thoughts upon eternal things.

From **Dominations**, assistance to bring into subjection our daily enemies, whom we carry with us constantly, and enabling us to attain salvation.

From **Powers**, protection against human enemies of life.

From **Virtues**, God infuses strength into us, enabling us to contend against the enemies of truth and reward, that we may finish the course of our natural life.

From **Principalities**, that all things become subject to man, that he may grasp all power, and draw unto himself all secret and supernatural knowledge.

From **Archangels**, that he may rule over all things that God has made subject to him, over the animals of the field, over the fishes of the sea, and over the birds of the air.

From the **Angels** he receives the power to be the messenger of the divine will.

What Man may Obtain from the Twelve Signs¹⁰⁷

As each creature receives its spirit, number, and measure from God, so also each creature has its time.

In **Aries**, the vegetables of earth obtain new vigor, the trees sap, and females become better adapted to propagate the human species. In this sign the fecundity of all creatures is limited and regulated. It has Sunday for its peculiar time and end.

In **Taurus**, all transactions and enterprises are prospered and fostered, so that they may go forward according to the will of God, but to this end constant prayers are necessary, and particularly on Sunday.

In **Gemini**, the angels have power over bodily changes and travel from one place to another over the heavens and through the course of the stars—have power over the motion of the waters in rivers and in the sea, cause love between brethren, friends, and neighbors, and give warning against dangers, persons, and objects.

In **Scorpio**, the angels rule over legacies and riches, over treasure and treasure-seekers—are calculated by nature to confer power, the art of speaking, and to enlighten the mind in holy things, in like manner as did the apostles in their unceasing prayers to God at Pentecost.

In **Leo**, the angels have power to move every living thing, to multiply their species, to watch, and in certain manners to judge. And through the gift of God they confer *Physicam*, *Medicinam*, and *Alchymiam*.

In **Virgo**, the spirits have power to subvert kingdoms, to regulate all conditions, to discriminate between master and servant, to command evil spirits, to confer perpetual health, and give to man *Musicum*, *Logicam*, and *Ethicam*.

In **Libra**, the angels derive from God great power, inasmuch as the Sun and Moon stand under this sign. Their power controls the friendship and enmity of all creatures.

They have power over danger, warfare, over quarrels, and slander—lead armies in all quarters of the earth, cause rain, and give to man *Arithmeticom*, *Astronomiam*, *Geometriam*.

In **Scorpio**, the angels have power over suffering and terror, over which man makes against God, over common privileges. They compel the conscience to obedience, and also force devils to keep their agreements with men, and *vice versa*. They govern the life and death of all creatures, have power over departed souls, and give to man *Theologiam*, *Metaphysicam*, and *Geomantiam*.

In **Sagittarius**, they have power over the four elements, lead the people from one far country to another, regulate the changes of the elements and the propagation of animals.

In **Capricorn**, the angels give high worldly honors, worthiness, and virtue, such as Adam enjoyed in Paradise in his innocence. They also enlighten the understanding and confer human reason.

In the **Aquarius**, angels keep man in good health, and teach him what is injurious to him, make him contented, and teach him through the command of God the mysteries of Heaven and of Nature.

In **Pisces**, the angels compel the evil spirits to become subject to man, protect the pious, so that the great enemy cannot harm him.

The twelve Signs are divided into four Triplicitates:

- Aries, Leo, Sagittarius
- Taurus, Virgo, Capricorn
- Gemini, Libra, Aquarius
- Cancer, Scorpio, Pisces

The twelve angels, which represent the twelve Signs, are called in the Apoc. **Malchidael, Asmodel, Ambriel, Muriel, Verchiel, Hamaliel, Zurriel, Barbiel, Aduchiel, Hanaël, Gambiel,**¹⁰⁸ **Barchiel.** Over this the angels also received names from the stars over which they rule as the twelve Signs: **Teletiel, Suriel, Tomimiel, Sartamiel, Ariel, Betuliel, Masniel, Acrabiel, Chesetiel, Gediel, Deliel, Dagymiel,**¹⁰⁹ which means the same as if expressed in Latin: **Ariel, Tauriel, Geminiel, Cancriel, Leoniel, Virginiel, Libriel, Scorpiel, Sagittariel, Capriel, Aquariel, Pisciel.**

This method of obtaining all kinds of things with peculiar power, in the twelve Signs, is described in many kinds of books. The *Seal of Hermetis*¹¹⁰ teaches how the powers of the heavenly influence may be obtained under each sign in a crystal or gem; that they are constellated, and then, at each period of the twelve Signs the appropriate character of each is divided into four parts, each of which is represented by an angel. Therefore, each of the twelve stories in the badge of office of Aaron (Solomonis) was constellated, and the Amorites possessed a constellated stone for each idol, and to this end they consecrated the book.

Further, King Solomon teaches a hidden **Almadel**¹¹¹ or a Geometrical figure bearing upon the twelve Signs of Heaven, which he calls heights, and gives to each height seven or eight names of princes. There are also many other methods for seeking after the powers of Heaven in the twelve Signs, which, for good reasons, must not be made known, because they are not mentioned in the Holy Scriptures and were kept secret.

The Planets have Seven Heights and Seven Angels

The heights are named as follows:

1. **Shamayim.** 2. **Raquia.** 3. **Shehaqim.** 4. **Machonon.** 5. **Machon.** 6. **Zebul.** 7. **Araboth.**¹¹²

Of the operations of these, and their angels, office, order, number, and measure, an account may be found in a work by **Raziel**,¹¹³ which constitutes the Sixth Book, *Physicum Salomonis*, and *Elementa Magica* Petri de Abano¹¹⁴ page 574. From this book the book of the angel Tractatu takes its source. (2 Cornel. Agrippa, Lib. 3, chapter 24; *Philosophiae Occul.*, 377, 575.)

There are seven exalted Throne Angels, which execute the commands of Potestates [Powers], viz:

1. **Ophaniel**.¹¹⁵ 2. **Tychagara**. 3. **Barael**. 4. **Quelamia**. 5. **Anazimur**. 6. **Paschar**. 7. **Boel**.

These are named with the name of God, through which they were created, belong to the first heaven. **Shamayim**, **Gabriel**.

The second heaven, **Raquia**, has twelve lords, or twelve heights of angels, who are placed over all. **Zachariel**, **Raphael**.

The third heaven, **Shehaqim**, has three princes, **Jabniel**, **Rabacyel**, **Dalquiel**; they rule over fire, and each has his subordinate angel. The principal prince of angels in this height is called † **Anahel**, **Avahel**.

The fourth heaven, **Machonon**,¹¹⁶ by his angels leads the Sun by day, and through other angels by night. The chief angel is called **Michael**.

The fifth heaven, **Machon**,¹¹⁷ **aly Machon**, has the prince **Samael** who is served by two millions of angels. These are divided among the four quarters of the world; in each quarter three, who control the twelve months, and over these are twelve chief angels.

The sixth heaven, **Zebul**, has for its prince, **Zachiel**, with two millions of angels. The angel **Zebul** is placed over these during the day, and another angel, **Saball**,¹¹⁸ during the night. They rule over kings, create fear, and give protection from enemies.

Araboth, the seventh heaven, has for its prince the angel **Cassiel**.¹¹⁹

The names of the angels of the seven planets are as follows: **Zaphiel** (Saturn), **Zadkiel** (Jupiter), **Camael** (Mars), **Raphael** (Sun), **Haniel** (Venus), **Michael** (Mercury), **Gabriel** (Moon).

There are seven princes who stand continually before God, to whom are given the spirit-names of the planets. They are called **Sabathiel** (♄), **Zedekiel** (♁), **Madimieli** (♂), **Semeliel** or **Semishiah** (☉), **Nogahel** (♀), **Coahabiath** or **Cochabiel** (♃), **Jareahel** or **Levanael** (♃), for the planets are called for themselves:

♄ **Sabachay** [Sabathay], through which God sends hunger and tribulation upon the earth.

♁ **Sodeck** [Zedek], through him come honor and favor, right and holiness of man.

♂ **Modym** [Madym], through him wrath, hate, lies, and war.

☉ **Hamnia**, from him comes light, and the power of distinguishing between time and life.

♀ **Noga**, from him food and drink, love and consolation.

♃ **Cochab**, from him proceeds all trade and commerce.

♃ **Lavahan** [Lavanah], causes all things to increase and decrease.¹²⁰

I, Solomon, acknowledge that in the hours **Sabachay** and **Madym** it is burdensome to labor, but in the hours **Zedeck** and **Noga** labor is light. During other hours labor is middling, sometimes good and occasionally bad.

Some writers, as for example, Cornelius Agrippa, *Occult. Philos.* Lib. 3, chap. xxiv., call the seven regents of the world by other names, which are distributed among the powers of other stars as ♃ **Oriphiel**, ♃ **Zachariel**, ♂ **Samael** (or **Zamael**), ☉ **Michael**, ♀ **Anael**, ♀ **Raphael**, ♃ **Gabriel**, and each of these rules this world three hundred and fifty-four years and four months.¹²¹ A few give the Angel-year at three hundred and sixty-five years—as many years as there are days in our year. Others, one hundred and forty-five years. Apoc. 21. *Spiritus Septem in Conspectu Dei throni sunt quos reperi etiam presidere Planetis.*¹²²

The names of the seven angels over the seven heavens must be uttered first, and afterward the names of those over the seven planets, over the seven days of the week, over the seven metals, over the seven colors, these must be uttered in the morning of each day of the week.

Invocation of Angels

Oh, ye aforesaid angels, ye that execute the commands of the Creator; be willing to be present with me in the work which I have undertaken at this time, and help me to finish it, and be ye attentive hearers and assistants, that the honor of God and my own welfare may be promoted.

Over this there are twenty-eight angels who rule over the twenty-eight houses of the Moon, viz: [Geniel, Enediel, Amixiel,] Azariel, Gabiel, Dirachiel, Seheliel, Amnediel, [Barbiel,] Ardefiel, Neciel, Abdizuel, Jazeriel, Ergediel, Ataliel, Azeruel, Adriel, Egibiel, Amutiel, Kyriel, Bethnael, Geliel, Requiell, Abrinael, Aziel, Tagriel, Alheniel, Amnixiel.¹²³ And each moon has her own guardian and ruler, and these are described in Lib. 2, *Razielis*.

A man must also know how to divide the months, days and hours into four parts, for God has ordained that all things can best be perfected on suitable days and at proper hours.

[1.] The angels placed over the four parts of [the first] heaven, Shamayim, are:

- Gabriel, Cabrael, Adrael, Madiel, Boamiel.¹²⁴
- Alscius, Loquel, Zaniel, Hubaiel, Baccanael, Janael, Carpatiel.
- Elael, Unael, Wallum, Vasans, Hiayel, Usera, Staijel.¹²⁵
- Ducaniel, Barbiel, Barquiell, Hannu, Anael, Nahymel.¹²⁶

[2.] In the second heaven, Raquia, the following angels serve.

- Nathan, Carroye, Betaabat.
- Yeseraije, Muacon:
- Thiel, Jareael, Yanael, Venetal, Vebol, Abuiony, Vetameil.
- Milliel, Nelipa, Baliel, Calliel, Holy, Baty, Jeli.¹²⁷

There are also, over the four quarters of the globe, four high angels.

- Over the morning winds, Michael rules.
- Over the evening winds, Raphael rules.
- Over the midnight winds, Gabriel rules.
- Over the noonday winds, Nariel or Uriel rules.

The angels of the elements are:

- Of the air, Cherub.
- Of the water, Tharsis.
- Of the earth, Ariel.
- Of the fire, Seruph or Nathaniel.

These are all great princes, and each has many legions of angels under him; they have great power in governing their planets, times, signs of the year, month, day, and hour, and in their part of the world and wind.

[3.] In the third heaven, Shehaquim, the angels are:

- Sarquiel, Quadissu, Caraniel, Tariescorat, Amael, Husael.
- Turiel, Coniel, Babel, Kadie, Maltiel, Hufaltiel.
- Faniel, Peneal, Penac, Raphael, Carniel, Deramiel.
- Porna, Saditel, Kyniel, Samuel, Vascaniel, Famiel.¹²⁸

[4.] In the fourth heaven, Machonon, the angels serving the divisions are:

- Carpiel, Beatiel, Baciell, Ragnel, Altel, Fabriell, Vionatraba.
- Anahel, Papiell,¹²⁹ Usael, Burcat, Suceratos, Cababili.¹³⁰
- Haciell, Aniel, Volaquiel, Margabiel, Saphiel, Maniel.
- Habudiel, Maschasiell, Charsiel, Uriel, Naroniel.¹³¹

[5.] In the fifth heaven, Machon, the following angels serve in four divisions:

- Friagne, Cnael, Damael, Calzas, Arragon.
- Lacana, Astagna, Lobquin, Sonitas, Jael, Jasiael, Nael.
- Rahumiel, Jahyniel, Bayel, Seraphiel, Mathiel, Serael.
- Sacriell, Maianiel, Gadiel, Hosael, Vianiel, Erastiel.¹³²

In the sixth heaven, Zebul and seventh, Araboth, over the fifth heaven.

Should no **Spiritus Aeris** or divisions be found, then pronounce in the direction of the four quarters of the world, the following words:

Oh, great exalted and adored God, from all eternity.

Oh, wise God, day and night I pray to you, O most merciful God, that I may complete my work to-day, and that I may understand it perfectly, through our Lord Jesus Christ, you who live and reign, true God from eternity to eternity.

Oh, strong God, mighty and without end.

Oh, powerful and merciful God.

On Saturday call upon God in the words which he gave in Paradise in which is the name of God.

Oh, holy and merciful God of Israel, the highest terror and fear of Paradise, the Creator of Heaven and Earth (as before).

† † † **Quere hoc signum.**¹³³

End of the First Division

APPENDIX 4

ספר שמוש
תהלים

SEFER SHIMMUSH TEHILLIM

OR, USE OF THE PSALMS
FOR THE PHYSICAL WELFARE OF MAN

A FRAGMENT OUT OF THE PRACTICAL KABBALAH
TOGETHER WITH AN EXTRACT
FROM A FEW OTHER KABBALISTICAL WRITINGS

WITH FIVE ILLUSTRATIONS UPON FOUR TABLES

TRANSLATED BY GODFREY SELIG,¹ LECT. PUBL. ACAD. LIPS.: 1788

This eminent publisher and translator insists stringently that only persons of a moral character can expect success in the use of the prescribed method.

FROM THE PREFACE OF THE TRANSLATOR

It cannot be denied that true, wise, and enlightened קבלנים Kabbalists lived at one time, and that some still live. But such do not wander from place to place, offering their art for sale, in order that they may accumulate wealth, but they are satisfied to remain quietly in the pillared palace of Solomon, where they are constantly employed in gathering divine wisdom, so that (as they express it), they may finally become worthy to receive the hidden gifts from above. I myself know such a man, who obtained exalted wisdom from the Kabbalah, and who, notwithstanding his extreme poverty, never undertakes a Kabbalistic process for money. When I once asked him why he refused to write a desired amulet for a noble lord, who offered him a large sum for his services, he answered me with an adage from the well-known אבות פרקי *Pirke Awoth* (Extract or Fragment from the Fathers): דאשתמש בתגא חלף: “*Deitshtam-mash Betaggo Chalof*,” that is to say, “whosoever accepts the crown for his reward, will perish suddenly. Not for all the money in the world would I do such a thing. But if I

can assist my needy neighbor therewith, then I will do what I can, trusting in the omnipotence of the Most Holy, without looking for a reward. For my necessary support I do not feel any concern, for the Almighty has methods to support me if I trust in Him. Why, he even cares for the sparrow.”

It is particularly remarkable that the greatest and most genuine Kabbalists of the Jewish nation were nearly all followers and disciples of the blessed Savior of the world, and they are so still, as I can prove satisfactorily, by numerous passages from their writings and prayers. Let this suffice for this one kind of men. But that Kabbalists live and still live, who engaged in experiments, and who performed wonderful works, and who will yet do wonderful things, is also an undeniable fact, unless we are prepared to condemn all that was ever said upon this subject by renowned men of wisdom.

The celebrated and well-known Prussian Hussar, Lord of Archenwood declares, in a description of London, that there lives a man in that city, whose name is Doctor Falcon, who is known to be a great Kabbalist, and who is visited and consulted by the most honorable and intelligent people of London. He states further, that this same Dr. Falcon, lived not very long since in Brussels under the name of Jude Chayim Schmul Fulk, who according to the evidence of the French Duke of Nancy, in his published memoirs of Kabbalistical processes, performed the most astonishing feats.

I confidently hope and trust, and I can assert without hesitation, that my little book cannot have a tendency to foster superstition. Take it for granted that one of my readers should choose to employ one of the methods described in these pages in order to accomplish a desired object, his eagerness to satisfy curiosity will soon disappear when he takes into consideration the hard terms and strict morality which are required to avail himself of them in order to derive any benefit or be successful in their use.

Before concluding my preface, it is necessary to give the reader some instruction concerning the arrangement of this volume. We find in it, for instance, single words, names, sentences, and indeed entire experiments, printed in the Hebrew and Chaldean languages. This fact should not prevent any one from purchasing the book. Because all the words printed in Hebrew and Chaldean, which are intended to be impressed upon the mind, are also printed in English in plain terms, and they have been carefully translated. So far as the Hebrew passages are concerned, the meaning of each passage and experiment follows immediately in English, or it is placed beneath the Hebrew expression. I have made this arrangement in compliance with a request from a number of prominent persons, to make sure that the translation is genuine and correct; The chapter and verse of Holy Scripture, where all passages quoted may be found, are also correctly recorded.

Excerpt from the Preface of the Kabbalistic Publisher

It is universally known and acknowledged, that we are named after the most holy name of the Ruler of the World, and that we receive the holy Decalogue or the written law from him. It is further well known that in addition to the laws which he gave to Moses engraved upon stone, he also gave to him certain verbal laws, by which, through his protracted stay upon the mountain Sinai, where all doctrines, explanations of mysteries, holy names of God and the angels, and particularly how to apply this knowledge to the best interest of man, were entrusted to him. All these doctrines, which God pronounced good, but which were not generally made known, and which in the course of time were called The Kabbalah, or Traditions, Moses communicated, during his life, to Joshua, his successor. Joshua handed them over to the elders, the elders gave them to the judges, and from the judges they descended to the prophets. The prophets entrusted them to the men of the great synagogue, and these gave them to the wise men, and so the Kabbalah was handed down from one to the other—from mouth to mouth—to the present day. Therefore do we know that in the Torah are many names of the Most High and his angels, besides deep mysteries, which may be applied to the welfare of man, but which, on account of the perverseness of humanity and to guard against their abuse, have been hidden from the great mass of human beings.

Everything that I have here stated is as clear as the Sun, and needs no further proof, and it is equally clear and incontrovertible that the All-merciful gave the Torah in the beginning to promote the best interests of the soul and the body of man at the same time. Therefore has God endowed her with exalted talents, powers, and virtues that, with a rational use of her, man may protect himself from danger when no other help is at hand and save himself simply by uttering the words of the living God. On this account, the expression, “For it is your life,” occurs frequently in the Torah. And Solomon says in his Proverbs 6:22: “When you go it shall lead you, and when you sleep it shall keep you.” That the Psalms and the Torah are equal in holiness and worthiness, will not be called in question. Our wise men declare, “He who will daily live closer to God, who deserves to unite his soul with Him, and who is willing to live in the closest communion with him, should often pray the Psalms with fervor and devotion. Happy the man who does this daily and hourly, for his reward will be great.” The Psalms are formed and divided into five books, just like the Torah. We can, therefore, implicitly trust in the doctrines of the enlightened Kabbalists, when they assert that the Almighty accorded equal talents and powers to the Psalms as he did to the Torah, and that in them many names of the Most High Majesty of God and his angels, besides, many mysteries, are hidden.

Yes, dear reader, you must not doubt. Through a pious life and by a rational use of the Psalms you may obtain the grace of God, the favor of princes and magistrates, and the love of your fellow-men. You will be enabled to protect yourself from danger, to escape suffering, and to promote your own welfare.

That this is all true, the contents of the prayer, with which we end each Psalm, and which we are in duty bound to pray, will amply demonstrate. But the correctness of it is also established by the teachings of the Talmud and of the old wise men, who assure us, that many of our famous forefathers availed themselves of apparently supernatural means from time to time, to protect their best interests. The truth of this I can establish by the most trustworthy witnesses; yea, I could even mention some great men, who, by a proper use of the Psalms, performed great works. Such examples are not rare. Let it suffice. I present you with a few passages out of standard books, through which you will become fully convinced that the Almighty has given his revealed word true and unexampled talents and power, and that, in an extreme case of necessity, we are permitted to make use of this gift of God, for our own and our neighbor's welfare. As for example, to cast out evil spirits, to relieve deep melancholy and to cure grievous diseases; to set free prisoners who have been unjustly imprisoned; to arrest and resist enemies, opponents, murderers, and highway robbers; to quench the fiercest fires; to resist floods of water, to defend innocence and to reveal, it, and to foster good fortune, well being, and peace in a general manner.

Read the treatise on this subject, of the excellent Rabbi Schimschon bar Abraham, in his book entitled *Responsiones Raschaba*. Examine the words of the enlightened Rabbi Jochanan ben Sackas in his *Treatise of the Talmud and Sanhedrin*, Chap. ii., where he treats of magical conjurations, and where he asserts and proves that it is allowed, in dangerous and incurable diseases, to make use of words and passages in the Holy Scripture for their cure. You will find more or less similar references in the treatise of Sabbath in the Talmud, as well as in the *Responsonibus*, by Zemach, son of Simonis, in which the Ninety-second Psalm, with certain prescriptions added, are highly recommended as a certain means to avoid suffering and danger, even in cases of war, fire, and similar instances, enabling us to escape unharmed, free, secure and without hindrance.

Under such happy circumstances, it is surely right and proper, that such wholesome knowledge, which up to this day was known but to a few men, and they only the learned, was yet free to all, but found only in the libraries and cabinets of the great, although not generally known, should at least, in some degree, be brought to light.

Since however, I cannot gain my object in any other way than by giving these pages to the world in a printed form, and since they will unavoidably fall into unclean

hands, I feel myself constrained, in order to prevent an unworthy use of them, to extend this preface, which might otherwise, very properly have ended here, in laying down a few rules and limits. Do not, however, be discouraged for I am really endeavoring to promote your best interests and shield you from harm.

1) If you are willing to avail yourself of the means indicated, I warn you not to attempt it, except in a case of extreme necessity, and when there is no other help at hand.

2) If this be so, in experimenting, place your trust in the goodness and power of the Most High and ever blessed God, upon whom you may perhaps have hitherto called under, an unknown holy name.

3) The ordained Psalm, for this or the other undertaking, besides the appropriate prayer, you must pray with a broken and contrite heart to God, and in addition to this, keep in mind the added holy name with its letters, which are given the wise Kabbalists. At the same time you must have your undertaking continually before your eyes.

4) I must say to you, if you wish to console yourself with this help, that you must live in such a manner that no crime or willful sin can trouble your conscience, for it is well known, that the prayer of the ungodly is not acceptable to God. And herewith I commit you to the protection of the Most High.

THE USE AND EFFICACY OF THE PSALMS, AND THE MANY PURPOSES TO WHICH THEY MAY BE APPLIED

Psalm 1—When a woman is pregnant and fears a premature delivery, or a dangerous confinement, she should write or cause to be written, on a piece of parchment prepared from the pure skin of a deer, the three first verses of the above Psalm, together with the hidden holy name and appropriate prayer contained therein, and place it in a small bag made expressly for that purpose, and suspend it by a string about the neck, so that the bag will rest against her naked body.

The holy name is called **אל חד**, **El Chad**, which signifies, great, strong, only God, and is taken from the four following words: **אשרו** *Aschre*, verse 1; **לו** *Lo*, verse 4; **יצליח** *Jatzliach*, verse 3; **ודרך** *Vederech*, verse 6.

The prayer is as follows:

May it please you, Oh **El Chad**, to grant to this woman, N., daughter of N., that she may not at this time, or at any other time, have a premature confinement; much

more grant to her a truly fortunate delivery, and keep her and the fruit of her body in good health. Amen! Selah!

Admonition of the Translator

Before I proceed further with the translation of the Psalms, it is necessary to insert in this place an admonition, which the author, who wrote only for his own nation, deemed unnecessary, and which, nevertheless, should be addressed to every one.

“Each human being,” says the celebrated Kabbalist, Rabbi Isaac Luria,² “except only the ignorant idolator, can by a pious and virtuous life enter into the consecrated temple of the true Kabbalah, and can avail himself of its benefits without being able to speak or understand the Hebrew language. He can pray, read and write everything in his mother tongue; only the holy name of God and the angels that may occur in the experiment, must, under all circumstances, be written and retained in the mind in the Hebrew tongue (for they must in no case be uttered), because, on the contrary, a wrong direction might otherwise easily be given to the experiment, and consequently it would lose all its holiness, worth, and efficiency.

With this pronunciation we must all be well satisfied, and, therefore, I must write all similar words and names, from the letters of which the holy names are taken, in Hebrew. In order, however, that the reader may read all similar occurring names and words in his mind and retain them, I have written all the Hebrew words with English letters together with their meaning.

Text

אשרי האיש ב'י נהוב יהיח בקלף צבי עד כל
אשר יצליח והשם שלו אלהד כיצד א טז אשרי ל
מן לא כן . ח מן יצליח . ד מן דרך רשעים .
וכתוב והו רצון מלפביך שלחד שהעשה לאשח
פלונית בת פלונית שלא טפיל ותרפאיכה רפואה
שלימה ותסיר חבליה ומנאוביה מעליה מעתח
וער עולם א'אא ס'סס יתלי עלה:

Psalm 2—Should you be exposed to danger in a storm at sea, and your life threatened, then recite this Psalm without delay and very reverently,³ and think respectfully of the holiest name contained therein, namely שד'י Shaddai (which means, mighty God), then immediately utter the prayer belonging thereto, after which write everything together on a fragment of a pot, and in full confidence in the Omnipotent, who fixes the boundary of the sea and restrains its power, throw it into

the foaming waves, and you will see marvelous wonders, for the waves will instantly cease their roaring and the storm will be lulled.

The words, the letters of which constitute this holy name, are taken from רגשו *Rageshu*, verse 1; נוסדו⁴ *Nossedu*, verse 2; and יוצר *Jozer*,⁵ verse 9.

The prayer is as follows: “Let it be, O **Shaddai!** (Almighty God!) your holy will, that the raging of the storm and the roaring of the waves may cease, and that the proud billows may be stilled. Lead us, O all-merciful Father, to the place of our destination in safety and in good health, for only with you are power and might. You alone can help, and you will surely help to the honor and glory of your name. Amen!—Selah!

This Psalm is also an effectual remedy against raging headache. The direction is as follows: Write the first eight verses of this Psalm together with the holy name and appropriate prayer, upon pure parchment, and hang it upon the neck of the patient; then pray over him the Psalm with the prayer arranged for it. Do this in humble devotion, and the sufferer will be relieved.

Psalm 3—Whosoever is subject to severe headache and backache, let him pray this Psalm, with the leading holy names and appropriate prayer contained therein, over a small quantity of olive oil, anoint the head or back while in the act of prayer. This will afford immediate relief. The holy name is: אדון⁶ **Adon** (Lord), and is found in the words: ואתה *Weattae* verse 3; בעדי *Baadi*, verse 3; הקיצוטי *Hekizoti*, verse 5; and הושיעני *Hascheini*, verse 7. The prayer is as follows: **Adon** (Lord) of the world may it please you to be my physician and helper. Heal me and relieve me from my severe headache and backache, because I can find help only with you, and only with you is counsel and action to be found. Amen!—Selah!

Psalm 4—If you have been unlucky so far, in spite of every effort, then you should pray this Psalm three times before the rising of the Sun, with humility and devotion, while at the same time you should impress upon your mind its ruling holy name, and each time the appropriate prayer, trusting in the help of the mighty Lord, without whose will not the least creature can perish. Proceed in peace to execute your contemplated undertaking, and all things will result to your entire satisfaction.

The holy name is called: יהיה **Jiheje**, (He is and will be,) and is composed of the four final letters of the words: תפילתי *Teppillati*, verse 2; סלה *Selah*, verse 5; יהוה **Jehovah**, verse 6; and הושיבי **Toschiweni**, verse 9. The prayer is as follows: May it please you, O **Jiheje**, to prosper my ways, steps and doings. Grant that my desire may be amply fulfilled, and let my wishes be satisfied even this day, for the sake of your great, mighty, and praiseworthy name. Amen!—Selah!

If you wish to accomplish an undertaking by or through another, proceed in all things as already stated above, with this exception: you must change the prayer as follows: Let me find grace, favor and mercy in the eyes of N., son of N., so that he may grant my petition, etc.

Again, if you have a cause to bring before high magistrates or princes, you must pray this Psalm and the closing prayer arranged for it, seven times in succession before the rising of the Sun.

By the Translator

I must be permitted in this place to insert another caution. When it is said N., son or daughter of N., it must be understood that we must first mention the name of the person by whom we wish to be served, and afterward the name of his mother, as, for example, Isaac, son of Sarah, or Dinah, daughter of Leah.

Text

בְּקִרְאֵי עֲנֵנִי וְכוּ' צְלוּ יְהוּיָה בְּכֹל פְּצָרָא וְזִיל בְּכֹל
מֵאָן דְּבַעֵי לְךָ וְאֵת מְצַלְחָא וְאִמּוֹר אוֹתוֹ ג' פְּעָמִים
קוֹדֵם צֵאת הַשֶּׁמֶשׁ עִם הַשֵּׁם שְׁלִי יְהוּיָה הַיּוֹעֵץ
מִסּוּף פְּסִיקִים . ר מִן תְּפִלְתֵּי . ה מִן וְדוּמוֹ סֵלְהָ .
וּמִן לְבַטְחָא תּוֹשִׁיבֵכִי . ה מִן וּבַטְחָא אֵל יְהוּיָה .
וְאִמּוֹר בְּבֹל פְּעַם יְהוּיָה רֵצִין מִלְּפָנֶיךָ וְהַיְהוּיָה הַשֵּׁם הַגְּרוּל
הַגִּבּוֹר וְהַנּוֹרָא שֶׁתְּצַלִּיחַ אֵת דְּרַכּוֹ וְתִישֶׁר אֹרְחֹתַי
וְתִמְלֵא לְשֵׁאלוֹתַי לְטוֹבָה וְתַעֲשֶׂה חֲפְצֵי הַיּוֹם הַזֶּה
אֵאָא ס ס ס . וְעוֹב אֵי בַעִית לְמִשְׁאֵל כְּלוּם לְבוּ
נִשְׁעֵלוּ יִתְיָה וְאִמּוֹר יְהוּיָה רֵצִין מִלְּפָנֶיךָ יְהוּיָה הַיְהוּיָה הַשֵּׁם
הַגְּדוֹל הַגְּבוֹר . וְהַנּוֹרָא שֶׁתְּתַנְנִי לְחַן וְלַחֲסֵד וְלִרְחֻמִּים
בְּעֵינֵי פְלוֹנִי בְּן פְלוֹנִי וְיִמְלֵא מִשְׁאֵלוֹתַי הַיּוֹם הַזֶּה .
גַּם אִם אֵתָּה צְדִיק מְשֻׁלָּטוֹן לְשֵׁאוֹל לוֹ כְּלוּם יִאִסוּ
גַּם כֵּן אוֹתוֹ ז' פְּעָמִים עִם הַשֵּׁם שְׁלוֹ וְתַעֲלִיחַ :

Psalm 5—If you have business to transact with your magistrates or with your princes, and desire to obtain their special favor, then pray this Psalm early at the rising of the Sun and in the evening at sunset. Do this three times over pure olive oil, while at the same time you think unceasingly, upon the holy name of חַנְּנִיָּה **Chananjah** (merciful God), anoint your face, hands and feet with the oil and say: Be merciful to me, for the sake of your great, adorable, and holy name, **Chananjah**, turn the heart of my prince to me, and grant that he may regard me with gracious eyes, and let me find favor and courtesy with him. Amen!—Selah!

The holy name is found in the words: חֲפֵץ *Chapez*, verse 5; נְחִינִי *Nechini*, verse 9; נְכוֹנָה *Nechona*, verse 10; הַדִּיחֵמוֹ *Hadichemo*, verse 12; and כַּזִּינָה *Kazinna*, verse 14.

Still another peculiarity of this Psalm is, when you find notwithstanding the utmost industry and care, your business does not prosper, and you have reason to fear that an evil מזל *Masal*, that is, an evil star, spirit or destiny is opposing you, then pray this Psalm daily, even to the last verse with great devoutness, and you will soon find yourself in more favorable circumstances.

Psalm 6—With this Psalm all diseases of the eye may be healed. Read the Psalm for three days successively, and pray the prescribed prayer seven times slowly, in a low tone, and with devotion, and with this keep continually in your mind the holy name of ישעיהו *Jeschajah*⁷ (which means help is with the Lord); believe without a doubt that the Lord can and will help you. The prayer is as follows: **Jehovah** my Father, may it please you, for the sake of the great, mighty, holy, and adorable name, **Jeschajah Baal Hatschna**, that is, Help is with the Lord, (for he is the Lord of help, he can help,) which name is contained in this Psalm, heal me from my diseases, infirmities, and from the pain of my eyes, for yours is the power and the help, and you alone are mighty enough to help; of this I am certain, and therefore I trust in you. Amen!—Selah!

Further it is said: If a traveler encounters danger by land or sea, he shall, when there is no other help to hope for, pray this Psalm seven times, and each time with full confidence in the mighty and sure help of the Almighty, and add thereto: **Jeschajah**, Lord of help! may it be your holy will and pleasure to assist me in this extremity and to avert this danger from me. Hear me for the sake of your great and most holy name, for yours is the power and the help. Amen!—Selah!

The five letters of this holy name contain, according to the prayer, the words: אל יהוה *Jehovah El*, verse 2; שרבה *Schuba*, verse 6; עששה *Oshescha*, verse 8; יבשו *Bewoshu* (?), and ויבהלו *Vejibbalu*, verse 11.

Psalm 7—When evil persons conspire to render you unfortunate, if your enemies watch for an opportunity to overthrow you, if they pursue you in order to harm you, then take upon the spot where you stand a handful of earth or dust, pray this Psalm and keep in your mind the holy name of אל עליון *El Elion*, great, strong, highest God! then throw the dust in the direction of your enemies, uttering a prayer prescribed for this case, and you will find that your enemies will cease their persecutions and leave you undisturbed. The letters of the holy name are found in the words: אשר *Asher*, verse 1; אידה *Ode*, verse 18, (according to the order of אל בם *Al bam*, such that the letters are transposed in such a way that A is taken in place of L, B in place of M, so that you take them in reverse)⁸ הושיעני *Hoshenei*, verse 2; אלי *Eli*, verse 7; ידין *Jadin*, verse 9; ישוב *Jashuf*, verse 13; עליון *Elion*, verse 18.

The prayer is as follows: O **El Elion**! great, strong, and highest God! may it please you to change the hearts of my enemies and opposers, that they may do me good

instead of evil, as you did in the days of Abraham when he called upon you by this holy name. (Gen. xiv. 22.) Amen!—Selah!

If you have incurred the ill-will of an enemy, whose cunning power and vengeance you have reason to fear, you should fill a pot with fresh water from the well, and pronounce over it the twelve last verses of this Psalm, namely, the words: "Arise, **Jehovah!** in your wrath!" Pronounce these four times, and at the same time think of the holy name of **El Elion**, and of your enemy, and pray each time. "Humble and overthrow, O **El Elion**, my enemy, N., son of N., that he may not have the power to provoke or to injure me." Amen! After this prayer, pour the water upon a spot at your enemy's residence, or at a place where he must pass over it, and by doing this you will overcome him.

If you have a case to decide before the court, and you have reasons to fear an unfavorable or partial verdict, then pray this Psalm slowly before you appear in the presence of the judge, thinking at the same time of **El Elion** and of the righteousness of your cause, and as you approach the judge pray as follows: Oh, **El Elion!** turn the heart of the judge to favor my best interests, and grant that I may be fully justified when I depart. Give my words power and strength and let me find favor. Amen!—Selah.

Text

שגיון לדור וכי' מוב שלא יוכלו בני אדם
להזיקד ולהברית שונאך דאתי בתוך קח עפר מן
הארץ ותאמר עליו זה המזמור ופזר לפני שונאך
ואתי בתוך ואונן חוזרים. והשם שלו הוא אל
על יון א טן אשר שר. ל מן אורה בחליף
ואלבם ואטור יהי רצון מלפניך אל עליון
שתהפוך לב שוכאי כמו שהפכת שוכאי אברהם
אבינו בהזכירו זה השם. ועוד אם יש לך שונא קח
קדרה חדשה ותמלא אותה ממקור חמים ואמור
ו פעמים מן קומהיי באפך עד סוף המזמור ושפוך
אותו במקום שונאך ואתה מתגבר עליו ואהור בכל
פעם יהי רצון מלפניך אל עליון שתפל ותאניע
פלווי בן פלווי אויבי וקטי לקני אאא ססס. ועור
למאן ראייה לים דינא אמור אותו קמי דינייא
ואמור יהי רעון הלפניך אל עליון שתוציאני
לזכות ותדדינני לכף זדות :

Psalm 8—If you wish to secure the love and good will of all men in your business transactions, you should pray this Psalm three days in succession after sundown, and think continually of the holy name of רַחֲמֵי אֱלֹהִים **Rachmiäl**,¹⁰ which signifies great and strong God of love, of grace and mercy. Pronounce at each time the appropriate prayer over a small quantity of olive oil, and anoint the face as well as the hands and feet. The letters composing the holy name are found in the words: אֲדִיר **Addir**, verse 2; יָרַח **Jareach**, verse 4; אָדָם **Adam**, כִּי **Ki**, verse 5;¹¹ מַלְאֲכֵימ **Melohim**, verse 6; יְלֵהוּ **Yelohu**, תַּמְשִׁיחֵהוּ **Tamschilehu**,¹² verse 7. The prayer reads as follows: May it please you, O **Rechmiäl El** to grant that I may obtain love, grace, and favor in the eyes of men according to your holy will. Amen!—Selah!

Psalm 9—The principal attribute of this Psalm according to the precept is, that it is an unfailing remedy in the restoration of male children, who are feeble in health, when no medicines and help are at hand. This Psalm should also be prayed against the power and malignity of enemies. In the first instance write this Psalm, with its holy name, upon pure parchment, with a new pen, and hang it around the patient's neck. Afterward repeat the prayer with reverence, and think at the same time of the holy name of אֶהְיֶה אֲשֶׁר אֶהְיֶה **Ehyeh Asher Ehyeh**,¹³ that is, I am he that will be, and utter the following prayer: All-merciful Father! for the sake of your mighty, adorable, and holy name, **Ehyeh Asher Ehyeh**, may it please you to take away from N., son of N., the illness [here name the disease] from which he suffers, and relieve him from his pains. Make him whole in soul, body, and mind, and release him during his life from all plagues, injury, and danger, and be his helper. Amen.

In the second case repeat this Psalm and pray devoutly: May it be agreeable to your will for the sake of your most holy name **Ehyeh Asher Ehyeh**, to release me from the power of my enemies and opposers, and to protect me from their persecutions, as you once protected the Psalmists from the enemies who pursued him. Amen.—Selah!

The letters of this holy name are in the words: אֹדֶה **Ode**, 2; הַאֲוִיב **Haojef**,¹⁴ verse 7—גַּלְמִים **Galmim** verse 16, and in alphabetical order in the אֶת **At Basch**, after which מ (M) stands in place of י (I), and סְלַח (**Selah**) in the last verse.¹⁵

Psalm 10—If any one is plagued with an unclean, restless and evil spirit, let him fill a new earthen pot with water from the spring, and, in the name of the patient, pour into it pure olive oil, and pronounce over it this Psalm nine times, keeping in mind constantly the adorable name of אֱלֹהֵי מֵץ **El Mez**, which means strong God of the oppressed, and at each ending of the Psalm: May it be your most holy will, O **El Mez**, to heal the body and soul of N., son of N., and free him from all his plagues and oppressions: strengthen him in soul and body and deliver him from evil. Amen!—Selah!

The holy name may be found in the words: **אלה** *Alah*, verse 6; **למה** *Lamma*, **ענני** *Annawim*,¹⁶ verse 16, and **הארץ** *Haarez*,¹⁷ verse 17.

Psalm 11—Whoever prays this Psalm daily with feelings of devotion, and with it keeps constantly in mind the holy name of **פלא** *Pele*, that is, Wonderful, and who besides utters a suitable prayer to God, he will be safe from all persecution, and will not have any great evil to fear.

The holy name is in the words: **אפל** *Ofel*, verse 2; **פ'על** *Paal*, verse 3, and **אדם** *Adam*. The closing prayer may be as follows: Adorable, mighty and holy God **Pele!** with you is advice, action and power, and only you can work wonders. Turn away from me all that is evil, and protect me from the persecution of evil men, for the sake of the great name **Pele**. Amen.—Sela.

Psalm 12—This Psalm possesses similar power, action and worth as the foregoing. The holy name is **אביאל** *Awieel*,¹⁸ which means Strong God!—my Father! and is found in the words of the sixth verse: **אביונים** *Ewjonim*, **אקום** *Akum* **לו** *Lo*. The prayer is as follows: Almighty Father, my God **Awieel!** grant that all conspiracies against me may be set at naught; turn away from me all danger and injury, and yours is the kingdom and the power. Amen.—Selah.

Psalm 13—Whoever prays this Psalm daily with devotion, together with the proper prayer belonging thereto, and thinks at the same time of the powerful name of **עזריאל** *Esriel*,¹⁹ that is, My help is the mighty God, will be safe for the next twenty-four hours from an unnatural death and from all bodily sufferings and punishments. The prayer is as follows: Protect me according to your good will and pleasure from violent, sudden and unnatural death, and from all other evil accidents and severe bodily afflictions, for you are my help and my God, and yours is the power and the glory. Amen—Selah!

According to tradition this Psalm is also a good cure for dangerous and painful diseases of the eyes. The patient must procure a plant that is good for the eyes, and with this must pray this Psalm with a suitable prayer, trusting firmly in the certain help of the mighty Essiel, and then bind the plant upon his eyes. The letters composing this holy name are contained in the words: **עצות** *Ezoth*, verse 3; **מזמור** *Mismor*, verse 1; **ירום** *Jarum*, verse 3; **ענני** *Aneni*, verse 4; **אבי** *Ojewi*,²⁰ verse 5, and **יגל** *Jagel*, verse 6.

Psalm 14—Whoso prays this Psalm in childlike faith and trust in the most holy name, **אל אמת** *El Emeth*,²¹ that is, the true God, or God of Truth, and prays the prayer belonging to it daily, will find favor with all men, and will be free from slander and mistrust. The prayer is as follows: “May it please you, Oh **El Emeth**, to grant me grace, love, and favor with all men whose help I need. Grant that all may believe my words, and that no slander may be effective against me to take away the confidence of

men. You can do this, for you turn the hearts of men according to your holy will, and liars and slanderers are an abomination to you. Hear me for the sake of your name. Amen.—Selah!

The letters composing this holy name are found in the words: אֱלֹהִים *Elohim*, verse 1; מַשְׁכִּיל *Maszkial*,²² verse 2; אֶחָד *Echad*, verse 3; אַמִּי *Ammi*, verse 4, and עֲצָת *Azat*, verse 6.

