

THE SACRED MAGIC
OF
ABRAMELIN THE MAGE

BOOK III

TRANSLATED BY
S.L. MAC GREGOR MATHERS



THE BOOK OF THE SACRED MAGIC OF ABRAMELIN THE MAGE: BOOK THREE
TRANSLATED BY S.L. MACGREGOR MATHERS

THIS ADOBE ACROBAT EDITION CONTAINS THE COMPLETE AND UNALTERED TEXT
AND ILLUSTRATIONS OF THE CORRESPONDING SECTIONS IN THE SECOND (1900)
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TEXT SET IN ADOBE GARAMOND.

ILLUSTRATIONS SET IN BOOK ANTIQUA.

THE THIRD BOOK

OF THE

HOLY MAGIC,

WHICH GOD GAVE UNTO MOSES, AARON, DAVID, SOLOMON, AND OTHER
SAINTS, PATRIARCHS AND PROPHETS; WHICH TEACHETH
THE TRUE DIVINE WISDOM.

BEQUEATHED BY ABRAHAM UNTO LAMECH HIS SON.

TRANSLATED FROM THE HEBREW.

1458.



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THE THIRD BOOK OF THE SACRED MAGIC.

(THE PROLOGUE.)

HE who shall have faithfully observed that which hath been taught unto him, and shall have with a good will obeyed the Commandments of God, let him, I say, be certain that this Veritable and Loyal Wisdom shall be accorded unto him; and also that the Perfidious BELIAL can do no otherwise than become his slave, together with all his Pestiferous Generation.

However I pray the True God who governeth, ruleth over, and maintaineth all that He hath created; that thou, O Lamech, my son, or whomsoever he may be unto whom thou shalt have granted this Sacred Operation, mayest work it out, having always before thee the Fear of God, and in no way use it for Evil, because God the Eternal hath wished herein to leave us our free will, but woe unto him who shall abuse His Divine Grace. Yet I say not but that if an enemy should attempt thy life, that it is permissible unto thee if necessary to destroy him; but in any other case lay not thine hand unto the sword, but use gentler methods. Be kind and affable unto every one. One may also serve a friend without harm unto oneself.

David and King Solomon could have destroyed their enemies in an instant, but they did not so; in imitation of God Himself who chastiseth not unless He is outraged.

If thou shalt perfectly observe these rules, all the following Symbols and an infinitude of others will be granted unto thee by thy Holy Guardian Angel; thou thus living for the Honour and Glory of the True and only God, for thine own good, and that of thy neighbour.

Let the Fear of God be ever before the eyes and the heart of him who shall possess this Divine Wisdom and Sacred Magic.

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THE FIRST CHAPTER.

TO know all manner of things Past and Future, which be not however directly opposed to God, and to His Most Holy Will.

- (1) To know all things Past and Future in general.
- (2) To know things appertaining unto the Future.
- (3) To know things appertaining unto the Future.
- (4) Things to happen in War.
- (5) Things past and forgotten.
- (6) Tribulations to come.
- (7) Things propitious to come.
- (8) Things past regarding Enemies.
- (9) To know the Signs of Tempests.
- (10) To know the Secrets of War.
- (11) To know true and false Friends.

(1)

M	I	L	O	N
I	R	A	G	O
L	A	M	A	L
O	G	A	R	I
N	O	L	I	M

(2)

T	H	I	R	A	M	A
H	I	G	A	N	A	M
I	G	O	G	A	N	A
R	A	G	I	G	A	R
A	N	A	G	O	G	I
M	A	N	A	G	I	H
A	M	A	R	I	H	T

(3)

D	O	R	E	H
O	R	I	R	E
R	I	N	I	R
E	R	I	R	O
H	E	R	O	D

(4)

N	A	B	H	I
A	D	A	I	H
B	A	K	A	B
H	I	A	D	A
I	H	B	A	N



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(5)

N	V	D	E	T	O	N
V	S	I	L	A	R	O
D	I	R	E	M	A	T
E	L	E	M	E	L	E
T	A	M	R	R	I	D
O	R	A	L	I	S	V
N	O	T	E	D	V	N

(6)

S	A	R	A	P	I
A	R	A	I	R	P
R	A	K	K	I	A
A	I	K	K	A	R
P	R	I	A	R	A
I	P	A	R	A	S

(7)

M	A	L	A	C	H
A	M	A	N	E	C
L	A	N	A	N	A
A	N	A	N	A	L
C	E	N	A	M	A
H	C	A	L	A	M

(8)

K	O	S	E	M
O	B	O	D	E
S	O	F	O	S
E	D	O	B	O
M	E	S	O	K

(9)

R	O	T	H	E	R
O	R	O	R	I	E
T	O	A	R	A	H
H	A	R	A	O	T
E	I	R	O	R	O
R	E	H	T	O	R

(10)

M	E	L	A	B	B	E	D
E	L	I	N	A	L	S	E
L	I	N	A	K	I	L	B
A	N	A	K	A	K	A	B
B	A	K	A	K	A	N	A
B	L	I	K	A	N	I	L
E	S	L	A	N	I	L	E
D	E	B	B	A	L	E	M

(11)

M	E	B	H	A	E	R
E	L	I	A	I	L	E
B	I	K	O	S	I	A
H	A	O	R	O	A	H
A	I	S	O	K	I	B
E	L	I	A	I	L	E
R	E	A	H	B	E	M

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NOTES TO THE CHAPTERS OF MAGICAL SYMBOLS,
BY

S. L. MACGREGOR-MATHERS.

THE following Notes to these Chapters I have classed under various heads for greater convenience of reference, thinking that besides the explanations of most of the Magical Names employed in the Symbols, it would also be of assistance to the Occult student to be able to see at a glance briefly stated at the end of each Chapter, the substance of the information especially referring thereto, given by Abraham the Jew in other parts of the work, notably towards the end of the Second Book:

Under (a) therefore I have stated by what Powers the Symbols of each particular Chapter are manifested.