Psalm 15—Against the presence of an evil spirit, insanity, and melancholy, pray this Psalm with the prayer belonging to it, and the holy name יְלִי *Iali*, which means: My Lord! or, The Lord, too, is mine, over a new pot filled with well-water that was drawn for this express purpose, and with this water bathe the body of the patient. The prayer which must be repeated during the process of washing, is as follows: May it be your will, O God, to restore N., son of N., who has been robbed of his senses, and is grievously plagued by the devil, and enlighten his mind for the sake of your holy name *Iali*. Amen.—Selah!

The three letters of this holy name are found in the words: יַגוּר *Jagur* verse 1; רַגַל *Ragal*, verse 3, and יַמּוֹט *Jimmot*, verse 5.

He who otherwise prays this Psalm with reverence will be generally received with great favor.

Psalm 16—This Psalm is important and can be profitably employed in different undertakings. For example: 1) If any one has been robbed, and wishes to know the name of the robber, he must proceed as follows: Take mud or slime and sand out of a stream, mix them together; then write the names of all suspected persons upon small slips of paper and apply the mixture on the reverse side of the slips; afterward lay them in a large and clean basin, filled for this purpose with fresh water from the stream—lay them in the water one by one, and at the same time pray this Psalm over them ten times with the prayer adapted to it keeping in mind at the same time the name of חַי *Chai*,²³ that is, Living, which name is found in the words of the sixth verse, as follows: חַבְלִים *Chabalim*, and אֵלֵי²⁴ *Alei*, and if the name of the real thief is written upon the slips, that upon which his name is written will rise to the surface. The prayer is as follows: Let it be your will, **El Chai**, the Living God to make known the name of the thief, who stole from me (here name that which was stolen). Grant that the name of the thief, if it is among the names, may arise before your eyes, and thus be made known to mine and all others who are present, that your name may be glorified: grant it for the sake of your holy name. Amen.—Selah!

2) Whoever prays this Psalm daily with reverence, and childlike trust upon the eternal love and goodness of God, directed to circumstances, will have all his sorrows changed into joy.

Finally, it is said, that the daily praying of this Psalm will change enemies into friends, and will disperse all pain and sorrow.

Text

שמרכי אל כי חסיתי בכך זה המזמור טוב
 לפרסם את חגנה . קח טיט מן שפת הנהי
 יחול מן הים וערב וגבל אותם וכתוב כל
 הנחשדים על התיכות נייד יטעון אותם חטיט
 יקח ספל חרב ומלא אותו מים שאובים ושים כל
 שאות הנחשלים אחד ואחד בפני עצמו בספל
 יאמיו עליו זה המזמור י'פעמים והשם שלו הוא
 חי ה' מן חבלים . י מן . נחלק שפרה עלי . ובכל
 פעם תאמר יהי ר'מ חו שתוריעני מי גנב כך וכך
 ומי שגנב יפחת הטיבו שלו ויעלה פתו למעלה .
 וטוב לפתיחת הלב . ומשלים האויבים ומוצי'
 מצרח לרווחה הרגיל בו .

Psalm 17—A traveler, who prays this Psalm early in the morning, with ardor, together with the proper prayer, in the name of יה Jah, will be secure from all evil for twenty-four hours. The prayer is as follows: May it be your holy will, Oh, Jah, Jenora, to make my journey prosperous, to lead me in pleasant paths, to protect me from all evil, and to bring me safely back to my loved ones, for your mighty and adorable name's sake. Amen.

The two letters of the holy name Jah are taken from the words שדוני *Schad-duni*,²⁵ verse 9, and מרמה *Mirmah*, verse 1.

Psalm 18—If robbers are about to attack you, pray this Psalm quickly but fervently, with the prayer belonging to it, with confidence in the holiest name of אל יה El Jah, that is, mighty, all-merciful and compassionate God, the robbers will leave you suddenly, without inflicting the slightest injury upon you. The letters necessary to make the holy name of God are contained in the words, אשר *Asher*, verse 1; שאול *Scheol*, verse 1; תמים *Tamim*, verse 33, and האל *Haöl*, verse 47.²⁶

The prayer is the following: "Mighty, all-merciful and compassionate God, El Jah! may it be pleasing to your most holy will, to defend me against approaching robbers, and protect me against all enemies, opposers, and evil circumstances, for yours is the power and you can help. Hear me for the sake of your most holy name, El Jah. Amen.—Selah!

If there is a sick person with you, with whom the usual bodily remedies have failed, fill a small flask with olive oil and water, pronounce over it, with reverence, the eighteenth Psalm, anoint all the limbs of the patient, and pray a suitable prayer in the name of **El Jah**, and he will soon recover.

Psalm 19—During a protracted and dangerous confinement, take earth from a crossroads, write upon it the five first verses of this Psalm, and lay it upon the abdomen of the parturient; allow it to remain until the birth is accomplished, but no longer, and in the meantime pray this entire Psalm seven times in succession, with the proper holy name of God and the appropriate prayer. The holy name of this Psalm consists of two letters from the most holy name יהוה **Jehovah** יהי **He**, which, according to the tradition of the Kabbalists, are of great power, and which embrace the so-called ten Sephiroth or reckonings and other deep mysteries.

The prayer is as follows: Lord of Heaven and Earth! May it please you graciously to be with this parturient, N., daughter of N., who is fluctuating between life and death; ameliorate her sufferings, and help her and the fruit of her body that she may soon be delivered. Keep her and her child in perfect health and grant her life, for the sake of the holy name, יהי **He**. Amen.—Selah!

If you desire your son to possess an open and broad heart, so that he may become an apt student and understand the lessons placed before him readily, then speak this Psalm over a cup filled with wine and honey, pronounce also the holy name and an appropriate prayer over it, and let the lad drink from it, and your desires will be realized.

Finally, it is claimed that this Psalm is effectual in driving away evil spirits. It is necessary, however, to pray this Psalm, with the holy name and an appropriate prayer, seven times over the person possessed of the evil spirit. The letters of the name He are contained in the words השמאיִם *Haschamaijim*, verse 2, and וְגוֹאֲלִי *Begoäli*, verse 15.²⁷

Text

השמים מספרים . זה המזמור טוב למאן ראית
 ב'הריח רעה אמור אותו ז' פעמים והוא ב'רח והשם
 שלו הוא הי . ה מן השמים . י מן גואלי . ואמור
 יהי רצון מלפניך הי חשם הגדול והנודא שתבריח
 מזה פלוני רוח רעה . ועוד כתוב ותלה עדיו . ועוד
 למקשה לילד קח עפר מפרשת דרכים וכתוב בו עד
 והוא כחתן יוצא . ושים על כריסה וכשתלד תסירהו
 מיד ואמור אותו ז' פעמים . ועור לפתיחת הלב טהר
 עצמך וקח כוס יין ודבש ואמור עליו ז' פעמים עם
 השם שלו ושתה או הן לו לשתות ואמור יתירצון
 מלפניך הי חשם הגדול והקדוש שתפתח לבי או
 לב פלוני בן פלונית בתורתך ובכל חכמה שלא
 אשכח או ישכיח מה שאלמוד או שילמוד לעולם
 . אאא סלה סט .

Psalm 20—Mix in a vessel, rose-oil, water, and salt, pray over it seven times in the most holy name יהו **Jeho**, this Psalm and a suitable prayer, in a low voice and with reverence, then anoint with this oil your face and hands, and sprinkle it on your clothing, and you will remain free from all danger and suffering for that day.

If you are summoned to appear before the judge in person, in a judicial trial, you should avail yourself of the above means shortly beforehand, and by so doing you will surely be justified and depart without restraint. The prayer in the last case is as follows: Lord and judge of all the World! You hold the hearts of all men in your power and move them according to your holy will; grant that I may find grace and favor in the sight of my judges and those placed above me in power, and dispose their hearts to my best interests. Grant that I may be favored with a reasonable and favorable verdict, that I may be justified by it, and that I may freely go from hence. Hear me, merciful, beloved Father, and fulfill my desire, for the sake of your great and adorable name, יהו **Jeho**. Amen.—Selah.

The letters of the holy name **Jeho** are contained in the words: יענך *Jaenach*, verse 2; סלה *Sela*, verse 4, and קראנו *Korenu*, verse 10.²⁸

Psalm 21—During an existing storm at sea, when there is danger at hand, mix rose-oil, water, salt and resin, pronounce over it slowly this Psalm, and the holy name יהך **Jehach**,²⁹ and then pour the consecrated salve into the foaming sea while uttering the following prayer: Lord of the world! You rule the pride of the foaming and roaring

sea, and calm the terrible noise of the waves. May it please you, for the sake of your most holy name, יהך **Jehach**, to calm the storm, and to deliver us mercifully from this danger. Amen.—Selah!

The letters of this holy name are contained in the words: יהוה **Jehovah**, verse 2; דומה *Duma*, verse 14, and כִּי³⁰ *Ki*, verse 13.

If you have a petition to present to the king, or to some other person in high power, pronounce this Psalm over a mixture of olive oil and resin, and at the same time think of the holy name of יהך **Jehach**, anoint your face, and pray in faith and in confidence a prayer suitable to your circumstances, and then you may comfort yourself with the assurance that you will be favorably received and receive grace.

Text

בעזך יטמח מלך אי בעית למיזל לפני דב או
 שלטון אמור זה המזמור עם השם שלו על זפת
 ושמן זית ומשח פניך. עוד לסער הים לחרש אותו
 על שמך ורד ומים ומלח ושפוך אל הים בזעפו והשם
 שלי יהך. י מן יהוה בעזך. ה מן דיתהך מן כי
 תשתמו. ותאמר יהירצון מלפניך יהזה בשם הגדול
 הקדוש והנורא היוצא מזה המזמור שתשקוט הים
 מזעפו כי אתח מושל בגאות הים ושאון גליו תשבו
 אאא ססס.

Psalm 22—If a traveler prays this Psalm seven times daily, with the appropriate divine name אה **Aha**, and a prayer arranged according to surrounding circumstances, in full trust in the mighty protection of our exalted and most merciful God, no misfortune will happen to him. Should he travel by water neither pirates nor storms can harm him, and if he travels by land he will be safe from harm, by beasts and men.

The letters of this holy name are found in the words: אלי *Eli*, verse 2; עשה *Assah*, verse 33.

Psalm 23—Should you desire to receive reliable instructions in regard to something through a vision or in a dream, then purify yourself by fasting and bathing, pronounce the Psalm with the holy name יה **Jah** seven times, and pray at the end of each repetition: Lord of the World! notwithstanding your unutterable mighty power, exaltation, and glory, you will still lend a listening ear to the prayer of your humblest creature, and will fulfill his desires. Hear my prayer also, loving Father, and let it be pleasing to your most holy will to reveal to me in a dream, whether (here the affair of which a correct knowledge is deserved must be plainly stated) as you often revealed

through dreams the fate of our forefathers. Grant me my petition for the sake of your adorable name, יהי Jah. Amen. Selah!

The letters of the holy name יהי Jah contain the words: יהוה Jehovah, verse 1; נפשׁי *Napfschi*,³¹ verse 3, and according to the alphabetical order בכר אׁק *Ajack Bechar*,³² according to which the letters ה He and נ Nun become transposed.

Psalms 24 and 25—Although the contents of these two Psalms differ materially, in respect to their mystical uses, they are equal and alike in power and action. Whoever repeats these Psalms daily in the morning with feelings of devotion, will escape from the greatest danger, and the devastating flood will not harm him.

The holy name is called אלי Eli, and is found in the words of the twenty-fifth Psalm: אליך *Elecha*, verse 1; למהן *Lemaan*, verse 11, and מי *Mi*, verse 12.

Psalm 26—When imminent dangers threaten, whether by land or by water, or if some one should be called upon to undergo severe imprisonment, he should pray this Psalm with the indicated holy names of אלהי Elohe, and with an appropriate prayer, and then he may confidently look forward to an early release from prison.

You will find the letters of this holy name in the words: אשר *Aischer*, verse 10; לשמוע *Lischmoa*, verse 7; לא *Lo*, verse 4 (after the order of אַתּ בַּשׁ *At Bash*), and חַטָּאִים *Chattaim*, verse 9.

Psalm 27—If you wish to be well and kindly received in a strange city, and desire to be hospitably entertained, repeat this Psalm upon your journey again and again, with reverence, and in full confidence that God will dispose the hearts of men to receive and entertain you kindly.

Remark by the Translator

Since the author has neither a holy name nor prayer for the above Psalm, it may be presumed that the frequent repetition of the Psalm is sufficient for all purposes intended.

Psalm 28—Do you wish your enemy to become reconciled to you, pronounce this Psalm, with the appropriate holy name הׁי He, and a suitable prayer, trusting in the power and readiness of the Great Ruler of hearts, and so your wish will be fully realized.

The two letters of this holy name are contained in the words: לדוד *Ledavid*, verse 1, and העולם *Haolam*, according to the order of *At Bash*.

Psalm 29—This Psalm is highly recommended for casting out an evil spirit. The manner of proceeding is as follows: Take even splinters of the osier and seven leaves of a date palm that never bore fruit, place them in a pot filled with water upon which the Sun never shone, and repeat over it in the evening, this Psalm with the most holy name of אהי Aha, ten times with great reverence; and then in full trust in the power of

God, set the pot upon the earth in the open air, and let it remain there until the following evening. Afterward pour the whole of it, at the door of the possessed, and the רעה רוח *Ruach Roah*, that is, the evil spirit, will surely depart.

The two letters of this holy name are contained in the words יהוה *Jehovah*, verse 11, and according to the alphabetical order called בכר א'יק *Ajack Bechar* and הבו *Habu*,³³ verse 2.

Remarks by the Translator

With this Psalm also there is no prescribed prayer given.

Text

הבו ליהוה בני אלים וכו' לרוח רע קח מים שלא
 דאו שמש וקח שבעה שביטין דערבה ושבעה עליון
 רדקל שלא עשה פרי ומן אותם בקדרה של מים
 ולחוש עליו עשרה פעמים בערב ותעמיד הקדרה
 תחת הכוכבים בארץ ותשפוך על שער הבית הבית
 בהו באי תיום וההשם שלו הוא אהא מן יוד
 ד'יי בחלות א'יק. ה מן הברו:

Psalm 30—Whoever prays this Psalm daily, shall be safe from all evil occurrences. The holy name is אל *El*, and may be found in the words: ארוממך *Aromimcha*,³⁴ verse 2, and למען *Lemaan*; verse 12.

By the Translator

This Psalm and the following are also without a prescribed prayer.

Psalm 31—Would you escape slanders, and are you desirous that evil tongues may do you no harm or cause you vexation, repeat this Psalm in a low voice, with commendable devotion, over a small quantity of pure olive oil, and anoint your face and hands with it in the name of יה *Jah*.

The letters constituting this holy name are found in the words: פלטני *Palteni*, verse 2, and המזחלים *Hammesachlim*, verse 22.

Remark

The translator regards it necessary to remark once for all, that prayers especially adapted to these as well as many of the following Psalms are wanting, and that the author undoubtedly thought that the prayers already given would enable each one to

extemporize a suitable prayer. This presumption is the more probable, since we find further on in the work, that the author exhorts all to engage in prayer to God, without prescribing any particular form. Another circumstance, however, relates to the holy names, and if these are wanting it was so ordered by the ancient Kabbalists, and on this account it should be particularly noted at all times.

Psalm 32—Whoever prays this Psalm daily receives grace, love, and mercy. With this Psalm will be found neither holy name nor prayer.

Psalm 33—Have you been unfortunate in respect to the constant death of your children at birth, pronounce this Psalm with the holiest name יהוה **Jehovah**, over pure olive oil and anoint your wife therewith, and the children born to you thereafter will live.

At the time of a general famine, the inhabitants of the afflicted district should pray this Psalm with united hearts and powers, and they will surely be heard.

The letters of this holy name you will find in ליהוה *Lajehovah*, verse 2; הודו³⁵ *Hodu*, verse 3; עצת *Azath*, verse 9 (where the letter ו is switched with ע), and היוצר³⁶ *Hajozzer*,³⁶ verse 14.

Psalm 34—Have you resolved to visit a prince or another person high in authority, pronounce this Psalm and the holy name פלא **Pele**, that is, Wonderful, briefly before appearing in their presence and you will be received pleasantly and find favor.

The letters of this holy name are found in the words: פודה *Paude*, verse 23; לפני *Lifne*, verse 1, and קרא *Kara*, verse 7.

Even so this Psalm is highly recommended to each traveler, for if he prays it diligently he will surely finish his journey in safety.

Psalm 35—Have you a lawsuit pending in which you are opposed by unrighteous, revengeful and quarrelsome people, then, pray this Psalm with its holy name יה **Jah**, early in the morning for three successive days, and you will surely win your case.

The letters composing this holy name are contained in the words: לוחמי *Lochmi*, verse 1, and in וצנה *Wezinna*, verse 2.

Psalm 36—Against all evil and slanderous libels pray this Psalm, and they will cause you no injury.

The holy name of this Psalm is אמת **Emeth**,³⁷ and is found in the words: און *Awen*,³⁸ verse 6; משפטך *Mischpatecha*, verse 7, and תהום *Tehom*, verse 7.

Psalm 37—If any one has drunken so much wine as to lose his reason, and in consequence, fears are entertained for his safety, then quickly pour water into a pitcher, pronounce this Psalm over it, and bathe his head and face with the consecrated water, and give him also to drink of it.

Psalms 38 and 39—If you have been so much slandered that the king and the officers of the law have been turned against you, and are taking measures to punish

you, arise early, at the break of day and go out into the fields. Pray these Psalms and their holy name seven times with great devotion, and fast the entire day.

The holy name of the first Psalm is אה **Aha**, and of the second ה **He**, taken from the words השע *Hascha*, verse 14, and אמרתי *Amarti*, verse 2.

Psalm 40—The principal characteristic of this Psalm is, that we can, by its use, free ourselves from evil spirits, if we pray it daily.

The holy name is יה **Jah**, and is found in the words: שועתי *Schawaiti*,³⁹ verse 2, and חושה *Chuscha*, verse 14.

Psalms 41 to 43—If your enemies have despoiled you of credit and caused you to be mistrusted, and thereby reduce your earnings, or perhaps, deprive you of your office and installed another in your place, you should pray these three times a day for three successive days, together with a prayer that is appropriate to your circumstances, and by doing this you will perceive incredible things. Your enemies will be put to shame and you will be unscathed.

The 42nd Psalm possesses this peculiar characteristic. If you wish to be sure in regard to a certain cause, and desire to obtain information through a dream, you must fast one day, and shortly before retiring to rest you must pray this Psalm and the holy name, צבא **Zawa**, (which means the Lord of Hosts,) belonging to the Psalm, seven times, making known your desires, each time, in an appropriate prayer, in which your wishes should be plainly named.

Psalm 44—If you wish to be safe from your enemies, the frequent praying of this Psalm will, it is said, answer your expectations.

Psalms 45 and 46—These two Psalms are said to possess the virtue of making peace between man and wife, and, especially, to tame cross wives. The saying is, namely: Whoever has a scolding wife, let him pronounce the 45th Psalm over pure olive oil, and anoint his body with it, when his wife, in the future, will be more lovable and friendly. But if a man has innocently incurred the enmity of his wife, and desires a proper return of conjugal love and peace, let him pray the 46th Psalm over olive oil, and anoint his wife thoroughly with it, and, it is said, married love will again return.

The holy name is אדויה **Adojah**, (this name is composed of the first syllables of the two most holy names of God, אדוני **Adonay** and יהוה **Jehovah**).

The letters are in the words: אלהים **Elohim**, verse 3; מאד *Meod*, verse 2; יהוה **Jehovah**, verse 8, and סלה *Sela*, verse 12.

Psalm 47—Do you wish to be beloved, respected, and well received by all your fellow-men, pray this Psalm seven times daily.

Psalm 48—If you have many enemies without cause, who hate you out of pure envy, pray this Psalm often, and with it think of the holy name יך **Sach**, which means

Pure, Clear, and Transparent, and your enemies will be seized with fear, terror, and anxiety, and in future they will no more attempt to injure you.

The letters of the holy name are to be found in the words: אַחַסַּתָּם *Achasatam*, verse 7, and כִּי *Ki*, verse 14.

Psalms 49 and 50—Is one of your family burdened with a severe and perhaps incurable fever, then take a new pen and ink prepared for this purpose, and write the 49th Psalm and the first six verses of the 50th Psalm, together with the appropriate holy name שַׁדַּי *Shaddai*, which signifies Almighty, and which belongs to these Psalms, upon pure parchment prepared for this particular case, and hang it around the patient's neck with a silken string.

The letters composing the divine name, שַׁדַּי *Shaddai*, can be found in the words of the 49th Psalm, שִׁמְמוֹ *Schimmu*,⁴⁰ verse 1; אָדָם *Adam*,⁴¹ verse 3, and וִיקַר *Wikar*,⁴² verse 8,⁴³ according to the alphabetical order of the בְּכַר אֵיק *Ajack Bechar*, after which ק and ר are switched.

Remarks by the Translator

(Should someone choose to write and wear a talisman such as is described above, we would kindly advise him to procure parchment, ink, and pen from a Jewish writer of the ten commandments.)

It is asserted that whosoever wears the 50th Psalm, written as above described, upon his person, will be safe from all danger, and escape from all the machinations of robbers.

The holy name is חַי *Chai*, which signifies Living, and the letters are taken from the words: זָבַח *Sewach*, verse 5, and אֲנוּחִי *Anochi*, verse 7.

Psalm 51—If anyone is troubled with an anxious and restless conscience on account of the commission of a heavy sin, then let him pronounce this Psalm with the word דָּם *Dam* connected with it in the mind, three times a day, namely, early at noon and in the evening over poppy-oil, and at the same time utter a prayer suitable to the occasion in which the evil deed must be mentioned in deep humility and sorrow, which must be obtained from the just yet merciful Judge of all men through a contrite heart, then let him anoint himself with the consecrated oil over the body, and he will find in a few days that he has found grace and that the heavy burden has been removed.

The letters of the word דָּם *Dam*, through the transposition of the ד and מ⁴⁴ in the words פְּרִים *Parim*, verse 20, and בְּבוֹא *Bebo*, verse 2, are taken according to the order of the alphabet, מֵאֵל *Al Bam*, in which the B is taken for M.

Psalm 52—He who is so unfortunate as to be disturbed through frequent slan-

ders is advised to utter this Psalm daily in the morning, and no special prayer or holy name is needed to obtain the benefit of the Psalm.

Psalms 53 to 55—These three Psalms are ordained to be uttered by him who is persecuted without cause by open and secret enemies. If he desires only to quiet his enemies, or fill them with fear, he must daily repeat the prescribed 53rd Psalm with the holy name אִי **Ai**. The letters of this name are the first letters of the two blessed names of God, אֲדוֹנָי **Adonay**, and יְהוָה **Jehovah**, and are found in the words אָמַר **Amar**, verse 2, and יִשְׂמַח **Jismach**, verse 6.

If, however, he wishes not only to be secure from their malice, but if he also desires to revenge himself upon them, then he must repeat the 54th Psalm with the prescribed holy name, יָה **Jah**. The letters of this are found in the last words of this Psalm, עֵינַי **Eeni**, and in the word עִמָּנוּ **Immanu**,⁴⁵ verse 2, and indeed according to the Kabbalistic rule גִּמְטְרִיָּא **Gematria**, inasmuch as the letter ה **He**, when it is written out signifies six in number, and in this manner may very easily be taken for the letter ו **Vau**, which, in counting, also numbers six.

Should he desire to render his enemies evil for evil, he shall repeat the 55th Psalm with the name וָה **Vah**, which contains both of the final letters of the name יְהוָה **Jehovah**. The letters of this name are found in the words: וְאֵתָהּ **Weattah**, verse 12, and הָאֲזִינָהּ **Haasinah**,⁴⁶ verse 2.

Psalm 56—This Psalm is recommended to him, who is desirous of freeing himself from the bonds of passion and of sense, and who is anxious to be delivered from the so-called יְצֵר הָרַע **Jezer Horra**, which means, the evil lusts or the desire to commit sin.

Psalm 57—Whosoever wishes to be fortunate in all his undertakings should pray this Psalm daily after the morning prayer in the church, and with it the holy name חַי **Chai**, signifying Living, which name he should keep constantly in his mind.

The two letters of this name are contained in the words: חֲוֹנְנִי **Chonneni**, verse 2, and in אֱלֹהִים **Elohim**, verse 6.

Psalm 58—If you should be attacked by a vicious dog, pray this Psalm quickly, and the dog will not harm you.

Psalm 59—Would you be entirely free from the יְצֵר הָרַע **Jezer Horra**, that is, from the inclination which all men possess to do evil, and the sinful appetites and passions which often overcome them, then pray this Psalm from the second verse to the end, for three days in succession, at early noon and in the evening, and the holy name belonging thereto, namely, פֶּלְטִיֹּאֵל **Paltioel**, which signifies Strong God, My Rescuer, and Savior; also, pray the prescribed prayer, and you will become aware of the most wonderful changes within yourself.

The prayer is as follows: Lord, my Father and the Father of mine, mighty God!

May it please you for the sake of your great, holy, and adorable name, **Paltioel**, to release me from the *Jezer Harra* (from my evil desires and passions and from all evil thoughts and acts), as you did the author of this Psalm when he prayed to you. Amen.—Selah!

The letters of the holy name of **פלטיואל Paltioel** may be found in the words: **פשעי Pischii**, verse 3; **אלהים Elohim**, verse 5; **חטאתי Chattati**, verse 3; **יהוה Jehovah**, verse 8; **אשיר Ashir**, verse 15, and **משל Moschel**,⁴⁷ verse 14.

Psalm 60—If you are a soldier in an army, and are about marching into the field, repeat this Psalm, keeping in mind the holy name of **יה Jah**, and at the conclusion of each repetition of the Psalm, utter a suitable prayer in full reliance upon the endless omnipotence of Him, who can give the victory where he will, and you will be enabled to return to your home uninjured.

The two letters of the holy name **יה Jah**, are contained in the word **צרינו Zarenu**, verse 14, as the last word of this Psalm, and in **ללמד Lelammed**, verse 1, where the letter **ד** is taken instead of **ה**.

Psalm 61—When you are about taking possession of a new dwelling, repeat this Psalm just before moving in, with a suitable prayer, trusting in the name of **שדי Shad-dai**, and you will experience blessing and good fortune.

The letters composing this name are taken from the words **שמעו Schimmu**, verse 2; **כן Ken**, verse 9; and **יום Jom**, the last word of this Psalm. It should, however, be remarked that both the last letters are selected according to the alphabetical order of **בכר אק Ajack Bechar**.

Psalm 62—Speak this Psalm with proper reverence on Sunday immediately after the evening prayer, and on Monday after vespers, and at the same time think of the holy name **איתמי Ittami**, which means “concealed, hidden, or invisible” (which most probably refers to the invisible God, who covers the transgressions of penitent sinners), and utter the following prayer: Great, mighty and merciful God! may it be your holy will to pardon me all my sins, transgressions, and offences; will you cover them, and blot them out as you did the sins and transgressions of him who uttered this Psalm in your presence, will you do this for the sake of the adorable name of **איתמי Ittami**. Amen.—Selah!

The letters of this name may be found in the words: **אך Ach**,⁴⁸ verse 2; **ישועתי Jeschuati**,⁴⁹ verse 2; **אמוט Emot**, verse 3; **לאלהים Lelohim**, verse 6, and **לאיש Leisch**, verse 13.

Text

אך אל אלהים דומיה נפשי . אמור זה המזמור
 ליל יום א' אחר תפילת ערבית ולאחר מנחה של
 יום ב' . והשם שלו איטמי א מן אך אל אלהים .
 ימך ישועתי . ט מז לא אמוט . מ מז עוז לאלהים . י
 מן לא'ש כמעשהו . ולאחר שתגטור המזמור תאמר
 יהירצון מלפניך מל אחד שתמחול ותסלח ותנפור
 עוני כמו שסלחת ומחלה וכפרת לשי שאמר זה
 המזמיר לשניך :

Psalm 63—If you have reason to believe that your business-partners are about to take unfair advantage of you, and that you will suffer loss through them, and if you desire, on this account, to withdraw from the firm, repeat this Psalm, and with it think of the holy name יח **Jach**, and you will not only be able to withdraw without loss, but you will obtain further good fortune and blessings.

The letters of this holy name are contained in the words ישמח *Jismach*,⁵⁰ verse 11, and יהודה *Jehuda*,⁵¹ verse 1.

Psalm 64—In reference to this Psalm it is only necessary to say, that seafarers who daily pray it with devotion will complete their voyage without accident, and reach their place of destination in good health. As for the rest, neither holy name nor especial prayer have been considered necessary.

Psalm 65—Whosoever utters this Psalm with its appropriate name יה **Jah**, persistently, will be fortunate in all his undertakings, and everything he attempts will result to his best advantage. It is particularly recommended to one who has a petition to prefer, for it is asserted that he will certainly obtain his desires.

The two letters of this holy name are taken from the words ישירו *Jaschiru*,⁵² verse 14, and דומיה *Dumijah*, verse 2.

Psalm 66—If any man is possessed of a רעה רוח *Ruach Roah* (evil spirit), write this Psalm on parchment and hang it upon him; then stretch your hands over him and say: Save me, O God, for the waters are come into my soul. Psalm lxi. 3.

Psalms 67 and 68—Both these Psalms contain the divine name of יה **Jah**. The letters composing it are found in the first Psalm and are selected from the words: יחננו *Jehonnenu*, verse 2, and from the last word of the fifth verse, סלה *Sela*. In the second, on the other hand, from יקום *Jakum*, verse 2, and from נורא *Nora*,⁵³ by switching the letters ה with נ, verse 36. The first should be prayed in a protracted case

of fever, or in severe imprisonment. The second, on the contrary, should be prayed over a vessel filled with water upon which the Sun never shone, in a low voice, and in the name of the patient, and then work his body with the water, and the evil spirit will depart from him.

Psalms 69 and 70—The first of these Psalms should be uttered daily over water, by the libertine and sensualist; who is so confirmed in his evil habits, as to become a slave to them, and who, however much he may desire to escape these habits, is unable to do so. After having prayed this Psalm over the water he should drink of it.

The second should be prayed by him who desires to conquer his enemies.

Neither of these two Psalms have prescribed holy name or prayer.

Psalm 71—With this Psalm there is likewise neither holy name nor prayer, but it is said to have the power to liberate any one from prison; who will for a time pray it reverentially seven times a day.

Psalm 72—Write this Psalm with the name אהא **Aha**, in the usual manner, upon pure parchment, and suspend it around your neck, and you will become a universal favorite, and find favor and grace from all men; you may then live unconcerned, for you can never come to poverty.

The letters of the holy name are taken from the words: אלהים **Elohim**, verse 1, and ישכרובו *Jeaschrubu*,⁵⁴ verse 17.

Psalms 73 to 78—Since these eleven Psalms have neither holy names nor particular closing prayers, I shall, in order to economize space, record the peculiar virtues ascribed to each one for the good of mankind.

The 73rd Psalm should be repeated reverently seven times daily by those who are compelled to sojourn in a heathen, idolatrous or infidel country, and by doing so, no one need feel afraid that he will be induced to deny his faith.

The frequent and earnest prayer of the 74th Psalm is said to defeat the persecution embittered by enemies, and will frustrate the oppressions of the self-mighty, wealth-seeking, hard-hearted people, and will at the same time bring them to a terrible end.

The devout prayer of the 75th⁵⁵ Psalm will effect the forgiveness of sins.

The 76th Psalm is said to be the quickest and most effective defense against danger from fire and water.

Whosoever prays the 77th Psalm daily will not be overtaken by want or danger.

Whosoever prays the 78th Psalm earnestly and often, will be beloved and respected by kings and princes and will receive favor from them.

The frequent prayer of the 79th Psalm, it is said, is fatal to enemies and opponents.

The constant and industrious prayer of 80th and 81st Psalms is said to be a

happy means of saving men from falling into unbelief and saves them also from other errors.

The prayer of the 82nd Psalm will assist an envoy to transact his business to the satisfaction of his employers, and his business affairs will succeed and prosper.

You should write the 83rd Psalm properly, upon pure parchment, and suspend it around your neck, and by so doing you will abide safely in war, avoiding defeat and captivity. If you should, however, be overcome, your captors will not harm you, for even in captivity no harm can befall you.

Psalm 84—When a man, through a severe and protracted illness, has acquired a repulsive, disgusting, and bad odor, he should pronounce this Psalm with the prescribed holy name of אב Af, which means Father, over a pot of water upon which the Sun never shone, and then pour the water all over himself, and then the bad smell will leave him.

The letters of the holy name אב Af, are found in the words: צבאות Zebaoth,⁵⁶ verse 2, and in בך Bach, verse 6.

Psalm 85—Do you wish that your former friend, but who now lives at enmity with you, should again be reconciled to you, if you can discover no disposition on his part to make it up with you, then go out into an open field, turn your face toward the South, and pronounce this Psalm, with its prescribed holy name וה Vah, seven times in succession, and he will approach and receive you in great friendship.

The letters of the holy name וה Vah are found in these words: וישעך Vajische-icha,⁵⁷ verse 8, and והרענו Harenu, verse 8.⁵⁸

Psalms 86 to 88—These three Psalms again are left without a holy name, and there is nothing further said about them, than that a person should accustom himself to pray them often, because by so doing much good can be done and much evil avoided. The frequent praying, of the 88th Psalm especially, is said to promote the welfare of the community and the congregation.

Psalm 89—Should one of your own family or dear friends waste away so rapidly, in consequence of a severe illness, so that they are already nearly helpless and useless, speak this Psalm over olive oil and pour the oil over the wool that has been shorn from a ram (or buck sheep),⁵⁹ and with it anoint the body and limbs of the patient, and he will speedily recover.

If your friend is under arrest, and you desire his liberation, go into an open field, raise your eyes toward Heaven and repeat this Psalm, with a prayer suited to the circumstances, which should be uttered in full confidence in God.

Psalm 90—Should you accidentally encounter a lion in the forest, or should you be deceived, cheated or plagued by an evil spirit or ghost, then grasp in your mind the name of God וי Shaddai,⁶⁰ and repeat this Psalm, and they will withdraw them-

selves. But you will be still more secure when such a danger should arise, if you pray the following 91st Psalm in connection with the 90th, at one and the same time.⁶¹ The letters of the holy name are taken from the words: תפלה⁶² *Tepfilla*, where ן is substituted for ן according to a Kabbalistic rule; also from מעון *Maon*, and אהה *Atta*,⁶³ using the alphabetical order בכר א'ק *Ajack Bechar*.

Psalm 91—The holy name of this Psalm is אל El,⁶⁴ which means Strong God. After speaking this Psalm, and the preceding one, over a person tormented by an evil spirit, or one afflicted by an incurable disease, in the name of שדי אל El Shaddai, then pray humbly: Let it be your holy pleasure, oh my God! to take from N., son of N., the evil spirit by which he is tormented, for the sake of your great, mighty, and holy name שדי אל El Shaddai. Will you presently send him health and let him be perfectly restored. Hear his prayer as you once did that of your servant Moses when he prayed this Psalm. Let his prayer penetrate to you as once the holy incense arose to you on high. Amen. Selah!

The two letters of the name אל El are contained in the words ישועתי *Jeschuati*,⁶⁵ verse 16, and אורך *Orech*, verse 16.

Again write this Psalm in connection with the last verse of the previous Psalm upon clean parchment, and conceal it behind the door of your house, and you will be secure from all evil accidents.

Kabbalists ascribe to this Psalm when taken in connection with the above verse, the most wonderful virtue, when it is used in accordance with the nature of existing circumstances, and when it is combined with other scriptural passages, holy names of angels, characters and prayers, it is said, for example:

Prayer through which all distress, danger and suffering may be turned aside. If anyone should be in danger of his life, or become distressed, be it what it may, such as being attacked by an incurable disease, pestilence, fire, or water, overwhelmed by enemies or murderers, in battles, lieges, robberies, close imprisonment, etc., let him confess his sins first of all, and then speak the ויהי נועם⁶⁶ *Vibi Noam* prayer (the name by which the 91st Psalm with the aforesaid verse is usually known), ninety-nine times, according to the number of the two holiest names of God, יהוה אדני *Jehovah Adonay*.⁶⁷ Each time when he comes to the fourteenth verse, "Because he has set his love upon me," etc., he shall keep in mind the holy name, ב'ט⁶⁸ and then pray devoutly each time: "You are the most holy, king over all that is revealed and hidden, exalted above all that is high, sanctify and glorify your adorable name in this your world, so that all the nations of the earth may know that yours is the glory and the power, and that you have secured me from all distress, but especially out of the painful emergency (here the object of the prayer must be distinctly stated), which has overtaken me N., son of N. And I herewith promise and vow that I will now and ever

after this, as long as I shall live upon the earth, and until I return to the dust from which I was taken.” (Here the vow must be verbally stated,—stating what we will do, perform or give in the service of our Creator. The vow may consist in fasting, giving alms, or in the daily reading of several chapters of the Holy Scriptures, Psalms, of the Zohar,⁶⁹ or of the Talmud, releasing of captives, nursing the sick and burying the dead.) “Praised be **Jehovah**, my Rock and my Salvation. You will be my representative and intercessor, and will help me, for you help your poor, feeble, and humble creature, and in time of need release from fear and danger, and deal mercifully with your people; merciful and forgiving, you hear the prayer of every one. Praised are you, **Jehovah**, you who hears prayers.” (The last words should be repeated seven times at each ending of the prayer.)

And now, whoever will punctually observe the foregoing instructions three days in succession, in full trust in the mighty help of God, he may rest assured of the assistance which he desires.

Kabbalists, and especially the celebrated Rabbi Isaac Luria have assured us that in a time of pestilence or general emergency, the *Vibi Noam* prayer should be prayed seven times daily, connecting with it in the mind the figure of the golden candlestick, (menorah) when it is composed of the forty-one holy and important words and names of this Psalm, with which we should especially consider the holy names in their order. The following are the names:

וַאֲ	אַלְמ	בְּשִׁי	יְבַע	וִיכ	יְכַע	אַעו	וְנִי
Veaa	Alm	Bichi	Iba	Wich	Ika	Aau	Veni
מִי	תְּמֹל	וַאֲל	כְּתַצ	יְלו	מֵהֶב	יְמִי	בְּפַח
Mii	Tmol	Veal	Ktaz	Ilu	Mehob	Imi	Becha
אִימ	רֵתַכ	בְּתו	לִיר	וּמַא	יְמַא	מִיֵּצ	מְבִי
Im	Retak	Betu	Lir	Uma	Ima	Miz	Mebi
עֲכִי	לַכַּד	מֹל	יְבַכ	רוֹל	לְתַא	עֲשַׁמ	
Aki	Lakad	Mil	Ibak	Rul	Leta	Ascham	
עַאב	שִׁין	אַכִּי	בְּחו	כּוֹכ	וְתַת	רַעַש	פְּתַכ
Aab	Shin	Aki	Bechu	Kuck	Vetat	Raash	Petash
					יְאַוְב	אַוּא	
					Iaub	Aua	



The same 41 words or names are arranged in the shape of the 7-branch menorah (starting with "Veni" in the upper right.)

After this should be spoken Exodus chapter 12, verses 21–28, and with them keeping in mind the names contained in the 23rd and 28th verses, in the following order:

אבל	יהל	עתו	הוי	הוש	אדע	אמו	ויל
Awal	Jahel	Ito	Hui ⁷⁰	Husch	Aha	Imo	Vil

As also:

והו	ובה	באמ	ביב	פעב	הלא	וזפ
Vehu	Uba	Bam	Bib	Zeb (?)	Halo	Vesop ⁷¹

and finally the holy name: נשחסלוֹ Nischaszlas.

And now, he who observes all these things to the very letter, and who can keep in his memory all the letters, points, or vowels, he shall be safe from all danger, and shall be as strong as steel, so that no firearms can harm him. The certainty of this is shown by the Kabbalists, because the letter ז *Seijin*⁷² is not to be found in the entire Psalm, and since the word זיין *Seijin* or זיין כלי *Kle Seijin*⁷³ embraces within its meaning all deadly weapons, this conclusion is entirely correct.

Remarks by the Translator

The extraordinary powers ascribed to the 91st Psalm may all be right and proper enough, but it is to be regretted that the reader cannot avail himself of its benefits, especially in the last experiment, because all the recorded holy names consist of the first letter of all the words of the 91st Psalm, and likewise of the 23rd and 28th verses of Exodus, chapter xii., a passage which has already been quoted. It is, therefore, impossible to pronounce this name properly, neither can it be translated into English or into any other language. And how shall we then memorize the first letters of each word of the Psalm together with the points or vowels belonging to them? If anyone, notwithstanding the difficulties attending the use of this Psalm, should desire to avail himself of its virtues, then he must undertake the burdensome task of learning the Hebrew language, or he must write it, and wear it upon his heart as an amulet.

Text

יושב בסתר עליון השם שלי אל . אחר שאמרת
 שני המומרים הללי . תאמד יהי רצון מלפניך אל
 שדי חגדול הגבור והנורא שתדחה רוח רעה מעל
 פלוני ותשלח לו רפואה שלימה במהרה ותחזירהו
 לבריאותו . ותענה אותו כמו שענית למשה עברך
 כשאמר זה המזמור לפניך . ותעלה תפלתו לפניך
 כמי שהיה עולח ריח קטורת לפניך מעל גבי המזבח
 אא"א ס"ס : ועוד כתיב כל המזמור הזה למפרע ותן
 אותו אחורי פתח הבית ותנצל מכל פגעים רעים .
 השם יוצא מי י ישועתי ומן א דאורך ימים :

Psalm 92—He who desires to attain to high honors, let him take with this object in view, a new pot filled with water. Place in it myrtle and grape leaves, and pronounce over it, with perfect trust, the following Psalms, namely, the 92, 94, 23, 20, 24, and 100, three times in succession, and at each time let him wash himself out of the pot and afterward anoint his face and whole body with the water; then turn his face toward the North, pray to God for the fulfillment of his desires, and he will see wonderful things. He will be astonished with his ever-increasing good fortune. He will also, in a wonderful manner, advance from one post of honor to another.

Psalm 93—There is nothing special recorded of this Psalm, other than that it is highly recommended to anyone who has a suit with a stern and unjust opponent. The proper use of this Psalm, it is said will surely win him his cause.

Psalm 94—If you have a hard, unyielding and bitter enemy, who oppresses you sorely and causes you great anxiety, repair to an open field on Monday, take some frankincense into your mouth, turn with your face toward the East and West, and repeat first the 94th Psalm and then the 92nd, seven times, keeping in mind at the same time the holy name **אל קנוא טוב** **El Kanno Tof**,⁷⁴ which signifies great, strong, zealous and good God, and pray each time at the ending of these Psalms: "May it please you, O great, strong, zealous, and good God, to humble my enemy N., son of N., as you once did the enemies of our great teacher Moses, who rests in peace, and who completed this Psalm to your glorification. Let my prayer arise to you as did the sweet smell of incense from the altar of incense, and let me behold your wonderful power. Amen.—Selah!

Text

אל נקמות . זה המזמור ומזמיר צב טיב להידיה
 א'סנאר מע'ק לרדכי גרמך ופוק בשפרפ'רא לאורא
 והב בפמך לבינה ביום ב' ויהיו פניך מזרחית
 צפון'לת וצלי'ת'הז' זמנ'ן ב'ים ואת חמ'נס'ן רברב'ן .
 והשם של אלו המזמורים אל ינא טוב . ולאחר
 שתגמור אלו המזמיריה אמור יהי רצון מלפניך אל
 קנא טוב שתשפיל יתכניע פלוני בן פלונית אויבי .
 וכך הראני נסים כשם שהלנעת והשפלת אי'ב' מר'עה
 כשהתפלל לפניך השירות הלל'ית עלה תפלת' לפניך
 כריח הקטורת מהמזבח .