Under (b) the Names of the Sub-Princes of the Evil Spirits who are the especial overseers of the execution of the effect desired.

Under (c) whether the Operations of the Chapter in question can be to an extent performed by the "Familiar Spirits," or not.

Under (d) an abridgment of any especial instructions given by Abraham in other parts of the work.

Under (e) I have given the meanings of most of the Names employed in the Squares, as far as possible, and also any additional remarks which seemed necessary.

These Magical Symbols of this Third Book consist solely of Squares of Letters, which may be roughly divided into four distinct classes.

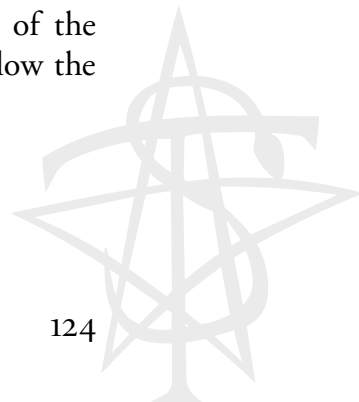
(1) Those in which the whole of the Square is occupied by Letters. In this form the double Acrostic arrangement is especially marked; though in some few cases it is slightly varied by the introduction of a different name.

(2) Those in which part of the Square is left vacant, the Letters being arranged in the form of what is called in Geometry, a Gnomon.

(3) Those in which the central part of the Square is left vacant, the Letters forming a border round the void part.

(4) Those of more irregular disposition, and in which in some instances single Letters are placed separately in the vacant part of the Square.

It will be remarked that in nearly all cases these Names arranged in the Squares represent generally the effect to be produced, or in other words are simply the Hebrew or other appellations of the result to which the Square is to be applied. At the beginning of each Chapter is placed a numbered list of the effects to be obtained by the use of each Symbol there given. Then follow the Squares themselves.



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In the Original MS. these Squares have been also numbered to correspond with the list at the beginning of each Chapter, but from the evident difference in the ink this has been done later, though the handwriting is the same. I think also that in several cases the numbers to the Squares have been misplaced; and though usually the natural Sequence of 1, 2, 3, 4, 5, 6 is adhered to, yet occasionally they are in a more irregular order, as in the 5th Chapter, for example, where they run thus: 3, 4, 5, 6, 1, 2, 7, 8, 9, 10, 11, 12.

The Squares in the Original MS. are all of the same size, subdivided according to the exigences of the case, though convenience of printing has prevented this equality of size being adhered to in the present work. In most instances the Gnomons and Borders are ruled off from the vacant part, but this rule is not adhered to in all cases in the Original MS. The Letters in the Squares are Roman Capitals. In some few instances two letters are placed in the same small Square, or subdivision, of the larger Square.

NOTES TO CHAPTER I.

(a) The Symbols of this Chapter are manifested only by the Angels or by the Guardian Angel.

(b) ORIENS, PAYMON, ARITON, and AMAYMON execute the Operations hereof by means of their Common Ministers.

(c) The Familiar Spirits cannot well execute the Operations of this Chapter.

(d) Take the Symbol in your hand, place it under your hat or cap, upon the top of your head, and you will be secretly answered by the Spirit who will execute that which you wish. (This mode of operation will evidently be applicable to many of the Chapters.)

(e) No. 1 is a Square of 25 Squares, and is a complete specimen of double Acrostic arrangement. MILON, though Greek-sounding, has here hardly a meaning if derived from either MILOS, a fruit or other tree; or from MEILON, a precious thing, or article of value. It seems rather derived from the Hebrew MLVN = a diversity of things, or matters. IRAGO is perhaps from Greek EIRA a question, or inquiry, and AGO to conduct or decide. Hebrew RGO = to disrupt or analyse. LAMAL, probably from Chaldaic MLA = fullness, entirety. OGARI from Hebrew OGR = a swallow or swiftly-flying thing. NOLIM from Hebrew, NOLIM = hidden or covered things. Whence we may extract the following as the formula of this Square: "Various questions fully examined and analysed, and that quickly, and even things carefully hidden and concealed". This rule we can apply to discover the formulas of other Squares.

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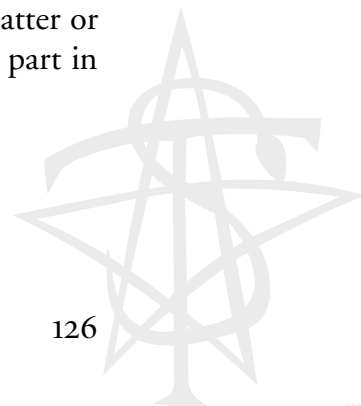
No. 2 is a Square of 49 Squares, and is also a complete Specimen of double Acrostic. THIRAMA from Chaldee TIRM = strongly defended places, or Citadels. HIGANAM from Hebrew or Chaldee GNN or GNM = to defend. IGOGANA, perhaps from Hebrew GG = a roof or covering or protection from above. RAGIGAR, perhaps from Chaldaic ROO (it must be remembered that, though I here transliterate the letter Ayin by O, it has really the power of a GH as well; it is a sound difficult of comprehension by a non-Orientalist) = to break up, or breach. ANAGOGI probably from Greek ANAGOGE the act of raising or elevating. MANAGIH from Hebrew MNO to restrain; stop, put a barrier to, or contain by a barrier. AMARIHT from Hebrew AMRTH = Word or Speech. The whole idea of this Formula seems to be the making forcible way into a defended place or matter.

No. 3 is a Square of 25 Squares, and again a perfect form of double Acrostic. DOREH, from DVR Hebrew = a habitation. ORIRE perhaps from Latin ORIOR = to riser or be born. RINIR perhaps from Hebrew NIR = to renew. ERIRO perhaps from ARR to curse. HEROD from Hebrew ChRD = shaking, trembling.

No. 4 is a Square of 25 Squares, and again a perfect double Acrostic. NABHI from Hebrew NBA = to prophesy. ADAIH perhaps from Heb. DIH = a bird of omen. BAKAB from Heb. KAB = in trouble. HIADA from Hebrew IDH = sent forward, or thrown. IHBAN from IHB Hebrew = to give or bring. Hence the formula would be somewhat "To prophesy by omens the troubles to come"; the which is much more applicable to No. 6, "The Tribulations to come"; than to No. 4, which is for "The Things to happen in War".

No. 5 is a double Acrostic of 49 Squares. NVDETON from Hebrew ND = to remove, and ATHN = strongly. VSILARO from Hebrew BSHL = to ripen, and Chaldaic ARO = the Earth. DIREMAT from Hebrew DR = to encompass or include, and MT = things forgotten or slipped aside. ELEMELE from Hebrew ALIM and ALH = God of the Mighty Ones. TAMERID from Hebrew THMR = straight like a palm-tree, and ID = put forward. ORALISV = from Hebrew = ORL = superfluous, and ISh = the substance. NOTEDVN, from NTH = to stretch out and DN = to contend or rule.

No. 6 is a double Acrostic of 36 Squares. SARAPI from Hebrew ShRP = to burn. ARAIRP from Hebrew AR = a river, and RPH = to abate or slacken. RAKKIA from Hebrew RKK = to become faint, to become softened. AIKKAR from Hebrew OKR = to trouble or disturb. PRIARA from PRR = to shatter or break up. IPARAS from Hebrew PRS = to break in pieces, to divide, or part in sunder. This will give a formula of trouble.



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No. 7 is a double Acrostic of 36 Squares. MALACH from Hebrew MLCh = Salt; also that which is easily dissolved; to dissolve. AMANEC from MNK = a chain, or from AMN - stability. LANANA from LNN = to lodge, or take up one's abode. ANANAL from AN = labour, and NLH, to complete or finish. CENAMA *perhaps* from QNM = odoriferous. HCALAM *perhaps* from HCL = spacious (as a palace).

No. 8 is a double Acrostic of 25 Squares. KOSEM, from Hebrew QSM = to divine or prognosticate. OBODE, from Hebrew OBD = a servant. SOFOS from Greek SOPHOS = wise, learned, skilful. EDOBO, perhaps from DB = to murmur. MESOK from Hebrew MSK = to mingle or intermix.

No. 9 is a double Acrostic of 36 Squares. ROTHER is perhaps from RTT, Trembling, Dread; and HRR to conceive or bring forth. ORORIE from Hebrew OROR = laying bare, disclosing. TOARAH from Hebrew THVRH = Law, Reason, or Order. HARAOT from Hebrew HRH to bring forth, or from CHRTH = To inscribe or mark down. REHTOR from RTT and ThVR = reason for dread. The whole formula will represent the disclosing of the reasons for dreading any terrible effect.

No. 10 is another double Acrostic of 64 Squares, and No. 11 one of 49 Squares. I have here given a sufficiently careful analysis of the meanings of the combinations formed by the letters in the preceding Squares to give the Reader a general idea of the formulas involved. To avoid an undue extension of these notes, I shall not usually analyse every name contained in each Square, but shall confine myself in most cases to giving sufficient indications of the meanings of the principal words or words only, which are therein employed. The Reader must remember also that in such an Acrostic arrangement of the letters of words, half of those therein contained will simply be inversions of the principal word or words therein contained. For example, in No. 11, REAHBEM is of course MEBHAER written backwards. ELIAILE reads the same way backwards or forwards, and so does HAOROAH; and BIKOSIA written backwards gives AISOKIB. Yet undoubtedly some of these words are to an extent translatable also, and in this case will be found to have a bearing on the subject-matter of the Square. Hebrew especially is a language in which this method will be found to work with a readiness unattainable in ordinary European languages, from the fact that its Alphabet may be said to be entirely Consonantal in character, even such letters as Aleph, Vau, and Yod, being rather respectively, a drawing in of the breath than the letter A; V rather than U. and Y rather than I. Also in common with all really ancient languages the system of Verbal Roots from which all the words of the language are derived, has this effect, viz., that the majority of combinations of two or three letters will be found to be a Verbal Root, bearing

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a definite meaning. Besides all this, in the Qabalah each letter of the Hebrew Alphabet is treated as having a complete sphere of hieroglyphic meanings of its own; whence the most important ancient Hebrew Names and Words can be treated by the Qabalistic Initiate as in fact so many formulas of Spiritual force. I have been thus lengthy in explanation in order that the Reader may have some idea of the reason of the construction and use of these Magic Squares.



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THE SECOND CHAPTER.

TO obtain information concerning, and to be enlightened upon all sorts of propositions and all doubtful Sciences.

- (1)
- (2) All three generally for the above effect.
- (3)

(1)

A	L	L	U	P
L	E	I	R	U
L	I	G	I	L
U	R	I	E	L
P	U	L	L	A

(2)

M	E	L	A	M	M	E	D
E	R	I	F	O	I	S	E
L	I	S	I	L	L	I	M
A	F	I	R	E	L	O	M
M	O	L	E	R	I	F	A
M	I	L	L	I	S	I	L
E	S	I	O	F	I	R	E
D	E	M	M	A	L	E	M

(3)

E	K	D	I	L	U	N
K	L	I	S	A	T	U
D	I	N	A	N	A	L
I	S	A	G	A	S	I
L	A	N	A	N	I	D
U	T	A	S	I	L	K
N	U	L	I	D	K	E

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NOTES TO CHAPTER II.