Psalm 95—The appropriate holy name of God and peculiar to this Psalm is אל El, which is, great, strong God, and the letters are found in the words: אל El, verse 3, and לצור *Lezur*, verse 1.

The pious believer should pray this Psalm for his erring and unbelieving brethren.

Psalms 96 and 97—The holy name of these two Psalms is יה Jah, and the letters of the first are found in the words, ישועתו *Jeschuato*, verse 2, and הבו *Hawu*,⁷⁵ verse 7, and those of the other in the words: ישמחו *Jiszmechu*,⁷⁶ verse 1, and אתה *Atta*, verse 9. Whosoever will pray these two Psalms three times daily, will cause his family great joy and contentment.

Psalm 98—The holy name of this Psalm is also יה Jah, and should be pronounced in order to establish peace and unity between families. The letters of the holy name are taken out of the words: ישראל *Israel*,⁷⁷ verse 3, and הושיעה *Hoschiah*,⁷⁸ verse 1.

Psalm 99—With this Psalm there is no holy name recorded, and all who wish to become really pious are advised to pray it often with proper devotion.

Psalm 100—The holy name יה Jah, so often mentioned already, is also appropriate to this Psalm, and whoever prays it several days successively seven times, will overcome all his enemies. The two letters of this holy name are recorded in אלהים *Elohim*⁷⁹ verse 3, and in בתודה *Vetodah*,⁸⁰ verse 4.

Psalm 101—Whoever bears this Psalm in addition to the 68th upon his person, written upon parchment, is secure from the persecution of evil spirits and vindictive persons.

Psalms 102 and 103—Both these Psalms are said to be very good for barren women by the use of which they may receive grace and favor from God. The holy name of the one is called יה **Jah**, and is taken from ענני *Anneni*, verse 3, [and from בנה *Baneh*, verse 17,]⁸¹ and the name of the other one is אה **Aha**, and is taken from the word אדוני *Adonay*, verse 12, and from סלה *Sela*, verse 20.

Psalm 104—The frequent and earnest prayer of this Psalm is said to be attended with such great power, that through it the מזיק *Masick* may be destroyed.

Remarks of the Translator

The word *Masick* signifies, according to its root, only something hurtful, something that will cause harm, it may be by spirits, beings or animals. Generally, however, the Jews understood the term to mean the Devil, and with its connections in this place the word must mean original sin and the propensity to commit sin.

Psalms 105 to 107—To these three Psalms the holy name of יה **Jah** is ascribed, and according to the original writing, it is said, that the 105th Psalm will cure three days' fever; the praying of the 106th Psalm will cure the four days' fever, and finally the praying of the 107th will cure the daily fever.

The letters of the holy names are taken from ליעקב *Lejaikof*, verse 7, and הודו *Hodu*, verse 1, and further from זכרני *Sochreni*, verse 4, and from תהלתו *Tehillato*, verse 2 of the 106th Psalm, and finally from ישלח *Jischlach*, verse 19, and ברנה *Verinna*, verse 21.

Psalm 108—Write this Psalm with its proper holy name, וי **Vi**, (two letters from the most holy name of יהוה **Jehovah**, in which Kabbalists seek through its many divisions, great secrets,) upon clean parchment, and hide it in a secure spot behind the door of your house, and then your going and coming will be blessed, and you will be successful in all your business transactions.

The two letters of the holy name **Jehovah**, by a transposition of ו *Vav* and י *Jod*, are contained in the words: צרינו *Zarenu*,⁸² verse 14, and in נכון *Nachon*, verse 2.

Psalm 109—Have you a mighty enemy, who plagues and oppresses you, fill a new jug with new, sparkling wine, add some mustard to it, and then repeat this Psalm three days successively, while at the same time you keep in mind the holy name of אל **El** (great and strong God), and afterward pour the mixture before the door of your enemy's dwelling. Be careful, however that you do not sprinkle a single drop upon yourself when in the act of pouring it out.

The letters of the name אל **El** are found [by replacing ל for כ]⁸³ in the words: אלהים *Elohim*, verse 3, and in כי *Ki Jamood*, verse 5.

Text

אלהי תהלתיא אל תחרש אי הות סנאך מעיק לך.
 סב חרדלא וסב קדרה חדתא ומל' יתיה מייזדמבוע
 ואמר עלויה יומין תלתא זה המזמור ושפורך קדם
 תרעוה דסנאך ואזוהר רלא תשפור עלך טפה. והשם
 שלו הוא אל א מן אלהים . כ מן כי יעמוך
 באותיות נ"ל.

Psalms 110 and 111—The first of these Psalms is marked with the holy name יה **Jah**, and by its frequent use in the form of a prayer, and a man may compel all enemies and adversaries to grovel, ask for forgiveness, and make peace.

Through praying the 111th Psalm a man may acquire many friends without the necessity of keeping constantly in mind any special holy name.

Psalms 112 and 113—By praying the first of these Psalms a man will increase in might and power from time to time, and by praying the second devoutly it is possible to check growing heresy and infidelity. Neither of these Psalms has a particular holy name.

Psalm 114—The holy name of this Psalm consists of two letters, taken together from the names אדוני **Adonay** (Lord), and יהוה **Jehovah**, namely, אה **Aha**, which may be found in this Psalm in the words ישראל *Israel*,⁸⁴ verse 1, and יהודה *Jehuda*, verse 2. If you desire success in your trade or business, write this Psalm with its appropriate holy name upon clean parchment, and carry it about your person constantly in a small bag prepared especially for this purpose.

Psalm 115—If you are determined to dispute with infidels, heretics, and scoffers at religion, pray this Psalm devoutly beforehand.

Psalm 116—Whoever prays this Psalm daily with devotion, trusting fully in God, will be safe from violent death, neither will he be overtaken by a sudden death.

אהבתי כי ישמע . האומר תדיר בכל יום לא
 יום לא ימות ממיתה משונה ולכ מפתאומית :

Psalm 117—Did you make a vow to obtain a certain commandment or perform a good work, and fail in the performance of them through forgetfulness or carelessness, as soon as you recollect your remissness pray this Psalm with a broken and contrite heart.

Psalm 118—If you pray this Psalm often and devoutly, you will be able to silence all free-thinkers, scoffers of religion, and heretics, who labor to lead you astray.

Psalm 119—This it is well known is the largest of all the Psalms, and consists in the Hebrew of eight alphabets, but in such a manner, that each letter appears in undisturbed regularity, and through this there arose twenty-two special divisions, which are included in each eight verses, because a particular power is ascribed to each division, which I cannot present to the reader in clearer manner than by placing each letter before him which forms the particular division.

Aleph—The eight verses of this letter, which all begin with Aleph, should be pronounced over a man whose limbs shake and quiver, and if this be done in a low and even tone of voice, he will be relieved. If anyone has made a vow, which has become burdensome to fulfill, it will be easy for him to keep his promise.

Beth—It is said that through the second division from the ninth to the sixteenth verse, a man may obtain a good memory, an open heart, desirous to learn, and an extended intelligence. Whosoever desires to attain this must begin as follows: Remove from a hard-boiled egg the shell deftly and cleanly, so that the inside shall remain uninjured, and write upon it the above eight verses as well as the fourth verse of Deuteronomy 33, and eight verses of Joshua 1, and also the holy name of the angels, **חפניאל Chofniel**,⁸⁵ **שוכניאל Schuwniel**,⁸⁶ and **מופיאל Mupiel**. The translation of these three angel-names it is not necessary to know, because they must not be pronounced, but since it will be of interest to the reader to know the meaning of them, it will not be superfluous to give them here. **Chofniel** signifies Cover, or overshadow me, mighty God! (namely, with the spirit of wisdom and knowledge). **Schuwniel**, turn me, again, mighty God! that is, change me, convert me into a better man or woman, as David once said: "Create in me, O God," etc. **Mupiel** means: Out of the mouth of the mighty God (namely, let me attend upon the decrees of your laws, as if I heard and received them from the mouth of God himself). Finally, the following must also be written upon the egg: Open and enlarge my heart and understanding, that I may hear and comprehend everything that I read, and that I may never forget it. All this must be done on a Thursday evening, after fasting the entire day, and then the egg must be inserted whole into the mouth, and when it is eaten, the four first verses of this division must be repeated three times in succession.

Gimel—The division of the third letter, verses 17 to 24, should be prayed seven times in succession, in a low, solemn tone and with full confidence in the omnipotence of God, over the seriously injured eye of a friend, so that the pain may cease and the eye restored.

Daleth—By the earnest praying of this division, verses 25 to 32, a painful injury of the left eye can be cured in the first place, in the same manner as is described above, and in the second place, if a man is engaged in a lawsuit, or is vexed by a change of occupation, or residence, or if he desires to make an advantageous selection, or make a resolution, he should repeat these eight times in succession. On the other hand,

however, if a man must avail himself of the advice and assistance of many persons in order to accomplish an undertaking successfully, he should repeat this division ten times.

He—The division of the letter He, verses 33 to 40, is said to make people refrain from committing sins. A sinful being, who has become so much accustomed to commit sin and vice, that he cannot refrain from them, notwithstanding his best resolutions, should write these eight verses upon parchment prepared from a clean deer skin, (or cause them thus to be written,) place it in a bag prepared for this purpose and hang it around his neck, so that he will carry it continually upon his breast.

Vau—Speak these eight verses, 41 to 48, properly over water, and give it to your servant or dependent to drink, and then your rule and power over him will become easy and agreeable, and he will serve you willingly.

Zain—To the seventh division, verses 49 to 56, two different effects are ascribed. It is said, for example: If one of your friends or acquaintances is afflicted with melancholy, or becomes splenic, or has severe stitching in the side, write this division, with the holy name רפאל **Raphael**, which signifies, heal, mighty God, properly upon a small piece of clean parchment, and bind it upon the patient where the spleen is situated.

If you have been led into an undertaking that promises evil results, through the misrepresentations of evil counsellors, repeat this division eighteen times, and you will find means to withdraw from the undertaking without injury to yourself.

Cheth—Speak the division of this letter, verses 57 to 64, seven times over wine, and give a sick person, who has severe pains in the upper part of the body, to drink of it, and he will soon find relief.

Teth—The division of the letter Teth, verses 65 to 72, is an easy, quick, and tried remedy to cure the severest case of kidney or liver complaints, or to take away pain in the hips. Pronounce these eight verses properly, specially, and reverently over the sick person and he will convalesce.

Jod—Would you find grace and favor with God and man, pray at the close of each morning prayer the division of this letter, verses 73 to 80,⁸⁷ trusting fully in the mercy and grace of God, and your prayer will be heard.

Caph—If one of yours has a dangerous sore, or a burning swelling on the right side of the nose, pray the eight verses of this division, verses 81 to 88, ten times, in a low and conjuring voice, over the sore, and you will perceive to your astonishment and joy, that the otherwise incurable sore will be healed.

Lamed—If you are summoned to appear personally before the Judge in a lawsuit, pray on the preceding day, just after the evening prayer, the division of the letter Lamed, verses 89 to 96, and you will obtain a favorable hearing, and will be permitted to leave the court justified.

Mem—For pain in the limbs, and especially for paralysis in the right arm or hand, a man should pray this division, verses 97 to 104, seven times for three successive days, in a low conjuring voice, over the affected arm, and the pain will cease and the arm will be healed.

Nun—Have you a mind to travel, pray this division, verses 105 to 112, which begins with the words: “For your word is a lamp to my feet,” a few days previous to starting upon your journey, each time after the morning and evening prayer, and you will accomplish your journey safely and will prosper in your avocation.

Samech—If you have a favor to ask of a superior, pray, before presenting your petition, or before you attempt to ask the favor verbally, the eight verses of the letter Samech, verses 113 to 120, and you will not go away unheard.

Ain—In the same way and manner as the prayer of the division of the letter Mem, heals pain in the right arm, so also the praying of the eight verses of the letter Ain, verses 121 to 128, will cure pain in the left arm and hand.

Pe—The prayer of this division, verses 129 to 136, will prove of the same effect in the case of a boil or swelling on the left side of the nose, and the proceedings in both cases must be the same to effect a cure.

Tsaddi—Since it frequently happens that persons in an official station are induced, through misrepresentations and other circumstances, to give a wrong and unjust decision, even against their better knowledge and desire, they are kindly advised to pray the eight verses of this letter, verses 137 to 144, three times devoutly before giving their decision, at the same time asking the help of the Judge of all Judges, to enlighten their minds.

Koph—The mysterious operation of this division, verses 145 to 153, relates to the cure of a dangerous and painful injury at the left leg. These eight verses should be pronounced in a low and conjuring voice over a quantity of rose-oil and the injury anointed with the oil.

Resh—Are you burdened with a painful, constantly running boil in the right ear, pronounce the eight verses of the division of the letter Resh, verses 153 to 160,⁸⁸ in a low and conjuring voice, over onion-water or juice, and let one drop run into the ear, when you will experience immediate relief.

Schin—Against severe and burning headache speak the division of this letter, verses 161 to 168, in a low conjuring voice, three times over pure olive oil, and anoint the place where the pain is the most severe.

Tau—The last division of this Psalm, verses 169 to 176, should be used in the same manner as the division of the letter Resh, that is, it should be spoken over onion-water, and by its use a boil in the left ear may be cured. Finally, it is stated at the end of this Psalm, that whosoever is afflicted with a tearing pain in both arms, in the sides, and in the legs at one and the same time, should repeat this whole Psalm in

the following order: 1. The eight verses of the letter Aleph; of Tau and Beth. 2. Those of the letter Schin. 3. The division of the letter Gimmel. 4. The eight verses of the letter Resh. 5. The division of the letter Daleth. 6. That of the letter Kuf. 7. The eight verses of the letter He. 8. Those of the letter Zain. 9. The division of the letter Vau. 10. The eight verses of the letter Pe. 11. The division of the letter Zain. 12. The division of the letter Ain. 13. The eight verses of the letter Cheth. 14. Those of the letter Samech. 15. Those of the letter Teth. 16. Of Nun. 17. The eight verses of the letter Jod, and finally, 18. the division of the letter Mem, Caph, and Lamed. This remedy has been tried, and has proved infallible. Should any one become afflicted with tearing pains in the loins, make for him, at the conclusion of this Psalm, knots, combinations, or magical knots in water, with or under the names of: Adam, Seth, Enoch, Canaan, Mahalleel, Jared, Methusaleh, Lamech, Noah, Shem.

(The translator is compelled to admit honestly, that he does not comprehend this latter clause, and much less is he able to give any directions in regard to the method employed in making magical-knots, he does not presume that any one will be interested in this matter.)

Text

אשרי תמימי דרך . לרתת הגוף . לחוש עליו
פעמ"ם . ולמי ש'דצה . לעשות מצוה שתתק"ם ב'דו:
במה יזכה נער . לשכחה ולפתוחת הלב . סב ביעה
בשילית הוקלוף יתה וכתוב עליו במה יזכה נער עד
לא אשכח דבריך . ותורה צוה לנו משה מורשה וכו'
לא ימוש ספר התורה וכו' והשם שלו חפניאל שובני
יאל מופיאל . פתה לבי בתורתך וכל מה שאני לימד
אהיח זוכר . ותעשה זה בשעת מנחה בתענית יום ה'
ויאכל חביצה בבת אחת ויאמר ג' פעמים מיד במה
יזכה עד למדני חוקיר : תקריב לחשישת אזן שמאלית .
לחוש במי בצל והטף בתוכה טפה אחת . ועור מי
שחוששין ורועותיו וצדו האחם ופרסה רגליו כעון
פרלס'א . יאמר אחרו תקריב במה שרים גמול דאה
רבקה קראתי הירני צדיק ויבואוני פלאות זכיר
עשימי חלקי סעפים נר ידיך מה כלתה לעולם והוא
בדוק ומנוכה . מאן רחשיש חרצוהי במיא עשת לו
קטרון אדם שת אנוש קינן מהללאל ירך חניך
מתושלח למד נח שם :

Psalm 120—If you must appear before the judge, repeat the Psalm beforehand, and you will receive grace and favor.

If a traveler should find himself in a forest infested with many poisonous snakes, scorpions and other poisonous reptiles as may easily happen, and thus be exposed to danger, let him pray this Psalm as soon as he comes in sight of the forest seven times, and he will be able to proceed on his journey without any harm.

Psalm 121—Are you compelled to travel alone by night, pray this Psalm reverently seven times, and you will be safe from all accidents and evil occurrences.

Psalm 122—If you are about to address a man high in station, repeat this Psalm thirteen times beforehand, and you will be received graciously and find favor. Also, pray this Psalm each time that you are present in church, and you will obtain a blessing.

Text

שיר המעלות שמהת . בעת שאתה הולך אצל
 אדם גדול אמור אותו ג פעמים ויקבל אותך בסבר
 פנים יפות . ועוד צלי יתיה בבי כנושתא ואת
 מתברך :

Psalm 123—If your servant or journeyman has run away from you, write this Psalm, together with his name, on a leaden or tin plate, when he will return to you.

Psalm 124—If you are about to cross a swollen stream, or undertake a journey by water, pray this Psalm before entering the ship, and then you may commence your journey without fear.

Psalm 125—If you are compelled to travel in a country, where you have avowed enemies whom you have reason to fear on account of threatened injury to yourself, then take, before entering the country, both your hands full of salt, pronounce this Psalm seven times over it, and then scatter it into the air toward the four quarters of the globe, and by so doing, not one of your enemies will be able to bring any harm against you.

Psalm 126—Are you so unfortunate, that your children are taken away from you in their infancy, and that you are not able to raise any of them, then, when your wife again becomes pregnant, write this Psalm upon four amulets made out of clean parchment, and add to the last line of each amulet the names of the following angels: סנוי סנסוני סמנגלף Sinui, Sinszuni,⁸⁹ and Semanglaf, and afterward hide the amulets in the four walls of your house, thus the child will remain living.⁹⁰

Text

שיר המעלות בשוב יי' טוב לאשה שיולדה מתים
 כתוב בקמיעזאת השירה וכתוב ג'כ בשיטה
 אחרונה סנוי ספוני סמנגלף ותשים אותה בארבע
 רוחות הבית :

Psalm 127—Write this Psalm upon pure parchment, place this amulet in a clean bag, and hang it about the neck of a newborn son immediately after birth, and no evil will ever befall him afterward.

Psalm 128—Write this Psalm upon clean parchment, and hang it upon a pregnant woman, then she and the fruit of her body will always be secure from unlucky accidents, and she will have a fortunate confinement.

Psalm 129—Whoever accustoms himself to repeat the Psalm daily after the morning prayer, will finally prepare himself to live piously and virtuously, and will be able to carry out many remunerative and good works.

Psalm 130—If you are living in a besieged city, to and from which no one can go without danger, and if you have urgent business, so that you feel constrained to venture on a journey, then, just as you are about to leave the city, pray this Psalm in a low and abjuring voice toward the four quarters of the earth, and then you will be able to pass all the sentries without being seen or harmed. A heavy sleep will overcome them, so that they will not be conscious of your presence.

Text

שיר המעלות בשוב יי' טוב לאשה שיולדה מתים
 כתוב בקמיעזאת השירה וכתוב ג'כ בשיטה
 אחרונה סנוי ספוני סמנגלף ותשים אותה בארבע
 רוחות הבית :

Psalm 131—He who is so strongly possessed of the evil spirit of pride that he regards all other people with scorn, but who, upon sober reflection, desires to occupy a middle path, if his intolerable pride would only permit him, is advised to pray this Psalm reverently three times daily, after the morning and evening prayer. His pride will receive a certain check.

Psalm 132—If you have sworn to perform anything punctually, and notwithstanding your oath you neglect to perform your obligation, and in this manner have perjured himself, you should, in order to avoid a future crime of a similar kind, pray this Psalm daily with profound reverence.

Psalm 133—Whoever prays this Psalm daily, will not only retain the love and friendship of his friends, but he will also gain many more friends.

Psalm 134—This very short Psalm, consisting of only three verses, should be repeated by every learned man, and especially by every student before entering college.

Psalm 135—Whoever if desirous of repenting sincerely from sin, and of consecrating his life to the service of God, should pray this Psalm daily after the morning and evening prayers, and then his heart and spirit will be daily renewed, and he will become more closely united with God from day to day.

Psalm 136—Whosoever desires, on account of willful sins and transgressions, to make a penitent confession of his misdeeds, should pray this Psalm beforehand, and then make his confession with an humble and broken heart and with great reverence.

Psalm 137—The praying of this Psalm, it is said, will root out of the heart the most inveterate hate, envy, and malice.

Psalm 138—Praying this Psalm, it is stated, will produce love and friendship.

Psalm 139—This Psalm should be prayed to increase and preserve love among married people:

Psalm 140—Praying this Psalm, is said to be a powerful means to remove growing hatred between man and wife.

Psalm 141—Whoever is often oppressed with heartfelt fears should pray this Psalm frequently.

Psalms 142 and 143—Praying of the first of these two Psalms will cure pain in the thighs, and praying the other will remove tearing pains in the arms.

Psalm 144—When any one breaks an arm this Psalm should be prayed, and the perfect cure of the arm cannot be delayed or interrupted by untoward circumstances.

Psalm 145—He who fears ghosts and evil spirits, should pray this Psalm in connection with the 144th, with reverence, for the praying of these Psalms will drive away all ghosts and apparitions instantly.

Psalm 146—Whoever has been dangerously wounded by a sword or other deadly weapon, he shall, during the time he is receiving surgical assistance, pray this Psalm reverently daily, and especially when the wound is being dressed and the bandages renewed, and he will shortly find reason to rejoice in a perfect restoration from his injuries.

Psalm 147—For the cure of dangerous and deadly wounds, bites, stings of a salamander, lizard, snake, scorpion or other poisonous reptile, the earnest prayer of this

Psalm is said to possess the same power of healing as the former Psalm, already described.

Psalms 148 and 149—These two Psalms are said to possess the desirable virtue of checking fire, when they are prayed in childlike trust on the unfailing help of the Almighty.

Psalm 150—This happy Psalm of Praise should be uttered by every God-fearing, thankful being, after having escaped a great danger, or received a peculiar grace in answer to a prayer to the Lord of Hosts, and it should be repeated with a thankful heart to His praise and glory.

End of the Psalms

APPENDIX 5

SUPPLEMENT

Finally, the author adds the following as a supplement:

1.

Whoever prays the five appended verses daily and hourly to God, will receive grace from God and man, and will obtain prosperity and blessing in all his undertakings.

The verses must be spoken in the following order:

Psalm 121:2; Psalm 55:23; Psalm 37:37, Psalm 37:3; Psalm 118:13.

2.

A truly mysterious wonder-working formula is contributed by the celebrated Kabbalist Raf Amram, it is said to possess the especial virtue to protect and defend him. Whoever, after the morning prayer, prays it with proper reverence during a whole day of twenty-four hours, whether at home or on a journey, will be protected from all evil power or accident, from robbery, murder, and injury by guns, or other weapons. No man will be able to attack him or to injure him, and no gun can harm him. This wonderful saying is as follows:

See and know, that I am He! I am He, and besides me there is no other God. I am He, who can kill and make alive; I wound, and I am he that can heal, and no one can escape my hand or my power. For I stretch out my hand toward Heaven (that is, I swear by Heaven), and say: I am He that lives forever.

טפשוואה¹ **Riwtip** ריבטיפ, **Alimon** אלימון, **Animon** אנימון, **Animon** אנימון, **Taftiah**² The Lord can and will watch and keep, Amen. After a man has uttered this three times in succession, and with it has kept in mind the three names of angels added thereto, he should say the following: Happy are you people of God! Who are like you; a people whose help is Jehovah. He is the breastplate of your help, and the strong sword of your pride. Your enemies will deny themselves before you (that is, will hide themselves or retreat from you), but you will stand in their high places. Lord of the Earth let it be agreeable to your holy will to command your angels to protect me and defend me in all my ways. Amen!

Remarks by the Translator

The above Hebrew words are Kabbalistic names of angels, and are very hard to understand, and yet harder to translate. Thus for example, the letters of the word אלִימון **Alimon**, נצח, ועד מלך יהוה לעלם אל **El Leolam Jehovah Melech Waaed Netzach**, that is, **Jehovah** is an eternal God! He is a victorious king to all eternity. This prince or king according to the belief of Kabbalists, is entrusted with the superintendency of all weapons and guns in the whole world, for the letters of the word **Alimon**, according to the signification of numbers aggregate 137, and the two small words יין כלי **Kle Sajin**,³ under which all kinds of guns and weapons are understood, likewise contained, according to the signification of number, 137 letters, viz:

Aleph	1	Beth	20
Lamed	30	Lamed	30
Jod	10	Jod	10
Mim	40	Zain	7
Vav	6	Jod	10
Nun	50	Jod	10
	<u>137</u>	Nun	50
			<u>137</u>

According to this, there are under the power of this field-general all cannons, howitzers, mortars, guns, rifles, pistols, all lances, spears, sabers, swords, and dirks in the whole world, and whenever he thinks proper, none of these will be able to do the least harm. Whoever, therefore, knows how to obtain the favor of the mighty **Alimon**,⁴ it will be very easy for him to make himself invulnerable against gun-shot wounds and against sharp instruments of all kinds. The words **Riwtip** and **Tafthia**⁵ are also full of mysterious meaning and are the names of two angels who are servants of **Alimon**.

The letters of the holy name אַנִּימוֹן **Animon**, are contained in the words נצחִים ועד מלך אני **Ani Melech Baäd Nezachim**,⁶ that is, I am King from Eternity to Eternity! Generally this angel claims a much higher rank than the angel **Alimon**, for he is first named, and is called upon twice in succession, through which he takes, according to the signification of numbers 314, letters, or as many as the holy name of the שְׁדַי **Schadai**, the name of the Almighty.

3.

I here present you (writes the celebrated Rabbi and great Kabbalist Moses ben Nachman, who is also known as Ramban),⁷ a great and useful remedy, **וְאֵיךְ לִרְאוֹתָ לְרֹאשׁוֹ לְרֹאשׁוֹ** **Leraue Weäno Nireh**,⁸ which means, that a man, (especially upon a journey) may see everything and yet remain invisible himself. It is said, that through this mysterious means a man may be able to see and know all watching or hidden enemies, persecutors, thieves, robbers and murderers, without being seen by them, and he may remain invisible to them. This means has been tried and tested, says the author: “and I have tried it myself on occasions and at places where my life and limbs were in danger, and at each trial, with the help of God, I escaped without injury. It is truly a blessed remedy!” you must know, however, that the power of this means will last only from the morning until after vespers, (evening prayer).

The method is:

After you have offered your devoted traveling prayer to God, early before commencing your journey, leave your lodging or dwelling, and when you arrive on the highway upon which you intend to travel, stand still and cover your eyes with the fingers of your right hand in the following manner: Lay the index finger on the right eye, the middle finger on the nose, and the third finger on the left eye, and then say three times. Through the word of Almighty God. But then also the following passages from the holy scriptures, Genesis 1:1: “In the beginning God created Heaven and Earth.” Deuteronomy, 34, and last verse: “And in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.” Genesis 32:1, 2. “And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God’s host, and he called the name of that place Mahanaim,” that is, two hosts or camps, namely, God’s and his own. Deuteronomy, 32:1, 2: “Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.” Numbers 10:35. And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let your enemies be scattered, and let those who hate you flee before you. And when it rested, he said, Return, O Lord, to the many thousands of Israel.” Numbers 2:6: “And his host, and those that were numbered thereof, were fifty and four thousand and four hundred. All that were mustered of the camp of Ephraim were a hundred thousand, and eight thousand and a hundred throughout their armies, and they shall go forward in the third rank.” Here follow several single verses from the Psalms, namely: Psalm 46: “The God of hosts is with us; the God of Jacob is our refuge.” “Lord of hosts! blessed is the man whose

dependence is upon you.” “Help Lord! the King will hear us, when we call upon him.” “Jehovah will give might unto his people, the Lord will bless his people in peace.” Psalm 19:14: “Let the words of my mouth, and the meditation of my heart be acceptable in your sight, O Lord, my strength and my redeemer.” And now take your fingers from your eyes, and repeat the following Psalms with devotion—Psalm 121; Psalm 67, and Psalm 91—combined with the last verse of the 90th Psalm, and repeat the last verse of the 91st Psalm twice. Having strictly complied with all the instructions in the mighty protection of God, you may proceed securely and without fear, for no evil will befall you, and neither robbers nor murderers will attack you.

4.

Here is another mysterious means of protection for travelers furnished by this author, but in a different manner. If you should see, says Ramban, in a dangerous locality, (for example, in forest, or wilderness), heathens, robbers, or hostile troops approaching you stand suddenly still, make a circle around you, and repeat from Exodus 11:8:

“All these servants of yours will come to me, **והשתחוּר זי לזאמר**, and bow down before me, saying, **וּכְזוּה עִם**, and all the people that follow you! After that I will leave.”⁹

Then pray in holiness, cleanliness, and great devotion: “I ask of you, O holy angel of mercy and love **גבורתִיאל** Geburatiel, **במנן** Bimnan, **אלימון** Alimon, **אניאן** Anian, **אוריאל** Uriel, **פניאל** Pniel, and particularly of you, O high priest **מיכאל** Michael, you prince in sight of God, and advocates and supporters of the faithful of Israel, for the sake of the holy and pure names which are contained herein, and which I just spoke, deliver me, protect me, and save me from all enemies, robbers, capricious, bandits, hinderers, prosecutors, adversaries and all types of arms and weapons that they can neither hurt nor affect me. Strike all those blind who wish to do evil to me, and place an encircling cloud around me, between me and my enemies. O Jehovah, send me an angel who will accompany me on my journey, and protect me in all places, day and night.

יאתה **אלהיה** ראני **שועתך** גדולה **מרוב**
צרותי פני **דני** **צדקותיך** ברחמים גדולים ירחם
 עזרי **ציל** אותי **מכל** צרה **ומכל** רע **אמן** סלה

Weatta Elohei Hareni Jeschuatecha Hagdola Merof Zarotei Pedeni Zidkotecha, Berachamim Gedolim Jerachem Alei Wejatzil Ori Mickol Zara Umickol Ra, Amen, Sela. i.e. 'and you, my God! show me your great help; through your righteousness release me from all my afflictions. For the sake of your great love and mercy, deliver me from all affliction and from all evil. Amen, Sela.' In the name of the great prince remembered above. Praised be the honoured name of his kingdom for all eternity. Amen."

Remarks by the translator

It is necessary to acquaint the kind reader both with the reasons for the larger printed Hebrew letters, as well as the offices of the angels occurring here, because whoever wants to avail himself of this means, must necessarily have directed his attention also toward the larger printed letters. The author therefore instructs us that the first three letters printed larger ו, י, and ר (Vau, Yod, and Resh), are to be understood according to their numerical meaning of the secret number 216, while the other two letters ו and ה (Vau and He) form the holy name already told us והו **Vah**, and this name signifies the holy, highly praised and his Shekinah. The third group of eight larger printed letters form the important and holy name of God יהוה **Ehyeh** and the meaningful angel name מצפצפ **Matzpatz**, the angel **Geburatiel's** number meaning is 652, and indicates that his office is to protect humans against the force of weapons. **Binman's** number meaning is 142 and signifies that after he receives the command, he can make all arms and weapons immediately useless, or rather ineffective. **Alimon** is already well known to my readers, and they already know the important office which he holds. **Anian** contains the number 112 and has the supervision over all hostile and violent persons, and can make their malice cease. **Uriel** contains the number 247, and has command over all above- and underground evil spirits, and at his command they must leave the people in peace. **Pniel** contains the number 171 in himself, and disgraces and exposes all two-faced, slanderous, false accusing persons, mischievous liars, treacherous leaders, hypocritical cheats, and bad counselors. The great prince and archangel Michael is well-known, and his principal office is to bring the prayers of the faithful before the throne of the godly Majesty, and to represent them before the judgment seat of the Heavenly Father. Incidentally, the number after counting the letters amounts to 101, and the meaning of this wonderful name is: מי כמוך אל **Mi Kamocha El**, i.e. who is like you? or, who is greater than you, O God?

5.

A splendid travel prayer of that highly famed kabbalist Isaac Luria, which reliably insures thereby that the journey will end successfully.

As soon as your morning devotional prayers to God are finished, add these 15 psalms in the following order: Ps. 125. A song of ascents: Those who trust in the Lord. . . . Ps. 17. A prayer of David: Hear, O Lord. . . . Ps. 34. Of David. When he pretended to be insane. . . . Ps. 14.¹⁰ For the director of music. Of David. The fool says in his heart. . . . Ps. 46. For the director of music. Of the Sons of Korah. A song according to Alamothe. . . . Ps. 26. Of David. Vindicate me, O Jehovah. . . . Ps. 27. Of David: Jehovah is my light and my salvation. . . . Ps. 58. For the director of music. To the tune of "Do Not Destroy." Of David. A miktam. Do you rulers indeed speak justly? Do you judge uprightly among men? . . . Ps. 50. A psalm of Asaph. . . . Ps. 45. To the tune of "Lilies." Of the sons of Korah. Ps. 44. For the director of music. Of the children of Korah: We have heard with our ears, O God. . . . Ps. 18. Of David the servant of the Lord. He sang. . . . Ps. 77. For Jeduthun. Of Asaph. . . . Ps. 54. Amaskil of David. When the Ziphites had gone to Saul, and asked "Is David hidden amongst us? . . . And, Ps. 49. Of the sons of Korah: Hear this, all you peoples.

After ending these Psalms, pray as follows:

May it please you, through your great name יהוה **Jehovah**,¹¹ and all holy names which are contained in the 15 Psalms, which I have now spoken before you, to make my path happy and to lead me on an even course, to powerfully protect me from all enemies, ambushers, robbers, and vicious wild animals, and to mercifully protect me from all offensive and evil fates, and to fulfill my desire. Amen.

6.

A secret, but nevertheless splendid sympathetic means for women who are not wealthy, or whose children are always stillborn, to bring them alive into the world.

Such a woman is to let herself be led in the ninth month of her pregnancy to a dog which is having a litter. As soon as one has left the womb, she should carefully and quietly place her right foot on a young dog,¹² and three times one after the other repeat: "You take the dead ones and give me the live one!" Then she should put the puppy down in such a way that its bare body lies with the head touching her right side, and the hind legs touching her left side. Then she should take it up in her apron, and go to a river. There she should loosen her apron so the puppy falls into the water without putting a hand on it. Again repeat three times: "You take the dead ones and give me the live one!" Then her child will come into the world healthy, and will continue to live.¹³

7.

A holy amulet, which renders infallible help with difficult childbirth.

ענני יה ענני יה ענני יה ענני יה				
אריה				
הוציאה ממסגר נפשי				
ענני יה ענני יה ענני יה ענני יה	היה	היהו	והיה	חתוי
	יהוה	ויהח	יההו	הוהי
	יהוה	ההו	וההי	הויה
	יהוה	יורח	היורח	יהוח
לשמך	אשר		עלי	כי
ענני יה ענני יה ענני יה ענני יה				
ענני יה ענני יה ענני יה ענני יה				

Write this on virgin parchment and put it, accompanied with a fervent prayer, on the navel of the woman giving birth, then you will be guaranteed with surprisingly speedy help.

Translator's note

This amulet is comprised of four squares: The inner square contains the most holy name **Jehovah**, with permutations of the letters, sixteen times.

On each side of this wonderful square are three Hebrew words from Ps142:7 with the following meanings: (on top) "Bring out my soul (my life) from the prison!"; (to the right) "that I may praise your name"; (below) "then the righteous will surround me"; (left) "because of your goodness to me." This constitutes the second square.

The third square contains four words, which are the four faces which the prophet Ezekiel saw at the heavenly throne.¹⁴ (Ez. 1:10.)

Finally, the fourth square consists of the two words **ענני יה Anneni Jah**, 'hear me, O Lord!' repeated sixteen times.



Figure 1

The prayer reads:

May it be pleasing to you, God of Heaven and Earth, God of our fathers! Hear my words, O mighty, great and praiseworthy God! Hear my earnest prayer, for the sake of your holiest of names אהיה אשר אהיה Ehyeh Asher Ehyeh. I am who I will be, יה Jah, יהוה Jehovah, אל אלהים El Elohim, God of the Gods, צבאות יהוה Jehovah Zebaoth, Lord of the heavenly hosts, שדי Shaddai, all-powerful God, אדני Adonay, Lord! O merciful and benevolent father, hear in the time of need the pleas of those who fear you. Oh! accept my prayer as you accept the prayers of all your people; accept it for the sake of the prayers of all people and mercifully regard and see this woman, moaning and suffering with the hard labor of childbirth. O most benevolent hear N. the daughter of N., wife of N., who is now on the delivery chair with great remorse and heart frightened to death but for the hope that her God Jehovah, see her suffering, wipe away her tears, mercifully hearing, and graciously accepting her prayer offering. Have mercy on her, O highly-praised merciful one. Refresh, strengthen, accept, and release this poor sufferer. O King of all kings! Most holy! Most praiseworthy! Hear her moans of suffering, whimpers, and wailing, and wipe away the hot tears

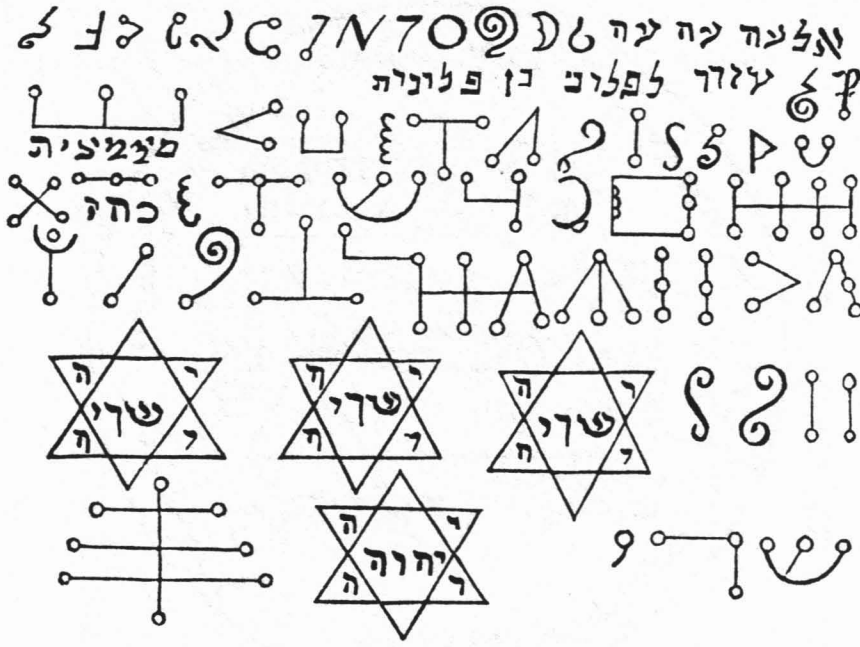


Figure 2

of her mortal struggle with childbirth. Benevolently accept her prayer for help, as you have often heard the prayers of the Biblical mothers, as Hanna¹⁵ and other pious women. Their eyes are directed only towards you in this time of terrible affliction, and from you alone do they hope to attain help. Let not, my father, her hope become disgraced! O all-bountiful! allow the prayers of this your distressed servant to be like a pleasant and comforting offering of incense, and her frightened heart to be your altar. With heartfelt anguish I ask this of you, O my God and my father! hear me, Lord! hear me, Lord! Amen. Sela.

8.

A kabbalistic means, whereby one should can stop the strongest conflagration.

Draw on a sheet of virgin parchment a so-called מגן דוד Magen David, i.e. Shield of David, which has the shape of a double triangle, and write therein and around the sides, as it were in a circle, as shown in Figure 1.

Fasten this paper with a thread to a stone, which must be taken from the fire. Go around the fire, then throw the paper with the stone in the middle of the fire and say immediately as you throw it in: I conjure you, O prince of the fire, רמיר דהשיף, צורצ Zurzarmor Dehaschif! through the name of the Lord of Hosts and through the power of the name אגלא AGLA, that you immediately put a stop to the fire, so that

the fire will not consume any further around itself, by command of the strong, almighty God. "Then fire from the Lord burned among them . . . of the camp. When the people cried out to Moses, he prayed to the Lord and the fire died down."¹⁶ In the name **ומאייה Umeijah**, and in the name **לתארוליב Letuaroleb**. Finally recite Psalms 148 and 149, and on the doorway of the house standing closest to the fire, write the holy name **אגלא Agla**, then the burning will no longer continue to consume around itself.

Explanation of the amulet

The words of the outermost circle are taken from the Num. 11:1–2: "the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried to Moses; and when Moses prayed to the Lord, the fire was quenched."¹⁷ The second circle contains these four angel names: **Awgaitaz, Jebuöl, Sarviöl the great, and Sarviöl the small**. The third circle contains the words: "You are to defend against the embers in the name of the great, powerful God, worthy of admiration, tremendous, and true king." In the middle in the triangle is the well-known name **Agla**, which is composed from the initial letters: **גבור לעולם אדני** **Attā, Gibbor, Leolam, Adonay**, i.e. "you are powerful in eternity, O Lord!" Finally, the diagram has letters in the six corners, showing how the words are to be written in sequence.

9.

A secret (until now) kabbalistic method whereby one is able to make oneself firm, or resistant to shots, blows, and stabbings.¹⁸

Have a pious and respectable man, one who has good knowledge of matters, prepare the following amulet with great holiness and cleanliness, on pure parchment which has been prepared for this purpose on clean deer skin and carry it, if you live in piety, purity, chastity, and virtuousness, on the bare chest in a clean bag, then you will be safe, and even if many swords and slugs should flash and hum around you.

עתראל וראל חורראל המרראל שובראל שובראל
 עתראל וראל חורראל המרראל שובראל שובראל
 צבחר אתנ'ק צ'רטקאנקתם פסתם פספס'ם דינס'ם
 לישועת כקו יתי יהודה אבגיתץ קדע שטן נגדיכש
 בטר צתג הקב טנע יגל פזק שקוציות קבצקאל
 אהמנוני אל ימסתי יהוה הירשתיאל עאנה פיה אלעה

For the rest, see Figure 2.

Explanation

This amulet consists of different holy names of the godly Majesty, omnipotent, powerful, and good, and similarly the names of ministering angels and archangels, which are mostly in Hebrew letters, but some also in characters of the so-called angelic characters¹⁹ and are full of meaning. My readers can discover the powers, natures, and offices of the different angels by perusing the other kabbalistic fragments which I have published.²⁰ Now an extensive explanation of it would be useless, my readers are not yet accustomed to it, and the kabbalists warn that the holy names should be read but not expressed. Those wishing to avail themselves of such amulets, says the author, I must warn to cultivate virtue, and particularly to be chaste, virtuous, and live simply, and have great care never to bring the holy names over his lips, because the bad pronunciation of some letter, or the accidental mix-up of some letters or points, could result in mortal danger. Content yourself with the possession of such priceless jewels, use it with confidence in the powerful protection of our benevolent God, and be virtuous and live sensibly, then you will clearly perceive the use of it. Particularly one is to take care to keep the amulet free from dirt and uncleanness.

10.

An amulet whereby one, with God's assistance, attains luck, blessings, and prosperity in all business and industry, and ultimately can become highly fortunate.²¹

Have a God-fearing and knowledgeable סופר *sofer*, i.e. writer, write the following amulet on virgin parchment. Hang it around the neck in such a way that it rests on the left side, and take care to protect it from dirt and uncleanness.