(a) The Symbols of this Chapter are manifested partly by the Angels, and partly by the Evil Spirits.

(b) ORIENS, PAYMON, ARITON, and AMAYMON execute the Operations hereof by the means of their common Ministers.

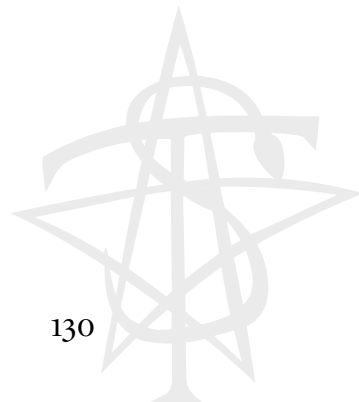
(c) The Familiar Spirits can to an extent execute the Operations of this Chapter.

(d) Take the Symbol in your hand, and name what information you require. (In the Second Book, the remarks given concerning this Chapter are evidently far more applicable to the Third Chapter, and I have therefore given them there instead of here.)

(e) No. 1 is an Acrostic of 25 Squares. ALLUP from Hebrew ALUP = a Doctor, Teacher, Leader, ie., a person who at the same time leads and instructs his following. Hence also this word means a Bull as the Leader of the herd. URIEL, Hebrew AURIEL = Light of God, is the well-known name of one of the Archangels. *Pulla* in Latin means both a fowl, and also light friable earth; but is probably here derivable rather from the Hebrew PLH, meaning to classify or arrange.

No. 2 is an Acrostic of 64 Squares. MELAMMED is evidently from Hebrew MLMD = a stimulus or spur to exertion.

No. 3 is an Acrostic of 49 Squares. EKDILUN may be from the Greek *Ekdeilon*, which means, "not afraid of"; from *ek-* in composition, and *deilon*, frightened, cowardly.



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THE THIRD CHAPTER.

TO cause any Spirit to appear, and take any form, such as of Man, Animal, Bird, etc.

- (1) It will appear in the form of a Serpent.
- (2) To make them appear in the shape of any Animal.
- (3) In Human form.
- (4) In the form of a Bird.

(1)

U	R	I	E	L
R	A	M	I	E
I	M	I	M	I
E	I	M	A	R
L	E	I	R	U

(2)

L	U	C	I	F	E	R
U	N	A	N	I	M	E
C	A	T	O	N	I	F
I	N	O	N	O	N	I
F	I	N	O	T	A	C
E	M	I	N	A	N	U
R	E	F	I	C	U	L

(3)

L	E	V	I	A	T	A	N
E	R	M	O	G	A	S	A
V	M	I	R	T	E	A	T
I	O	R	A	N	T	G	A
A	G	T	N	A	R	O	I
T	A	E	T	R	I	M	V
A	S	A	G	O	M	R	E
N	A	T	A	I	V	E	L

(4)

S	A	T	A	N
A	D	A	M	A
T	A	B	A	T
A	M	A	D	A
N	A	T	A	S

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NOTES TO CHAPTER III.

(a) The Symbols of this Chapter are manifested only by the ,Angel or by the Guardian Angel.

(b) ORIENS, PAYMON, ARITON, and AMAYMON execute the ,operations hereof by means of their common Ministers.

(c) The Familiar Spirits do not execute the Operations of this Chapter.

(d) Take the Symbol in the hand, and name the Spirit desired, who will appear in the form commanded.

(e) It will be noticed at once that of the four Symbols of this Chapter, the first has the name of the Archangel Uriel, and the three others those of three of the Chief Princes of the Demons, viz. Lucifer, Leviathan, and Satan.

No 1 is an Acrostic of 25 Squares. URIEL from Hebrew AURIEL = Light of God. RAMIE from Hebrew RMIH = Deceit. IMIMI is either from IMM = the Sea, or great waters, or from IMIM = Mules. EIMAR is probably from AMR or IMR = To speak. LEIRU is the reverse of URIEL, ie., Uriel written backwards. This formula seems to show that the Symbol should be numbered 2 instead of 1.

No. 2 is an Acrostic of 49 Squares. LUCIFER from Lucifer (Latin) = Light bearer. This Square should probably be numbered 3.

No. 3 is an Acrostic of 64 Squares. LEVIATAN from Hebrew = the piercing or twisting Serpent. This Square should probably be numbered 1.

No. 4 is an Acrostic of 25 Squares. SATAN from Hebrew ShTN = an Adversary. ADAMA from Hebrew ADMH = reddish earth.



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THE FOURTH CHAPTER.

FOR divers Visions.

- (1) For Mirrors of Glass and Crystal.
- (2) In Caverns and Subterranean Places.
- (3) In the Air.
- (4) In Rings and Circlets.
- (5) In Wax.
- (6) In Fire.
- (7) In the Moon.
- (8) In the Water.
- (9) In the Hand.

(1)

G	I	L	I	O	N	I	N
I							
L							
I							
O							
N							
I							
N							

(2)

E	T	H	A	N	I	M
T						
H						
A						
N						
I						
M						

(3)

A	P	P	A	R	E	T
P						
P						
A						
R						
E						
T						

(4)

B	E	D	S	E	R
E	L	I	E	L	E
D	I	A	P	I	S
S	E	P	P	E	D
E	L	I	E	L	E
R	E	S	D	E	B

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(5)

N	E	G	O	T
E	R	A	S	O
G	A	R	A	G
O	M	A	R	E
T	O	G	E	N

(6)

N	A	S	I
A	P	I	S
S	I	P	A
I	S	A	N

(7)

G	O	H	E	N
O	R	A	R	E
H	A	S	A	H
E	R	A	R	O
N	E	H	O	G

(8)

A	D	M	O	N
D				
M				
O				
N				

(9)

L	E	L	E	H
E				
L				
E				
H				

NOTES TO CHAPTER IV.

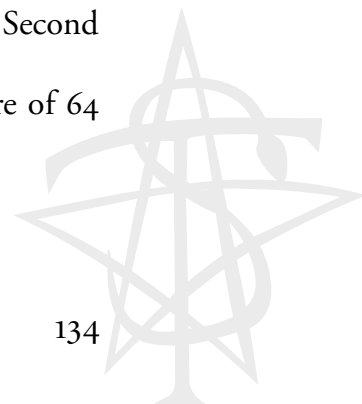
(a) The Symbols of this Chapter are manifested only by the Angels or by the Guardian Angel.

(b) ORIENS, PAIMON'ARITON, AMAYMON execute the Operations hereof by means of their Common Ministers.

(c) The Operations of this Chapter can also be to an extent performed by the Familiar Spirits.

(d) No especial instructions are given regarding this Chapter in the Second Book.

(e) No. 1 is a Gnomonic Square of 15 Squares taken from a Square of 64 Squares. GILIONIN = Chaldaic GLIVNIM = Mirrors.



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No. 2 is a Gnomonic Square of 13 Squares out of a Square of 49 Squares. ETHANIM = ATHVNIM, Heb. = Vaults, Ovens.

No. 3 is a Gnomonic Square of 13 Squares out of a Square of 49 Squares. APPARET, Latin = Let it appear.

No. 4 is a Square of 36 Squares. BEDSER Hebrew BTzR a Gold Ornament. ELIELE = ALI ALI Hebrew, Towards me. SEPPED Hebrew SPD = He struck. RES DEB = perhaps Hebrew, RSh DB head or chief point of a discourse.

No. 5 is a Square of 25 Squares. NEGOT = perhaps Heb. NHG, He leads. ERASO = probably Greek, sec. pers. sing. from *Eromai* for *Eiromai*, to demand or interrogate. GARAG = perhaps from Heb. GRO, to diminish. OMARE, perhaps Greek, an Assembly or Synthesis. TOGEN = perhaps from Greek *Toge*, Why or Wherefore when used in an adverbial sense.

No. 6 is a Square of 16 Squares. NASI = Hebrew NSI = My Banner or Symbol. APIS = the Egyptian sacred bull. SIPA perhaps from SPH = Hebrew to consume. ISAN = perhaps from Heb. IShN = To sleep.

No. 7 is a Square of 25 Squares. GOHEN should perhaps be COHEN = a Jewish priest. ORARE, Latin = to pray. HASAH, Heb. HSH = to keep silence. ERARO perhaps from Heb. ARR to curse. NEHOG = perhaps Heb. NHG = to lead.

No. 8 is a Gnomonic Square of 9 Squares Out of 25 Squares. ADMON - perhaps from Heb. DMO = Tears but also Liquids or fluids.

No. 9 is a Gnomonic Square of 9 Squares out of 25 Squares. LELEH = Hebrew LILH = Night, Darkness.

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THE FIFTH CHAPTER.

HOW we may retain the Familiar Spirits bond or free in whatsoever form.

- (1) In the form of a Lion.
- (2) In the form of a Page.
- (3) In the form of a Flower.
- (4) In the form of a Horseman.
- (5) In the form of an Eagle.
- (6) In the form of a Dog.
- (7) In the form of a Bear.
- (8) In the form of a Soldier.
- (9) In the form of an Old Man.
- (10) In the form of a Moor.
- (if) In the form of a Serpent.
- (12) In the form of an Ape,

(1)

A	N	A	K	I	M
N					
A					
K					
I					
M					

(2)

C	E	P	H	I	R
E					
P					
H					
I					
R					

(3)

O	I	K	E	T	I	S
I						
K						
E						
T						
I						
S						

(4)

P	A	R	A	S
A				
R				
A				
S				



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(5)

R	A	C	A	H
A				
C				
A				
H				

(6)

C	U	S	I	S
U				
S				
I				
S				

(7)

P	E	R	A	C	H	I
E						H
R						C
A						A
C						R
H						E
I	H	C	A	R	E	P

(8)

R	I	S	I	R
I	S	E	R	I
S	E	K	E	S
I	R	E	P	I
R	I	S	I	R

(9)

N	E	S	E	R	R
E	L	E	H	E	E
S	E	P	E	S	S
E	H	E	L	E	E
R	E	S	E	N	N

(10)

P	E	T	H	E	N
E					
T					
H					
E					
N					

(11)

K	A	L	E	F
A	R	A	R	E
L	A	M	A	L
E	R	A	R	A
F	E	L	A	K

(12)

K	O	B	H	A
O				
B				
H				
A				

Of Abramelin The Mage

NOTES TO CHAPTER V.

(a) The Symbols of this Chapter are manifested only by the Angels or by the Guardian Angel.

(b) ORIENS, PAIMON, ARITON, and AMAYMON execute the Operations hereof by means of their Common Ministers.

(c) The Familiar Spirits can hardly be said so much of themselves to be able to execute the Operations of this Chapter, as under the rule of the aforementioned Spirits.

(d) Each person can have four Familiar Spirits and no more: the first working from Sunrise to Midday; the second from Midday till Sunset; the third from Sunset to Midnight; and the fourth from Midnight till Sunrise. Such Spirits may also be loaned to friends, in which case you can avail yourself of another ordinary Spirit in place.

(e) The Square numbered 1 is not however placed first in Order in the MS., but fifth. It is a Gnomon of 11 Squares taken from a Square of 36 Squares. ANAKIM = Hebrew ONQIM = Giants; the root ONQ also = a necklace or torque. This word "Anakim" hardly appears to have any reference to the form of a lion.