יחדוך צלח רכב על דבר אמת וענות צדקיה תורך
 ניראית ימינך סנמכר טנף בכר זג ענב ורד טסהסך
 שתא חד סבר אסבקסד אראהב יהי רצון מלפניך
 יהוה אלהינו שתצוה למלאכיך אלו שיבואו לבית
 פלוני בן פלונית וללכת עמו בכו דרכיו ויצליחו
 אותו בכל עסקיו ובכל מעשה ידיו בין ביום בין
 בלילה בבית ובחוץ בעיר ובחוץ לעיר בחצלחה
 ובהרוחה גרולה בשמך הגבול וחנורא ובחיתמד
 הקדוש א'ס.

(For additional figures belonging to this amulet see Fig. 3.)

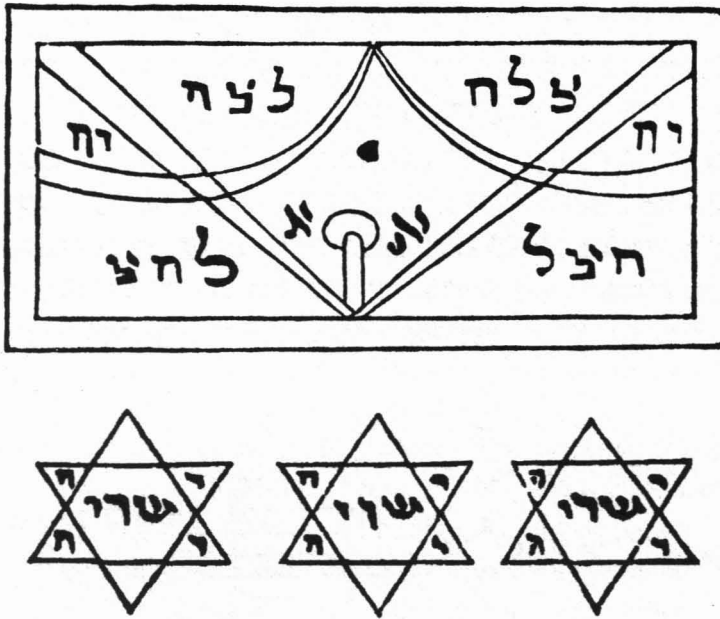


Figure 3

Explanation of the amulets

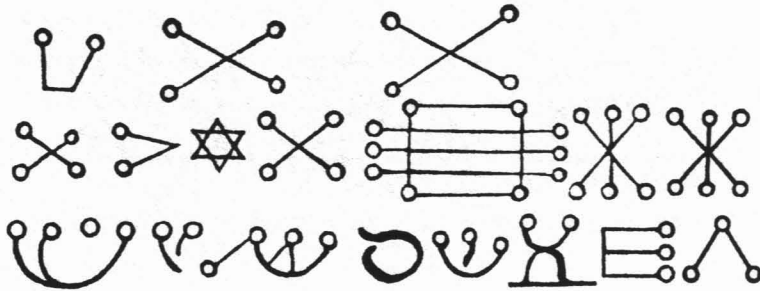
The first words concern the strange fourth verse from that 45th Psalm: "In your majesty ride forth victoriously in behalf of truth, humility, and righteousness; let your right hand teach you miracles." Which words from these basic texts can be explained thus: Your glory (or splendor) continues victorious (or blessed) in the approved practicing of truth and justice, then your righteousness will teach you to perform miracles (namely miracles of bravery in defeating your enemies). On it moreover are the names of 12 angels and mean: May it be well pleasing to you, O Jehovah, our God, to direct these angels of yours to go to the house of N., son of N., and accompany him everywhere, and assist him, so that he may succeed in all his actions and trades, both by day, and in the night. Whether he is at home or in town, may they bring luck, benedictions, and prosperity, for the sake of your great, praiseworthy name and holy seal. Amen. Sela!

11.

An amulet, which will provide the owner grace and favor in all human eyes, so that he is likely to be treated well everywhere with everyone, and with it he cannot easily make an inappropriate request.

Let the following amulet be written on virgin parchment of deer skin, and always carry it on the chest.²²

בשמך דחכינה יחסד יהוה רבון כל העולמים יהי
חסדך יהוה על פלוני בן פלונית כמו שהיה עם יוסף
הצדיק כשכתוב בתורתך הקדושה ויהו יהוה את
יוסף וימ אליו חסד ויתן את חנו בעיני כל רואיו
שלה לו מלאכיך מיכאל גבריאל רפאל אוריאל
כבשיאל שיתנהו לתך ולחסד בעיני כל רואיו בשם
יה יה יה יה יה יה יה יה יה יה יה יה יה יה יה יה
יהו יהו יהו יהו יהו יהו יהו יהו יהו יהו יהו יהו יהו יהו יהו יהו



Explanation of the amulet

Through your universal name, O Jehovah, sanctified by grace and love, master of all worlds! set your grace upon N. son of N., even as it once rested on the pious Joseph, as is written in your holy law book: "Jehovah was with Joseph and set grace on him, so that he found favor in the eyes of all who saw him" (Gen 39:21) Send your angels Michael, Gabriel, Raphael, Uriel, and Kabshael to him, so that it will arouse love and favor for him in all humans eyes, in the name—

Here the names of God **Jah** (repeated eight times) **Ehejeh** (once), **Ahah** (three times), **Jeho** (eight times), **Jah** and the different characters of the angel writing make the conclusion.

12.

The conclusion of these fragments is to make the so-called **שם המפורש** **Shem Hamforash**, i.e. the perfect, expanded and extended, wonderful and most holy of holiest name of God, described by Kabbalists as **שם של שבעים ושתיים** ²³**Shem Shel Shiwim Uschtaijim Pessukim**, i.e. "the name extracted from 72 verses," or: **שם של ע"ב** **Shem Shel Ayin Beth**, i.e. "the well-known name of 72," by which

Christ and Moses performed all their miracles, according to their testimony. Our author supplies the same to us with the following words:

Here you have the name of 72,²⁴ which Rabbi Mose Erma arranged according to the true Kabbalah, and Mose Nachmenidis²⁵ delivered to his disciples, because he is unanimous with the opinions of the holy R. Nehunya b. [Ha]Kana and Rabbi Simeon b. Yohai,²⁶ who are in the eternal life. Through wholehearted studious consideration, you can perceive the three letters contained in each of the 72 verses and consider them well; beware however never to let the syllables come over your lips, or say them out loud, and in general I warn you rather not to pray this holy prayer unless you are free from serious sins and vices, and of all filth and all impurity, lest you expose yourself to the danger of a terrible and sudden death.²⁷

Whoever writes this magnificent and holy name, and prays the 72 verses together with the prayer belonging to them, and contemplates the 72 syllables of the holy of holies name with devotion and in confidence in the omnipotence of God: which is efficacious for driving out evil spirits, ruining enemies, to even destroying them,²⁸ putting out a fire, gaining love and grace with high authorities, healing the sick, and more of the like, and happy the person who prays these verses daily after their morning prayers, because he can be certain that his prayer is heard, and that nothing bad will ever happen to him, as it is a special wholesome remedy for healing and cleansing the soul from all blemishes.

Those 72 verses are by the way all taken from the Psalms; each verse supplies a syllable of three letters, these are moreover put together at the end of each verse, so they cannot be overlooked.

These last six letters (בִּי־שֵׁשׁ־מַלְכוּת)²⁹ found under the quotations stand for the words, "Praise be the name of his glorious kingdom for ever and ever!"

If you wish, the author says here, through this most holy name to create protection now, then say (if you are free from having knowingly sinned, free from vice, and pure from all uncleanness:)

"I summon, you angels of the almighty! חַנְיָאֵל Chaniel, חַשְׁדִּיָּאֵל Chasdiel, and זַדְקִיָּאֵל Zadkiel, though the most holy name, which is contained in the 72 sayings, which I now pronounce or write (for N., son the N.) assist and help me (or N., the son of N.), that such and such (here state your desired outcome) may happen or be achieved."³⁰

Immediately thereafter pray or write these sayings carefully, word for word and slowly, at the same time keeping in mind the thing, the person, and the letters marked.

At the end one should also pray (or write out) for God to grant the thing we desire, with an appropriate prayer in which one beseeches God to grant it in the

honor of his most holy name—and after the assurance of the Kabbalists, the assistance can then certainly be expected.

Translator's note

All Kabbalists are unanimous that the highly-praised Shemhamforash is contained in 72 scriptural quotations, such as those given here, however the more better known and renowned method extracts it from Exodus 14 verses 29, 30, and 31, each of which has 72 letters.³¹ These verses are referred to in their books normally only by the initial words of the three verses ויסע Vajissa, ויבא Vajawo, and ויט Vajet, and which are inserted for standing in the highest reputation, which however doesn't concern us here, as other scholars describe the Shemhamphorash differently, however as said, here is not the place to enter into an extensive discussion of scholarly matters.³²

- אתה יהוה מגן בערי כבודי ומרים
ראשי והי
- 22, 20. ואתה יהוה אל תרחק אילותי לעזרתי
חושה ולו
- 91, 2. אומר ליהוה מהס' ומצודת' אלהי אבטח
בו סיט
- 34, 16. עיני יהוה אל צדיקים ואזניו אל שועתם
עלם
- 80, 20. יהוה אלהים צבאות השיבנו האר פניך
ונושע מהש
- 86, 3. חנני יהוה כי אל יך אקרא כל היום
ללח
- 3, 6. אני שכבת' ואישנה הקיצותו כי ה'
יסמכני אכא
- 119, 75. דעת' הו' כ' צדק משפט'ך ואמונה עני' תני'
בחת

ז. 88, 15	ה תזגה נפשי הסתיר פניך ממני
	הזי
88, 2	ה. אלהי ישועתי יום צעקתי בלילה נגדר
	אלד
27, 13	לולא האמנתי לראות בטוב ה' בארץ
	היים — לאו
6, 5	שובה ה' חלצה נפשי הושיעני למען
	חסדך — ההע
104, 16	ישבעו עצי ח' ארזי לבנון אשר נטע. יול
9, 10.	יהי ה' משגב לך משנב לעתות בצרה
	מבה
128, 4.	הנה כי כז יבורך גבר ירא ה' י הרי
10, 1.	למה ה' תעמיר ברחוק תעלים לעתות
	בצרה — הקם
105, 1.	הודו ליהוה קראו בשמו הוריעו בעמים
	עלילותיו — לאו
103, 21.	ברכו ה' כל צבאיו משרתיו עושי רצונו
	כלי
40. 2.	קוה קויתי ה' ויש אלי וישמע שר עתי
	ירבות לו
119, 108.	נרבוה פי רצה נא ה' ומשפטיך למדני
	פהל
18, 50	על כן אודך בגוים ה' ולשמך אזמרה
	נלך
147, 11	ריצה ה' את יראיו את המי חלים לחסדו
	וי

- זָה הַיּוֹם עָשָׂה הָ נְגִילָה וְנִשְׂמַחָה בָּךְ. 118, 24. וְיָ
 מֶלֶךְ
 בָּאוּ נִשְׁתַּחֲוִיָּה וְנִכְרַעָה נְבִרְבָּה לְפָנַי ה' 95, 6.
 עוֹשֵׁנוּ — חָדָו
 דִּרְשָׁתִּי . אֵת ה' וְעַנֵּנִי וּמְכַל מְגוּרוֹתַי 34, 5.
 הַצִּילֵנִי — נָתַתָּה
 ה' מֶלֶךְ תִּגְלֵה אֶרֶץ יִשְׂמַחֵי אֵיִים רַבִּים 97, 1.
 הָאֵל
 חֲלַצְנִי ה' מֵאֲדָם דְּעַמֵּי־שָׁמַיִם תִּנְצַרְנִי 140, 2.
 יָרַתָּה
 שִׁפְטֵנִי מִצְדָּקָךְ ה' אֱלֹהֵי וְאֵל יִשְׂמַחֵי לִי 35, 24.
 שָׂאָה
 זָמְרוּ לָהּ יוֹשְׁבֵי צִיּוֹן הַגִּירוּ בְעַמִּים עָלַי 9, 12.
 לִוְתִּירֹ: — רִיִּי
 אֹדָה הִיא כְּצִדְקוֹ וְאִזְמֶרָה שֵׁם יְהוָה עֲלוּן 7, 28.
 אֹם
 וְאֵנִי עַל יָד בְּמַחְתִּי ה' אִמְרָתִי אֱלֹהֵי 31, 15.
 אֶתָּה לְכָבֵד
 וּבִשְׁם ה' אֶקְדָּא אֲנָא הוּא מִלְטַח נַפְשִׁי 116, 4.
 וְשָׂרָה
 מִהַגְדֹּלְמוֹעֵשֶׂיךָ ה' מִהַעֲמֻקּוֹתֵי־שְׁבוֹתֶיךָ 92, 6.
 יָחַד
 חָרִיעוּ לָהּ כָּל הָאָרֶץ פְּצָה וּרְנִי זָמְרוּ 96, 4.
 לְהַחֲ
 וְאֵנִי אֶלֶיךָ ה' שׁוֹעֵתִי וּבִבְקוֹ תִפְלֹתִי 88, 14.
 תִּקְדָּמְךָ — כּוֹךְ

ח' אהבת' מעין ב'הך מקום משכן בבודך מנד	¶f. 26, 8
אם אמרתי מטה רגלי חסדך ה' יסעדני אני	94, 8
כי אתה ה' מחסי עליון שמת מעוניך חעם	91, 9
'מין ה' דיממה ימין ה' עושה חיל רהע	118, 16
יראי יהוה במחו בה' עזרם ומגינם הוא יז	115, 11.
ה' הצילה נפשי משפת שקר מלשון רמיה = החה	120, 2.
ה' ושמרד מכל רעישמור את נפשך מיד	121, 7
ה' ישמור צאבך ובו אך מעתה ועד עולם ול	121, 8
מי ומלל גבורות ה' ישמיע כל תהלתו ילח	106, 2.
והי חסדך ה' עלינו כאשר יחלנו לך סאל	33, 22.
אל תעזבנו ה' אלהי אל תרחק ממני ערי	38, 22.
עברי את ה' בשמחה בואו לפניו ברננה עשל	100, 2.
אודה ה' מאוד בפיו ותוך רבים ארללנו מיד	109, 30.

- נדול ה' יההולל מאד ולגדולתו אין חקר 145, 3. וי
והו
- אודת ה' בכל לבי אספרה כל נפלאותיך 9, 2.
רוי
- יהי כבנר ה' לעולם ישמח הו בתעשיוי 104, 31.
החש
- זכור רחמיך ה' וחסדיך כי מעולם המה 25, 6.
עמם
- חנה עיך ה' אל יראיו המיחלים לחפרו 33, 18.
נכא
- הו מנת חלקי וכוסי אתה תומך גורלי 16, 5.
נית
- ה' בשמים הכיך כסאו ומלכותו בכל 103, 19.
השלח — מבה
- כי רוצה ה' בעמו יפאר ענוים בישועה 149, 4.
פרי
- טומך ה' לככהנופלים וזוקף לכל הכפופים 145, 14.
נאם
- יהי שם ה' מבורך מעתה ועד עולם 113, 2.
ננל
- ויהי ה' לי למשגב ואלהי לצור מהסי 94, 22.
הרה
- פני ה' בעושי רע להכרית מארץ זכרם 34, 17.
מצר
- ה' ארונינו מה אהיר שמך בכל הארץ 8, 10
ימב

- ימא ברכה מאת ה' וצדקה ממל היישעו פס.,24, 5
 והח
 והתעינג על ה' ויתן לך משאלות לבך 37, 4.
 ענו
 שמע ה' וחנני ה' היה עוזר לי מחי 30, 11.
 שובה ה' עד מתו והיחם על עבריך 90, 13.
 רמב
 אוהב ה' שערי ציון מכל משכנות יעקב 87, 2.
 מנק
 הי ה' וברוך צודי וירום אלתו ישעי 18, 47
 איע
 כי בחר ה' בציון אוה לטישב לו: הברו 131, 13.
 קדאתי בכל לב ענני ה' חקיך אצורה 119, 145.
 ראה
 צדיק ה' כבל דרכיו וחסיך בבל מעשיו 145, 17.
 יבם
 יהוה שומרך ה' צלך על יך ימינך הוי 121, 5.
 יחל ישראל אל ה' מעתה ועד עולם 131, 3.
 מים

בִּשְׂכַח־מִלֹּךְ

APPENDIX 6

ASTROLOGICAL INFLUENCE UPON MAN AND MAGICAL CURES OF THE OLD HEBREWS

(From Dr. Gideon Brecher's work: *The Transcendental, Magic and Magical Healing Art in the Talmud*. Vienna: 1850.)¹

Astrological Influences

That the Cosmos constitutes an organic whole, whose separate parts operate upon and in opposition to each other, was well known to the ancients. Man, as the highest individuality on the earth, which served the ancients as the centre of the universe, reflects in his being as a microcosm, the macrocosm. The book of *Yetzirah*² (a division of the Talmud), accordingly parallelizes three factors of the Cosmos, namely, the earth, time and man, corresponding with the cardinal numbers and the elements of words (letters). In that place it is said: Three principal letters, **Aleph, Mem, Schin**, correspond in the earth with air, water and fire; in mankind with the breast, belly, and head; in the year with mild temperature, cold and heat. The seven compound letters, **Beth, Gimel, Daleth, Khaf, Pe, Resch, and Tau** correspond in the earth with Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon; in man with wisdom, riches, dominion, life, charm, the blessing of children and peace; in the year to Saturday, Thursday, Tuesday, Sunday, Friday, Wednesday and Monday. The remaining twelve simple letters correspond in the world with Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capicorn, Aquarius, Pisces; in man, the organs of sight, hearing, smelling, speaking, tasting, copulating, to put things in motion (the hands), to feel anger, to laugh, and to sleep; and in the year to the twelve months.—The Tali (תלי) with the boundary of the earth, the book of *Yetzirah* states further, is like a king upon his throne. The spheres of the stars is like a king in the country; the heart of man is like a king in battle.

The Tali, the ecliptic, and the heart, are the points of concentration and digestion of the *primum movens*³ of the Macro-⁴ and Microcosm. The Tali, already mentioned, is declared by all the ancients, and among others by Rabbi Jehuda Hallewi,⁵ “to be the Dragon known in astronomy which the Arabs call Goshar.”⁶ (The supposi-

tion is that it is the eccentric orbit of the Moon against the orbit of the Sun.) The Gymnosophists termed the distance of the Moon at the point of her intersection in the ecliptic, Patona Chandra: "The offended dragon" which, however, seems impossible, for the book of *Yetzirah* gives the Tali as the *primum movens* (First Mover) of the whole universe. It would be more reasonable to understand by it an assumed zone outside of the zodiac, on which account it appears like a king, upon a throne who holds all the threads of the combined kingdom in his hands. Accordingly the Tali can be nothing else than the world serpent Seschat (Adiseschen Wasughi)⁷ of the ancient Hindus, which served them as a symbol of the Divine protection and of eternity.

We have much less to do with the question how man as the Microcosm, through his spiritual powers, which he can bring into action through his will and through the mighty word operates on the whole universe, than with the physical and especially with the magical influence of the whole universe upon man as the part of nature.

Even Rabbi Jehuda Hallewi⁸ calls attention to the wonderful phenomenon that even the elements and powers of nature which contribute to the maintenance of the human organism which man receives within himself, transforms and assimilates to reproduce the wasted particles of his body, and by which he preserves his corporeal integrity, that even these elements after a certain cycle of years, will exercise on their part an inimical and destructive influence upon the human organization, until man dissolves through an individual death, and he returns again unto the elements and chemistry of the general matter of nature. Admitting this constant struggle of man with surrounding nature, the book of *Yetzirah* compares as already stated, the heart, as the fountain of life, to a king in battle, who in the beginning overpowers and subdues his enemies, but who notwithstanding, succumbs to the strife in the end.

That the whole universe, the Sun, the Moon, and the rest of the planets and heavenly bodies exercise a certain influence upon the earth, and consequently upon man as a part of it, and thus produce many and diversified effects, was no uncommon conclusion on the part of the ancients, for they were led to these conclusions by obvious visions and appearances, and they were compelled to discover the sidereal influences by close observation. The Moon, especially, with her periods of twenty-seven and twenty-eight days, made her influence upon man and his condition felt in an unmistakable manner. Among these may be classed, menstruation in women, the different phases of worm diseases according to the different phases of the Moon, the increase and decrease of certain cutaneous diseases, etc., after these phases; the influence of the Moon upon certain bodily diseases. Reil⁹ mentions, that the influence of the Moon in causing dysentery has been recognized by many eminent physicians, who, it is said, have observed that the attacks of dysentery are more frequent in new moon and full moon than at any other periods. Others declare that pestilence is much

more severe at the time of new moon. The Brahmins also give warning against the new moon. Kant says: "It is a strong argument in favor of the hypothesis, that the Moon influences diseases, from the fact that the deaths from fever in Bengal were greatly multiplied during an eclipse of the Sun, etc., because the attraction of the Moon at this time unites with that of the Sun, whose power to operate upon bodies on the earth has been established beyond a cavil." Finally, belong in this place the critical days, and the Moon's power of attraction upon travelers by night.

The influence of the light of the Sun and the Moon upon humanity must have been evident in the earliest period, and it was soon admitted that it affected mightily both the well-being of mankind, and his frame of mind, as well as the exhibitions of the various temperaments. This knowledge was extended by observation of local diseases during the different seasons of the year and the changes in the weather, the beneficial effect of the rays of the Sun in painful and diseased parts of the body, and the influence of daytime upon births and deaths. Acknowledging the injurious effects of the Sun and Moon, the Psalmist says: "The Sun will not harm by day, neither the Moon by night."¹⁰ The Talmud ascribes healing powers to the Sun. Abaye¹¹ says: The prophet speaks of the healing Sun, for the rays of the Sun possess healing powers. The Talmud says: "God hung a precious stone around the neck of Abraham; all they that were sick and gazed thereon became well." But after Abraham died, God took the precious stone and hung it up in the sphere of the Sun.

But the Ancients also recognized a physical influence of the rest of the planets and the whole host of stars upon mankind. The belief that the heavenly bodies were gifted with life, and that they with being endowed with higher powers, could exercise an influence upon mankind by means of mysterious magical influences could regulate his temperament, his disposition and his term of life, was spread from the Ganges to the Tiber and to the pillars of Hercules. The Talmud likewise teaches this astrological faith, with this difference, that the Israelite is placed under the immediate guidance of God, and notwithstanding the iron astrological necessity and predestination, concedes the possibility, that through the omnipotence of God good may be brought about in spite of the constellations. This is expressed in the Talmud by the words: "The Israelite has no constellation." Rabbi Jochanan¹² successfully establishes this fact against Rabbi Hanina, who asserts that, "Wisdom and riches are the gifts of the constellations;" for says Rabbi Jochanan, it is recorded in Jeremiah 10:2: "Be not afraid of the heavenly signs as the Heathens who fear them." Rab says: Abraham spoke before God: Lord of the earth! shall my servant be my heir? God said: No, your son shall be your heir. Abraham answered: My horoscope has shown me that I shall be childless. Then God spoke and said: Get away from your astrology, the Israelite is not subjected to the constellations.

On the writing tablet of Rabbi Joshua ben Levi¹³ was found written, says the Talmud: "Whoever is born on Sunday will be distinguished above others." Upon this Rabbi Ashi says: Both Dimi b. Kakuzta and I were born on a Sunday; I became the principal of a school, and he became a captain of robbers. Light and darkness were created on the Sabbath. He who is born on Monday will always be a passionate man, for on this day the waters were divided. Whoever is born on Tuesday will become rich and given to pleasure; on this day all herbs were created. Whoever is born on Wednesday will be wise and happy: on this day the stars of the firmament were created. He who is born on Thursday will be constantly employed in works of love. Whoever is born on Friday will become active in good works. Whoever is born on the Sabbath will also die on the Sabbath, because the Sabbath was desecrated on his account. Raba, the son of¹⁴ Rabbi Schila adds: He will be called holy. Rabbi Hanina¹⁵ said to his pupils: Go to the son of Levi, and say: Not the constellation of the day has an influence but the stars of the hour of birth. He that is born under the influence of the Sun is gifted with beauty, eats and drinks of his own possessions, but his secrets will become known; should he become a thief, he will be unlucky. If any one is born under the influence of Venus, he will become rich and voluptuous, because the fire of love is born in him. He who is born under the influence of Mercury will become enlightened and prudent, because Mercury is the secretary of the Sun. He who is born under the influence of the Moon will learn to bear hardships. He builds and demolishes, demolishes and builds, eat and drinks of the possessions of the stranger; his secrets remain hidden, and as a thief he will be fortunate. He who is born under Saturn¹⁶ will find all his plans frustrated. The plans of others against him, however, will also be frustrated. Whoever is born under the influence of Jupiter will become a just man. He who is born under the influence of Mars will become a shedder of blood. Rabbi Ashi asserts this. He will either become a robber or a butcher. Abaye¹⁷ adds, "or a judge."

We observe that the Talmud regards the sidereal nature of man as a hypostatic¹⁸ being of itself. This siderealism, preexisting in the constellation of man, he denominates Masol (מסול). The most distinguished persons were their own star, and thus, according to the Talmud, the star of the field-general Sisra was called Meroz. (Judges v. 23.) The siderealism of the proselytes was present at Sinai.

Upon the constellation, says Raba, depend—the blessing of children, longevity, success in life. Job cursed his constellations. Since the fate of man is fixed beforehand by the constellation, no injury can take effect upon him, neither can an accidental death come upon him. If, therefore, a man meets serpents or scorpions by which he is attacked, if he destroys them, then let him be assured that they were predestined to be destroyed by him, although he may regard the act as a miracle.

Beings who are born under the same constellation stand in close relation and magical sympathy with each other. The Talmud even sets up a problem from these premises as to whether such persons have the same marks, as moles, for instance.

The conjunction of the planets, eclipse of the Sun and Moon, exercise a great influence upon vegetables and upon man. Samuel teaches when the spring equinox (תקופת ניסן) happens upon the hour of Jupiter, the strength of the fruit tree will be broken. Should the winter solstice (תקופת שבט) fall upon the hour of Jupiter, then the grain will wither; but with this the new moon must also fall upon the hour of Jupiter or the Moon. The first hour of Saturday evening (between six and seven o'clock) is that of Mercury. The second is that of the Moon. The third that of Saturn. The fourth that of Jupiter. The fifth that of, Mars. The sixth that of the Sun. The seventh that of Venus. The eighth hour, again, is that of Mercury, etc.

The Rabbis teach that an eclipse of the Sun is an evil sign for all people. It is as if a king prepared a feast for his subjects, and placed before them a brilliant light; should he be angry with his subjects, however, he commands his servants to remove the light, in order that they might be in darkness. Rabbi Meir taught, that eclipses of the heavenly bodies were an evil sign, for the Israelites especially, because they were accustomed to misfortune. If the master enters the school with a rod in his hand, who is afraid? only he who receives daily punishment. The Rabbis teach, that an eclipse of the Sun is an evil sign also for the rest of the nations; an eclipse of Moon for the Israelites, for they reckon their time from the Moon and other nations from the Sun. If the eclipse is in the East, it is an evil omen for the inhabitants of the East; if in the western heavens, then it is an evil omen for the inhabitants of the West; if in the middle of the firmament, it is a bad sign for all the inhabitants of the earth. When the Sun appears blood red it portends war. If the Sun has a grayish appearance it is a sign of famine. When an eclipse occurs at sundown it is a sign that the Judgment is yet far off; if at sunrise, it is an omen of the near approach of the Judgment. According to others, these omens signify the reverse of what is stated above. A general calamity never overtakes a people in which their heavenly prince (protecting spirit) does not suffer defeat with them. If, however, Israel walks according to the will of God, it will have nothing to fear of this kind.

The Rabbis teach further: On account of sin the Sun will be darkened when the presiding judge dies, and is not properly mourned; when a young woman in a city, who is engaged, cries in vain for help when violence is offered to her; and on account of the simultaneous murder of two brothers. The other heavenly lights will be darkened on account of the making of counterfeit money; on account of false witness; when forcible possession is taken of a stranger's property, or when fruit trees are unnecessarily cut down.

To this belongs the *dies nefasti*,¹⁹ in regard to which we give the following passages from the Talmud:

Samuel teaches, that the time for blessing is Sunday, Wednesday, and Friday. No one should allow himself to be bled on Monday or Thursday, for Mar²⁰ says: Only he who possesses ancestral merit²¹ should be bled on Monday and on Thursday, because on both these days the earthly and the heavenly courts are in session. On Tuesday a man should not be bled, because on this day Mars rules the hour. Rashi²² explains this in the following manner: Mars has the supervision over wars, pestilence and all kinds of accidents. The paired (exact) number is likewise an ominous omen, since with it the demons have power (Pessach 110), and accidents are imminent. The order of the planets is: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. The order of hours in which they rule, begins with the creation of the heavenly lights, namely, in the first hour Wednesday (with us between six and seven o'clock). In this hour Saturn rules, in the second Jupiter; in the third, Mars, etc., thus seven planets in seven hours. This cycle continues forever. According to this order we find that the planets rule in the first hour of each night in the following order: Mercury, Jupiter, Venus, Saturn, Sun, Moon, Mars, namely, in the first hour at the close of Sunday. Mercury, the first hour of the night on Monday; Jupiter, etc. According to this order, in the first hours of the week days are ruled further by the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn. The first hour, on Sunday morning is ruled by the Sun; the first hour on Monday by the Moon, and Tuesday morning by Mars. Mars will rule again on the same day in the eighth hour, a direct hour. On other days his rule will not occur on a direct hour, but only during the night when it is not customary to be bled. Upon the remark of the Talmud that Mars rules in a direct hour on Friday, Rashi says: In the first hour on Friday Venus rules. This planet is followed in regular order by Mercury, Moon, Saturn, Jupiter, and Mars. The last rules also in the sixth hour, upon follows the answer, that on Saturday many people are in the habit of being bled, and "God protects the simple."

Samuel teaches further, that he who is the fourth, fourteenth, or twenty-fourth, cannot be bled with safety, that is, on a Wednesday fourth, fourteenth, and twenty-fourth of the month. So likewise on a fourth, which has no four after it, that is, on a Wednesday after which no four days will intervene until new moon. At new moon, and three days thereafter, bleeding is enervating; on the third day after new moon it is known to be dangerous.

Of Magical Remedies in General

As in the ancient world diseases were regarded as the work of the angry gods and malicious demons, so there were, as in the present day by nations in a state of nature,

but few magical remedies employed to secure the assistance of demons or to render them harmless.

Sanchuniaton²³ declares that the children of the Kabirists could heal the venomous bite by their songs. The Brahmins regarded diseases as a punishment for sins committed in the present life or in earlier life. The cures consisted of expiation through prayer, alms, exorcisms, but also rational means. The Vedas contain hymns and prayers, to which magical powers are ascribed, and on this account they are used, without understanding them, as forms of exorcism. All diseases, says the Brahmin, are the result of evil demons, and can only be healed by purification, through sorcery. Ormuzd awakened the great prophet [Zoroaster] through Hom, from whom all the Magi²⁴ originated. He healed all diseases through the word of Ormuzd and by a plant that bears his name.²⁵ Many cures, it is said in the ten books, are brought about by means of trees and herbs, others through the agency of the knife, others through the world, but perfect cures result only through the Divine Word. Even if the old Greeks cured with natural means, the common people still believed that a rapid convalescence was obtained through magical formulas, songs, and incantations (καθαρμοι, τελεται, επαοιδα). The medical heroes of the Grecian primitive world were at the same time poets, lawgivers, generals, and astronomers.

Of the cures of spiritual men and prophets we have already spoken. The prophets were unanimous in applying natural means, prayer, and blessing. Rabbi Yitzchak²⁶ said: Four things destroy the evil passions of man, namely, alms, prayer, change of name, and repentance. According to other authors, also, change of place. Josephus writes in reference to king Hezichiah,²⁷ God gave him the power, through fervent adjurations, to reconcile the Deity, and to cast out the evil spirits which are the cause of evil diseases; and this method of healing, continues Josephus, is the prevailing one among us at the present day. Josephus adds: I was an eyewitness to a cure which the prophet Eleazar, in the presence of the Emperor Vespasian, performed upon a man possessed of demons. He made use of a root that was recommended by King Solomon as being effectual against demoniacal disease, when the root was inserted into the nose of the patient, at the same time pronouncing the name of Solomon and the magical formula which this king taught. The Gnostics herein followed the example of the prophets. The theosophical-medical sect of the Essenes²⁸ sought out the power of roots, herbs and stones for healing purposes, and at the same time attempted to heal diseases by living a devout life and by a total surrender of themselves into the idea of God, and by this means they also sought to perform wonders. The substantial word of God (λογος), which, as a mark of preference is called the Angel, the Monas, World of Light, Bread of Life, First Born of all Creatures, the Physician of all diseases, lives in the Epopets and causes them to partake of the Divine nature, so that they may heal diseases and perform wonders of all kinds. The magical Logos, who derives his anal-

ogy or origin from the exalted and holy word Oum of the Brahmins, we find again in the Book of *Yetzirah*,²⁹ where we read (1:8): “One, the Spirit of the Living God, voice and Spirit and word.” “And this is the Holy Spirit.” The Divine number, the Divine Word, the Divine Scriptures, says Rabbi Jehuda Hallewi,³⁰ in his illustration of the Book *Yetzirah*, is one and the same with the reality. That which God thinks and wills has at the same time reality. Only man makes a distinction between the will and the act; with God these two are identical. Rabbi Jehuda Hallewi continues: “We can form some conception of this when we, in thinking of and pronouncing a name, at the same time form an image of the subject named in our minds. Among the languages and writings this peculiarity may be noticed, that some specify the existence of things particularly, while others do so in a general manner. The holy language, however, with which God called the universe into being, demonstrates the prime existence of all things with the utmost definiteness. Whoever, therefore, is acquainted with the original signification of the scriptures, and grasps with pure thought the existence of the thing intended, he can, in accordance with his thoughts and his will, will the things into being. Thorough knowledge of the holy word and of the transposition of its letters may, as the Talmud says, enable man to perform wonders and even create things. Rabbi Jonathan says: “The time will come when the pious will bring the dead to life.” Raha says: “If the pious desire to do so, they can create a world.” It is reported of this Rabbi that he created a man, and of the Rabbis Hanina and Oschaja, that they were occupied every Friday with the book of *Yetzirah*, and that they created a fatted calf which they consumed. Gechasie caused the golden image of the bull to speak, by imprinting upon his lips a “name.” Solomon gave to Benajahu ben Jehojada³¹ a chain and a seal upon both of which he engraved a “name” with which to bind the demon king Asmodai.³² Of Bezalel, the builder of the temple tent in the wilderness, it is said: “He understood the transposition of letters by which Heaven and Earth were created.” Abishai uttered a holy name, and thereby suspended David between Heaven and Earth.

The word which expresses the being of the prototypes and the idea of the intelligencia may operate through these through the whole chain of being down to the most minute, causing changes, reverses, and new creations, and may also conquer demons. “Rabbi Hanina bar Papi was required by a matron who became enamored of him, to fulfill her amorous desires. He uttered something, and his body was covered with scabs and boils. She also did something and he became whole; then he fled and concealed himself,” etc.

But since there are holy words, whose literal ideas and their transpositions are countless modifications of existence, so there are also unholy words which give the prototypes of the dark side of the spirit world. And now, if the profane use of the holy name is forbidden upon pain of losing future happiness, so the use of unholy names

(שטרהחטומאח), which Abraham transmitted to the children of his concubines is the most terrible, because they lead to the sins of idolatry, through which man acquires evil principles and becomes possessed of demons.

The Talmud, in general, forbids sorcery, heathen superstition, and heathen usages (דרכי אמורי). To these belong the charming of wounds and injuries, with which, notwithstanding the exorcism, a verse of the Bible was made use of; the charming of snakes and scorpions. The following usages especially, were given as being heathenish. 1. To suspend the egg of a grasshopper on the ear to cure earache. 2. To carry the tooth of a fox to promote sleep; the tooth of a dead fox was used to prevent drowsiness, and the tooth of a living fox caused sleep. 3. The bearing of the splinter from a gallows, to cure a wound caused by iron. 4. The proverb:

גד גד וסנוק לא אשכי רבושכי.

“Good fortune! and be not weary day nor night,” is probably a saying to obtain good luck. “Gad” means luck, and it is the name of the idol Belus (Isaiah 65:2). 5. In order to obtain good luck the man assumes the name of the woman, and the woman the name of the man. 6. The saying: דוני דני “Be strong, O my barrels!” to increase the wine blessing—Dan is the name of an idol. (Amos 8:14.) 7. To have luck, People call to the male raven: “Shriek!” (צרח) and to the female raven: “Croak!” (שריקי) and turn your tail to me for luck. 8. If any one says: “Kill this cock, for he crows late in the evening, or kill this hen, for she crows like a cock.” 9. I drink and leave some over; I drink and leave some over (so that the wine may increase). 10. Whoever dashes the shells of eggs against the wall (out of which the young chickens have already crept, so that they may not die). 11. He who stirs in a crock before the young chickens for the same purpose. 12. Whoever, for the same purpose dances before the chickens and count seventy-one chickens. 13. Dancing during the preparation of a meal. (כותרח) To command silence during the boiling of the lentil. To cry out during the boiling of grain. To urinate before the pot to facilitate cooking.

Rabbi Aha says: Before bleeding we should repeat the following prayer: “May it be your will, O Lord! that this healing operation may hasten my convalescence,” etc., for no one should seek the assistance of the physician, but should look for a return of health only to God. To this Abaye objects, because Rabbi Ishmael teaches, and because he deduces from the Torah (Exodus 21:19). The physician shall have an unconditional right to heal.³³ The Talmud not only adopts this view of Abaye’s but it forbade to dwell in a place where no physician could be met with. If again, on the other hand, we read in the Talmud that King Hezekiah,³⁴ suffered the Book of Cures to be destroyed, and for this act was praised by the Rabbis, then that book, as is sup-

posed by Maimonides, contained simply superstitious astrological and idolatrous remedies, which the pious king sought to consign to oblivion, of which, however, a large portion found their way into the hands of the people, and in time also became a common benefit to the more enlightened.

OF THE MAGICAL CURES IN PARTICULAR

1—Healing by Amulets

The amulet **Kamea** (קמיעא) was used as a remedy against diseases and especially against sorcery. This amulet was either a written parchment, properly called **Pitka** (פיתקא), or a small bundle of plants. The words written on the amulet were of a diversified character; among the contents, however, were to be found verses from the Bible. An amulet is called “proven” (קמיעא מומחה) if it has already successfully effected cures three times, whether it is a written amulet, or it consists of roots.³⁵ In reference to the Sabbath (whether or not it might be worn on that day or not), it is to be regarded as “proven” if it was produced by a proven expert (מומחה דגברא).³⁶ An amulet may prove effectual in healing a human being, while it is of no effect in the case of an animal, because in mankind the constellation operates in conjunction with the amulet. If it is expected to be effectual, it must have reference to the name and number of the demon. Thus, for example, the demons of the caper-tree are called spirits; of a service-tree, **Shedim**;³⁷ in the gardens, **Rispe**. At the caper-tree not less than sixty **Shedim** congregate, and the amulet must therefore have reference to this number.

A string made of the seeds of the madder was hung upon children as a protection against certain diseases. The nurse of Abbai taught him: Three grains will check the disease, five will cure, and seven will prove effectual against sorcery. Rabbi Acha bar Jacob remarks: The last is true only when the bewitched person is not exposed to the light of the Sun or Moon, or to rain, and when he does not hear the ringing of iron, the crowing of the cock, or the sound of footsteps. Rabbi Nachmann bar Yitzchak says that this remedy was already forgotten in his time.

2—Healing by Charms

The nurse of Abbai taught him: “All numbering (naming?) (מניינא) should be done in the name of the mother (N. son of N.), and all external passages must be made on the left side of the body. Abbai adds: If the number is fixed it should be strictly adhered to without deviation; if the number is not fixed, it is forty-one.

As anti-heathenish customs the four following things are allowed: 1. To place the

splinter of a mulberry-tree or fragments of glass into the pot in order to make the mess boil more readily. (The Rabbis, however, forbade the fragment of glass on account of the danger of swallowing in with the food.) 2. The drinking toast: Wine and life cheer the Rabbis! Rabbi Akiba repeated this toast with every vessel of wine used at the marriage feast of his son: Wine and life cheer the Rabbis and their pupils!³⁸ 3. If a piece of bone gets stuck in one's throat, then take a piece of the same bone, put it to it on the head, and say:

חד חר נחית בלע בלע נחית חר חר

If it is a fishbone, say: ³⁹

ננעצתא כמהש ננעלתה כתרם שיא שיא

Against intoxication: Anoint the palms of the hand and the soles of the feet of the drunken person with a mixture of oil and salt, and say: As the ointment becomes pure, so may the senses become clean; or, lay the bung of a barrel in the water and say: As the bung becomes clean, etc.

Charm against suppuration (סימא):

כזבזייה מס מסיא כם כסייה שרלאו ואמרלא אילין
מלאכי דאשתלחו מארעא דסרום ולאסאה שה'נא
פאי'בין ב'ך ב'ך ב'ך ב'ך ב'ך כמ'ן כמ'ך ע'נך ב'ך
אתר'ך ב'ך זרעון כקל'ט וכפרדה שלא פרה ולא רב'א
כך לאת פרה ולא תריבה בגופא דפלוני בר פלוני'תא.

Which is roughly: Bas Basia, Mas Masia, Kas Kasia, Scharlai and Amarlia,⁴⁰ the angels, who came out of the land of Sodom to heal painful boils. Let the color not become redder; let it not spread further, let the seed be absorbed in the bowels. And as a mule does not propagate its species, so may this evil be not propagated in the body of N. son of N.

Charm against smallpox:

חרב שלופה וקלע נטושה לא שמייה יוכב חולין
טכאובין

Which is roughly: Drawn sword and pointed sling. His name is not Jacob, the pain rages.⁴¹

Against being possessed (שידא)

הוית דפקוק דפקיק הוית ליטא תבור ומשומת בר
 טיט בר טמא בר טינא כשמגז מריגז ואיסטמאה.

Which is roughly: as follows: You were closed up; closed up were you. Cursed, crushed, and banished be the demon, by name **Bar Tit, Bar Tame, Bar Tina**, as **Shamegez, Mezigaz, and Istamai**.⁴²

Charm against injury inflicted by demons of by-places:

אקרקפי דארי ואאומסי דגורייתא אשנתתו לשידאי
 בר שיריקא פנדא במישרא דכרתו חבטיה בלועא
 דחמרא חטרתיה.

Which is roughly: Upon the head of the lion, and in the nose of the lioness, I found the demon **Bar Shirka Panda**. I threw him into a bed of leeks⁴³ and slew him with the jawbone of an ass.

To make evil dreams good, three men recited certain consoling verses from scripture. "Whosoever had a bad dream, should hasten in the morning, as soon as he awakens, to repeat a verse from scripture, the contents of which should be favorable to him, and this must be done quickly, before a verse comes into the mind with an unfavorable meaning to him."

He that is upon the point of entering a city and fears the evil look, let him put his right thumb in his left hand, and his left thumb in his right hand, and say: I, N. N., am of the lineage of Joseph, over whom the evil eye can have no power. He makes the glance of the evil eye harmless; the tail of a fox was hung upon the horse.

3—Remedies and Charms against Sorcery

Ben Asai says: Do not irritate your anus while sitting down in order to obtain a passage from the bowels, for he who does this will be attacked by sorcery, even though he were engaged in Spain. If a man, however, has done so in a mistake, after an evacuation, let him pronounce the following charm:

לא לי לא לי לא תהים ולא תחתים לא הני ולא
 מהני לא חרשי דחרשא ולא חרשי דחרשתא.