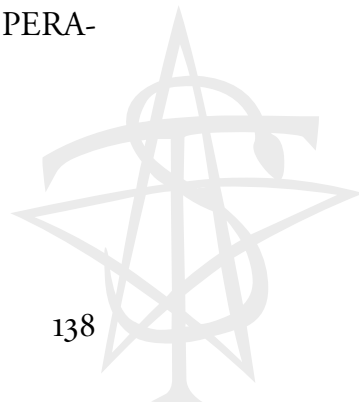
No. 2 is a Gnomon of 11 Squares again, taken from a Square of 36 Squares, and is in the MS. placed sixth in order. CEPHIR in Hebrew means KPIR a young Lion; and this Square should probably therefore be numbered 1.

No. 3 is a Gnomon of 13 Squares taken from a Square of 49 Squares; and in the MS. occupies the first place in order. *Oiketis*, Greek, means a maid-servant or feminine page. This Square therefore should probably be numbered 2.

No. 4 is a Gnomon of 9 Squares taken from a Square of 25 Squares. PARAS = Hebrew PRSh, a horse, or horseman, while PRS = an ossifrage, a bird of the hawk or eagle kind. This Square is apparently correctly numbered, though in the MS. it is in the second place. No. 5 is a Gnomon of 9 Squares taken from a Square of 25 Squares. RACAH is apparently from the Hebrew RQH meaning vain, empty; and does not seem to have any particular reference to any of the forms mentioned for the Symbols.

No. 6 is again a Gnomon of 9 Squares, taken from a Square of 25 Squares. It is placed fourth in order in the MS. CUSIS may be from the dative plural of the Greek word KUON = a dog, but in Hebrew it would mean numbering, computing.

No. 7 is a border of 24 Squares taken from a Square of 49 Squares. PERACHI, perhaps from PRK, Savagery. DB is a Bear in Hebrew.



The Sacred Magick

No. 8 is a Square of 25 Squares. RISIR, perhaps from Latin "RISOR," a mocker or jester. ISERI, perhaps from Hebrew or Chaldaic Root, ISR, to punish or whip. SEKES, perhaps from SCHSH = reborn by hope.

No. 9 is again a Square of 25 Squares. NESER = Hebrew, NShR, an Eagle; which seems to shew that this Square should be numbered 5. ELEHE is probably ALHI, Hebrew = My God. SEPES ? ShPS = the hair on the lip, the moustache. RESEN = RSN Heb., = a bridle or bit.

No. 10 is a Gnomon of 11 Squares taken from a Square of 36 Squares. PETHEN = Hebrew, PThN, an Asp or venomous Serpent, whence this Square should probably be numbered 11.

No. 11 is a Square of 25 Squares. KALEF = KLP, Hebrew, a hammer. ARARE from Hebrew ARR to curse, cursed. LAMAL perhaps means "in speaking" from MLL, Hebrew, to speak.

No. 12 is a Gnomon of 9 Squares taken from a Square of 25 Squares. KOBHA = perhaps Hebrew KBH = to extinguish.

Of Abramelin The Mage

THE SIXTH CHAPTER.

TO cause Mines to be pointed out, and to help forward all kinds of work connected therewith.

- (1) To prevent Caves from falling in.
- (2) To shew a Gold Mine.
- (3) To cause work to be done in Mines.
- (4) To make work done in inaccessible places.
- (5) To make them tunnel Mountains.
- (6) To cause all water to be withdrawn from the Mines.
- (7) To make the Spirits bring Timber.
- (8) To make them found and purge Metals and separate Gold and Silver.

(1)

T	E	L	A	A	H
E					A
L					L
A					A
A					A
H	A	A	L	E	T

(2)

A	L	C	A	B	R	U	S	I
L								S
C								U
A								R
B								B
R								A
U								C
S								L
I	S	U	R	B	A	C	L	A

(3)

C	A	D	S	A	R
A					A
D					S
S					D
A					A
R	A	S	D	A	C

(4)

P	E	L	A	G	I	M
E	R	E	N	O	S	I
L	E	R	E	M	O	G
A	N	E	M	A	L	A
G	O	M	A	R	E	L
I	S	O	L	E	I	E
M	I	G	A	L	E	P



The Sacred Magick

(5)

K	I	L	O	I	N
I	S	E	R	P	I
L	E	N	I	R	O
O	R	I	N	E	L
I	P	R	E	S	I
N	I	O	L	I	K

(6)

N	A	K	A	B
A				
K				
A				
B				

(7)

K	I	T	T	I	K
I	S	I	A	D	I
T	I	N	N	A	T
T	A	N	N	I	T
I	D	A	I	S	I
K	I	T	T	I	K

(8)

M	A	R	A	K
A				
R				
A				
K				

NOTES TO CHAPTER VI.

(a) The Symbols of this Chapter are manifested only by the Angels or by the Guardian Angel.

(b) ASTAROTH and ASMODEUS execute together the Operations of this Chapter.

(c) The Familiar Spirits cannot well execute the Operations of this Chapter.

(d) No especial instructions are given regarding this Chapter in the Second Book.

(e) No. 1 is a border of 20 Squares taken from a Square of 36 Squares. TELAAH = perhaps from THVLOH, = a Worm which pierces holes in the ground.

No. 2 is a border of 32 Squares taken from a Square of 81 Squares.- ALCABRUSI may mean "supported by planks or props, or beams". If so, probably this Square should be numbered 1.

No. 3 is a border of 20 Squares taken from a Square of 36 Squares. CAD-SAR perhaps from QTzR = to shorten or abbreviate a matter or work.

Of Abramelin The Mage

No. 4 is a Square of 49 Squares. PELAGIM, Hebrew PLGIM Divisions, strata, etc.

No. 5 is a Square of 36 Squares. KILOIN = Hebrew QLOIM, Excavations.

No. 6 is a Gnomon of 9 Squares taken from a Square of 25 Squares. NAKAB - Hebrew, NQB = Piercing. Perforation.