“Ye cannot approach, neither **Tachim** nor **Tachtim**,⁴⁴ not all of you, not any of you, neither the enchantment of the sorcerer nor the charm of the sorceress.”

Rabbi Hanina says: To drink one-eighth ounce of ass's milk, which is forty days old,⁴⁵ is effective against the sting of a wasp; one quart against the sting of a scorpion; one-half quart against sorcery, and the drinking of fluids that have been open and exposed.

Rabbi Johanan said: poke root water, anbagar (אנבגר), and theriac are useful both against beverages that have stood open, and against witches.⁴⁶

Amemar said: A witch queen told me: If you meet witches you should utter the following charm:⁴⁷

חרי חמימי בדיקולא בזייא לפומייכו נשי
 דחרשייא קרח קרחייכי פרח פרחייכי איבדור
 תבלונייכי פרחא זיקא למוריקא חדתא דנקיטיתו
 נשים כשפניות אדהנני וחננכי לא אתיתי לגי
 השתא דאתיתי לגו קרחנני וחננכי.

“Hot dung in perforated baskets, in your mouths, o ye witches! May your heads become bald; may the wind blow away your bread crumbs; may it scatter your spices; may the fresh saffron which ye have in your hands fly away. Witches! so long as men were gracious to me, and I was careful, I came not in your midst; now I did, and you are not agreeable to me.”

The Rabbi taught: There are three things between which we should not pass, and so, also, that two persons walking side by side should not allow to come between them. These three things are—a dog, a palm, and a woman. Some add also a hog, and others, a snake. Should this happen notwithstanding, what shall a man do to escape uninjured? Rabbi Pepi says: “Repeat a verse from Scripture that begins and ends with the word אֵל. Others say, with a verse which begins with אֵל, and ends with the word לֵא.”⁴⁸

If women are seated facing each other on opposite sides of the street, there is no doubt that they are engaged in witchcraft. How shall a man escape them without injury? He should avoid them and go another way. If this is not possible, then he shall take someone by the hand⁴⁹ and pass by in his company. If there is no one at hand, he must say:

אגרת אזלת אסיא בלוסיא מחקטלא בחיק קבל

“The demons of sorcery have already been killed by arrows. **Igrath, Izlath, Asya, Belusia**,⁵⁰ are the names of the demons. Rashi.”

If someone meets a woman who has just come from a religious bath, and he is stricken by satyriasis, if he has previously been intimate with her, she in turn will be struck with nymphomania. The means, which is to be discouraged: One says the Bible verse Job 12.21.⁵¹

שופד בוז על-נדיבים ומזיח אפיקים רפה

The Rabbis teach: A man should not drink water in the night, either from a stream or from water that is standing still. Whoever does this, his blood be upon his own head, because by so doing he will render himself liable to become blind. How can we make drinking at night safe? If there is some one present he should be awakened and addressed as follows: “I drink water!” If you are alone, rattle with the lid of the drinking cup and say to yourself: “N., son of N., your mother said to you: Guard yourself against **Schabriri, briri, riri, iri, ri**, in a white pitcher (Rashi), this is a magical charm.” As the syllables of the word **Schabriri** decrease, so the demon will withdraw. The Targum of **סנוריס** blindness (Genesis 19:11), it is **שברירי Schabriri**.

In reference to paired numbers, of which we have already spoken, Rabbi Papa says: “Joseph, the Demon, told me that through two (זוגות) we kill, through four we only inflict injury. In the number two the evil will follow, whether we have done a thing in this number intentionally or accidentally. In the number four only when the thing is done intentionally. If we have accidentally partaken of a meal or drank out of a paired plate or pitcher, number, how shall we avoid the fatal consequences? We must take the thumb of the right hand into the left, and the thumb of the left into the right hand, and say: You and I make three. If answered, is returned: You and I make five. If we again hear the answer: You and I are six, we must again answer: You and I are seven. It happened that some one carried this on to the 101st time, until finally the demon will burst with chagrin.

Application of the Charms and the Remedies

We insert the passages of the Talmud which treat of the subject, on account of their coherence, in all that extent, although it may not properly belong in this place, because in several cases in the following remedies the natural cures as well as the magical charms are prescribed, and because these passages from the Talmud otherwise offer many interesting matters. They treat of proceedings against snakes and other remarkable occurrences.

He that has swallowed a snake, let him eat ivy and then walk three miles. Rabbi Sime bar Ashi saw a man who had swallowed a snake. Rabbi Sime fell upon him like

a warrior, gave him ivy and salt to eat, and then drove him three miles before him, when the snake came from him in pieces. Others state that Rabbi Sime himself swallowed the snake, when the prophet Eli came in the form of a wild warrior, gave him ivy and salt to eat, etc., etc.

If a man be bitten by a snake, let him take seventy-nine hairs from the tail of a white she-ass, tie them with a silken thread, and he that is bitten sit upon them. The she-ass must, however, have been free from Trefa (an organic disease). An official in Pumbedithat was bitten by a snake. Now, there were found in Pumbedithat thirteen bearing white she-asses, which were opened one after another, but all were found to have been afflicted with Trefa. It was also known that in a distant part of the city there was another she-ass, and messengers were sent to bring her. But meanwhile a lion had eaten up the she-ass. Then Abaye said, Perhaps the snake of the Rabbis have bitten him, against the bite of which there is no remedy. The pupils answered, Yes; so it is, master; for when Rab died, Rabbi Jitzsechak bar Bina prohibited the use of myrtle and palm leaves for a whole year. This officer, however, paid no attention to this prohibition.

If a snake should wind around a person, he should go into the water and take a basket which he should hold above the head of the snake, then lower the basket in such a manner that the rim of it shall come between him and the snake (to grasp the snake with the hands would be dangerous, because it might become enraged and wound the person). When the snake is in the basket, throw it quickly into the water and hasten away.

Should anyone be pursued by an angry snake (where the snake follows the person by scenting his tracks) he should suffer himself to be carried a short distance by a person, if any one should be present (through the stranger's footsteps the snake will lose his tracks); if no one is with him he should spring across water or seat himself over a fountain. On the following night he should place himself upon four barrels so that the snake cannot easily reach him, or let him rather sleep in the open air, so that it cannot come to him through the roof, then let him tie four cats to the barrels and make a noise with straw or bushes, so that the cats, [when] the snake comes, may fall upon her and eat her up.

Should any one be pursued by a snake, let him seek safety between two beehives.

If a woman sees a snake, and suspects the snake desires her, she should take off her dress and throw it to the snake. If it winds itself around the same, it indicates that it is excited. What should be done in this case? She should have coitus in front of the snake with her husband. Some object that this would only stimulate greater lust; instead, she should take some hair from her head, and some of her nails, and throw it

to the snake, saying: "I am menstruating!" (Rashi: This should be regarded merely as a magic remedy and magic charm.)⁵²

If a snake creeps into a woman, (Rashi: When the snake desires her, it often creeps completely inside her) let her spread her legs apart and sit down over two barrels. Then put fatty meat on burning coals between the barrels. Also bring a basket of cress (תחלי שחלים) and fragrant wine, mixed together (to increase the smell). The woman should then hold a pair of pliers in her hand, so that when the snake comes out, being attracted by the smell, she can seize it with them. When this happens, she should throw the snake into the fire, so that it cannot come to her again.⁵³

Rabbi Jochanan says: The root-drink described in the Mischna, consists of Alexandrian gum, pulverized alum and fine saffron, each of the weight of a Sus (a small coin). To cure jaundice two of them are taken in beer.

The following remedies are also recommended in cases of female weakness:⁵⁴ Take the tops of three Persian onions, boil them in wine and let the woman drink of it, at the same time saying to her: Recover from your flow!⁵⁵ (קום מזבידך)

Another remedy: Take a handful of caraway, a handful of saffron, and an equal quantity of fenugreek, boil them together in wine, and let the woman drink of it, saying: Recover from your flow!

Another remedy: Take sixty bungs of wine barrels, soak them in water, and give the woman of the water to drink, and say to her at the same time: Recover from your flow!

Or, take a quantity of fern⁵⁶ פשטינה, boil them in wine, and let the woman drink of it, and speak to her as above.

Or, take the plant arnica,⁵⁷ which grows beside the רוקית-thorn, and burn it to ashes. The woman should carry the ashes upon her person in a linen patch in the summer, or a woolen patch in the winter.

Or, dig seven holes in the ground, and burn in each of them young grapevines not over three years' growth. Let the woman take a cup into her hands and seat herself over the first hole and drink: then rise up and seat herself upon the second hole, etc., etc. Each time speak to her: Recover, etc.

Or, anoint the lower part of her body with flour-water.⁵⁸

Or, take an ostrich egg,⁵⁹ burn it to ashes. These ashes the patient should carry in a linen bag in the summer, and in a woolen bag in the winter.

Or, open a cask of wine expressly for her. She should drink much wine.

Or, take a grain of barley that was found in the dung⁶⁰ of a white she-ass. If she holds this one day (Rashi: in her hand),⁶¹ the ailment will cease for two days. If she holds it during two days, it will cease for three days. If she holds it three days it will

cease forever. According to others: if she takes one grain in her hand, etc.; if she takes two grains in her hand, etc.

5—Magical Remedies Against Various Diseases and Conditions

ABORTUS—The aetites⁶² (eaglestone, rattle-snake stone—stone of perserving, remaining) was worn by women as a prevention against abortion.

BLOOD-LETTING⁶³ —If you have eaten fish, you must not be bled on the following day. If you have been bled, you must not eat fish on the following day. On the third day both would be dangerous.

The Rabbis teach: After blood-letting, one must not, on the same day, drink milk, eat cheese, onions, or vegetables. If one, however, has eaten of these things, he should mix, says Abaye, one quarter measure of vinegar, and one quarter measure of wine, and drink it. If a motion of the bowels ensues, the evacuation should take place without and on the east side of the town, for the exhalation of such is injurious.

DISEASES OF THE EYE—The saliva of a firstborn on the male side (not of the female side) is effective in the cure of eye diseases.

Rab says: A degenerate eye is dangerous to life, for the vision-power of the eye is closely connected with the pericardium. Rapid traveling impairs the sight of the eye; but it may be restored by uttering the blessing of consecration of the Sabbath on Friday evening.

BLINDNESS—Against blindness at night, take a string made out of the hair of an animal; tie one end of it to the foot of the patient, and the other end to the foot of a dog, and then let the children make a noise behind the dog, and say:

אָסאַ קלבאָ אַכסאַ תרנגולא

(“Hold the dog, fool the rock.”) Then take seven pieces of meat from seven different houses, and let the inhabitants⁶⁴ of each house hang a piece of the meat at the door-post of the patient. The dog must eat this meat in an open place. Then let the patient unbind the hair-line and let someone say:

**שבריוי דעלונני בר בלוניתא שבקינה לפלונני
בר פלוניתא וליחרו לכלבא בבביתא דעיניה**

(“Night blindness of N., son of N., leave N., son of N.”), and perforate the pupil of the dog.

AGAINST DAY BLINDNESS—Take seven pieces of spleen from seven heifers, and lay them upon the vessel used by the physician to catch the blood when bleeding a patient. The patient must be seated in a chamber. A man must be stationed on the outside, who must say: “Blind one! give to me that I may eat.” The patient answers: “How can I open? Come in and eat!” After eating he must break the plate or he will himself become blind.

MIND POWER—Rab says: What is the “Bird of the Vineyard” (mentioned in Mishna)? It is **בִּירֵי לֵי אַבַּיֵי**. Abaye adds, one finds it on the palm-tree having a single bark (Rashi and Aruch: on a young palm with a single layer of outer bark on the branches.)⁶⁵

It is employed as a means to strengthen the mind. The right half of it must be eaten, and the left half of it must be preserved in a copper tube which must be sealed with sixty seals (with wax, putty, earth, etc.), and hung upon the left arm. Upon this a man obtains clearer ideas, and is enabled to comprehend matters with more ease. Afterward the other half should also be eaten, for if this be neglected, what has been learned will soon be forgotten.

THE TROMETON EGG⁶⁶—Samuel says: A slave that knows how to prepare a trometon egg (soft-boiled egg) is worth a thousand dinars. The egg must be handled thousands of times in warm as well as in cold water, until it becomes so small that it can be swallowed with a single effort. Whatever disease may be in the abdomen will be known to the physician through the decreasing egg, and he will at once know what remedy to prescribe.

FEVER—The nurse of Abaye⁶⁷ gave him the following remedies:

Against the Daily Fever: Take a new silver coin and a piece of salt of equal weight, and carry both over the pit of the heart, attached to a string.

Or, take a seat on a crossroad, and as soon as you observe a large ant carrying something, take her up and place her in a copper tube, close the opening with lead, and seal it with sixty seals, shake the tube and hang upon your body, and say to the ant: Your burden upon me; and my burden upon you.⁶⁸

Or, take a new earthen pipkin, go to a spring and say: Spring, Spring! lend me a pipkin full of water for the road that happens to me. Then swing the pipkin full of water seven times around your head, throw it backward and say: Spring, Spring! take the water you gave me, for the way that happened to me came in his day and departed in his day.⁶⁹

Rabbi Huna says: For fever recurring every three days, take seven different grapes from seven different grapevines, seven chips from seven joists, seven nails from seven bridges, seven small quantities of ashes from seven stoves, seven bits of earth from

seven holes in the ground, seven pieces of pitch from seven ships, seven grains of cumin, seven hairs out of the beard of an old dog. Bind these all together and carry them with a string upon the nape of the neck.⁷⁰

Rabbi Johanan said: against the burning fever (צמיררה אשחא) one takes a knife that is made completely of iron, goes to where you find thorn bushes,⁷¹ and tie a white cord to it. On the first day one makes a notch and says: "And the angel of the Lord appeared to him in the flame of fire from the center of the thorn bush." And on the following day one notches it again a little and says, "And Moses said: 'I will turn aside now, and see, etc.'" The following day make another notch and say: "Then the Lord saw that he approached in order to see." The following day make another notch and say: "And he spoke: Do not come near, etc." Then cut down the thorn bush close to the ground and say: O thorn bush, O thorn bush! Not because you are higher than all other trees, did God cause his Shekinah (reflection) to rest on you, but because you are the lowest one. And even as you saw the fire kindled for Hananiah, Mishael, and Azariah, and escaped from them, then look upon the fire (i.e. fever) of N., the son of N. and be gone from him.⁷²

AGAINST MALARIA⁷³—Abaye's nurse taught the following means. One takes a black hen, splits it, and puts it on the shaved head of the patient. Let it lie there, until it begins to decay. Then the patient should go to a river, and go up to his neck in the water until he feels faint. Then he should swim out and sit down on the ground. Whereupon he is cured.

TUMORS—Rabbi Saphra said: The grape-like blister (or tumor) is the herald of the death angel. It is healed by a lozenge with [rue in] honey, or parsley in strong wine. These are rolled over it: white berries if the tumor is white, or red berries if the tumor is red.⁷⁴

A SLIT IN THE RECTUM—Rabbi Ame (some say Rabbi Asse) indicates the following remedy. Seven grains of red aloe⁷⁵ are wrapped into a shirt collar, and tied with a cord of cattle hair, dipped into white resin,⁷⁶ then burn it. Coat the affected area with it. Meanwhile, until the remedy is ready, take bush berry⁷⁷ kernels and apply their splits against the gap. If it is internal, use the tallow of a goat which has not borne any young. Or: Take three melon leaves which have dried in the shade. Burn them to ashes and apply. Or, olive oil mixed with wax, cover with a sash of linen in the summer, or a sash of cotton in the winter.

HEALING THINGS—The Rabbis taught: Six things cause thorough healing: Cabbage, beet, poley water, the stomach, the womb, and the diaphragm.⁷⁸ Animal lungs (mixed with other medicines) possess great healing properties.

“The sun of righteousness will rise with healing in its wings” (Mal. 4:2) Abaye says that from this we can infer that sun dust⁷⁹ has healing power.

HEART—Abaye said: My nurse instructed me! כִּסְנִי (or כִּסְאֲנִי, after Rashi: roasted ears of corn. After Alruch, a dish consisting of wheat, beans, and onions) is good for one’s heart and drives out worries.

For a weak heart, roast meat from the right thigh of a ram over cattle dung cast in spring (Nisan). In the absence of this, use willow chips for coals and roast the meat on it. Eat this meat and in addition drink pure wine.⁸⁰

RABIES—What is the cause of rabies? Rav said: “Witches toy with the dog.”⁸¹ Samuel said: “An evil bad spirit rests upon it.” Following Samuel, they are said to kill the dog by throwing a projectile at it. Thus also one taught that if one wants the mad dog dead, then it should only be done by throwing an object at it.

Whoever touches a mad dog is in danger. Whoever is bitten by it, dies. What is the remedy for the bite of a mad dog? Abaye said: Take the skin of a male hyena⁸² and write on it: “I, N., son of N., on the skin of a male hyena write thus:”

כְּנֵתִי כְּנֵתִי קְלִירוּם.

Still others:

קְנֵדִי קְנֵדִי קְלִירוּם יְהִי יְהִי צְבָאוֹת אֲמֵן אֲמֵן סְלַח

(*Kanti, kanti, kloros. God, God. Lord of Hosts, Amen, Amen, Selah.*)

The one who was bitten should take his clothes off and bury them between graves. After the end of twelve months dig up the clothes, burn them in an oven, and strew the ashes on the highway [or crossroads]. Through these twelve months he should drink water only through a copper tube, so that the image of the demon can’t appear to him, whereby he would be in mortal danger. For the same purpose Martha made a golden tube for her son Aba to drink from.

VIRGINITY—Moses killed all the men of the defeated Midianites, as well as all woman who had known a man. (Num 31:17.) How did he recognize the latter? — Rabbi Hana b. Bizna, replied in the name of Rabbi Simeon the Pious: Have each woman pass before the high-priest’s front-plate.⁸³ If her face became pale, it is certain she is fit for cohabitation.⁸⁴

Likewise we read (Jud. 21:12.): “They found among the inhabitants of Jabesh-gilead four hundred virgin girls, who had never slept with a man.” How did they

know this? Rabbi Kahana said that, they set them over a barrel of wine. If she was a virgin, then she won't smell, otherwise the smell will penetrate.⁸⁵

A young married man complained to Rabbi Gamaliel bar Rabbi about his young wife, that he had doubts about her virginity. She maintained she was still virgin. Rabbi Gamaliel sent for two servants, one a virgin and one married. Both were set over open barrels of wine. The married woman did not smell of wine from her mouth; the other one smelled. He repeated the experiment with the accused woman, and her innocence was established.

BONES—One delivered the following in the name of Abba Saul: I was once a grave digger, and observed the different bones. The bones of those who drink undiluted wine look burnt. Those who drank diluted wine were dry. The bones of those who had drunk moderately were filled with marrow. Likewise, the bones of those who had drunk more than they ate looked burnt; those who had eaten more than they drank had dry bones, but those who ate and drank in proportion were filled with marrow.⁸⁶

HEADACHE—For a headache that affects one side of the head. Take a wild chicken, slaughter it with a silver coin,⁸⁷ and let the blood flow onto the painful area. Be careful however that the blood doesn't get into one's eyes as it could make the eye sick. The dead hen is then hung up on the doorpost, so that the patient rubs their head against it when going in and out.

CORPSES—Rabbi Simon ben Gamaliel said: If you want to have the eyes of a corpse close, blow some wine into the nose, apply some oil between the eyelids, and press both large toes with your fingers. Then the eyes will shut automatically. If you want to prevent a corpse from quickly decaying, then put it on its face.

MENSTRUATION—If a menstruating woman passes between two men, then one of them (by sorcery) could die, namely if the menstruation has just started; if however the menstruation is ending, then it can provoke a violent quarrel between them. To protect against it: Recite a verse from Scripture which begins with the word לֹא (Al) and ends with לֹא. Another says, a verse which begins with לֹא (La) and ends with לֹא (Al).⁸⁸

SPLEEN—Against diseases of the spleen. Dry seven leeches in the shade and drink daily 2–3 of the same (probably pulverized) in wine.⁸⁹ Or take the spleen of a goat, which has not yet borne young, dry it in an oven, place it across from the patient and say: "As this spleen shrinks, so will the spleen of N., son of N. become smaller." Also the spleen can be dried between the joints of a new (wood)⁹⁰ wall and the above words spoken. Or take the hand of one who died on Sabbath, put it on the ill spleen and say: As this hand is dried up, so may the spleen of N., son of N. become smaller.

Or roast a bonet fish⁹¹ in a smithy. Eat it and drink the forging water (used for hardening iron). For a goat which had drunk much forging water, when slaughtered was found to have no spleen.

AGAINST NOSE BLEEDING⁹²—Call a kohen whose name is Levi (לוי), write (as an amulet) his name in reverse (ויל). Or bring any man and write the following words in reverse:

אנא פפי שילא בר סומקי

(I, Papi Shila, bar the Red⁹³).

Or write an amulet with the following:

טעם דלי בטי כסם טעם דלי במי פגם.

*Ta'am deli beme kesaf, ta'am deli be-me pegam.*⁹⁴

Or take the root of the plant אספסתא (clover) and the cord from an old bed (from cotton, Aruch), and papyrus, saffron, and the red part of the palm. Burn everything together to ash. Then take a fleece of wool, weave two threads, soak them in vinegar, roll them in the ashes, and put them into the nostrils.

Or, the bleeder should look into a rivulet, in which the water flows from east to west. He should stand with one foot on either side of the stream. Then, with his right hand, he should pick up some clay which is under his left foot, and likewise from under his right foot with his left hand. Make two wool cords, rub the clay into them, and insert them into the nostrils.

Or he should sit down under a trough. With this they pour water over his head and say: "As this water stops in the trough, so may the bleeding of N., son of the woman N. stop.

NEWBORN—The amniotic sack is kept after the birth, because it can serve for heating up the (ill) child.

Abaye's nurse taught this: If a child has no pulse, then one moves a sieve back and forth over it.

If a newborn child cannot breath, then one spreads the afterbirth over its chest and it will begin breathing.

EAR DISEASES⁹⁵—Abaye said: My nurse said to me: It seems as if the kidneys were only created for curing ear diseases. The physician Minyomi expressed himself to Raba thus: All medicines are more harmful than beneficial for ear diseases except kidney juice. One should therefore take the kidney of a little hairy goat, cut it open

crosswise and put it on glowing coals. Pour the water that comes out into the ear; it should not be warm but tepid. For ear diseases the following remedy is also prescribed: Take violet-blue wool, not oiled, put it in the sore ear, and hold this close to the fire. Be careful to avoid sparks.⁹⁶

RELAPSE⁹⁷—Ten things cause relapse in a lingering illness and cause the illness to become acute. These are eating beef, fat meat, roasted meat, the meat of poultry, roasted eggs, cress, cutting the hair, baths, the consumption of cheese and liver.⁹⁸ Some add nuts, others cucumbers.

COLD⁹⁹—Against malicious cold. A quarter measure of milk of a white goat is dripped on three cabbage¹⁰⁰ stalks, while the pot cooks (the cabbage) over a fire. Stir with a twig of מרמדין wood.¹⁰¹

Or, one kneads the feces of a white dog together with balsam (and take it). If possible however one should use another means, because the dog feces causes great loosening of the limbs.

If the cold developed from consuming wine froth, the remedy is to drink beer. If the cold resulted from the consuming beer froth, water is the remedy. If the cold developed from drinking water froth, there is no remedy.

FRIGHT¹⁰²—If someone is frightened without knowing why, it indicates that his guardian angel¹⁰³ has seen something (menacing, which the person can't see coming). How can he prevent bad consequences? One reads the "Shema." If however one is standing in an unclean place (and as such the reading of the Shema is not permitted), then he should jump four steps away from the place, and say thus:

עִזָּא בְּרִי טַבְחָא שְׂמִינָא מִינָאִי.

(The butcher's goat is fatter than I.)

AGAINST NERVOUSNESS¹⁰⁴—One takes a "Lilith arrow" (meteor stone of conical shape), turns it over (with the point downward), pours water on it and drinks it. Or drink water from which a dog has drunk at night.

LONGING—If a son has an abnormal longing for his (dead or living) father, then take the strap from the shoe from his right foot and attach it to the left foot.¹⁰⁵ It is dangerous if he does it in reverse.

SPEECH—With eye diseases speaking (that of visitors surrounding the patient) is harmful, but for patients with fever it is beneficial.

Even as speaking (in the wine cellar) is harmful for wines, so too the sound of the spices (being crushed or mixed) is favorable.¹⁰⁶

AGAINST KIDNEY STONES—Take three drops of pitch salt (residue of the material from preparing pitch), three drops of cress juice,¹⁰⁷ three drops of pure wine, mix and apply to the urethra.

Or, hang the handle (ארכא) of a wine bottle to the man's member or the woman's breasts.

Or, take a louse from a man and one from a woman, and hang them from the genitals. When the patient urinates he should do so on dry thistles near the door-post; the stone that issues should be retained, because it is good for every kind of fever.

SYMPATHY¹⁰⁸—Rabbi Acha b. Hanina said: If someone visits a sick person, who is born under the same constellation, then he extracts from him one sixtieth part of the illness. "Should sixty such people visit the sick person, would he be cured?" No, each person takes only one sixtieth part of what remains.

WATER—The rabbis taught: On Wednesday and Sabbath evening one should not drink water. Whoever does it, his own blood is on his head, because it is dangerous. Why is it dangerous? "On account of the evil spirit." If he wishes to drink nevertheless, how can he make it harmless? Recite those verses from the holy scripture in which the word "voice" (קול) occurs seven times (Ps. 29:3–5, 7–9), and then drink.¹⁰⁹

Or, one says thus:

לול שפן אניגרון אנירדפין בין כוכבי יתיבנא
ביר בליעי שמיני אזילנא.

(Lul shafan anigrone anirdafin,¹¹⁰ I sit between the stars, I walk among lean and fat people.)

Or, wake another person, if someone is present, and say, "N., son of N. (naming his mother)! I drink water!" Then one can drink. Or, strike the lid against the jug and then drink. Or, throw something in the water and then drink.¹¹¹

GAS—Against gas (flatulence), caused by the consumption of horseradish, the common radish helps; for gas caused by consuming radishes, cress helps. If the cress causes gas, warm water helps. The latter helps with gas from all causes. Meanwhile one says:

קפא קפא דכירנא לך ולשב בנתיך ולא תמני
כלתיך.

(Kappa, Kappa, I remember you and your seven daughters and your eight daughters-in-law.)¹¹²

AGAINST WORMS¹¹³—Take the bark from a thorn bush. This must be peeled however from top to bottom; if done in reverse, the worms could leave through the mouth. Cook it in beer in the evening. On the next morning, stop the patient's nose and ears and drink the concoction. When he relieves himself, do so on a palm branch which has been broken or knocked off.

TOOTHACHE¹¹⁴—Against pain of the molars. Take the top of a garlic, grind it with oil and salt, and put it on the thumbnail of the painful side. Take care however not to touch the flesh, because that might promote leprosy.

PROCREATION—Rabbi Hama b. Rabbi Hanina reports a tradition of Rabbi Isaac: Whoever places his conjugal bed between the north and south will conceive boys.¹¹⁵

Consumption of fish makes one fruitful. A tea of date kernel makes one unfruitful.

THE END

APPENDIX 7

CONJURATIONS FROM *Verus Jesuitarum Libellus*

The following excerpt is from the beginning of *Verus Jesuitarum Libellus*. This little booklet appeared in volume 2 of Scheible's *Das Kloster* (Stuttgart, 1846). It contains seven conjurations which appear to be the urtext which the first part of *The Sixth and Seventh Books of Moses* was based. It is dated 1507, which is obviously fictitious, since the Jesuit order wasn't created until 1554. Agrippa, who is mentioned in the text, would have been only 22 at the time; his *De Occulta Philosophia* was finished in 1510. "Libellus" and "citatio" have special meanings in Canon Law.

The following table shows my translation of the conjurations from *Verus Jesuitarum Libellus* on the left side. For comparison purposes, I have included in the column to the right the parallel text from "The Sixth Book of Moses" [T1]. See above, pages 50 ff.

Verus Jesuitarum Libellus

Conjuration 1

I N, most unworthy creature of our Lord Jesus Christ, and servant of God, I ask, call, and exorcise you spirits, by water +, air +, fire +, and earth +, and by all beings living and moving therein, and by the most sacred name of Jesus Christ:

Hagios +, Ischiros +, Paraclitus +, Alpha and Omega +, the Beginning and the End +, God + and man +, Zebaoth +, Adonay +, Agla +, Tetragrammaton +, Abua +, Deus +, Eljon +, Jana, Jehova, Deus Sachnaton +, Arumna +, Messias +, Cherab +, Misol +, Ambriel +, Achteol +, Jachenas +, and by the might of God the Father +, and by the might of God the Son +, and by the might of the Holy Spirit +, and by

Conjurations

Seal 1

I, N. N., a servant of God, desire, call upon you OCH, and conjure you through water † fire, air, and earth, and everything that lives and moves therein, and by the most holy names of God,

Agios, Tehirios, Perailitus, Alpha et Omega, Beginning and End, God and Man, Sabaoth, Adonay, Agla, Tetragrammaton,

the words with which Solomon and Manasses exorcised the spirits, and by the words which have power over you, that you obey immediately, even as you obeyed Isaac and Abraham. Appear before me in a beautiful, affable, and human form, and bring to me (from the depths of the seas) N. million of the best Spanish gold without any disturbance, or else I will damn you body [sic] and soul, abstaining wholly from all harm, without noise, lightning, or tempest, without terror and trembling, and place yourself before me outside this circle. I command this of you, O Spirit, by the virtue of God the Father +, God the Son +, and God the Holy Spirit + and by the might by which everything was created and made. So be it + + +!

Conjuration II

I N, servant of God, call, summon, and exorcise you, O Spirit! by the holy apostles and disciples of God, by the holy Evangelists, by St. Matthew, St. Mark, St. Luke, and St. John, and by the three holy men Shadrach, Mesach, and Abednego, and by all the holy Patriarchs, Prophets, Confessors, Priests, and Levites, and by the chastity of all the holy virgins, and by the most holy and terrible words:

Aphriel, Diefriel, Zada, Zadai, Lamabo, Lamogella, Caratium, Lamogellay, Logim, Lassim lepa, Adeo, Deus, Aleu, Aboy, Aboy, Alon pion dhon, mibizimi, mora, abda, zeud, and by the three holy Magi: Caspar, Melchior, and Balthasar, and by that which Solomon, Manasses, Agrippa, and Cyprian

Emanuel, Abua, Deus, Elion, Torna, Deus Salvator, Aramma, Messias, Clerob, Michael, Ambriel, Achleol, Gachenas et Peraim, Dei patris et Peraim Dei filii, et Peraim Dei spiritus Teti, and the words by which Solomon and Manasses, Cyprian and Agrippa conjured the spirits, and by whatever else you may be conquered, that you will yield obedience to me, N. N. the same as Isaac did to Abraham, and appear before me, N. N. this instant, in the beautiful, mild, human form of a youth, and bring what I desire. (This the conjuror must name.)

Seal 2

I, N. N., a servant of God, desire, call upon and conjure you, Spirit Phuel, by the Holy Messengers and all the Disciples of the Lord, by the four Holy Evangelists and the three Holy Men of God and by the most terrible and most holy words

Abriel, Fibriel, Zada, Zaday, Zarabo, Laragola, Lavaterium, Larayol, Zay, Zagin, Labir, Lya, Adeo,

knew and exorcised the spirits and by the ascension of Christ into the highest realms of peace, that you appear before me in a beautiful affable, and human form, and bring me (from the depths of the seas) N. million of the best Spanish gold without any disturbance, or else I will damn you body and soul, abstaining wholly from all harm, without noise, lightning, or tempest, without terror and trembling, and place yourself before me outside this circle. And this I command you by the most holy Mother of God Mary, and by all the merits of the principal Martyrs of God.

Conjuration III

I N, a servant of God, call, summon, and impel you, O Spirit, by all the holy angels and archangels, by holy Michael, holy Gabriel, holy Raphael, and holy Uriel, and by the holy Thrones, Dominations, Principalities, Powers, Virtues, Cherubim, and Seraphim, whose incessant voices proclaim: Holy, Holy, Holy! And by the most holy words:

Noab, Soter, Emanuel, Adonay, El, Elly, Elloy, Braun, Josepha, Jonas, Calphia, Calphas, and by those which Solomon, Manasses, Agrippa, and Cyprian commingled with spirits, and by those with the power to exorcise you, and even as Jesus was obedient to his parents, so be obedient to me, and appear before me in a beautiful, affable, and human form, bringing to me (from the depths of the waters) N. millions of the best Spanish gold without any disturbance, or else I will damn you body and soul, abstaining wholly from all harm, without noise, lightning, or tempest, without terror and trembling, and place yourself before me outside this circle. And this I command by the power of God the Father +, God the Son, and God the Holy Spirit.

Deus, Alon, Abay, Alos, Pieus, Ehos, Mibi, Zini, Mora, Zorad, and by those holy words, that you come and appear before me, N. N., in a beautiful human form, and bring me what I desire. (This the conjuror must name.)

Seal 3

I, N. N., a servant of God, desire, call upon you, and conjure you Tehor, by all the Holy Angels and Archangels, by the holy Michael, the holy Gabriel, Raphael, Uriel, Thrones, Dominations, Principalities, Virtues, Cherubim, and Seraphim, and with unceasing voice I cry, Holy, Holy, Holy, is the Lord God of Sabaoth, and by the most terrible words:

Soab, Sother, Emmanuel, Adon, Amathon, Mathay, Adonay, El, Eli, Eloy, Zoag, Dios, Anath, Tafa, Uabo, Tetragrammaton, Aglay, Josua, Jonas, Calpie, Calphas. Appear before me, N. N., in a mild and human form, and do what I desire. (This the conjuror must name.)

Conjuration IV

I, N., a servant of God, call, summon, and exorcise you, O Spirit! by the wisdom of Solomon, by the obedience of Isaac, by the blessing of the tribe of Abraham, by the piety of Jacob and Noah, who didn't sin against God. By the serpent of Moses and by the twelve tribes of Israel, and by the most holy words:

Abill, Dellia, Dellion, Ensusellas, Jazy, Zataël, Olam, Dithaton, Sathos, Sathos, Reckamaton, Anab, Illi, Hogo, Adathgiur, Gueb, Suna, Amon, Deuth, Alos Gaoth, Egaoth, Lilu.

And by the words with which Solomon, Manasses, Agrippa, and Cyprian commingled with the spirits, and by the words related by St. John, which the most holy Mother of God spoke when departing from this world, so I also commend myself to you, and I command you to appear immediately before me in a beautiful, affable, and human form and bring me (from the depths of the seas) N. million of the best Spanish gold without any disturbance, or else I will damn you body and soul, abstaining wholly from all harm, without noise, lightning, or tempest, without terror and trembling, and place yourself before me outside this circle; this I command by the holy Trinity.

Conjuration V

I, N., a servant of God, call, summon, and urge you, O spirit, by the most sacred incarnation of Jesus Christ, by his most sacred nativity, circumcision, flagellation, coronation, carrying the cross, crucifixion, and by his bitter passion and death, his resurrection and ascension, by the sending of his comforting Holy Spirit, and by the most terrible words of the God of Gods:

Elhor, Genio, Jophiel, Zophiel, Camaël, Elemiach, Richol, Hoamiach, Jerozel, Habel, Vechne, Daniel, Stachios, Imaniach, Namuel, Damobiach.

Seal 4

I, N. N., a servant of God, call upon you, desire, and conjure you, O Spirit Anoch, by the wisdom of Solomon, by the obedience of Isaac, by the blessing of Abraham, by the piety of Jacob and Noah, who did not sin before God, by the serpents of Moses, and by the twelve tribes, and by the most terrible words:

Dallia, Dollia, DOLLion, Corfuselas, Jazy, Agzy, Anub, Tilli, Stago, Adoth, Suna, Doluth, Alos, Jaoth, Dilu, and by all the words through which you can be compelled to appear before me in a beautiful, human form, and give what I desire. (This the conjuror must name.)

Seal 5

I, N. N., a servant of God, call upon you, desire, and conjure you, spirit Scheol, through the most holy appearance in the flesh of Jesus Christ, by his most holy birth and circumcision, by his sweating of blood in the Garden, by the lashes he bore, by his bitter sufferings and death, by his

And by the words with which Solomon, Manasses, Agrippa, and Cyprian commingled with the spirits, and by the words which compel you above all, and which Jesus spoke when he came into the world, even so come and appear immediately before me in a beautiful, affable, and human form, and bring me (from the depths of the seas) N. million of the best Spanish gold without any disturbance, or else I will damn you body and soul, abstaining wholly from all harm, without noise, lightning, or tempest, without terror and trembling, and place yourself before me outside this circle. And this I command you, by the true and living God, that you O spirit obey me.

Conjuration VI

I N, a servant of God, call, summon, and exorcise you, O spirit! by the blood sweat of Christ Jesus, by his divine love, mercy, providence, omnipotence, and immensity, and by all the good works of Jesus Christ, and by all he suffered for the human race, and by the seven words which he spoke from the cross to his heavenly Father when he gave up his holy Spirit, and by these most sacred and terrible words:

Hagios, Tetragrammaton, Ischyros, Athanatos, Abua, Agla, Jod, Jadoth, Menoch, Alpha and Omega, Raphaël, Michaël, Uriel, Schmaradiel, Zadai.

And by all the words by which Solomon, Manasses, Agrippa, and Cyprian commingled with the spirits, and by which compel you above all, and even as God shall come to judge the living and the dead, so come before me, appearing in a beautiful, affable, and human form, and bring to me (from the depth of the seas) N. million of the best Spanish gold without

resurrection, ascension, and the sending of the Holy Spirit as a comforter, and by the most dreadful words:

Dai, Deorum, Ellas, genio Sophiel, Zophiel, Canoel, Elmiach, Richol, Hoamiach, Jorazol, Vohal, Daniel, Hasios, Tomamiach, Sannul, Damamiach, Sanul, Damabiath, and by those words through which you can be conquered, that you appear before me in a beautiful, human form, and fulfill what I desire. (This must be named by the conjuror.)

Seal 7

I, N. N., a servant of God, call upon, desire, and conjure you, Ahael, Banech, by the most holy words Agios, (Tetr.) Eschiro, Adonay, Alpha et Omega, Raphael, Michael, Uriel, Schmaradiel, Zaday, and by all the known names of almighty God, by whatsoever you, Ahael, can be compelled, that you appear before me in a human form, and fulfill what I desire. *Fiat, Fiat, Fiat.* (This must be named by the conjuror.)

any disturbance, or else I will damn you body [sic] and soul, abstaining wholly from all harm, without noise, lightning, or tempest, without terror and trembling, and place yourself before me outside this circle, this I command by the true God. So be it!

Conjuration VII

I, N., a servant of God, call, summon, and urge you, O spirit, by the five sacred wounds of Jesus Christ, by his body and blood, his torture, passion, life, and death, and by the precious drops of blood which he has shed for the salvation of the human race, and by his distress and anguish, and by these most sacred and terrible words:

Soter, Choma, Geno, Jehovah, Elohim, Velaoch, Divoch, Alvoch; Alrulam, Stopiel, Zophiel, Jophiel, Fabriel, Elopha, Alesomas, Difred, Malachim.

And by the words by which Solomon, Manasses, Agrippa, and Cyprian commingled with the spirits, and even as Jesus Christ sent out his spirit, delivering it up into the hands of his heavenly Father, so do I command you that you appear without delay, and come before me, in a most beautiful, affable, and human form, and bring to me (from the depths of the seas) N. million of the best Spanish gold, without causing any harm, without noise, lightning, or tempest, and without fear or trembling, and place it before this circle. And this I command you by the Godhood and humanity of Jesus Christ. Amen!

Seal 6

I, N. N., a servant of God, desire, call upon, and conjure you, spirit Alymon, by the most dreadful words,

Sather, Ehomo, Geno, Poro, Jehovah, Elohim, Volnah, Denach, Alonlam, Ophiel, Zophiel, Sophiel, Habriel, Eloha, Alesimus, Dileth, Melohim, and by all the holiest words through which you can be conquered, that you appear before me in a mild, beautiful human form, and fulfill what I command you, so surely as God will come to judge the living and dead.—*Fiat, Fiat, Fiat.*

The Jesuits' Discharge

Now I command and charge you, O evil spirit! that you immediately bring to me all that money, and then depart from the circle, abstaining from all noise, terror, tumult, and stench, and if you refuse I will damn you both in body and soul. And abstain from harming any creature or thing, and depart immediately to the place which God's justice has appointed for you. Depart from my sight and flee from here. This I command in the name and virtue, potency and power, of the most Holy Trinity, the Father +, and the Son +, and the Holy Spirit +. Behold the cross of the Lord! Fly away to other parts! Lo, the Lion of the tribe of Judah, the Root of David has conquered (Rev. 5:5). Alleluia! Alleluia! Alleluia!

Hasten now depart from this circle and bring to me all the money, by the virtue of the name of the Lord Jesus Christ, and by virtue of the words which caused the Earth to tremble. In his name, and by his virtue I command you, that you immediately and without delay depart from my sight by virtue of these words:

Messias, Soter, Emanuel; Zebaot Adonay; Hagios Ho Theos; Ischryos; Athanatos! Eleison Hymâs! Tetragrammaton! Our Lord Jesus Christ. By that most holy name I constrain + you, I deprive + you, I compel + you, and urge and banish + you, to the place which God's justice has appointed for you. Therefore depart at once from this vicinity, and do not return here again unless I call you. The uncreated Father +, the uncreated Son +, the uncreated Holy Spirit commands you. Behold the cross of the Lord! By the sprinkling of the blood of Jesus Christ +. By virtue of the holy water the Lord disperses you, O evil spirit.

The word is made flesh and dwells amongst us; Amen. The Athanasian Creed and Psalm 130 "Out of the depths. . ." should be added.

APPENDIX 8

EXCERPT FROM *Liber Sefer Razielis*

This grimoire was well known by the end of the fifteenth century. Trithemius mentions it as one of his sources for his *Steganographia*. It was also heavily used by Agrippa in his book *On Occult Philosophy* on which see the new edition by V. Perrone Compagni.

The following is based on the English translation found in Sloane MS. 3846 in the British Library, fols. 128r–157v. The texts included here are from fols. 154r–158r. I have taken the liberty of modernizing the text slightly for readability. The text is closely related to that in Sloane 3826, though neither seems to be directly based on the other.¹

Compare with Michael Morgan *Sepher Ha-Razim*, the Book of the Mysteries (*Texts and Translations*, No. 25) (1983), English translation based on Margalioth's "reconstructed" Hebrew text (Jerusalem, 1966). Hebrew text may be as early as 300 AD. For discussion see Merchavya, Chen, "Razim, Sefer Ha-," *Encyclopedia Judaica*, Volume XIII (NY: Macmillan, 1971), pp. 1594–95, and Niggemeyer, J.-H., *Beschwörungsformeln aus dem "Buch der Geheimnisse (Sefer ha-Razim): Zur Topologie der magischen Rede*, *Judaistische Texte und Studien* 3 (Hildesheim, NY: Georg Olms Verlag, 1975)

HERE BEGINNETH THE 6TH BOOK THAT TREATETH OF THE NAMES OF HEAVENS

Solomon said all men commonly good hours and evil, and good days and evil, good signs and evil to be they affirmeth and this with many reasons they confirmeth. And I myself Solomon, have proved the days and hours of Madyn [Mars] & Sabaday [Saturn] which I found full grievous for to work. I have proved also the hours of Zedet [Zedek, i.e. Jupiter] and Noga [Venus]. And I saw that whatever I would work of them lightly I wrought. The hours of Cocab and Labana [Moon] otherwhile be grievous otherwhile good I have proued to be. And I saw that in the day and in the hour cōia, nothing of my will I might fullfill. And know that the spirits abovesaid

anentis divers men diversly be named. For the first in Hebrew, Sabaday in Arabic Zoal, in Greek Fenes, in Latin Saturnus is cleped [called] or nempned [named]. I say therefore that the first hour of the day of Sabaday, is said Sabaday. The 2 Zedet, the 3 Madyn, the 4 Hamina, the 5 Noga, the 6 Cocab, the 7 Labana, and the hours of the night ought to be named to thee. And know thou that by the stars abovesaid and days and hours whatever thou wilt thou shalt understand and thou shalt know the hid and privie wills of men.