No. 7 is a Square of 36 Squares. KITTIK may mean = "To arrange in a store-place". TINNAT recalls a name used on some of the Gnostic Magical Gems. TANNIT is the name of a Tyrian goddess.

No. 8 is a Gnomon of 9 Squares out of a Square of 25 Squares. MARAK, from Hebrew MRQ = To cleanse, purge, or refine.



The Sacred Magick

THE SEVENTH CHAPTER.

TO cause the Spirits to perform with facility and promptitude all necessary Chemical labours and Operations, as regardeth Metals especially.

- (1) To make all Metals.
- (2) To make them perform the Operations.
- (3) To make them teach Chemistry.

(1)

M	E	T	A	L	O
E					
T					
A					
L					
O					

(2)

T	A	B	B	A	T
A	R	U	U	C	A
B	U	I	R	U	B
B	U	R	I	U	B
A	C	U	U	R	A
T	A	B	B	A	T

(3)

I	P	O	M	A	N	O
P	A	M	E	R	A	M
O	M	A	L	O	M	I
M	E	L	A	C	A	H
A	R	O	C	U	M	I
N	A	M	A	M	O	N
O	M	I	H	I	N	I

NOTES TO CHAPTER VII.

- (a) The Symbols of this Chapter are manifested only by the Angels, or by the Guardian Angel.
- (b) ASHTAROTH and ASMODEUS together execute the Operations of this Chapter.
- (c) The Familiar Spirits cannot well execute the Operations of this Chapter.
- (d) No especial instructions are given regarding this Chapter in the Second Book.
- (e) No. 1 is a Gnomon of 11 Squares taken from a Square of 36 Squares. METALO from Greek *metallon* = in metal, mineral, or mining work.

Of Abramelin The Mage

No. 2 is a Square of 36 Squares. TABBAT, Chaldaic THIBVTH = Heads or Sections of classification of operations. ARUUCA perhaps from ARUQ, adhering to.

No. 3 is a Square of 49 Squares. IPOMANO, probably from Greek *hip-pomanes* an ingredient used in philtres, etc., perhaps put here for chemical drugs in general.



The Sacred Magick

THE EIGHTH CHAPTER.

TO excite Tempests.

- (1) To cause Hail.
- (2) To cause Snow.
- (3) To cause Rain.
- (4) To cause Thunder.

(1)

C	A	N	A	M	A	L
A	M	A	D	A	M	A
N	A	D	A	D	A	M
A	D	A	N	A	D	A
M	A	D	A	D	A	N
A	M	A	D	A	M	A
L	A	M	A	N	A	C

(2)

T	A	K	A	T
A				A
K				K
A				A
T	A	K	A	T

(3)

S	A	G	R	I	R
A					
G					
R					
I					
R					

(4)

H	A	M	A	G
A	B	A	L	A
M	A	H	A	M
A	L	A	B	A
G	A	M	A	H

NOTES TO CHAPTER VIII.

- (a) The Symbols of this Chapter are manifested partly by the Angels and partly by the Evil Spirits.
- (b) ASHTAROTH executes the Operations of this Chapter.
- (c) The Familiar Spirits cannot execute the Operations of this Chapter.
- (d) To excite a Tempest, give the Signal above you, and touch the Symbol on the top. To make it cease, touch it underneath.
- (e) No. 1 is a Square of 49 Squares. CANAMAL = Hebrew CiNML, ie., Hailstones of great size.

Of Abramelin The Mage

No. 2 is a border of 16 taken from a Square of 25 Squares. TAKAT, TKO, Hebrew, has the sense of “immersed in, overflowed by”.

No. 3. A Gnomon of 11 Squares taken from a Square of 36 Squares. SAGRIR, Hebrew SGRIR, “a most vehement rain and tempest”.

No. 4. A Square of 25 Squares. HAMAG, perhaps from Hebrew, MOK, “to compress. or crush, or press”.



The Sacred Magick

THE NINTH CHAPTER.



O transform Animals into Men, and Men into Animals; etc.

- (1) To transform Men into Asses.
- (2) Into Stags or Deer.
- (3) Into Elephants.
- (4) Into Wild Boars.
- (5) Into Dogs.
- (6) Into Wolves.
- (7) Animals into Stones.

(1)

I	E	M	I	M	E	I
E	R	I	O	N	T	E
M	I	R	T	I	N	M
I	O	T	I	T	O	I
M	N	I	T	R	I	M
E	T	N	O	I	R	E
I	E	M	I	M	E	I

(2)

A	I	A	C	I	L	A
I	S	I	O	R	E	L
A	I	E	R	I	R	A
C	O	R	I	L	O	N
I	R	I	L	E	I	A
L	R	R	O	I	S	I
A	L	A	N	A	I	A

(3)

C	H	A	D	S	I	R
H						I
A						S
D						D
S						A
I						H
R	I	S	D	A	H	C

(4)

B	E	D	A	S	E	K
E						E
D						S
A	R	A	M	A	S	A
S						D
E						E
K						B

(5)

K	A	L	T	E	P	H
A	P	I	E	R	I	P
L	I	L	M	O	R	E
T	E	M	U	M	E	T
E	R	O	M	L	I	L
P	I	E	R	I	P	A
H	P	E	T	L	A	K

Of Abramelin The Mage

(6)

D	I	S	E	E	B	E	H
I	S	A	R	T	R	I	E
S	A	R	G	E	I	R	B
E	R	B	O	N	E	T	E
E	T	O	N	O	G	R	E
B	A	R	O	B	R	A	S
E	R	A	T	R	A	S	I
H	E	B	E	E	S	I	D

(7)

I	S	I	C	H	A	D	A	M	I	O	N
S	E	R	R	A	R	E	P	I	N	T	O
I	R	A	A	S	I	M	E	L	E	I	S
C	R	A	T	I	B	A	R	I	N	S	I
H	A	S	I	N	A	S	U	O	T	I	R
A	R	I	B	A	T	I	N	T	I	R	A
D	E	M	A	S	I	C	O	A	N	O	C
A	P	E	R	U	N	O	I	B	E	M	I
M	I	L	I	O	T	A	B	U	L	E	L
I	N	E	N	T	I	N	E	L	E	L	A
O	T	I	S	I	R	O	M	E	L	I	R
N	O	S	I	R	A	C	I	L	A	R	I

NOTES TO CHAPTER IX.