When he would work by Semiforas first 'ere he begin anything, it behoveth him to name the 7 names of angels, for some angels be upon the 7 heavens. And upon the 7 planets and upon the 7 days of the week, and upon the 7 metals and upon the 7 colors. And upon the 7 words having power. The names of which be these Raphael, Gabriel, Samael, Michael, Saquiel, Anael, Capciel. And these be ordained after that we ought to name and to incelepe them in the 7 days early in this manner.

Note this oration

O the angels abovesaid, be ye the hearers of my question or asking which I will inquire or ask, and to me in all things helpers.

Thilke sothly which we ought to name upon the 7 heavens and upon the 7 planets be these: Capciel, Sacquiel, Samael, Raphael, Anael, Michael, Gabriel. And in all things inceleping these angels thou shalt profit. When ergo there be 7 heavens, that is to wit, Samaym, Raaquin, Saaquin, Maon, Mahon, Zebul, Araboch. And there be 4 parts of the world, that is East, West, North, and South, which angels in everich heaven and which in what part serveth say we.

These be the angels of the first heaven

In the first heaven that is cleped Samaym in the 4 parts of heaven serveth these: From the party of the North, Elael, Hyaeyel, Vralbun, Veallum, Ballyel, Basy, Unascayel. From the party of the South be these: Duramyel, Darbyel, Darquyel, Hamum, Anael, Nayymel, Alscini, Solquiel, Zamel, Hu Bayel, Bactanael, Carpaliel. From the party of the East be these: Gabriel, Gabrael, Odrael, Modyel, Raamyel, Janael. From the party of the West be these, Abson, Soquyel.

Angels of the 2nd heaven

In the second heaven that is cleped **Roaqmya**: From the party of the North serveth these angels: Tyel, Jarael, Yenael, Nenael, Nelel, Quyan, Vefamiel. From the party of the South be these: Milba, Nelya, Balyer, Calloyel, Lyoly, Batriel. From the

party of the East be these: Maachyn. Another version hath Cacmyel, Carioyel, Betabaat. From the party of the West is Annulus Yesaraxye [Yesararye?], in which is written the name of Mycaceton in many manners expounded.

Angels of the 3rd heaven

In the third heaven that is cleped Saaquin: From the part of the North serveth these: Ponyel, Penael, Penat, Raphael, Carynel, Dorannel. From the part of the South be these: Parna, Sadyel, Lyenyel, Vastanyel, Sanael, Samyel. From the part of the East be these: Satquel, Quasiddu, Taranyel, Taryescorat, Amael, Hufabria. Another version hath here last Hyfaliel.

Angels of the 4th heaven

In the 4th heaven that is said Maon serveth these. From the party of the North: Rahumyel, Hayuynyel, Bacyel, Serapyel, Matyel, Serael. In the part of the South be these: Saoryel [Sacryel?], Mahanyel, Gadiel, Hosael, Vaamyel, Verascyel. In the part of the East be these: Capyel, Bralyel, Braalyel, Raguel, Gael, Demael, Calcas, Atragon. In the part of the West be these: Lacana, Astagna, Rebquin (?), Sonitas, Yael, Yas, Yaeb, Lael, Yyel.

Angels of the 5th heaven

In the fifth heaven, that is said Mahon serveth these: In the part of the north serveth these: Hayel, Hanyel, Veal, Quyel, Margabyel, Saeprel, Manyel. In the part of the East be these: Lanyfiel. Another version hath Barquiel, Raquiel, Samyfiel, Roaziel, Acel, Farbieel, Vranacha. In the part of the West be these: Anhael, Pabliel, Velael, Bortacz, Suncacer, Rupa, Taly, Paly.

Angels of the 6th heaven

In the 6th heaven that is called **Cebul**, thou shalt say: From the North part: *Est deus fortis & potens siue fine*, that is to say, God is mighty and strong without end. From the part of the South thou shalt say *Deus sanctus paciens & misericors*, that is to say, God holy, patient, and merciful. From the part of the East thou shalt say *Deus magne excelse & honorate per secl'am*, that is to say, Great God high and worshipped by worlds. From the part of the West thou shalt say, *Deus sapiens clare & iuste, Deus tuam clementiam & sanctitatem exoro quod questionem meam & opus meum & laborem meum hodie complete & integre perficere digneris qui vivis & regnas deus per v. s. b. Amen* – that is, God wise clear and righteous God thy meekness and thy holiness, I beseech that my question

and my work and my travail do daily fully and wholly thou vouchsafe to fulfill, that livest and reignest God by all worlds of worlds. So mote it be.

Angels of the 7th heaven

In the 7 heaven is Semoforas written in the *Book of Life*. In the name of the meek and merciful God of Israel and of paradise and of heaven and of earth and of the seas and of hills and of all creatures.

End of Book 6

HERE BEGINNETH THE 7TH BOOK THAT TREATETH OF NAMES AND OF THE VIRTUES OF THEM

Here beginneth the letters and words and names of Semiforas which God the Creator gave to Adam in paradise in which be 4 letters which to the four parts of the world, and to the four elements, and to the four complexions, and to the four natures of beasts be likened. Such they be יהיהיהיה (YHYHYHYH) and by these letters piteously and devoutly and meekly name thou that thy petition in all things be fulfilled. Solomon said there be said to be seven Semiforas. And the first is the Semiforas of Adam, in which be contained four chapters. The first is when Adam spake with the Creator in paradise. The second is when he spake with the angels. The third when he spake with the devils. The fourth when he spake with men and with fowls, fishes, beasts, reptiles, and wild beasts. The fifth when he spake with seeds and herbs and trees and all waxing [growing] things. The sixth when he spake with winds and with the four elements. The seventh when he spake with the Sun and the Moon and the stars. And by these seven virtues of Semiforas whatever he would do he did. And whatever he would destroy he destroyed. And this Semiforas Adam had when the Creator inspired grace into him.

The first Semiforas

The first Semiphoras is when the Creator formed Adam and him in paradise putting nempned or named [corrupt Hebrew] that is to say **Yana**² the natures and virtues of which above we have declared. If in great necessity or need thou namest this name meekly and devoutly before the Creator, grace and help ne doubt thou not to find.

The second Semiforas

The second Semiphoras is when Adam spake with the angel which brought to him these letters written the ensample of which is such [corrupt Hebrew].³ that is **Yeseraye**. And this name thou shalt name when thou wilt speak with angels and they thy question and thy work without doubt shall fulfill.

The third Semiforas

The third Semiforas is when he [i.e. Adam] spake with devils and with dead men and of them counsel he inquired and they sufficiently to him answered and all this he did with these letters of which this is the explanation: **Adonay Sabaoth, Adonay Cados, Adonay Amiora**. And these letters thou shalt name when thou wilt gather together winds or devils or spirits.

The fourth Semiforas

The fourth Semiforas is when he bound and loosed beasts and spirits, and that with these 7 names. **Lagumene**⁴ **Lanazirni, Lanagelagyn, Laquiri, Lanagala, Lana-tozyn, Layfyalasyn**. And when thou wilt bind or loose beasts thou shalt name the names abovesaid.

The fifth Semiforas

The fifth Semiforas is when he said the seven names with which he bound seeds and trees and these they be: **Lyaham, Lyalgana, Lyafar, Viahirab, Lelara, Lebaron, Laasasalos**. And when thou would bind seeds or trees thou shalt name the names abovesaid and thou shalt bind.

The sixth Semiforas

The sixth Semiforas is of great virtue and power of which these be the names: **Letamynyn, Letaglogen, Letafyryn, Babaganarytyn, Letarinitim, Letagelogyn, Letafalazyn**. These names thou shalt name when thou wilt that the elements and winds fulfill thy will in all things.

The seventh Semiforas

The seventh Semiforas is great and virtuous for they be the names of the Creator which thou oughtest to name in each thing and in all thy work inlepe. And they be these: **Elyaon, Yacna (Yaena?), Adonay, Cados, Ebreel, Eloy, Ela, Agyel, Ayom, Suth,**

Adon, Sulela, Eloym, Deliom, Yacy, Elyn, Delys, Yacy, Zazael, Paliel, Man, Myel, Enola, Dylatan, Saday, Alma, Paxym. Another version: Saena, Alym, Catynal, Vzā, Yaraf, Calpy, Calsas, Safua (or Safna), Nycam, Saday, Aglataon, Sya, Emanuel, Joth, Lalaph, Vm, Via, Tllan, Domyfraël, Muel, Lalialins, Alla, Phenor, Aglata, Tyel, Pyel, Patriceron, Chepheron, Baryon, Yael. And these thou shalt name in each time that thou workest upon the four elements, And whatever thou wilt do by them it shall be done And whatever thou wilt destroy it shall be destroyed and fordone.

HERE BEGINNETH SEMIFORAS THAT MOSES HAD

Here beginneth Semiforas that our Lord gave to Moses. And it is divided into seven chapters. Of which the first is when Moses ascended the hill and spake with the flame that environed the bush. And the bush seemed to burn and nevertheless it burnt not. The second when he spake with the Creator in the hill. The third was when he divided the Red Sea and passed thorough it. The fourth when the yard [staff] was changed into a serpent, and the serpent devoured other. The fifth is in which be the names that was written in the forehead of Aaron. The sixth is when he made the brasen adder and the calf in brass, with the plagues of Egyptians he smote. The seventh is when he rained manna in the desert, and drew out water of the stone, and led out the children of Israel from captivity.

Chapter 1

These be the names that Moses said when he ascended the hill and spake with the flame: *Maya, afi, zye, yaremye, vue, bace, sare, binoe, maa, yasame, roy, lily, leoy, yly, yre, cyloy, zalye, lee, or, see, loace, cadeloye, vle, meha, ramechy, ry, hy, fosia, tu, nimi, sehye, ince, yelo, habe, vele, hele, ede, quego, ramyehabe*. And when thou namest these names devoutly, know thou thy work without doubt to be fulfilled.

Chapter 2

These be the names which the creator said to Moses when he ascended the hill and spake with him: *Abgmcan, loaraceram, naodicras, pecarcecays, aaptena, yegin, podayg, sauocicum*. These be [the names] with which the Temple of Bozale was founded. These be the names of the prophet when with the angels with which the four parts of the world were sealed, with which thou might do many miracles. And beware lest thou name them but chaste and clean, and three days fasting, and with ever thou wilt do by them thou shalt do trustily.

Chapter 3

These be the names that Moses said when he divided the Red Sea: **Ena, elaye, sayec, helance, maace, lehahu, lelahu, alialie, quore, azaye, boene, hyeha, ysale, mabeha, araya, arameloena, quoleye, lyeneno, feayne, ye, ye, maleco, habona, nechee, hicero.** And when thou wilt have grace of any man, these names thou shalt name devoutly and meekly, and thou shalt have.

Chapter 4

These be the names that Moses said when the yard [staff] was changed into a serpent of the enchanters and the prophets Micracon with these name incleped en. **Roepi, Saconich, patonit, piston, ycimor, hygaron, ygmron, tenigaron, mycon, mycondasnos, castas, laceas, astas, yecon, cyn, tabliust, tabla, nac, zacut.** And these foresaid names thou shalt name whan thou wilt fulfill thy question or asking.

Chapter 5

These be the names that were written in the people [? forehead] of Aaron when he spake with the Creator: **Saday, hayloce, loez, elacy, citonij, hazyhaya, yeynimoysey, accidasbarni, huadonemi, eya, hyeba, vea, vaha, oyaha, eye, oye, ha, hya, haya, zahya, hahyha, eyey, yaia, el, ebehel, va, va, va.** Keep well these names abovesaid for they be holy and virtuous, and these thou shalt name that thou get that thou askest of the Creator.

Chapter 6

These be the names that were written on the yard [staff] of Moses when he made the brasen serpent and destroyed the golden calf, when all that drunk in the well hadden a beard: **Yana, yane, sya, abibhu, vanohya, accenol, tyogas, yena, eloym, ya, vehu, yane, hay, ya, vehu, a hyaemed.** And these names contain in themselves many virtues, for with them thou shalt destroy evil and all enchantments and presume thou not to name them in the 7 worke.

Chapter 7

These be the names that Moses said when manna rained in the desert, & drew out water of the rock, and led out from captivity the children of Israel: **Saday, samora, ebon, pheneton, eloy, eneyobceel, messyas, Jahe, yana, or eolyen.** When thou wolt do any miracles, or if thou were in any anguish, these names thou shalt name, and in

all things thou shalt feel the help of them and the virtue. And when thou hast done this, rehearse thou these words by which the names abovesaid be expounded:

Deus vive verax, magne, fortis potens pie, sancte munde, omni bonitate plene benedicte domine benedictum nomen tuum tu completer nraz compleas q-nem tu s-cor fac nos ad finem nostri operis pervenire tu largitor nobis integru complementum nostris operis elargir tu sancte & misericors nobis miserere nomen tuum yeseraye sit per seculam benedictum amen. That is to say, God quick, very great, strong, mighty, meek, holy, clean, full of all goodness, blessed Lord be thy name. Thou fulfiller fulfill our question; thou maker, make us to come to the end of our work; thou granter, graunt us whole fulfilling of our work. Thou holy and merciful, have mercy of us; thy name **Yeseraye**, be it blessed by worlds. Amen.

In the name of the sovereign almighty Creator I begin the explanation of his name **Yeseraye**, that is to say God without beginning and without end. **Agla** is the name of a prophet and properly written in gold plate of living men. And whoever beareth it upon himself and how long he hath it with him, he shall not dread sudden death.

Here endeth the book of Raziel of 7 treatises. Finis Razielis

HERE BEGINNETH NAMES THAT BE NECESSARY TO EVERICH CHRISTIAN MAN

These [be] the four names of the Creator and everich is of four letters, and prophets bore them written in precious stones. And these be the names: **Johac**, **Jona**, **Eloy**, **Yena**. And know thou whoever beareth these names written in parchment that in Hebrue is named genil in golden letters with him, lyflode and clothing worshipfully lacketh not to him how long he hath them with him.

A name to get victory

This is the name with which Josua made the Sun to stand in his place against his proper nature⁵ with which he overcame Gabionitas and 34 kings and this is a great name and virtuous, dreadful and gasteleu. **Bachianodobalizlior**, and thus **bachio-coiodobaliz hac** and this name giveth vengeance of enemies and who that ever beareth it with him a prison may not hold him, neither in battles he may be overcome of any man.

For gladness, and against wrath and ire

This is a name that the Creator said to Moses in the mount of Sinai. **Hacedion** or **Hachedion**, and this name removeth wrath and sorrow and it increaseth gladness and love.

For victory

This is a name that Adam named in the environ of hell: **Mephenoyphaton**, and whoever beareth it upon him any man shall not mowe overcome him.

These be the seven high names great and virtuous when thou wolt aske anything take thou a good hour and a good place: and else be thou not hearty to nempne them. And these be the names: **Comicecon**, **Sedelay**, **t^ohomos**, **zesyn**, **agata**, **bycol**, **ycos**. It is ended. Do we thou kings to the lord Jesu Christ, Father, and Son, and Holy Ghost. Amen. Which liveth and reigneth without end. Amen.

Explicit

APPENDIX 9

DR. FAUSTUS *Vierfacher Höllen-Zwang*

This text was published by Johann Scheible in *Das Kloster*, volume 5, p. 1107 ff. A less complete version is also found on pp. 1124 ff of the same volume. The latter was included in Appendix 1 above. According to E. M. Butler, *Ritual Magic* (pp. 181–2), it derives from the Faustian text *Magia Naturalis et Innaturalis* (Passau, 1505), ed. Scheible (Stuttgart, 1849). The lists of spirits include many of those found in the Weyer's *Pseudomonarchia Daemonum* as well as the *Lesser Key of Solomon*.

DR. JOHANN FAUST. FOURFOLD

HARROWING OF HELL

OR, ALL FOUR ELEMENTS (NB) TRUE (†) SPIRIT-BINDING.

FROM THE TRADITION OF
THE 6TH AND 7TH BOOKS OF MOSES

FROM THE SECRET MAGIC BIBLE AND
THE RABELLIAN PICTURE OF SOLOMON

FIRST PRINTED AT ROME, 1501. SECOND ED. 1680.

THE ALL-POWERFUL SPIRIT, WHICH MAKES THOSE THRIVE.

EVERY MAN IS A LIAR, THE PROPHET DAVID ADMITS,¹
BUT THE DEED IS THIS TRUTH; ONCE TESTED YOU BELIEVE!

—JOHANNI D. F.

Approbatio

[si]mul et instructio Vaticano Sapienti paucis maxima praeterea assecuratur a
sua sanctitate de superfacta

Consecratio canonica

Lector.

Ne spernas librum, si non intelligis esto

Si contra captum est, satis est quod vota secundet,

Frigidus in pratis contando rumpitur anguis E. 8. Virg.²

Quilibet audenti semper fuit aequa potestas,

Hoc lege lector opus sacra haec monumenta polorum.

Hinc optata feres haec te tua vota decebunt

Fide, cave, sapienter age, et virtute labora

Sicque beabit opus pia Consecratio facta.

† † †

Not the complete magic, for the complete Faust is harmful.

PREFACE

Quoniam per Illustrem ac Generosum D. Arnoldum comitem Bentheimi Tichenburgi-Steinfeldii Dominum in Rhoed et Wivelihoven magica arcana originalia celeberrimi in D. Joannis Fausti in Geraiania ex Kundling ariundi Baroni Hermanno in Mosae ripa ad Geldriae fines Batoburgico Episcopo fideliter admanuata et anno quadragesimo supra sesqui millesimum ad Vaticanum Apostolicum nostrum Romam per eum transmissae sunt, volumus, ut haec Typis imprimantur ad Arcanum Pontificatus mandentur atque extra valvas Vaticanas non imprimatur neque inde transportentur. Si vero quiscunque temere contra agere, ausus fuerit Divinam maledictionem latae sententiae ipso facto servatis, Nobis solis reservandis se incursum sciat, ita mandamus et constituimus Virtute Apostolica Ecclesia Jesu Christi sub poena excommunicationis ut supra. Anno secundo Vicariatus Nostri, Romae Verbi incarnati Anno M. D. I.

Alexander VI.
D. G. Pontifex.

**Sanctum † non Corvis Nec ab illis alta reposece
Fauste dabunt, sed Fide cave, virtute labora.**

D. I. F. [*i.e.* Dr. Iohann Faust]

Instructions

If you want to cite and compel spirits to appear visibly before you and render you obedience, then observe the following instructions:

1. Keep God's commands as much as you can possibly do.
2. Build and trust solely upon the might and power of God; believe firmly on his omnipotent help in your work, and the spirits will become your servants and will obey you.
3. Continue your citations, and do not cease, even if the spirits do not appear at once. Be steadfast in your work and faith, for the doubter will obtain nothing.
4. Take especial notice of the time, viz:

Monday night,	from eleven until three o'clock.
Tuesday night,	from ten until two o'clock.
Wednesday night,	from twelve until three o'clock.
Thursday night,	from ten until two o'clock.
Friday night,	from ten until three o'clock.
Saturday night,	from ten until twelve o'clock.

The Sabbath keep holy to the Lord **Zebaoth, Adonay, Tetragrammaton.**

5. It must, at the same time, be new moon. Perhaps you may say, "Why these hours and signs—are they not all the days of the Lord?" It is true; but not all hours, and all signs, are favorable to rule over their spirits.
6. Complete the following circle, described in this work, on parchment, written with the blood of young white doves. The size of the circle may be at your own option.
7. If you wish to undertake the operation, be sure to consecrate the circle previously:



Figure 1

I N N. consecrate and bless this circle, through the highest names of God here written, that it may be a shield and protection for me and everyone, against all evil spirits and those powers, O most strong and invincible God † Elohim †. In the name † of God the Father † God the Son † God the Holy Spirit. Amen.

†††

(See figure 1.)³

NOTE: While entering the circle, say as follows: **Tetragrammaton, Theos, Ischiro, Athanatos, Messias, Imas, Kyrie Eleyson. Amen.**

After you have entered the circle, begin your operation with the following prayer from the Ninety-first Psalm:

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, he is my refuge and my fortress, my God, in him will I trust. Surely he shall deliver me from the snare of the fowler and from the noisome pestilence. He shall cover you with his feathers, and under his wings shall you trust. His truth shall be your shield and buckler. You shall not be afraid for the terror by night, nor for the arrow that flies by day. Because you have

made the Lord, which is my refuge, even the Most High, your habitation. There shall be no evil befall you, neither shall any plague come near your dwelling. Because he has set his love upon me, therefore will I deliver him. I will set him on high because he has known my name. He will call upon me and I will answer him; I will be with him in trouble, I will deliver him and honor him. With long life will I satisfy him and show him my salvation, even so help me and all them that seek your holy † God the Father † God the Son † God the Holy Ghost. Amen.

†††

The serviceable spirits of the Air

Agares	⊙ ☽ ♀	Marbaso	⊙ ☽ ♀ † ♁
Pruffas	† ☿ ♀ △	Amonho	♁ △ ± ♀
Barbatos	♁ ♃ ⊙ ☽	Gosoym	♁ †

קההר הסצוהצפוסל טסהחקת

Botis	♃ ± ♀ △	Bathyme	☾ ♃ ♀
Parsan	△ ♃ ♁ ♂ ♀	Eligor	†
Loray	☿ ♁ ♀ ♁	Valifar	†

כקדעצפצב] הסררצעתפרת
 חקתעהקעץכ] רלעתשסאכר
 רחהעפסקל] הוצחכאכחא ץ
 העסלחעע, פחזכאא, האצעכש
 r Thalefo אצרהם Legio r.

The sigil of their characters. (†)

See Figure 2



Figure 2

The Earth⁴

Foray	הלצללצם	Ypestt
Neberus	קוהנקת	Glasay
Yhepar	קעתהם	Bylethi
Sytry	צעשתהח	Paymoe
Belial	רנללצא	Roneve
Puneho	צרההע	Hohayr
Berith	תקכצתם	Worcas
Furfurh	קעבצא	Marho
Malphas	צעכהח	Veparhi
Sabnac	לאצסאח	Sydonei
Gohor	מפחורעסבל	Thewoh
Styxe	כצוהתע	Kuworl.



The sigil of their characters. (†)

(See figure 3)

Figure 3

The following are spirits of the water:

Wogoros	אעכעצם	Phalhoh
Laquothor	רשקתח	Ystowe
Homhozet	לתעאהצק	Stywoi
Gomholym	רעכחצל	Falegoi
i Wolgor	ערבחקום	Fonhoyxo
i Zyboleth	עחצצוח	Gomorhi
i. Mogolhor	אעאהח	Lamhywei
Storhoth	צעכצחל	Howorge
i Kokosor	תפאקשלעם	Quothoi
i. Bellwath	עצערעםכ	Rorasthe
Molgorho	צקחרהעצ	Eworkay.



The seven serviceable great princes:⁵

Aziel	כחצעהח	Ariel	כצערלהם
Mephistophiles	כשצאצערא		
Marbuel	קעכצאקש	Aniguel	צרצכקאר
Barbuel	קחלהח	Ariabel	צעלעהפ

Figure 4

The sigil of their characters is

the following. (†)

(See figure 4)

The following are spirits of fire (†):

- Caymos הַסַּעֲכִים Halpho
- Focalor קְהַעֲקָא Byfron
- Gamygyn עֲכַצְלֵהָ Zaganhi
- Orias בַּעֲהַתְּהָ Ulachor
- Lakoheh הַקְּהַעִים Decaros
- Amduscias הַעַפְהַיִּים Androci
- Alphur אֲפֵרֲצִכָּא Rodanor
- Oohorok אֲבֵהֲרֵק Koborue
- Ohazor שְׁעַלְכֵקְרֵעִים Wohokoi
- Thagono רַפְהַעֲכַלְתִּי Gexoro
- Xozoros עֲצַעֲעֵלֵל Quohor



Figure 5

The sigil of their characters. (†)

(See figures 5 & 6)



Figure 6

The following are familiar spirits:

Agathyr	Hohoro
Gohowr	Kawetho
Mamyrson	Halgohe
Zyxhator	Fewah
Thologor	Quasfoi
Gowatbor	Xywor
Haloweth	Dexoge.



The sigil of their characters. (†)
(See figure 7)

Figure 7

The most serviceable pygmies are:

Twogor	Ykolow
i Hagathor	Molphoe
Phywolet	Xathori
i Howoheh	Taxhog.



The sigil of their characters. (†)
(See figure 8)

Figure 8

The general or head citation of all spirits (NB.), and also all originating spirits
from the Biblia arcana Magica of the Seventh book of Moses
and Tabella Rabellina (†)

Abahaym	†	Fogom r
חצוה	†	כהקעפהכ
באעאעפ	†	רכעלעהלעם
Holmay	*	Mogathoro
פציקהם	†	עצאהאחצ
עחפורהעם	†	צהאענר
Zefgon	*	Stywo
Ykos	*	
קחעיקעאע	†	קטסטחכעקח
העקוםעקפ	†	
Rohahym	*	Quohawet
קפכעם	†	כלחאחטפל
הקפכעם	†	הרטחחאם
Fohowen	*	Kawahaym
קלשאלפלהלראם	†	שלעקסטקה
טסארטשקה	†	
Thabohym	*	Wowoke
להט	†	אעטחבל
להט	†	טצלנ
Gohazaym	*	Ehowor
קפלבט	†	צבאעטלח
צפצאבטא	†	
Phaghywem	*	Xehato
החיקרהבה	†	קחחקהיקה
קחחקה	†	פכורה
Fegaworos	*	Gohaym
קחפצפעם	†	צפפכעפצ
קחפצפעם	†	כפרפ
Ekhowahym	*	Thago
קעהורפצ	⊗	טטתוצע
קעהורפצ	⊗	החתהור
Wogheroe	+	Yckato
צאפעלצ	⊗	אלעפיק
צאפעלצ	⊗	עיקאצא
Solahgo	+	Bebatos
שוחהור	⊗	הוטרה
שוחהור	⊗	שרהפרהש
Howahym		Sywohay
חחכהם	⊗	צסכהאצ
חחכהם	⊗	האהציה
צבלאטכהאח	⊗	כאפערפא
צבלאטכהאח	⊗	שפרפיקטחחיקפ
Noghowe	†	Quohym
קשעסדכרעפ	⊗	פראעלעסט
קשעסדכרעפ	⊗	

Now make the call of the † spirit's name:

Bohahyn	†Wogath †
⊗ חַפְּלַכְחַת ⊗ ⊗ הַפְּשֵׁחַ ⊗ ⊗ הַאֲפֵחֶל ⊗	
Thawogo	†Rohawei
Gohayn	†Defgoso
Hogogeth	†Nykowo
Myharon	*Hagowoh
Wolahetowe	*Xehe *
Thagohay	*Fugohe *
Fuloseth	*Zebaoth †
Tetragrammaton	†
Adonay	†Messias † † †

Amen.

The spirit Coactatio (coercion) or education with the feature †.

After the tradition of the Sixth and Seventh Books of Moses.

*

Rabellian Table, like the Citation and I) the Valediction
translated from the Hebrew and Egyptian.

⊗ עַחְשְׁקַעַכְשֶׁק ⊗ ⊗ שְׁקַעַכְחַקְשֵׁרַח ⊗	
Xawath	†Uwah †
Mokohe	†Quorohato †
Thalgoe	†Zebaoth
Golastohe	*Xawot *
Holgoway	*Vohoko *
Castohym	*Feghohe
Mogathos	*Phalgohe *
Nawoth	*Thalefge
Welgohem	*Thegoh *
Cefgoliaym	†Nywoe †
Kalgothos	†Dewah †
Mohayrn	†Wohatoh †
Adonay	†Messias

Amen.

Speak now without fear with the spirit and ask for what you want. NB.
When your will in all has been carried out, speak the Dismissal:

Ywahaym † Foghoei
Tetragrammaton †
Adonay † Zebaoth †
Sadan † El † Elohe †

יהוהשעצכםיהוה

Elohym
Eserrehye † Elyon
Adonay † Jah Saday †
Tarakyn † Messias
Amen †

At the Jesuit monastery *Domus Professae* in Vienna

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NOTES

FOREWORD

¹ Harry Middleton Hyatt, *Folklore from Adams County, Illinois* (1965), interviewee no. 1534. Bill Ellis, *Lucifer Ascending* (Lexington Kentucky: University of Kentucky Press, 2004, p. 72.) M. F. Field, *The Search for Security* (London, Faber, 1960, pp. 41–43.) Hans Sebald, *Witchcraft: The Heritage of a Heresy* (New York: Elsevier, 1978, pp. 94–95, 104–108.) Christopher C. Fennell in “Issues in Ethnicity, Folk Religion and symbolism” also cites R. H. Shaner, “Living Occult Practices in Dutch Pennsylvania” *Pennsylvania Folklife* 12(3):63. (1961, p. 63), K. Wust, *The Virginia Germans*, (Charlottesville, Virginia: University Press of Virginia, 1969, pp. 182–83), and D. Yoder, *Discovering American Folklife: Studies in Ethnic, Religious and Regional Culture*. (Ann Arbor, Michigan : UMI Research Press, 1990, pp. 90, 99.) <http://etext.virginia.edu/users/fennell/highland/harper/symbol.html>. According to Sebald, “It is this ambiguous piece of writing that played a central role in the practice of witchcraft among the peasants of Franconian Switzerland.” *op. cit.*, p. 76.

² Richard M. Dorson, *Buying the Wind: Regional Folklore in the United States*. (Chicago: University of Chicago Press, 1964, p. 111.) See also Bill Ellis, *Lucifer Ascending* (Lexington Kentucky: University of Kentucky Press, 2004, p. 72.)

³ Dorson, *loc cit.*

⁴ Dorson, *op. cit.* p. 112–3.

⁵ Sebald, *loc. cit.*

⁶ Moshe Idel in forward to Joshua Trachtenberg, *Jewish Magic and Superstition*, Behrman’s Jewish Book House, 1939, Reprinted by Philadelphia, University of Pennsylvania Press. (2004, p. xvi, xix.)

⁷ Andreas B. Kilcher, ‘The Moses of Sinai and the Moses of Egypt: Moses as magician in Jewish Literature and Western Esotericism.’ In *Aries* Vol. 4., no 2, p. 150.

⁸ See for example Gösta Hedegård: *LIBER IURATUS HONORII—A Critical Edition of the Latin Version of the Sworn Book of Honorius* (Stockholm : Almqvist & Wiksell International, 2002, pp. 29, 66).

⁹ For example, in Robert Fludd’s *Philosophia Moysaica* (1638). See Kilcher, *op. cit.* pp. 163–4. See also Acts 7.22.

¹⁰ Noel L. Brann, *Trithemius and Magical Theology*, (Albany NY, State University of New York Press, 1999, p. 15.)

¹¹ Moses Gaster published a translation and commentary in *Asatir: The Samaritan Book of the Secrets of Moses* (London, Royal Asiatic Society, 1927.) A more recent translation in modern Hebrew is *Sefer Asatir*, Aramaic text and modern Hebrew translation by J. Ben-Hayyim (Tarbitz, 1943.)

¹² Florentino Garcia Martinez, *The Dead Sea Scrolls Translated* (Leiden, New York, Köln: E.J. Brill, 1994, pp. 276–81) includes approximately ten texts. See also Michael O. Wise and Martin G. Abegg, *The Dead Sea Scrolls: A New Translation* (New York: Harper Collins, 1996, pp. 172 ff.)

¹³ This is an apocalyptic text. Translation and commentary in James Charlesworth, *The Old Testament Pseudepigrapha*, Vol. I. (New York, Doublday, 1982, pp. 919–934.)

¹⁴ Translation and commentary in James Charlesworth, *The Old Testament Pseudepigrapha*, Vol. II. (New York, Doubleday, 1983, pp. 249–96.)

¹⁵ Preserved in the Midrash Bereshit Rabbati of R. Moses ha-Darshan, and published by Jellinek in “B. H.” vi. section 22. (Leipzig-Vienna, 1853–77.)

- ¹⁶ Moses Gaster, *The Sword of Moses* (London, 1896. Reprint New York: Samuel Weiser Inc, 1970.) Peter Schäfer, "Jewish Magic Literature in Late Antiquity and Early Middle Ages," *Journal of Jewish Studies*, 41, no. 1 (1990), pp. 75–91.)
- ¹⁷ Peter Schäfer, "Jewish Magic Literature in Late Antiquity and Early Middle Ages," *Journal of Jewish Studies*, 41, no. 1 (1990), pp. 75–91.)
- ¹⁸ PGM XIII contains three different versions of the text: A (lines 1–343), B (lines 343–645), and C (lines 646–734.) Hans Dieter Betz, *The Greek Magical Papyri in Translation : Including the Demotic Spells :* (Chicago & London: University of Chicago Press, 1997, pp. 172 ff.) See also Morton Smith, "The Eighth Book of Moses, and How it Grew (Pleid. J 395)," in *Atti del XVII Congresso internazionale di papirologia* (Napoli, 1984, pp. 683–93).
- ¹⁹ Georg Dehn, *Buch Abramelin* (Leipzig: Edition Araki, 2001, pp. 26–27.) English edition: Abraham ben Simeon, Georg Dehn, and Steven Guth. *The Book of Abramelin A New Translation*. Lake Worth, FL: Ibis Press, 2006.
- ²⁰ *Liber Sepher Razielis idest Liber Secretorum seu Liber Salomonis* ("The Book Sefer Raziel, i.e. The Book of Secrets or Book of Solomon.") See References, *Sefer Raziel* for details.
- ²¹ Sloane MS. 3746, fol. 152v.
- ²² London, British Library, Sloane MS. 3846, fol. 153r–v.
- ²³ Johannes Trithemius published a detailed catalogue of magic books in his *Antipalus* (1508.) See Ioan P. Couliano, *Eros and Magic in the Renaissance* (Chicago, University of Chicago Press, 1987, p. 167) and Will-Erich Peuckert, *Pansophie* (1956, pp. 47–55.)
- ²⁴ Joshua Trachtenberg, *Jewish Magic and Superstition* (1939/2004, pp. xxx, 37 ff.)
- ²⁵ Shaul Shaked and Amnon Netzer (eds.), *Irano-Judaica II; Studies Relating to Jewish Contacts with Persian Culture Throughout the Ages* (Jerusalem: Ben-Zvi Institute, 1990).
- ²⁶ Joshua Trachtenberg, *Jewish Magic and Superstition* (1939/2004, p. 87.)
- ²⁷ Joshua Trachtenberg, *Jewish Magic and Superstition* (1939/2004, pp. 30, 45.)
- ²⁸ See Scholem, *Major Trends in Jewish Mysticism* (New York, 1988, 50–51.)
- ²⁹ *Sefer Raziel* includes many examples. For Talmudic examples, see Shabb. 61a, Kidd. 73b, Sanh. 78b, Peshahim 111b. See also appendix 5. Trachtenberg discusses Jewish amulets at length in *Jewish Magic and Superstition* (1939/2004, pp. 132 ff.)
- ³⁰ Joshua Trachtenberg, *Jewish Magic and Superstition* (1939/2004, p. 88.)
- ³¹ p. 71, 124–130.
- ³² For example see Delatte, *Anecdota*, I, 416–18.
- ³³ This is further evidence that it was based on a text such as T2 and that it was trying to supplement the recognized deficiencies thereof.
- ³⁴ BT Shabbath 14b.
- ³⁵ Rebecca Macy Lesses, *Ritual Practices to Gain Power* (Harrisburg PA: Harvard Theological Studies, 1998, p. 316.) Joshua Trachtenberg, *Jewish Magic and Superstition* (1939/2004, pp. 83, 114.) T4 specifies 13 days purification. Richard Greenfield 'Contribution to the Study of Paleologan Magic' in *Byzantine Magic* edited by Henry Maguire (Washington D.C.: Dumbarton Oaks, 1995, p. 136.) Delatte, *Anecdota*, I, 411–13. Also Richard Greenfield, *Traditions of Belief in Late Byzantine Demonology*, (Amsterdam: Hakkert, 1988, pp. 287–91) which contains additional references.
- ³⁶ As in A3.
- ³⁷ Trachtenberg, *op. cit.* p. 83, 114.
- ³⁸ Joshua Trachtenberg, *Jewish Magic and Superstition* (1939/2004, p. 133, 295 with additional references.) Red ink, usually with red ocher, is specified for some of the amulets in the Greek Magical Papyri. For examples, see Betz, pp. 76, 122.

³⁹ Rebecca Macy Lesses, *Ritual Practices to Gain Power* (Harrisburg PA: Harvard Theological Studies, 1998, p. 42), Peter Schäfer, et al., eds., *Synopse zur Hekhalot Literatur* (Tübingen: Mohr/Siebeck, 1981, §§ 342–43).

⁴⁰ See appendix 7. Another closely-related text that could be the immediate ancestor of T1 is Doctor Johannes Faust's *Magia naturalis et innaturalis* or *Threefold Harrowing of Hell*.

⁴¹ On these three, see Joseph H. Peterson, *The Lesser Key of Solomon* (York Beach, ME: Weiser Books, 2001), and London, British Library manuscripts Sloane 3825, fol. 3–96r and Lansdowne 1203. *The Magical Calendar*: edited by Adam McLean (Grand Rapids, MI: Phanes Press, 1993) The original manuscript has been identified by Carlos Gilley as London, British Library manuscript Harley 3420: Johann Baptista Großchedel, *Calendarium Naturale Magicum Perpetuum* or *Dispositio Numerorum Magica Ab Unitate Usque ad Duodenarium Collecta* (1614.) The three former are all dependent on the *Magical Calendar*.

⁴² This is also a recurring theme in the magical texts from the Cairo Genizah. See Peter Schäfer, "Jewish Magic Literature in Late Antiquity and Early middle Ages," *Journal of Jewish Studies*, 41, no. 1 (1990, p. 89.)

⁴³ Brann, *Trithemius and Magical Theology*, (1999, p. 64–5.)

⁴⁴ Will-Erich Peuckert, *Pansophie* (Berlin: Erich Schmidt Verlag, 1956, pp. 160–162.)

⁴⁵ Will-Erich Peuckert, *Pansophie*, (Berlin, 1956, p. 168.)

⁴⁶ Butler noted that this appeared in J. C. Horst, *Zauberbibliothek* (Mainz, 1821–6, 6 vols. vol 3. and 4) and indeed Horst is mentioned in the preface to the English edition. It was also published by J. Scheible in his *Das Kloster*, (Stuttgart and Leipzig, 1846. 12 vols. Vol. 3.)

⁴⁷ Naomi Janowitz, *Icons of Power*, p. 29.

⁴⁸ Examples of the magic uses of individual Psalms can be found in a number of collections of charms (or *segullot*). The Cairo Genizah contains thirteen fragments (No. 78–84, MTKG III) of compilations on the magical uses of the Psalms (*shimmush tehillim*). This collection makes it possible for the first time to see a clear picture of the evolution of this wide-spread category of magic literature. The earliest stage of a systematic collection of these Psalm charms (10th century in the collection) is characterized by the fact that not all Psalms are provided with practical instructions, and charms are not accompanied by text extensions or magical names derived through *gematria* techniques. Later stages (13th century in the Cairo Genizah) resemble the current form. Peter Schäfer, Peter, Shaul Shaked, Martin Jacobs, Claudia Rohrbacher-Sticker, and Giuseppe Veltri. *Magische Texte aus der Kairoer Geniza*. Bd 3. Tübingen: J.C.B. Mohr, 1994, pp. 2–3 et passim. The first printed edition seems to be that of Sabbioneta, 1551 (*op. cit.*, p.4).

⁴⁹ Joshua Trachtenberg, *Jewish Magic and Superstition* (1939/2004, p. 109.)

⁵⁰ Johann Weyer, *Pseudomonarchia Daemonum*, in *Opera Omnia*, Editio nova et hactenus desiderata (Amstelodami: Apud Petrum vanden Berge, 1660). Joseph H. Peterson, *The Lesser Key of Solomon* (York Beach, ME: Weiser Books, 2001).

⁵¹ Wilhelm Radde had a bookshop at 300 Broadway in New York, and published many interesting titles in German, including *Albertus Magnus bewährte und approbirte sympathetische und natürliche egypische Geheimnisse für Menschen und Vieh...* New York, 1866, *Faust, Leben, Thaten und Höllenfahrt*, and even a Lutheran Gesangbuch (1882).

PREFACE TO THE FOURTH GERMAN EDITION

¹ J. C. Horst, *Zauberbibliothek* (Mainz, 1821–6). 6 vols.

² EE completely obscures the meaning of this paragraph: "In regard to the present edition it can only be said, that the so-called *Sixth and Seventh Books of Moses*, which have for several centuries attracted the popular faith, is reality in accordance with an old manuscript (the most legible among many), and given word for word, divested only of orthographical and other errors which the best interest of literature demand—with unerring fidelity. The publisher guarantees that not one syllable has been added."

³ EE omits this paragraph. An English translation was published as *The History of Magic* by Joseph Ennemoser, translated from the German by William Howitt (London, 1854).

INTRODUCTION. THE MAGIC OF THE ISRAELITES

¹ S titles this section FIRST PART (Ger. "Erste Abtheilung"); Part 2 starts at *Sefer Schimmusch Tehillim*. In EE this section is placed following the section titled 'Seventh Book of Moses, translated by Rabbi Chaleb,' but I have restored it to the order found in S.

² Ger. "des Winkelmaßes" i.e. Norma, the constellation known as the Square. The three stars form a nearly perfect right angle resembling a carpenter's T-square. In Masonic teachings the Bible, the Square, and the Compass are styled the Three Great Lights.

³ Kleucker, Johann Friedrich, *MAGIKON; oder das geheime System einer Gesellschaft unbekannter Philosophen*.

⁴ This is the most sacred prayer in the Zoroastrian religion. It is also referred to as the *Ahuna vairya* or *Ahunwar* prayer, i.e. *Yatha ahu vairyo*. . . . The reference to God (Ormazd, i.e. Ahura Mazda) expelling the Evil Spirit (Ariman, i.e. Anghra Mainyu) is in the *Avesta*, Yasna 19.15. It is elaborated in the less ancient Pahlavi text *Bundahishn* in chapter 1.21.

⁵ Ger. Entzückung.

⁶ *De Anima* (On the Soul) 11:4.

⁷ Gen. 12:7.

⁸ The New International Version of the Bible reads "I have learned by divination."

⁹ Ger. Phantasie.

¹⁰ Friedrich August Gottreu Tholuck (1799–1877) was a prominent German theologian and preacher. His writings include the subjects of mesmerism, magnetism, and somnambulism.

¹¹ This concept is also found in Zoroastrianism. The *baresman* or sacred bundle of twigs acts as a conduit for ritual power (amal). Keeping the silence (baj) is essential to maintaining the power. See my articles 'Baj, Dron, and Ritual Power' and 'Baresman – its consecration and ceremony' at <http://www.avesta.org>.

¹² Agrippa recounted the strong record of women prophets: "If the gift of prophecy be required, Lactantius, Eusebius, and St. Augustine can tell us with what a divine spirit the Sybils were inspired: and holy Writ records Miriam the sister of Moses, and Oida, Jeremiah's uncle's wife; and no less than four sisters, daughters of Philip, were all eminent prophetesses. . . . Famous for prophecy has this sex been amongst all nations; witness Cassandra, all the Sybils, Moses his sister, mentioned but now, Deborah, Hulda, Anna, and others of old, besides divers more modern, as Bridget, Hildegard, etc." Heinrich Agrippa, *Declamatio de nobilitate et precellentia Foeminei sexus*, (Köln?, 1529)

¹³ Dorothea Schiegel (1764–1839), daughter of Mendelssohn, was an important German writer. Her salon Viet'sche Palais was the center of the early Romantic movement in Berlin.

¹⁴ Franz Josef Molitor (1779–1861)

¹⁵ Johann Carl Passavant (1790–1857), German physician. I have not located an English edition, but his *Untersuchungen: uber den Lebensmagnetismus und das Hellsehen* originally appeared in 1821, and was substantially rewritten in 1837: 2. umgearb. Aufl. Frankfurt am Main: Brönnner, 1837.

¹⁶ Mercy-seat: This was the name of the lid on the ark of the Covenant, which was decorated with the figures of two cherubim.

¹⁷ See above, note 3.

¹⁸ Weekly Intelligence for Inquiries into History, Magic and Learning of the Middle Ages.

¹⁹ Ludwig Theobul Rosegarten, *Legenden*. (Berlin, 1802.)

²⁰ Eusebius, *Ecclesiastical History* 1:13. For a slightly more recent translation, see M.R. James, *The Apocryphal New Testament* (Oxford: Clarendon Press, 1924).

²¹ Divina vi: with divine strength.

²² S continues with this note promoting his edition of Abramelin:

Wer umfassend sich belehren will über die Verfahrungsarten der alten Hebräer bei Heilung törperlicher Gebrechen und Erreichung fast unglaublicher Wirkungen in den verschiedensten Richtungen und zu manigfaltigen Zwecken den verweisen wir auf nachstehendes außerordentliche Werk, das die merkwürdigsten Aufschlüsse und Anweisungen enthält:

Die egyptischen großen Offenbarungen, in sich begreifend die ausgefunden Geheimnißbücher Mosis, oder des Juden Abraham von Worms Buch der wahren Praktik in der uralten göttlichen Magie und in erstaunlichen Dingen, wie sie durch die heilige Kabbala und durch Elohyrn mitgetheilt worden. Sammt der Geisterund Wunderherrschaft, welche Moses in der Wüste aus dem feurigen Busch erlernt, alle Verborgeneheiten der Kabbala umfassend. Aus einer hebräischen Pergament-Handschriften von 1387 im XVII. Jahrhundert verteutscht und wortgetreu herausgegeben. Köln 1725. Gebunden. (380 Seiten.) 4 fl.

SIXTH AND SEVENTH BOOK OF MOSES [T1]

¹ S: "zitire und verlange die IX. *Chori* . . ." EE: "cite and desire the IX. Chori..." The text frequently includes Latin words set in Roman font to distinguish it from the German text, which is in a Fraktur font. The EE rarely translates the Latin. Agrippa enumerates the nine choirs of angels in OP2.13. They correspond with the Primum Mobile (Seraphim), the Sphere of the Zodiac (Cherubim), and the seven planets mentioned here: Saturn (Thrones), Jupiter (Dominations), Mars (Powers), Sun (Virtues), Venus (Principalities), Mercury (Archangels), and Moon (Angels).

² See 3 Kings 1:8, 32, and passim. I have followed the spelling in KJV. This illustration is not found in S, but was taken from K5, plate 16 opposite p. 1160.

³ S: und also bloß allen *Typis manalibus*[EE: *Manabilis*] *sub pœna excommunicationis de nunquam publica imprimendis*. Sylvester was pope 314–335, but it is probably Sylvester II (b. Gerbert of Aurillac, 950–1003) who is intended. The latter was responsible for introducing Arab writings on astrology and arithmetic into Europe. After his death he acquired a reputation as a magician. Julius II was pope from 1503 to 1513. Charles V would have been one year old in 1520. He is associated with Faust in Marlow's play.

⁴ *intervalle lucis*: In a space (or interval) of light.

⁵ EE: Ehic

⁶ EE: Zeboath, Jebaouha.

⁷ In spite of the editor of EE pledging that "not one syllable has been added," there are frequent omissions, including Hebrew letters interspersed in the text.

⁸ The inclusion of Chananya here and in other passages, as well as in the magic circle, is interesting. The name is mainly known as a Hebrew proper name, including the well-known Talmudic sage.

⁹ Sum qui sum: I am who I am, an etymology of YHVH. ab aeterno in aeternum: for ever and ever. This phrase only appears in the Bible in David's prayer of farewell, ca 4th ce bc. 1 Chron. 29:10.

¹⁰ S is somewhat ambiguous: "Der 4. Elementen Dienstengel und Geister, wie auch der 7 Planeten." EE: "Over the ministering angels and spirits of the fourth element as well as of the seven planets."

¹¹ S: Schem, Schel, Hamphorach. *I.e.* Shem ha-meforash (Heb.). See introduction.

¹² *Sigillum Chori Servilium Archangelorum*: Seal of the choir of ministering archangels.

¹³ In the EE these drawings are printed in reverse, that is to say, black background with white characters. They are also largely illegible, so I have used S instead.

¹⁴ In *Arbatel* OCH rules over Solar things.

¹⁵ Should probably read "Agiros, Ischiros, Paraclitus, . . ."

¹⁶ This and the following conjurations seem to be based on *Verus Jesuitarum Libellus*: Hagios +, Ischiros

+, Paraclitus +, Alpha and Omega +, the Beginning and the End +, God + and man +, Zebaoth +, Adonay +, Agla +, Tetragrammaton +, Abua +, Deus +, Eljon +, Jana, Jehova, Deus Sachnaton +, Arumna +, Messias +, Cherab +, Misol +, Ambriel +, Achteol +, Jachenas +, and by the might of God the Father +, and by the might of God the Son +, and by the might of the Holy Spirit +. EE: "Agius, Tehirios, Perailitus, Alpha et Omega, Beginning and End, God and Man-Sabaoth, Adanai, Agla, Tetragrammaton, Emanuel, Abua, Ceus, Elioa, Torna, Deus Salvator, Aramma, Messias, Clerob, Michael, Abreil, Achleof, Gachenas et Peraim, Eei Patris et Peraim Eei filii, et Peraim Dei spiritus Teti." Manasses (spelled Manasseh in some versions) is known in Tobit (Apocrypha), chapter 14 and other Bible passages.

¹⁷ So J. S, EE: Cripinus.

¹⁸ EE: Zowanus.

¹⁹ S: seu Dominatorum. EE: seu Dominorium.

²⁰ In *Arbatel PHUL* (sic) rules over Lunar things.

²¹ EE: Laroyol.

²² EE: Uini.

²³ J: Aphriel, Diefriel, Zada, Zadai, Lamabo, Lamogella, Caratium, Lamogellay, Logim, Lassim lepa, Adeo, Deus, Aleu, Aboy, Aboy, Alon pion dhon, mibizimi, mora, abda, zeud.

²⁴ S: Das dritte Geheimniß des Siegels. EE: The mystery of the third seal.

²⁵ In *Arbatel BETHOR* (sic) rules over things ascribed to Jupiter. In the list below this name appears as "Tehom."

²⁶ S: Throhnus

²⁷ EE: Thronus, Dominationes principalis, virtutes, Cherubim et Seraphim.

²⁸ EE: Hdon.

²⁹ J: Noab, Soter, Emanuel, Adonai, El, Elly, Elloy, Braun, Josepha, Jonas, Calphia, Calphas.

³⁰ Tehom is a Hebrew demon, corresponding to "Sumerian Abzu, the primeval sea from which the world was created, which came into Greek as Abyssos and corresponded to the Babylonian Tiamat or Hebrew Tehom. . . ." Richard Greenfield, *Traditions of Belief in Late Byzantine Demonology*, (Amsterdam: Hakkert, 1988, p. 185.)

³¹ S: Das vierte Siegel der dienstbaren *Cherubim* und *Seraphim* mit ihrem *Charakteur*. EE: "... Characteristics."

³² EE: Ahub

³³ EE: Eoluth

³⁴ J: Abill, Dellia, Dellion, Ensusellas, Jazy, Zataël, Olam, Dithaton, Sathos, Sathos, Reckamaton, Anab, Illi, Hogo, Adathgiur, Gueb, Suna, Amon, Deuth, Alos Gaoth, Egaoth, Lilu.

³⁵ The angelic choir of Powers (or Potestates) is associated with Mars (OP2.13).

³⁶ This name appears as "Shoel" below.

³⁷ EE: Jerazol

³⁸ EE: Tomaiach

³⁹ J: Elhor, Genio, Jophiel, Zophiel, Camaël, Elemiach, Richol, Hoamiach, Jerozel, Habel, Vechne, Daniel, Stachios, Imaniach, Namuel, Damobiach.

⁴⁰ B. A.: *Biblia Arcanorum* ("The Bible of Secrets")

⁴¹ S: Sigillum der Macht-Engel seu Potestatum. In German the angelic choirs of Virtutes and Potestates are called Mächte and Gewalten respectively. EE: Power-Angels *seu Potestatum*.

⁴² J: Soter, Choma, Geno, Jehovah, Elohim, Velaoch, Divoch, Alvoch; Alrulam, Stopiel, Zophiel, Jophiel, Fabriel, Elopha, Alesomas, Difred, Malachim.

⁴³ EE: Schunmyel

⁴⁴ EE: Seolam

- ⁴⁵ EE: Bymnam
- ⁴⁶ J: Hagios, Tetragrammaton, Ischyros, Athanatos, Abua, Agla, Jod, Jadoth, Menoch, Alpha and Omega, Raphaël, Michaël, Uriel, Schmaradiel, Zadai.
- ⁴⁷ Should probably read “Elcad” as in the figure.
- ⁴⁸ EE: Ihros
- ⁴⁹ EE: Sove
- ⁵⁰ “F. f. f’’: “Fiat. Fiat. Fiat.”
- ⁵¹ EE: Orlenius
- ⁵² EE: Luiji.
- ⁵³ EE: Wřjch
- ⁵⁴ S: Daß Ihr vor mir erscheinet also wahr Zebaoth, welchen Mosis. . .
- ⁵⁵ Exod. 7:17–20.
- ⁵⁶ EE: Awel.
- ⁵⁷ S omits this section heading. The EE reads “The Eleventh Table of Spirits”, but the Moon is probably intended, as it is the only one of the 7 traditional planets not included elsewhere.
- ⁵⁸ EE: Elho * Kijlij.
- ⁵⁹ Joshua 10:12–13.
- ⁶⁰ S, EE: “Sadrach, Mijsach und Abed-negro”; “Sadrach, Mijsach, and Abed-negro” These three biblical personalities are mentioned frequently in magical texts, including the *Key of Solomon*, *Lesser Key of Solomon*, *Heptameron*, and *Verus Jesuitarum Libellus*.
- ⁶¹ Dan. 3:12–30.
- ⁶² EE: Eneije.
- ⁶³ EE: Wejazijloti.
- ⁶⁴ Heb. Weatta Elohei Hareni Jeschuatecha Hagdola Merof Zarotei Pedeni Zidkotecha, Berachamim Gedolim Jerachem Alei Wejatzil Ori Mickol Zara Umickol Ra, i.e. “And you, my God! show me your great help; through your righteousness release me from all my afflictions; for the sake of your great love and mercy, deliver me from all affliction and from all evil.” See Appendix 5 section 4. This is a fine example of how Hebrew liturgical phrases become mutated into *Voces Magicae*. Some writers have even carried this further and listed these words as more “angels of the seal” mentioned at the beginning of the citation. For a discussion of this phenomenon, see Gideon Bohak in *Prayer, Magic, and the Stars in the Ancient and Late Antique World* (Pennsylvania: Pennsylvania State University Press, 2003, pp. 69 ff.)
- ⁶⁵ EE: Zah.
- ⁶⁶ EE: Rech.
- ⁶⁷ EE: Sohemne.
- ⁶⁸ EE: Kered.
- ⁶⁹ *toties quoties*: as often as (desired).
- ⁷⁰ Oriens, Meridies, Occidens, Septentrio: East, South, West, North.
- ⁷¹ S: Famularis. EE: Formulas.
- ⁷² EE: Astoreth. “Asstoreth was the Canaanite fertility goddess, and in the Bible, King Solomon is in fact said to have patronized her cult (1Kgs 11:5). He/she appears in the Testament of Solomon as an angel who thwarts the sixth arch-demon.” See Duling in Charlesworth *The Old Testament Pseudepigrapha*, p. 970, n 1.
- ⁷³ III Regum and IV Buch Regum refer to the Third and Fourth books of Kings, which chronicle Solomon’s reign.

⁷⁴ Judicum: Book of Judges. The 9th chapter recounts the reign of Abimelech, while chapter 13 recounts the birth of Samson.

⁷⁵ EE: Thojjil.

FORMULAS OF THE MAGICAL KABBALAH [T2]

¹ So S; EE reads "Volume II of the Sixth and Seventh Books of Moses—Formulas of the Magical Kabala," etc.

² *I.e.* The Key of Solomon, King of Israel. EE: Clavicula of Solomon the King of Israel.

³ Or breastpiece of judgment. Exod. 28:15–30, 39:8. S: Mosis Brustschild. It was used to obtain oracular decisions (Lev. 8:8, Num. 27:21; Dt. 33:8, 1 Sam. 14:41–42, 23:6–13).

⁴ EE: Eleion. Needless to say, this does not correspond with the Hebrew letters in the drawing.

⁵ Or head piece. Exod. 28:36–38.

⁶ S: "Ein Fürst der Angesichter" (a Prince of Faces). This is the equivalent to the Hebrew "Sar ha-Panim." This is a title usually given to the angel Metatron.

⁷ *I.e.* the Ark of the Covenant. See below. S: "Die Umschrift auf dem Kelch des Heiligthums" (The inscription on the vessel of the holy shrine/relic.) EE: "The inscription on the chalice of holiness." Dreimal heilig: Thrice holy. Also seen as Lat. "Sanctus Sanctus Sanctus", Heb. "Kadosh, Kadosh, Kadosh." From Isaiah 6:3.

⁸ EE: panoi soim.

⁹ EE: ra meti ozira.

¹⁰ The reference may be to Psalms 74:14: "You crushed the heads of the Leviathan, you gave him for food to the desert people." Leviathan is mentioned four other times in the Bible: Isaiah 27:1, Ps. 104:25–26, Job 3:8, and Job 41:1–34. Variations of Germuthsai include Quernithay and Quermillay

¹¹ The story of Balaam appears in Numbers 22 ff. Balaam was a Mesopotamian sorcerer hired by the Moabite king to put a curse on the Israelites.

¹² *I.e.* Moses' confrontation with the Egyptian sorcerers. Compare also with alternate versions of this text below where this is given as "Egitgim" and "EGIFGIM".

¹³ EE: habonr.

¹⁴ S: Im Feuer erscheint der Herr seinen Knechten, um zu versiegeln die Welt in ihren Vier Theilen und die untere Erde.. EE: ... to seal the earth in its four quarters, and the nether earth.

¹⁵ EE: lavis.

¹⁶ EE: Elion goeua adonaij cadas ebreel, eloil ela agiel, aijoni sachadon, essuselas Elohim, deliion jau elijula, delia jari Zazael Paliemao Umiel, onala dilatam Sadati, alma Jod Jael Thama.

¹⁷ Or atonement cover. S: Gnadenstuhl. Heb. *kapporeth*, lit. "propitiatory." This was the name of the lid on the ark of the Covenant on which were carved two cherubs with outstretched wings. Exod. 25:20. Zarall may be a mistake for Zazael as in the citation. According to Mathers these cherubs are Metatron and Sandalphon. (*Key of Solomon*, figure 32.) The *Sword of Moses* (Gaster, 1896, p. 32, VI.1. 28–VII.1. 3) calls this the "cover of the Cherubim" and has a series of names.

¹⁸ EE: Waszedim bachanda hezanhad Jehov Elohim assere ehoie Zalim.

¹⁹ Compare with passage given in the SEMIPHORAS and SHEMHAMPHORASH section below: "Comiteijon, sede aij, throtomos, sasmagata bij vl ijcos"

²⁰ Deut. 6:4. Referred to as the "Shma" or "Shema", this passage is the very core of Jewish belief.

²¹ Exod. 13:21–22.

²² EE: azira.

- ²³ EE: zole.
- ²⁴ Signs: *I.e.* proofs to pharaoh that the Jewish God is more powerful than those of the Egyptians. Exod. 8. S: Frösch, Läusen und Pest; EE: Frogs, lice, and pestilence.
- ²⁵ EE: Zoratan.
- ²⁶ Exod. 9. S: Vieh, Pest, schwarze Blattern, und Hagel. EE: Cattle, pestilence, black-smallpox, and hail. The cattle plague (Viehpest) was perhaps anthrax as it seems to have affected both cattle and people.
- ²⁷ Exod. 10. S: Heuschrecken und Finsterniß. EE: Grasshoppers and darkness. Conspicuously absent is the final plague, the death of the first-born (Exod 11–12).
- ²⁸ EE: elayh
- ²⁹ Exod. 3:3. It is the angel of the Lord which appears as a flame, but it is the voice of God that speaks to him.
- ³⁰ EE: Baba.
- ³¹ Exod. 7:10. The staff here mentioned is Aaron's.
- ³² EE: hijgatijn
- ³³ EE: temgaronusnia.
- ³⁴ Exod. 7:17–20. T1, the Eighth table of Spirits of the Sun (page 67) also makes reference to this feat.
- ³⁵ S: Schlüssel *Salomonis Regis Israel*; EE: Key of Salomonis Regis Israel.
- ³⁶ *I.e.* Clavicula Salomonis. EE: THE TRUE CLAVICULA OF SOLOMON.
- ³⁷ On the girdle of Aaron, see Exod. 29:4–7, Lev. 8:7. It is a “skilfully woven band of the ephod.”
- ³⁸ EE omits this heading.
- ³⁹ EE: cadus
- ⁴⁰ EE: ayom
- ⁴¹ EE omits.
- ⁴² EE: B A m n lazies ala phonfin agaloyes pyol paerteon theserym / [figure] basimel Jael barionia / [figure] apiolet cenet.

BIBLIA ARCANA MAGICA ALEXANDRI [T3]

- ¹ Exod. 8. EE: Frogs, lice, and pestilence.
- ² Exod. 9. EE: Cattle, pestilence, black small-pox, and hail.
- ³ Exod. 10. EE: Grasshoppers and darkness. Obviously only two signs are mentioned.
- ⁴ There are two alternate versions of this pentacle given below. In the second one the symbol above the right point looks like the common astrological symbol for Mars, which is probably what is intended here. “Heilig heilig heilig”: Holy Holy Holy: Isaiah 6:3. This is familiar in Latin as “Sanctus Sanctus Sanctus”.
- ⁵ Words in [] are missing in my printed copy, but see above. EE repeats this chapter head below, and thus has two chapter VIIIs.
- ⁶ *I.e.* the Ark of the Covenant. S: Der Kelch des Heilighthums. EE: The chalice of holiness.

EXCERPT FROM THE MAGICAL KABBALAH BY S Tz N [T4]

- ¹ This phrase is omitted in the EE.
- ² EE: magicians. Caspar, Melchior, and Balthasar are the traditional names of the three Magi. These names are attested as early as the 7th century AD, but other traditions exist. The magi are the priests of the Zoroastrian religion, which was the dominant world religion at the time of Jesus, and taught the coming of a world savior (Saoshyant), so their endorsement would be vital.

- ³ On Nergal, the god idolized and enshrined by the people of Cuth, see 2 Kings 17:29. S: Priestern der Lichtquelle, die sie Nergal nannten. . . . EE: priests of the fountain of light, who were called Nergal. . . .
- ⁴ Nergal is mentioned in the Babylonian Talmud, Sanhedrin 63, where Rab Judah says the idol of Nergal was in the image of a cock. He appears in the epic of Gilgamesh as Erragal, god of the Netherworld. Nergal is also invoked by Hammurabi in his Law Code. Considered a prototype of Lucifer; this identification might be intended by the author of this pamphlet (“S. Tz. N”) given the epithet “Fountain of Light.”
- ⁵ Ger. Lichtweihe.
- ⁶ The feast of the Three Kings is on January 6, when the adoration of the three Magi is celebrated, If the operation is to be commenced thirteen days prior, that places it on the feast of the Nativity, December 25.
- ⁷ In the Pentateuch, the shofar is blown to announce the New Moon, and solemn feasts (Num. 10:10.) A horn of wood is used for calling spirits in the *Key of Solomon* (Mathers, p. 95.)
- ⁸ EE: ten inches high and ten inches wide.
- ⁹ S: Sein Umfang betrage 13 Fuß und auf jeder Fußlänge muß einer der folgenden hohen 13 Namen angeschrieben stehen. A thirteen foot circumference would make the diameter 4.1 foot across (1.26 meters.)
- ¹⁰ EE: Aaron.
- ¹¹ EE: Adoni.
- ¹² Triple-kings water (Ger. Dreikönigswasser) traditionally is simply holy water blessed during the feast of the Three Kings on January 6. People would sprinkle it on doorways and around the house to bless it. They would also write “C+M+B” and the year in chalk over the doorway to protect the home. (C+M+B stands for “Caspar, Melchior, and Balthasar” or alternately, “Christus mansionem benedicat”—“Christ bless this house”).
- ¹³ Contemplation of one’s sinfulness or unworthiness is a frequent mystical technique.
- ¹⁴ EE: Wochutu.
- ¹⁵ EE: Beschufa.
- ¹⁶ EE: Euwsaltu.
- ¹⁷ EE: The chalice of holiness.
- ¹⁸ Matt. 24:35, Mark 13:31, Luke 21:33.
- ¹⁹ Matt. 5:17.
- ²⁰ EE: Scahebual.
- ²¹ EE: Bolectn
- ²² EE: Onu, Baschba, Nischoaz Hueretz.
- ²³ EE: Keisehu, Nischba, Lawemso.
- ²⁴ Matt. 7:7.
- ²⁵ EE: Gebril! Meachuel! Nesanel.
- ²⁶ EE: Ublisi.
- ²⁷ EE: Talubsi.
- ²⁸ *I.e.* blowing of the horn, as above.
- ²⁹ EE: Elokim.
- ³⁰ EE: Three signs at cattle pestilence, black smallpox, and hail.

REVELATION OF THE SIXTH BOOK OF MOSES [T5]

¹ EE: Akauatiu.

BIBLIA ARCANA MAGICA ALEXANDRI [T6]

¹ *I.e.* 1388. EE: MCCCXXXVIII.

² See figure 104. S: Nun erscheint gleich auf dem Seitenblatte rechts Moseh. . . . (Now Moses appears on the right side of the sheet. . . .)

³ EE: Bunedreim.

⁴ EE: Lebutal.

⁵ EE: Meachuel, Lebatei, Ketuel.

⁶ See figure of snake on page 118.

BIBLIA ARCANA MAGICA ALEXANDRIA [T7]

¹ Exod. 7:10.

² *I.e.* turned the water of the Nile to blood. Exod. 7:20.

³ Exod. 8.

⁴ Exod. 9. EE: Three signs at Cattle, Black Smallpox, and Hail.

⁵ Exod. 10. The eight and ninth plagues are actually locusts and thick darkness.

⁶ S: Biliams Zauberei.

⁷ In EE this figure is printed upside down.

⁸ S: "Der Kelch des heilighthums". This description is omitted in the EE.

⁹ This description and the next are not found in the original German edition. The EE also reverses the order of these two drawings. This type of representational art is uncommon and in fact forbidden by the Torah. Compare with Hermann Gollancz, *Book of Protection* (London, 1912.)

¹⁰ S: quermillay; EE: QUERMILLAM. Earlier variants in the present compilation read Germuthsai and Quernithay.

APPENDIX 1

¹ K5, pp. 1124 ff. German title reads, "D. I. Faust, dreyfacher *Hoellen-zwang* und Magische (Geister-Commando), nebst den schwarzen Raaben." S and EE omit the author and title for this section i.e. "Dr. J. Faust, *Threeford Harrowing of Hell*, and . . ." There are a large number of magical texts bearing Faust's name, and the title *Höllen-Zwang*. See Butler, *Ritual Magic* (1949, pp. 181 ff.) The real Faust probably lived about 1480–1540, so the date (MDI=1501) actually coincides with his life.

² Count Arnold Jobst of Bentheim (Germany) (d. 1643) was a Lutheran convert.

³ Pope Alexander VI (Rodrigo Borgia) (1431–1503) had a very sinister reputation, including black magic (cf. Butler, *Ritual Magic*, p. 181).

⁴ Cardinal Piccolomini was one of the electors who held out to the end against him.

⁵ *Frigidus in pratis contando rumpitur anguis*: "The cold meadow-snake is asunder burst."—Virgil, *Eclogues* 8.

⁶ D.I.F: Dr. Iohann Faust (the alleged author)

⁷ So K5, p. 1126. EE reads "twelve until two o'clock."

⁸ There possibly some corruption in the text here. The circle is obviously intended to be drawn on the ground, since the Magus is directed to enter into it (see below), and the four cardinal directions are labelled—Oriens (East), Meridies (South), Occidens (West), and Septentrio (North). The directions to draw the design on parchment with the blood of a dove is probably intended for the seal of the spirit, which also

would explain the red ink. Note the inclusion of both Sabaoth and Zebaoth, both of which are common transcriptions for the Hebrew צבאות.

⁹ EE gives these as Azielis, Arielis, Marbuelis, Mephistophilis, Barbuelis, Aziabelis, and Antquelis [sic] i.e. “of Aziel,” etc.

¹⁰ EE: “CITATIO AZIELIS: Agla Cadelo, Samba, Cacleem, Awenhatoacoro, Aziel, Zorwotho, Yzewoth, Xoro, Quotwe, Theosy, Meweth, Xosoy, Yachyros, Gaba, Hagay, Staworo, Wyhaty, Ruoso Xuatho, Rum, Ruwoth, Zyros, Quaylos, Wewor, Vegath, Wysor, Wuzoy, Noses,* Aziel.*”

¹¹ K5: “Wowor”.

¹² EE: “CITATIO ARIELIS: Yschyros, Theor Zebaoth, Wyzeth, Yzathos, Xyzo, Xywethorowoy, Xantho, Wiros, Rurawey, Ymowe, Noswathosway, Wuvnethowesy, Zebaoth, Yvmo, Zvswethonowe, Yschyrioskay, Ulathos, Wyzoy, Yrsawo, Xyzeth, Durobijthaos Wuzowethus, Yzweoy, Zaday, Zywaye, Hagathorwos, Yachyros, Imas, Tetragrammaton, Ariel.”

¹³ K5: Yzhatos.

¹⁴ K5: Noswethosway.

¹⁵ K5: Yschyryoshay

¹⁶ K5: Durobotthaos

¹⁷ K5: Wuzoywethos

¹⁸ EE: “CITATIO MARBUELEIS: Adonay, Jehova, Zebaoth, Theos, Yzhathoroswe, Wehozymathos, Zosim, Yghoroy, Vegorym, Abaij, Wogos, Gijghijm, Zewoij, Ykosowe, Wothym, Kijzwe, Uijwoth, Omegros, Hehgewe, Zebaoij, Wezator, Zibuo, Sijbetho, Ythos, Zeatijm, Wovoe, Sijwoijmwehij, Pharvoij, Zewor, Wefgos, Ruhen, Hvbathoroos, Stawows, Zijen, Zijwowij, Haros, Worse, Yzwet, Zebaoth, Agia, Marbuel.”

K5: “+ Adonay + Jehova + Zebaoth + Theos + Yzhathoroswe + Wehozymathos + Zosym + Yghoroy + Vegorym + Abay + Wogos + Gyghym + Zewoy + Ykosowe + Wothym + Kyzwe + Zywoth + Omegos + Mehgewe + Zebaoy + Wezator + Zybno + Sybetho + Ythos + Zeatym + Woxoe + Sywoymwehij + Pharvoy + Zewor + Wefgos + Ruben + Hebathoroos + Stawowe + Zyen + Zywoy + Haros + Worso + Yzwet + Zebaoth + Agla + Marbuel.

¹⁹ EE: “CITATIO *MEPHISTOPHILES*: Messias, Adonaij, Weforus, Xathor, Yxewe, Soraweijs, Yxaron, Wegharh, Zlijhalor, Weghaij, Wesoron, Xoxijwe, Zijwohwawetho, Ragthoswatho, Zebaoth, Adonaij, Zijwetho, Aglaij, Wijzathe, Zadaij, Zijebo Xosthoy, Athlato, Zsewey, Zyxyzet, Ysche, Sarsewu, Zyzyrn, Deworonhathbo, Xyxewe, Syzwe, Theos, Yschaos, Worsonbefgosy, Gefgowe, Hegor, Quaratho, Zywe, Messias, Abarabi, Mephistophiles.” K5: “+ Messias + Adonay + Weforos + Xathor + Yxewe + Soraweys + Yxaron + Weghath + Zybalor + Weghay + Wesoron + Xoxywe + Zywohwawetho + Regathoswatho + Zebaoth + Adonay + Zywetho + Aglay + Wyzathe + Zaday + Zyebo + Xosthoy + Atlatho + Ysewey + Zyxyzet + Ysche + Sarsewu + Zyzyrn + Deworonhathho + Xyxewe + Syzwe + Theos + Yschaos + Worsonbefgosy + Gefgowe + Hegor + Quaratho + Zywe + Messias + Abarabi + Mephistophiles.”

²⁰ EE: “CITATIO BARBUELEIS: Yschiros, Imns, Zebaoth, Otheos, Kuwethosorym, Zyllohym, Zaday, Yschowe, Quyos, Zenhatorowaw, Yzwesor, Xywoy, Zyzyr, Zalijmo, Zabaath, Adonaii, Messios, Aglaabaij, Stoweos, Hijwetho, Ycoros, Zijwetho, Uwoim, Chamoweo, Zijzobeth, Sotho, Emnohalj, Zedije, Huwethos, Chorij, Yzquoos, Lijraije, Weghoijm; Xiixor, Waijos, Gofaljme, Toroswe, Yeijros, Emanuel, Imas, Barbuel.” K5: “+ Yschyros + Imas + Zebaoth + Otheos + Kuwethosorym + Zyllohym + Zaday + Yschowe + Quyos + Xehatorowaw + Yzwesor + Xywoy + Zyzyrye + Zalymo + Zebaoth + Adonay + Messias + Aglaabay + Stoweos + Hyweto + Ycoros + Zywetho + Uwoym + Chamoweo + Zyzobeth + Sotho + Emmnohay + Zedye + Huwethos + Chory + Yzquoos + Lyraye + Weghoym + Xyxor + Wayos + Gofayme + Toroswe + Ycyros + Emmanuel + Imas + Barbuel.”

²¹ EE: “CITATIO AZIABELIS: Thoeos, Ygweto, Yzgowoij, Quiseo, Wijzope, Xorsoij, Nowetho, Yxose, Haguthou, Xoro, Theos, Magowo, Wijzoroswothe, Xaroshaij, Zebaoth, Emanuel, Messia, Yzijwofto, Zadaij, Xexhatosijmeij, Buwatho, Ysewet, Xijrathor, Zijbos, Malhatou, Yzos, Uzewor, Raguil, Wewot, Yzwewe, Quorhijm, Zadob, Zibathor, Weget, Zijzawe, Ulizor, Tretragaammaton, Aziabel.” K5: “+ Thoeos + Ygweto + Yzgowoy + Quiseo + Wyzope + Xorsoy + Nowetho + Yzose + Haguthon + Xoro + Theos +

Magowo + Wyzosorwothe + Xaroshay + Zebaoth + Emmanuel + Messia + Yzywotho + Zaday + Xexhathosymey + Buwatho + Ysewet + Xyrathor + Zybos + Malhathon + Yzos + Uzewor + Raguil + Wewot + Yzewe + Quorhym + Zadob + Zibathor + Weget + Zyzawe + Ulyzor + Tetragrammaton + Aziabel.”

²² EE: “Citatio Aniquelis: Theos, Aba, Aaba, Aba, Agathoswaj, Yzoroi, Ywetho, Quardos, Quasoai Uschjros, Cijmoe, Qowathim, Gefoij, Zarobe, Weghatj, Ohegathorowaj, Mesows, Xalose, Waghthorsowe, Wepatho, Yzebo, Storilwethonaj, Quorathon, Sijbo, Mephor, Wijhose, Zaloros, Ruetho, Zebaathonaj-wos, Zijweth, Ycarij, Ruwethonowe, Ruiathosowaj Zebaoth, Messias, Aniquel. [Now follow the four leaves—Figs. 24, 25, 26, 27, 28.]” K5: “+ Theos + Aba + Zaba + Aba + Agathosway + Yzoroy + Ywetho + Zardos + Quasoae + Yschyros + Cymoe + Zowathym + Gefoy + Zarobe + Weghaty + Phegathoroway + Mesowe + Xalose + Waghthorsowe + Wepatho + Yzebo + Storywethonay + Quorathon + Sybo + Mephor + Wyhose + Zaloros + Quetho + Zebathonaywos + Zyweth + Ycary + Ruwethonowe + Quiathosoway + Zebaoth + Messias + Aniquel.” S mislabels this “CITATIO ANIQNELIS”.

²³ Ex VI. and VII. Libro MOSIS. Bibliae Arcano MAGICAE.

²⁴ ALTISSIMA DEI VERBA/SPIRITUUM C[O]ACTIVA MOSIS AARONIS et SALOMONIS. EE: “Zijmuorsobet, Noiym, Zavaxo, Quehaj, Abawo, Noquetonaj, Oasaj, Wuram, Thefotoson, Zijronaifwetho, Mugelthor, Yzxe, Agiopuaj, Huzije, Surhatijm, Sowe, Oxursoj, Zijbo, Yzweth, Quaj, Salarthon, Qaj, Qeahaj, Qijrou, Sardowe, Xoro, Wugofhoswerhij, Kaweko, Ykquos, Zehatho, Aba.” K5: “(Zymuorsobet) Moym) Zvaxo) Quehay) Abawo) Noquetonay) Oasay) Wuram) Thefothoson) Zyoronaywetho) Mugethor) Yzxe) Agloquay) Hyzye) Surhatym (†) Sowe) Oxursoy (†) Zybo) Yzweth (†) Quay) Salarthon (†) Way) Weahay (†) Qyroe) Sardowe (†) Xoro) Wugothoswethy) Kawowe (†) Ykquos) Zebatho (†) Aba (†).”

²⁵ coactionis: binding.

²⁶ EE: “Zebaoath, Abatho, Tetragrammaton, Adonaj, Abathoi, Xijhawe, Aglaj, Quohowe, Agla, Muijroshoweth, Phalowaj, Agla, Theos, Messias Zijwethororijm, Feghowo, Aba, Mowewo, Choe, Adonaj, Cewoe, Christohatos, Tetragrammaton.” K5: “Zebaoth (†) Abatho) Tetragrammaton ††† Adonay (†) Abathoy (†) Xyhawe (†) Aglay) Quohowe (†) Agla (†) Muyroshoweth (†) Phaloway (†) Agla (†) Theos (†) Messias) Zywethororym* (†) Feghowo (†) Aba (†) Mowewo (†) Choe (†) Adonay (†) Cewoe) Christohatos (†) Tetragrammaton)”

²⁷ EE: the spiritus Servos, otherwise called “familiares.”

²⁸ EE: ANITUEL.

²⁹ EE: “Zebaoth, Theos, Yschyres, Messias, Imas, Weghaymko, Quoheos, Roveym, Christoze, Abay, Xewefaraym, Agla.”

APPENDIX 2

¹ EE: Ysehyroroseth.

² Isaiah 6:3. This corresponds with “Heilig, heilig, heilig” on figures of the pentagram (pages 89, 102, and 114), and also “dreimal heilig” in the inscription on the Vessel of the Holy Shrine, T3 (page 78). Heb. QDVSh QDVSh QDVSh IHVH TzBAVTh

³ EE: ACHARONTICA SPIRITUS, referring to the illustrations on pages 141–144 in the present edition.

⁴ Magia Alba: White magic. EE misreads “Magia Albia”.

⁵ Magia Nigra: Black magic.

⁶ EE: Princess of Devils.

⁷ Deus Principium et Finis: God, the beginning and the end.

APPENDIX 3

- ¹ This plate is also found in K3 opposite p. 288.
- ² K3 op. p. 330. S, EE: sonistris.
- ³ S: Salomonis Regis. Scheible adds the following footnote: "Mit Abbildung Fig. 29, 30" (With illustration Fig. 29, 30).
- ⁴ EE: Andrew Luppianus. Luppianus published editions of *Arbatel De magia veterum* (Wesel, 1686) and *Claviculae Salomonis et theosophia pneumatica* (Wesel, 1686). Both were reprinted by Scheible in *Das Kloster*.
- ⁵ See J. von Görres (Christliche Mystik IV. 2, pp. 68–73) for a discussion on the Shemhamphorash. —JS
- ⁶ See OP3.25. EE: Maccabees (!)
- ⁷ OP3.11: for they are the mysteries and conveyances of God's omnipotency, not from men, nor yet from angels, but instituted and firmly established by the most high God, after a certain manner, with an immovable number and figure of characters, and breathe forth the harmony of the Godhead, being consecrated by the divine assistance; therefore the creatures above fear them. Agrippa based this discussion on Johannes Reuchlin, *De Verbo Mirifico*, 2 (Basileae, J. Amerbach, 1494, sig. c5v, c8r, d6v.)
- ⁸ OP3.11: "many names of God and the Angels are extracted out of the holy Scriptures by the Cabalisticall calculation, Notarian and Gimetrician [Gematria] arts" EE: "... art of Cabalisticam, Calculatoriam, Notariacam, and Geometricam." Notarion extracts letters from a passage to form new words. Gematria considers meanings based on numerical values.
- ⁹ OP2.7. EE: "4. Hierarchus, Cherubim et Seraphim, Potestates et Virtutes, Archangelos et Angelos, Spiritus et Animus Hominum, which come before God." The triplicity of holy persons consists of innocents, martyrs, and confessors. The four enlightened men are presumably Mark, John, Matthew, and Luke listed by Agrippa in his Table of Four.
- ¹⁰ Elements: Air, Fire, Earth, and Water. S: "... und verändert die 4. Element." EE: "... and changes the fourth element."
- ¹¹ OP2.7. This is very confused in S and EE. The four elements of man are: The Mind, The Spirit, The Soul, and The Body. The four powers of the soul are: Intellect, Reason, Phantasy, and Sense. The four judiciary powers are: Faith, Science, Opinion, and Experience.
- ¹² EE: Rativtanatio.
- ¹³ S: *ad experimentum* und *sensus* zu bringen. EE: to bring an experimentum et Sensus. On the four "inner senses," see Agrippa, OP1.60–61, and Thomas Aquinas, *Summa Theologiae*, part 1, question 78, article 4.
- ¹⁴ EE: Spirit, fruit, flesh, and bone.
- ¹⁵ *I.e.* "restraining gall". EE: rel retentio.
- ¹⁶ *I.e.* "digesting spleen". EE: Lien Cactio.
- ¹⁷ This paragraph is again very confused. The four humours are: Choler, Blood, Phlegm, and Melancholy; The four complexions or temperaments are: Violence, Nimbleness, Dullness, and Slowness.
- ¹⁸ EE: Mehazaer. These are also given in Agrippa, OP2.7 (scale of 4).
- ¹⁹ S and EE: Pagmon.
- ²⁰ More usually spelled Amaymon. See Johann Weyer, *Pseudomonarchia Daemonum* from a "Book of the offices of spirits, or the Book of sayings of Empto. Solomon concerning the princes and kings of the demons."
- ²¹ The next section is taken from Book 7 of *Raziel*. See above, Appendix 8, pp. 267 ff.
- ²² Sl. 3846 reads "Yana" but perhaps this should read "IAVA" as in OP3.11.
- ²³ K3: "Layumen lava, firin, lavagellayn Lavaquiri, Lavagola, Lavatosorin, Layfialafin, Lyafaran." EE: "Layamen, Iava, firin, Iavagellayn, Lavaquiri, Lavagola, Lavatasorin, Layfialafin, Lyafaran."
- ²⁴ EE: "... Lyafarau, Lialfarah, Lebara, Lebarosin, Layararalus."

- ²⁵ EE: "Letamnín, Letaylogo, Letasynín, Lebaganarítin, Letarminín, Letagelogín, Lotafalosín."
- ²⁶ K3: Sachadon.
- ²⁷ K3: cannal.
- ²⁸ K3: pyol.
- ²⁹ K3: baryon.
- ³⁰ EE: "Eliaon yoena adonay cadas ebreel, eloy ela agiel, ayoni, Sachado, essuselas eloyrn, delion iau elynla, delia, yazi, Zazael, paliel man, umiel, onela dilatan saday alma paneim alym, canal deus Usami yaras calipix calfas sasna saffasaday aylata panteomel auriel arion phaneton secare panerionys emanuel Joth Jalaph amphia, tfaan demisrael mu all le Leazyns ala phonar aglacyei qyol paeriteron theieroyrn barimel, jael haryon ya apiolell echet."
- ³¹ EE omits.
- ³² EE omits "in the mountains."
- ³³ K3: Zyen, Jaramye.
- ³⁴ K3: Latebni.
- ³⁵ K3: meeha.
- ³⁶ Compare above, T2, page 82: Maja affabij Zien, Jeramije Latabi damajesano noij lijoiij Leaij glij ijre Eijloij liecle loate Eli Eli mecharamethij rijbisas sa fu aziri reacha. EE: "Maya, Affaby, Zien, Jaramye, yne Latebni damaa yrsano, noy lyloo Lhay yly yre Eylvi Zya Lyelee, Loate, lideloy eyloy, mecha ramethy ryb- ifassa fu aziry scihiu rite Zelohabe vete hebe ede neyo ramy rahabe (conoc anuhec)."
- ³⁷ K3: potartefays.
- ³⁸ K3: pogny poday.
- ³⁹ Compare above, T2, page 82: "Ablan, ageistan, Zoraten, Juran, nondieras portaepias pognij aizamai." EE: "Abtan, Abynistan, Zoratan Juran nondieras, potarte faijs alapeina pognij podaij sacrificium"
- ⁴⁰ K3: "eua elaye sayec holomomaati, bekahu ayalo inare asnia baene hieha yfale malieba arnya aramebolona queleye Lineno feyano, yoye malac habona nethee hycere." EE: "Oua claiie saiiec holomomaati; bekahn aijclo inare asnia haene nieha (?) ijfale malieha arnija aremeholona queleij, Lineno feijano, ijoije matic (?) habona nethee hijcere"
- ⁴¹ Compare above, T2, page 83: Micrata raepi Sathonik pethanisch, pistan ijtinge hijgatign ijghizian temgarondusnia castas Lacias astas ijecon cijna caltera Caphas. K3: Micrato raepy sathonich petanith pistan yttm yer hygarin ygnition temgaron aycon dunsnas castas Lacias astas yecon cyna calbera nater facas. EE: Micrato, raepijsathonich petanith pistan ijtn ijer hijgarin ijgnition temayron aijcon dunsnas castas Lacias astas ijecon cijna caihera natu facas.
- ⁴² Compare aboce, T2, page 83: Hassaday hayloes, Lucasim elayn jacihaaga, yoinino, sepactitas barne lud casty! K3: Saday hayloes Lucas elacyus jacony hasihaia yeynino, sep, actitas barne lud doneny eya hiebu reu, vaha, vialia, eye. Vie hahya hoya saya salna bahia, cuci yaya. Elenehel, na vena; setua. EE: Sadaij haijlvcs Lucas elacijus jaconi hasihaia ijein ino, sep, actitas barne lud doncnij eija iehhu reu, vaha, vialia, eije. Vie haija hoij asaija salna hahai, cuei ijaija. Elenehel, na vena; setna.
- ⁴³ K3: Yane mare syam, abyI alia, nano, hya actenal tijogas ijana eloim ija nehn ijane hay ijanehu, abijaco mea. EE: Tane mare syam, abijI ala, nuno, hija actenal tijogas ijano, eloim ija nehn ijane haij ijanehn, ahi- jaco mea.
- ⁴⁴ Compare above, T2, page 77: Sadajai amara elon hejiana vananel phenaton ebcoel merai. K3: "... vehu hejiane, ijananel elijon." EE: "... vehu hejiane, ijananel elijon."
- ⁴⁵ So K3; S: Jeseraije; EE: Jeseraire.
- ⁴⁶ EE: Ahen. All three of these names—AGLA, ARARITA, and Aben—are mentioned by Agrippa in OP3.11. Aben signifies both the Rock (of Israel, cf. Gen. 49:24) as well as "Ab + Ben" (father + son).
- ⁴⁷ Probably what was intended is the sacred name AGLA is an acronym consisting of initial letters from this Hebrew phrase: "Ateh Gibor Le-Olam Adonai" (You are mighty forever, O Lord). ARARITA is simi-

larly constructed.

⁴⁸ S, EE: Asser Eserie.

⁴⁹ Compare above, T2, page 81: Ahezeraije comitejon Sede leji thomos Sasmagata bij ul ijcos Joua Eloij Zawaijm. K3: "... vl ijcos." EE: "... throtomas, sasmagata bij ijl ijcos."

⁵⁰ EE: "Jva, Jona, elojj, Jeua."

⁵¹ Joshua 10.12–13. EE: "baahando, heltsioir (?), dealzhat."

⁵² S: "Ethor, Hochmal, binach, baesed, Geburah, thipheret, nezah, hod Jehod malchut." K3: "Ether, Hochmal, binach, baesed, Geburah, tipheret, nezah, hod Jehod, malchud." EE: "Ethor, Hoehmal, binach, baesed, Geburah, thipheret, nezath, hod Jehod malchut." This list is obviously corrupted. Generally spelled Kether, Hochma, Binah, Hesed, Geburah, Tiphereth, Nezach, Hod, Iesod, and Malkuth.

⁵³ So OP2.13. K3: "Eseie, Jod tetagrammaton, Tetragrammaton elohim, El Elohim, Gibor, Eloha, Tetagrammaton Saboth, elohim, Sabaoth, Sadaij, Adonaij melech." EE: "Eseie, Jod teragrammaton, Tetragrammaton Saboth, elohim Sabaoth, Sadaij Adonaij nulech."

⁵⁴ Supplied from OP2.13 to complete the sense of the passage. Omitted in S, K3, and EE.

⁵⁵ EE omits the words in [].

⁵⁶ EE: "Vedath."

⁵⁷ EE omits the Greek letters.

⁵⁸ Most likely should read "Ehyeh Asher Ehyeh", Hebrew "AHIH ASHR AHIH" (I am that I am). EE: "Aerite Aser, ehele"

⁵⁹ OP3.11. S, K3, EE: Eseh.

⁶⁰ EE omits this sentence.

⁶¹ OP3.11. S, K3: "Icuro Marpaz," but "Marpaz" should read "Mazpaz" (MTzPTz). See Hermann Golancz, *Book of Protection* (London, 1912, p. xii). EE reads "Icuro Maapaz"

⁶² OP3.11. S, EE: Jisma Macom, but Macom should be a separate name.

⁶³ OP3.11.

⁶⁴ *I.e.* Ohrmazd, Mithra, and Ahriman of Zoroastrian origin. EE: "... Araminem." See OP2.6. S, K3, and EE omit the word in [].

⁶⁵ On PELE, see Agrippa, OP3.11. Also used by John Dee. See Peterson, *John Dee's Five Books of Mystery* (York Beach ME: Weiser, 2003, pp. 79–80, 152.)

⁶⁶ Exod. 14:19–21. OP3.25. S: Vaijsa, Vaiduo, Vaiot. K3: Vaysa, Vaiduo, Vaiot.

⁶⁷ EE: "Jad."

⁶⁸ Exod. 23:20–21.

⁶⁹ EE: Zimph. See Agrippa, OP3.25.

⁷⁰ See Agrippa, loc. cit. EE: "... *subalternatim*, without selecting this method from the tables of Ziruph, or as it is selected from the table *Commutationem*."

⁷¹ So OP3.25. S: "Vehuiah, Jeliel, Sitael elemiah, Mahasia, Lehahel, Achuiah, cahetel, haziel, aladiah, Laviah, Haniah, Jezalel, Mehael, Hariel, Hakamiah, Laviah, caliel, Leuniah, Pahaliah, Nelchael, Leiaiel, Melahel, Hahuiah, Mittaiah, Haaiah. Jerathel, Scehia, Rael. Omael, Lecabel Vasarias, Jehujah Labahiah Chauakiah manadel aniel haamiah. Richael, ieiazel hahael Michael, Vehuel, Daniel, Hahasias Imamiah. Nanael. Nitael Behahiah. Poiel Nemamiah; Selalel, Harael, Mizrael, Sahhel Annanuel Mehael damabiah menkiel Eiapel. Habuiah. Rochel Jabamiah Haiauel. Maniah." K3: "Vehuiah, Jeliel, Sitael elemiah, Mahasiah, Lehahel, Achuiah, cahetel, haziel, aladiah, Laviah, Haniah, Jezalel, Mebael, Hariel, Hakamiah, Laviah, caliel, Leuniah, Pahaliah, Nelchael, Leiaiel, Melahel, Hahuiah, Mittaiah, Haaiah. Jerathel, Scehia, Rael. Omael, Lecabel Vasarias, Jehuja Labahiah Chauakiah manadel aniel haamiah. Richael, ieiazel hahael Michael, Vehuel, Daniel, Hahasias Imamiah. Nanael. Nitael Behahiah. Poiel Nemamiah; Selalel, Harael Mizrael, Sahhel Annanuel Mehael damabiah menkiel Eiapel. Habuiah. Rochel Jabamiah Haiauel. Maniah." EE: "Vehuiah, Jeliel, Sitael, Elemiah, Mahasia, Lehahel, Achuiah, Cahetel, Haziel, Aladiah,

Laviah. Caliel, Leunia, Pahaliah. Nelchael, Leiaiel, Melahel, Hahuiah, Mittaiah, Haaiah, Jerathel, Scehia, Rael, Omael, Lecabel Vasarias, Jehujah Labahiah Chauakiah Mahadel Aniel Haamiah. Richael, ieiazcl hahael Michael, Vehuel, Daniel, Hahasias Imamiah, Nanael, Nitael Behahia, Poiel Nemamiah; Selalel, Harael, Mizrael, Sahhel Annanuel Mehael damabiah menkiel Eliapel, Habuiah. Rochel Jabamiah Haianel. Maniah.”

⁷² So K3. S, EE: “Pentagrammaton effabile Jesu.”

⁷³ EE: “Jusu.”

⁷⁴ John 15:16.

⁷⁵ EE: At the Mediator.

⁷⁶ EE: Saturnum, Sol, Mercurium, or Martem.

⁷⁷ Augustinus Aurelius, *Diversis Quaestionibus LXXXIII*. 79, ed. A. Mutzenbecher (Turnhout, 1975, p. 225.) See OP3.12.

⁷⁸ EE: “heidosct,” i.e. Seraphim, or in Hebrew, *Haioth Hacadosch*.

⁷⁹ EE: “premu mohele.” See Agrippa. OP2.12.

⁸⁰ S, K3, and EE all read “JEHOVA, Jod *vel* Jah.” But see OP2.13 and OP3.10 on which this paragraph is based. JAH IHVH is also often associated with Chochma, for example in Gikatilla’s *Sha’are Orah* (Gates of Light).

⁸¹ This is the Latin word “Chaos” (Chaos or endless darkness). EE: “Chavs.”

⁸² S: durch die sonderliche *Intelligentiam razielem*. EE: “through the peculiar *Intelligentiam razielem*.”

⁸³ S: durch die Ordnung *Thronorum*, welche hebräisch *Aralim* heissen. EE: “through the order of *Thronorum*, which is called *Arabim*.”

⁸⁴ So OP3.10 (formam fluxae mateiae ministrans). S: “durch die *Saturni Sphaeram* gibt es die stüssigen Materien eine Forme *STOPSIE*. Welches eine *Intelligentia Zaphekiel* ...” EE mangles this: “through the *Saturui Sphaeram* it gives to liquid matter the form *Stopsie*, which was an *Intelligentia Zaphchiel*.”

⁸⁵ Or “Numerations of the art” (Lat. *numeraciones fabricae*). See OP3.10. S, EE: *Numerationes fabricae*.

⁸⁶ EE: “Dominationum, Hebrew Hasmalin ... *Sphaeram Jovis*.”

⁸⁷ S, K3: “ELOHIM Cubor”; EE: “ELOHIM cuhor.”

⁸⁸ So OP3.10 and 2.13. S, K3, and EE all read Gamael. EE: “Pached ... *Potestatum Hebrai Seraphin* ... *Sphaeram Martis* ... *Intelligentia Gamael*”

⁸⁹ So OP3.10. S and K3 read “Pehel”. EE: “*Virtutum* ... *Malachien* ... *Sphaerem solis* ... *Intelligentia Raphael* ... *Pehel*.”

⁹⁰ So OP3.10; S, K3: “Cerniel”; EE: “*Nezaeh* ... *Principatum* or through the Hebrew ... *Elohem* ... *Intelligentia Hamel* ... *Cernaiul*.”

⁹¹ EE: “not or war or wrath, but of pity ... his number is called *Hod* ... *Archangelorum* ... *Sphaeram Mercurii* ... *Intelligentia Michael*.”

⁹² EE: “His number is called *Jesod* ... *Angelorum*, in Hebrew *Cherubin* in *Sphaerem Lunae* ... *Intelligentiae Gabriel*.”

⁹³ EE: “His number is called *Malchat* ... *Animasticum* of the believing soul ... For their *Anima Messia*, or according to others the *Intelligentia Metratron*.” S also reads *Malchat*. S, K3, and EE all omit “*Issim*” but so OP and needed to complete the sense.

⁹⁴ EE: “In mundo intelligibili.” See OP3.17.

⁹⁵ S, EE: “1. Seraphim; 2. Cherubin; 3. Throni; 4. Dominationes; 5. Potestates; 6. Virtutes; 7. Principatus; 8. Archangeli; 9. Angeli; et 10. Animae Beatae.” I have also substituted the more typical English translations for these same Latin terms below.

⁹⁶ S: “Die Hebräischen nennen sie also: *Haioth*, *Hacados*, *ophanim*: *Aralim*: *Hasmalim*: *Seraphim*: *Malachim*, *Elohim*, *ben Elohim*: *Cherubin*: *Issim*.” EE: “The Hebrews, therefore, call them: *Haioth*, *Hacades*, *Ophanim*; *Aralim*; *Hasmalim*; *Seraphim*; *Malachim Elohim*, *ben Elohim*; *Cherubin*; *Issim*.”

⁹⁷ So OP2.13. S: “Die Zehen fürstehende Engel seyn: Mattron: Jophiel: Zaphkiel: Camael: Raphael: Haniel: Michael, Gabriel, Anima Messiae.” EE: “Mattron, Jophiel, Zaphkiel, Camael, Raphael, Haniel, Michael, Gabriel, Anima Messiae.”

⁹⁸ See OP3.17.

⁹⁹ Agrippa gives the order as Dominations, Virtues, and Powers.

¹⁰⁰ OP3.17: arcent. EE: steer.

¹⁰¹ EE: Hervos, vel Heroas and of the Martyrum.

¹⁰² Diurnos, nocturnos, meridianos: Of the day, of the night, of midday.

¹⁰³ Fati malignitatem: evil fairies.

¹⁰⁴ Proverbs 20:27.

¹⁰⁵ This is referred to as *Ars Pyronomica* (‘the art of controlling the fire’). It refers to an obscure alchemical process; in the terminology of spiritual alchemy it refers to controlling one’s astral body. Josten explains the latter in his introduction to Dee’s *Monas Hieroglyphica*: “In another dark passage, which alludes to the philosophers’ mercury and its replacement by the Sun, i.e., gold, Dee asserts that this operation (which is the final stage in the transmutation of metals) can no longer be performed in the present age, as it was in the past performed by some great experts, unless indeed one let the work be governed by a certain soul which has been severed from its body by the art of controlling the fire (*ars pyronomica*), a work very difficult and fraught with dangers because of the fiery and sulphurous fumes which it occasions.” C. H. Josten, *A Translation of John Dee’s “Monas Hieroglyphica”*, *Ambix*, Vol. XII, 1964, pp. 100–101.

¹⁰⁶ See OP3.40: “Therefore this Character is imprinted on man from the divine Idea which the Cabalists of the Hebrew call Pahad [PHD] and the left hand, or sword, of God: furthermore man hath not only a seal by which he is feared, but also by the which he is beloved, the Idea of which in the divine numerations is called Hesed [ChSD] which signifieth Clemency, and the right hand and Scepter of God.”

¹⁰⁷ The EE uses the terms “The Ram”, “The Bull”, “The Twins”, “The Scorpion”, “The Lion”, “The Virgin”, “The Balance”, “The Scorpion”, “The Archer”, “The Goat”, “Aquarius”, and “The Fish” for the signs of the Zodiac, but I have used the more common terms below.

¹⁰⁸ Agrippa reads “Gabriel” in OP2.14, but “Cambiel” in OP3.24.

¹⁰⁹ OP3.28. S: “Teletiel, Zuriel, Tominiel, Sartaniel, Ariel, Bataliel, Masniel, Aerabiel, Ehesatiel, Gediel, Doliel, Dagymel.” EE: “Teletial, Zariel, Tomimil, Sartimel, Ariel, Bataliel, Masuiel, Aerahiel, Ehesatiel, Gediel, Doliel, Dagymel, which means the same as if expressed in Latin: Ariel, Tawnel, Geminiel, Cancriel, Leonial, Virginiel, Libriell, Scorpiel, Sagitariel, Capriel, Aquariel, Pisciel”

¹¹⁰ I.e. *Sigillum Hermetis* (S: Siegel Hermetis).

¹¹¹ There are many references to Solomon’s Almadel in Agrippa and other sources. Perhaps the text by this name in the collection known as the *Lesser Key of Solomon* or *Lemegeton* is a version of the same text. See Joseph H. Peterson, *The Lesser Key of Solomon* (York Beach ME, Weiser Books, 2001, pp. 147 ff.)

¹¹² As explained below, these names of the seven heavens are from Book 6 of Raziell. Sl. 3846 fol. 154v lists them as Samaym, Raaquin, Saaquin, Maon, Mahon, Zebul, Araboch. This list is also found in Abano’s *Heptameron, seu Elementa Magica* as well as the *Magical Calendar*: Sun: Machen; Moon: Shamain; Mars: Machon; Mercury: Reque; Jupiter: Zebul; Venus: Sagum; Saturday: (not given in *Heptameron*, but in MC: Machator vel ???). In *The Book of the Angel Raziell* the names of the first two of Seven Firmaments are given as follows: 1. Shamayim (the common Hebrew word for heaven or sky), and 2. ShMI ShMIM (“heaven of heavens”). (M. Morgan, *Sepher Ha-Razim* 1983, pp. 21 and 43.) EE: “Samaym. 2. Raaquin. 3. Taaquin. 4. Machonen. 5. Mathey. 6. Sebul. 7. Arabat.”

¹¹³ S, EE: Rasiel. The sixth book “treats of the names of the heavens”. See Sl. 3846, fol. 154r ff.

¹¹⁴ EE: “Alano.”

¹¹⁵ EE: “Ophaniei.”

¹¹⁶ Should probably read “Machonon” as above.

¹¹⁷ K3: Mathey.

¹¹⁸ EE: Sabath. Raziel, Sl. 3846, fol. 154v: Sequiel.

¹¹⁹ Raziel, Sl. 3846, fol. 154v: Capciel.

¹²⁰ Raziel, Book 5, Sl. 3846, fol. 154v, ll. 11–28. OP3.28: “The spirit of Saturn is called Sabathiel: the Spirit of Jupiter, Zedekiel: the spirit of Mars, Madimiel: the Spirit of the Sun, Semeliel, or Semeschia; the Spirit of Venus, Nogahel; the spirit of Mercury, Cochabiah, or Cochabel; the Spirit of the Moon, Jareahel, or Levanael.”

¹²¹ S and EE read “Lib. 3, chap. xvi.”, but the reference is actually to OP3.24. Agrippa in turn cites Trithemius in his *de Septem Secundis*, where they are named as Orifiel (Saturn), Anael (Venus), Zachariel (Jupiter), Raphael (Mercury), Samuel (Mars), Gabriel (the Moon), and Michael (the Sun). OP3.24 reads “Zamaël” instead of “Samael.” S: “Orphiel, Zechariel, Samael, Michael, Anael, Raphael, Gabriel.”

¹²² (The seven spirits which stand in sight of God’s throne are also found to preside over the planets.) See Rev. 1.4, 8.1. etc. EE: “Others, one hundred and forty-five years, Apac, twenty-one Spiritu, Septem in Conspectu Dei Throni sunt quos reperi etima presidere Planetis.” This section and the following are both based on Agrippa OP3.24.

¹²³ So Agrippa 3.24. The lists in S and K3 only have 24 names: “Asariel, Cabiel, Dirachiel, Seheliel, Amnodiel, Amixiel, Ardesiel, Neriell, Abdizuel, Jazeriel, Cogediel, Ataliel, Azerniel, Adriel, Amutiell, Iciriel, Bethuael, Geliel, Requiell, Abrunael, Aziel, Tagriel, Alheiel, Amnixiel.” The list in EE is further corrupted: “. . . Abrunael, Aziel, Tagried, Abheiel, Ammxiel.”

¹²⁴ EE: “. . . heaven are: Scamijm, Gabriel, Cabrael, Adrael, Madiel, Boamiel.”

¹²⁵ EE: “Elael, Unael, Wallum, Vasans, Hiaijel, Usera, Staijel.”

¹²⁶ EE: “Ducaniel, Baabel, Barquiell, Hannu, Anael Nahijmel.”

¹²⁷ EE: “Nathan, Catraije, Betaabat; Yeseraije, Yuacon; Thiel, Jareael, Yanael, Venetal, Vebol, Abuionij, Vetameil; Milliel, Nelepa, Baliel, Calliel, Holij, Batij, Jeli.” K3: “Mathan, . . . , . . . , . . . , . . . , Muaccon, . . . Yeli.”

¹²⁸ EE: “Sarquiell, Qnadissu, Caraniel, Tariescorat, Amael, Husael; Turiel, Coniel, Babel, Kadie, Maltiel, Hufaltiel; Faniel, Peneal, Penac, Raphael, Carniel, Deramiel; Porna, Saditel, Kyniel, Samuel, Vascaniel, Famiel.”

¹²⁹ K3: Anhael, Pabliel.

¹³⁰ K3: Cupabili.

¹³¹ EE only has 2 parts of the list: “Carpriel, Beatiel, Baciell, Raguel, Altel, Fabriell, Vionatraba; Anahel, Papiell, Usael, Burcat, Suceratos, Cababili.”

¹³² EE: Machijn: Friagne, Cnael, Damoel, Calzas, Arragon; Lacana, Astrgna, Lobquin, Sonitas, Jael, Jasi-ael, Naei; Rahumiell, Jahijniell, Baijell, Seraphiell, Mathiell, Serael; Sacriell, Maianiell, Gadiell, Hosael, Vianiell, Erastiel.

¹³³ i.e. “Seek this sign.”

APPENDIX 4

¹ Selig: Gottfried Selig (1722–1795), publisher of the German (Leipzig) periodical *Jude*, about Jewish customs and practices.

² Luria or Loria, Isaac ben Solomon (1534–72). S: Loriga; EE: Loriga.

³ ehfurchtsvoll. EE: “and with becoming reverence.”

⁴ The Hebrew is faulty in S (reading MSDV), and I have corrected it per the Hebrew scripture.

⁵ EE: Jozes.

⁶ I.e. “ADV N” (master). The Hebrew in S is again faulty, reading “ShDV N” (rascal) which is clearly an error.

⁷ EE: Jaschajah.

- ⁸ EE: “Al bam, and the letters must be transposed.”
- ⁹ S misreads IDNI.
- ¹⁰ EE: Rechmial.
- ¹¹ EE omits “Ki”
- ¹² EE: Tanischilehu.
- ¹³ EE reads “Eheje Aischu Eheje” here but “Eheje Aischer Eheje below.
- ¹⁴ EE: Haojeff.
- ¹⁵ EE omits the last part of this passage (after At Basch).
- ¹⁶ EE: Anawin.
- ¹⁷ EE: Haasez.
- ¹⁸ EE: Aineel.
- ¹⁹ EE: Essiel.
- ²⁰ S reads “אֵלֵנוּ” but this must be a mistake for אֵלֵינוּ.
- ²¹ EE reads “Eel enunet” here, and “Eel summet” below.
- ²² S: Maßkiel; EE: Maskiel.
- ²³ S misreads אַח; EE: Caar (here and below).
- ²⁴ S misreads אַל.
- ²⁵ EE: Shoddini.
- ²⁶ EE: Aisher, Shaol, Tamin, and Haol.
- ²⁷ EE: Hashamajjim v. 2 and Begoaeli v. 6. S. also misidentifies this last word as verse 6, but it is actually the last word of the Psalm, v. 15.
- ²⁸ S: Jaancha, Sela, and Korenu; EE: Jaanah, Sela, and Korem
- ²⁹ EE: Jahaen.
- ³⁰ S. mistakenly reads אַל.
- ³¹ EE: Napschi.
- ³² ? The Hebrew letters (AIQ DKR) do not match the transcription. EE: Aasch Bechar
- ³³ EE: Habre.
- ³⁴ EE: Aromimdha.
- ³⁵ S mistakenly reads “אֵלֵנוּ.”
- ³⁶ EE: Hejozer
- ³⁷ Or “Aemeth” (truth). Not given in EE. S: Emmet.
- ³⁸ EE: Arven.
- ³⁹ EE: Schauaiti.
- ⁴⁰ EE: Schimma.
- ⁴¹ EE: Adaw.
- ⁴² EE: Wikas.
- ⁴³ EE omits the rest of the sentence.
- ⁴⁴ EE: B and M.
- ⁴⁵ EE: Immenu.
- ⁴⁶ EE: Haasinad.
- ⁴⁷ EE: Maschel.
- ⁴⁸ EE: Achi.
- ⁴⁹ EE: Jeschuate.

- 50 EE: Jasmach.
- 51 EE: Jechuda.
- 52 EE: Joschiru.
- 53 EE: Aora.
- 54 EE: Jeassshruhu.
- 55 EE: 74th.
- 56 EE: Zebarth.
- 57 S: Vajischeiha.
- 58 So H; S reads הַרְאִינוּ. EE omits this entire paragraph.
- 59 S: Widder oder Schaafbock. EE: a wether or a ram.
- 60 S: שָׂדֵי.
- 61 EE omits the rest of this paragraph.
- 62 So H, verse 1; S: חַפְלֵי־לֶה.
- 63 These last two words are also from verse 1.
- 64 S transcribes this name "El" here, but elsewhere generally reads "Eel".
- 65 EE: Jeschuti.
- 66 S misreads וַיְהִי נִינְעָם.
- 67 S: Jehovah Adonei.
- 68 S does not transcribe this name, and EE omits the name entirely.
- 69 S: des Sohars; EE: Sohar.
- 70 EE: Huj.
- 71 EE: Vohu, Uha, Bam, Bili, Zel, Holo, Vesop.
- 72 EE: Seijid.
- 73 EE: Kie Seijin.
- 74 EE: Eel Kanno Taf.
- 75 EE: Hawn.
- 76 S misreads וַיִּשְׁמַח; EE: Jimechu.
- 77 S: IBraël.
- 78 EE: Haschiah.
- 79 S omits the transcription of this name, and EE omits it entirely.
- 80 EE: Aetodah.
- 81 EE omits the words in [].
- 82 EE: Zarenn.
- 83 EE omits.
- 84 S: JiBraöl; EE: Jiszrael.
- 85 EE: Chosniel.
- 86 EE: Schrewniel.
- 87 EE: 70 to 80.
- 88 EE: 152-160.
- 89 EE: Sinsuni.
- 90 EE: when your child will live.

APPENDIX 5

- ¹ (sic) EE: Rirvtip.
- ² Should probably read **הפסוקים**. EE: Taftian.
- ³ EE: Klo Sajin.
- ⁴ EE: Alemon.
- ⁵ EE: Reivtip and Tafthi.
- ⁶ EE: Ani, Nelech, Raaed, Ne-Zachim.
- ⁷ I.e. the great Spanish scholar Moses Nahmanides (1194–1270.)
- ⁸ EE: Leraue, Weacuo, Nirch.
- ⁹ EE ends this section at this point, followed by **ASTROLOGICAL INFLUENCE UPON MAN** on page 176. In the 1865 Scheible edition (German language but published in New York) this section has 12 sections: sections 5–12 being on pp. 342–366. **ASTROLOGICAL INFLUENCES** follows at p. 371 forward.
- ¹⁰ S reads Ps. 13, but the opening words identify it as Ps. 14.
- ¹¹ S: Jihejeh.
- ¹² Presumably one that is stillborn. Needless to say I strongly deprecate harming any dogs.
- ¹³ Joshua Trachtenberg, *Jewish Magic and Superstition* (1939/2004, p. 128) describes another example of sympathetic magic using a dog, wherein the image of copulating dogs is captured in a mirror and later used to arouse passion.
- ¹⁴ Their faces were those of a man, a lion, an ox, and an eagle.
- ¹⁵ I Sam. 1:11 ff.
- ¹⁶ Num 11:1–2.
- ¹⁷ Joshua Trachtenberg, *Jewish Magic and Superstition* (1939/2004, p. 294 n. 16 and 21) has additional examples of the use of Num. 11 to put out fires.
- ¹⁸ This is from *Sefer Raziel*, Amsterdam, 1701, p. 77. Compare Savedow, *Sepher Rezial Hemelach*, pp. 271–2. Trachtenberg also reproduces this amulet in *Jewish Magic and Superstition*, p. 141. Needless to say I cannot endorse these methods, and have seen more than one report of fatal results from testing similar amulets.
- ¹⁹ Mediaeval authors constructed several “angelic” alphabets consisting of characters like these. The Greek text referred to as *The Magical Treatise of Solomon* includes four different ones. (See Armand Delatte, *Anecdota Atheniensia*, Liège, 1927, pp. 102–103.) Unfortunately, none of these alphabets seem to correspond to those used in the amulets. See also discussion in Joshua Trachtenberg, *Jewish Magic and Superstition* (1939/2004, p. 141.)
- ²⁰ If the blessed had died, then this fragment would never have survived. –G. Selig.
- ²¹ *Sefer Raziel*, (Amsterdam, 1701, p. 73); Savedow, p. 264.
- ²² Compare Joshua Trachtenberg, *Jewish Magic and Superstition* (1939/2004, pp. 140–2); Raziel, 44b; Steve Savedow, *Sepher Rezial Hemelach*, p. 271.
- ²³ Perhaps **שם של שבעים ושתיים ושתיים ושתיים** is intended.
- ²⁴ The prophet of Zoroastrianism is, of course, Zarathushtra, known to the Greeks as Zoroaster. Meaning syllables or triads here, not letters.
- ²⁵ Or Nahmanides.
- ²⁶ The important Kabbalistic text *Zohar* is ascribed to Simeon b. Yohai.
- ²⁷ “But whoever pronounces this name while he is in a state of uncleanness and impurity will surely be struck dead.” *Sefer Raziel*, 40b. Quoted in Joshua Trachtenberg, *Jewish Magic and Superstition* (1939/2004, p. 96.)
- ²⁸ Ger. “oder gar zu tödten.”

²⁹ Probably ועד מלכותו לעולם ועד *Barukh Shem kavod malkhuto l'olam vaed*. According to BT Yoma 39a (also JT), this prayer was recited after the the High-priest's ceremony on Yom Kippur: "And when the priests and the people standing in the temple court heard the fully-pronounced name come forth from the mouth of the high priest, they bent their knees, bowed down, fell on their faces and called out: Blessed be the name of his glorious kingdom for ever and ever." It is also recited daily after tightening the head tefillin.

³⁰ *Sefer Raziel*, 40b. Quoted in Joshua Trachtenberg, *Jewish Magic and Superstition* (1939/2004, pp. 97–98.)

³¹ See for example Agrippa, OP3.25. Additional references given in Trachtenberg, p. 291, n 44.

³² Here Scheible inserts another advertisement for one of his books: "At the conclusion of our *Sefer Schimmusch Tehillim*, we draw the attention of the friends of magic to the following strange antiquarian work (at present available at J. Scheible's second-hand bookshop in Stuttgart. 22 magic treatises collected into a single volume:) *Sammlung der größten Geheimnisse*

APPENDIX 6

¹ *Das Transcendentale, Magie und magische Heilarten im Talmud*, 8. Wien, 1850. Brecher (1797–1873) was born in Prossnitz Austria. He was a prominent Jewish scholar and physician. EE mistakenly reads Brechee.

² S: Das Buch *Jezira*. EE: Jeziro. From the description this is undoubtedly *Sefer Yetzirah* (The Book of Creation). This is one of the earliest and most important of the books of the Kabbalah. While it is not a section of the Talmud, it is mentioned therein (Sanhedrin 65b).

³ I.e. the Primum Mobile, or First Mover. EE: Primum mevens.

⁴ EE follows S in reading "Makro."

⁵ Jehuda Hallewi (1075–1141) Jewish poet, physician, and philosopher. EE: Hallawi.

⁶ EE: Bashar.

⁷ Also spelled "Wasuki." According to Hindu mythology, Wasughi was a Sun-devouring dragon. EE: Adischen Wasughl.

⁸ S: Halewi; EE: Haleni.

⁹ Reil: Probably Johann Christian Reil (1759–1813), German physician and author.

¹⁰ Psalm 121.6.

¹¹ EE: Abail.

¹² EE (here and below): Joham.

¹³ BT Shabbath 156a. S: Rabbi Jehoschna ben Lewi. EE: Rabbi Jeheschna.

¹⁴ EE omits "son of".

¹⁵ EE reads "Chancna," omitting the "Rabbi".

¹⁶ EE: Mercury (!)

¹⁷ EE: Abam.

¹⁸ S: hypostasirte; EE: hypo-tatical.

¹⁹ *Dies nefasti* (Lat.): Literally, forbidden, unholy, or unlucky days. These were days on which no public business could be transacted.

²⁰ EE: Mars.

²¹ EE: "Only he who can enjoy the savings of his parents. . . ." S: "Nur wer das Verdienst der Eitern zu genießen hat. . . ." These Talmudic guidelines for bleeding patients are found in BT Shabbat 129b.

²² EE: Racht.

²³ Or Sanchuniathon, ancient Phoenician writer, flourished 14/13th century BC (?).

- ²⁴ The prophet of Zoroastrianism is, of course, Zarathushtra, known to the Greeks as Zoroaster. The Magi were the Zoroastrian priesthood. S: die Magier. EE: magicians.
- ²⁵ Ormuzd (or Ohrmazd) is the Middle Persian equivalent of "Ahura Mazda", the name of God in Zoroastrianism. Haoma is both a spiritual being (Yazad) and a plant which has healing properties and is used for ritual purposes both in Zoroastrian and Hindu orthopraxy. (The Sanskrit equivalent is "Soma.") See Dhalla, *History of Zoroastrianism* (New York, 1938, chapter 22).
- ²⁶ *Talmud*, Rosh Hashanah, fol. 16, col. 2. EE follows S in reading "Rabbi Jitzchak."
- ²⁷ Josephus, *Jewish Antiquities*, Book 10, chapter 2. in *New Complete Works of Josephus*, translated by William Whiston (Grand Rapids, MI, Kregel Publications, 1999, p. 336.) S, EE: Chiskia. Other spellings include Hezekiah, Ezechias, Hiskia. See 2 Kings 20.
- ²⁸ S: Essäer; EE: Escucans.
- ²⁰ EE: Jeriza.
- ³⁰ S: Halewi. EE: Halcive.
- ³¹ EE: Benajahn ben Jehojada.
- ³² *I.e.* Asmodeus, who also appears in Tobit 3:8. Some rabbinic sources name him as king of the demons (Targ. to Eccl. i. 13; Pes. 110a; Yer. Shek. 49b). This demon is ultimately derived from the Zoroastrian demon Aeshma-daeva ("demon of wrath"). EE: Asmedi.
- ³³ BT Berakoth 60a.
- ³⁴ BT Berakoth 10b. EE: Chiskia, following the Germanic spelling of S.
- ³⁵ S: Probat heißt ein Amulet, wenn bereits dreimal durch dasselbe Heilung bewirkt worden ist, es mag geschrieben sein oder aus Wurzeln bestehen. EE: Proof is called an amulet, since cures have been effected through it three times, whether it was written or whether it consisted of roots. (!)
- ³⁶ S: "... ist es dann als probat zu betrachten, wenn es von einem bewährten Kenner (MVMHA DGBRA) gefertigt worden ist." EE: "... it must still be regarded as reliable, because it was made and perfected by a connoisseur."
- ³⁷ Heb. *Shedim* is a generic word for spirit. S, EE: Schedim.
- ³⁸ EE omits this sentence.
- ³⁹ EE omits.
- ⁴⁰ EE: say for instance, Bas, Basia, Mas Masia, Kas, Kasia, Scharial and Amarlia.
- ⁴¹ EE: Charm against smallpox; For example; Drawn sword. . . .
- ⁴² BT Shabbath 67a. S: Bar Tit, Bar Tama; EE: Bar Tet, Bor Tama.
- ⁴³ *Ibid.* S: fish-bed!
- ⁴⁴ EE: neither Tachimnor Tachtum.
- ⁴⁵ BT Shabbath 109b: urine, or urine of a babe forty days old.
- ⁴⁶ BT Shabbath 109b: "R. Johanan said: Elaiogaron, kangad, and theriac are efficacious against both uncovered water and witchcraft." The editor describes Elaiogaron as "A sauce of oil and garum, to which wine is sometimes added (Jast.)." kangad: A kind of chervil. S: "Schminkbeerwasser, Anbagar (ANBGR), und Theriak nützen sowohl gegen offengestandene Getränke, als auch gegen Zauberei." Schminkbeere is *Phytolacca decandra* Linn. Theriac is an ancient herbal medicinal concoction.
- ⁴⁷ BT Pesahim 110a–b. S: "Amemar sagte: Eine Hexenoberin sagte mir: Wenn man den Hexen begegnet, sage man folgenden Spruch." EE conflates these two sentences: "Rabbi Jochanan said: A chief among witches told me. . . ." Ger. "Oberin" means matron, or a Mother Superior of a convent.
- ⁴⁸ BT Pesahim 111a. Rashbam: Num. 23:22f, which commences and finishes with *el* in Heb. S: "man spreche einen Bibelvers, der mit dem Worte AL anfängt und mit demselben Worte endigt. Nach Andern der mit AL anfängt und mit dem Worte LA endigt." EE: "Repeat a verse from the Bible that begins and ends with the same letters."

⁴⁹ This recalls the *paywand* in Zoroastrianism.

⁵⁰ BT Peshahim 111a. S: "Agrat, Assia, Belussia"; EE: "A rat Assia, Belussia."

⁵¹ "He poureth contempt upon princes, and weakeneth the strength of the mighty." This paragraph was censored from the EE. S: "eegnet Jemand einem Weibe, welches eben aus dem religiösen Bade kommt, so befällt ihn die Satyriasis, wenn er früher als sie einen Coitus übt, wenn umgekehrt, so wird das Weib von der Nymphomanie befallen. Das Mittel, dem zuvorzukommen ist: Man sage den Bibelvers Ijob 12,21. [Corrupted Hebrew, here corrected]."

⁵² Talmud, Shabbath 110a. EE censors this paragraph.

⁵³ *Op. cit.* EE also omits this paragraph.

⁵⁴ S: Mutterblutfluß (bleeding from the womb).

⁵⁵ EE reads, "Recover from thy sickness" (here and below).

⁵⁶ S: Rankengewächs. EE: the growth of tendrils. Epstein's footnote to BT Shabbath 110a says: Pastina. The word means a low, spreading plant.

⁵⁷ S: Wohlverlei. EE omits the word entirely. BT: thistle.

⁵⁸ S: Mehl-(Wasser). EE: rose-water. BT simply reads "flour."

⁵⁹ S: Straußenei. EE: wreath of feathers. (!)

⁶⁰ S: Miste. EE: stable.

⁶¹ EE: If she holds this one day in her hand (the right hand).

⁶² EE: actitee. BT Shabbath 66.

⁶³ BT `Abodah Zarah 29a.

⁶⁴ S: Hausleute. S: inmates.

⁶⁵ EE omits the Hebrew name as well as the attributions, and says simply, "It is found on the palm-tree having a single bark." BT Shabbath 90b. Epstein glosses this as a locust.

⁶⁶ BT Nedarim 50, where it is called "beza turmite" (well-boiled egg). It is placed a thousand times in hot water and a thousand times in cold. S: "Trometon-Ei" with footnote "Weichgesottenes Ei." EE reads simply "soft-boiled egg." S adds, "Samuel explorirte sich durch ein קלקל = Stängel (und ließ ihn wirken) bis seine Hausleute sich (über seinen Zustand) das Haar ausraufen." (?)

⁶⁷ So S. EE conflates this with the preceding sentence and reads, "The nurse of Samuel."

⁶⁸ BT Shabbath 66b.

⁶⁹ *Ibid.*

⁷⁰ BT Shabbath 67a.

⁷¹ Or wild rose bushes.

⁷² Daniel 1. This folk remedy is also found in BT Shabbath 67a. EE omits the rest of these folk remedies from the Talmud.

⁷³ BT Gittin 67b: heat stroke.

⁷⁴ BT `Abodah Zarah 28a.

⁷⁵ BT `Abodah Zarah 28a: purple-colored alkali.

⁷⁶ BT: naphtha.

⁷⁷ BT: bramble nut.

⁷⁸ BT Berakoth 57b.

⁷⁹ Ger. Sonnenstäubchen, i.e. particles of dust caught sparkling in the sunlight. BT Nedarim 8b.

⁸⁰ BT Eiruvin 29b.

⁸¹ BT Yoma 83b. YT Yoma 8:5.

⁸² Or, leopard. BT Yoma 84a. S, EE: live otter!

- ⁸³ I.e. the gold plate which was worn by the High Priest on his forehead. Exod. 28:36 ff.
- ⁸⁴ BT Yebamoth 60b.
- ⁸⁵ Ibid.
- ⁸⁶ BT Niddah 24b.
- ⁸⁷ S: Denar.
- ⁸⁸ BT Peshahim 111a. Compare above, p. 234.
- ⁸⁹ BT Gittin 69b.
- ⁹⁰ BT: brick.
- ⁹¹ S: Bonet-Fisch. BT doesn't seem to specify the kind of fish.
- ⁹² BT Gittin 69a.
- ⁹³ BT: Papi Shila bar Sumki.
- ⁹⁴ Lit., 'The taste of the bucket in water of silver, the taste of the bucket in water of blemish'.
- ⁹⁵ BT `Abodah Zarah 28b.
- ⁹⁶ BT loc. cit. specifies cotton.
- ⁹⁷ BT Berakoth 57b.
- ⁹⁸ BT omits liver.
- ⁹⁹ BT Gittin 69a–b. Rashi: Catarrh; Preuss: Pleurisy.
- ¹⁰⁰ BT Epstein: carob.
- ¹⁰¹ BT Epstein: marjoram.
- ¹⁰² BT Sanhedrin 94a.
- ¹⁰³ Epstein adds the following footnote: "According to the Talmud, every man has a special guardian angel, who accompanies him: Hag. 16a; cf. Targ. Jer. on Gen. XXXIII, 10: I have seen thy face, as though I had seen the face of thy angel. In the present passage, the word *kzn* Mazzal is used, which really implies the angel or spirit of one's destiny; as far as individuals are concerned, it is not clear whether the guardian angel is identical with the angel of destiny or not. In the German mysticism of the thirteenth century the two were most probably identified, the term *kzn* Itkn 'angel of destiny' being used in the 'Book of Angels' by Eliezer of Worms, a disciple of R. Judah Hasid; v. J.E. I. p. 588."
- ¹⁰⁴ BT Gittin 69b. Epstein leaves the Hebrew (*gira*) untranslated with a footnote that it is "perhaps a kind of fever."
- ¹⁰⁵ BT Shabbath 66b. Epstein: "... to his left [hand]."
- ¹⁰⁶ Epstein (BT Shabbath 58b n. 7) wrote, "Sound was thought to add to the efficacy of crushing; v. Ker. 6b."
- ¹⁰⁷ BT Gittin 69b. Epstein: leek juice.
- ¹⁰⁸ BT Nedarim 39b where it is attributed to Rabbi Abba son of Rabbi Hanina..
- ¹⁰⁹ BT Peshahim 112a.
- ¹¹⁰ S, EE: Lul, Schafan, Anigrion, Anirdafin.
- ¹¹¹ BT Peshahim 112a; BT `Abodah Zarah 12b.
- ¹¹² What is here translated as "gas" reads "kappa" in BT Peshahim 116a, which Epstein explains as "a poisonous substance."
- ¹¹³ BT Shabbath 109b.
- ¹¹⁴ BT Gittin 69a.
- ¹¹⁵ BT Berakoth 5b. Hippocrates thought that certain directions affected abortion and infertility of the woman. (Apol. the Hypokr. II. 43. *Ltbl. des Orients* 1836. No. 42.). —S

APPENDIX 8

¹ For Latin text, see *Liber Seffer Razielis idest Liber Secretorum*, Città del Vaticano, Biblioteca Vaticana, ms. Reg. Lat. 1300, cc 1r–202v. Other Latin texts include British Library manuscripts Sloane 3847 (breaks off at chapter 3), Sl. 3853, fols. 46–53 (also imperfect), and Additional 15299. Leipzig Stadtbibliothek 745 (18th CE).

² Perhaps IAVA as in OP3.11. Scheible reads “Jove.”

³ Possibly ASHR AHIH, i.e. “Asher Ehyeh”, one of the names of God of 7 letters.

⁴ (?) Looks like Lagmne with a bar over the last 4 letters. Scheible: Lagumen.

⁵ Joshua 10:12–13.

APPENDIX 9

¹ Psalm 115(116):2.

² *Frigidus in pratis contando rumpitur anguis*: “The cold meadow-snake is asunder burst.” —Virgil, *Eclogues* 8.

³ The figures are not numbered in Scheible. What he shows as the first two figures are on the first side of the plate facing page 1112. The next two figures are on the opposite side. Given that the third figure is obviously the magic circle, the plate should probably be reversed, so I have rearranged the first four figures accordingly.

⁴ Compare *Goetia* and Weyer’s *Pseudomonarchia Daemonum*.

⁵ Compare Aziel, Ariel, Marbuel, Mephistophiles, Barbuel, Aziabel, Aniquel in appendix 1.

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¹ For this identification, see Ned D. Heindel, *Unorthodox Practitioners of Medicine in Old Northampton County*. In Northampton County Bicentennial Commission, *Two Hundred Years of Life in Northampton County, PA*

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