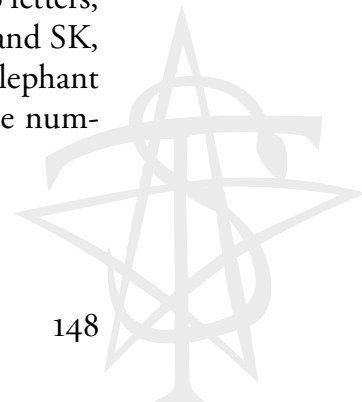
- (a) The Symbols of this Chapter are only manifested by the Evil Spirits.
- (b) ASHTAROTH and Asmomus together execute the Signs and Operations of this Chapter.
- (c) The Familiar Spirits cannot execute the Operations of this Chapter.
- (d) Let the being, whether man or animal, see the Symbol, and then touch them suddenly with it; when they will appear transformed; but this is only a kind of fascination. When you wish to make it cease, place the Symbol upon the head and strike it sharply with the Wand, and the Spirit will make things resume their ordinary condition.

(e) No. 1 is a Square of 49 Squares. IEMIMEI is evidently from Hebrew IMIM = Mules. A very perfect Acrostic.

No. 2 is a Square of 49 Squares also. AIACILA, Hebrew AILH = a deer.

No. 3 is a border of 24 taken from a Square of 49 Squares. CHADSIR; Hebrew KZR = Fierce, Savage. ChTzR - Perhaps, "the tusk of an Elephant". But CHZIZ = a wild boar, whence this Square should perhaps be numbered 4.

No. 4 consists of 24 Squares taken from a Square of 49 Squares; two letters, SI, are allotted to one Square. BEDASEK is perhaps from BD, a limb, and SK, covered or protected, as with a strong skin. It may thus stand for the Elephant as having powerful and thickskinned limbs. If so, this Square should be numbered 3.



The Sacred Magick

No. 5 is a Square of 49 Squares. KALTEPH. The Hebrew word for Dog is KLB. This Square it will be noted is not a perfect Acrostic.

No. 6 is a Square of 64 Squares. DISEEBEH is probably from ZABH - a wolf. This Square also is not at all perfect as an Acrostic.

No. 7 is a Square of 144 Squares. ISICHADAMION, probably from DMIVN = Similitude of; and SIG, Scoria or Lava, or SQ, stone; root of SQL, to stone.

Of Abramelin The Mage

THE TENTH CHAPTER.

TO hinder any Necromantic or Magical Operations from taking effect, except those of the Qabalab and of this Sacred Magic.

- (1) To undo any Magic soever.
- (2) To heal the bewitched.
- (3) To make Magical Storms cease.
- (4) To discover any Magic.
- (5) To hinder Sorcerers from Operating.

(1)

C	O	D	S	E	L	I	M
O							
H							
A							
B							
I							O
M						O	C

(2)

L	A	C	H	A	T
A					A
C					H
H					C
A					A
T	A	H	C	A	L

(4)

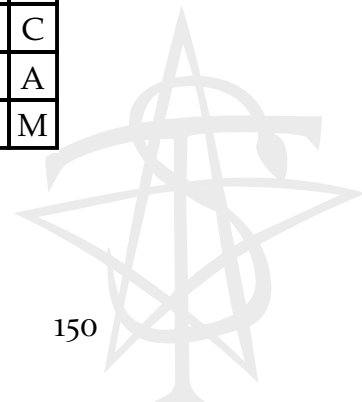
H	O	R	A	H
O	S	O	M	A
R	O	T	O	R
A	M	O	S	O
H	A	R	O	H

(3)

P	A	R	A	D	I	L	O	N
A	R	I	N	O	M	I	S	O
R	I	L	O	R	A	E	I	K
A	N	O	T	A	L	A	M	I
D	O	R	A	F	A	C	O	L
I	M	A	L	A	T	O	N	A
L	I	E	A	C	O	R	I	T
O	S	I	M	O	N	I	R	A
N	O	K	I	L	A	T	A	N

(5)

M	A	C	A	N	E	H
A	R	O	L	U	S	E
D	I	R	U	C	U	N
A	L	U	H	U	L	A
S	E	R	U	R	O	C
U	N	E	L	I	R	A
L	U	S	A	D	A	M



The Sacred Magick

NOTES TO CHAPTER X.

(a) The Symbols of this Chapter are manifested only by the Angels, or by the Guardian Angel.

(b) MAGOTH executes the Operations of this Chapter.

(c) The Familiar Spirits cannot well execute the operations of this Chapter.

(d) No especial instructions are given concerning this Chapter.

(e) No. 1 consists of 17 Squares containing 18 letters (LI of “Codselim” occupying 1 Square) taken from a Square of 49 Squares. CODSELIM and COHABIM may be from KSILIM, the foolish ones, and KABIM, the mourning ones (Hebrew).

No. 2. A border of 20 Squares taken from a Square of 36 Squares. LACHAT, perhaps from Hebrew LCHSH = to enchant.

No. 3. A Square of 81 Squares. PARADILON, probably from Greek *para*, against, and *deilon*, perverse, or miserable, or unfortunate.

No. 4. A Square of 25 Squares. HORAH, from Hebrew ChRH, To be enraged; Or HRH, to conceive, or bring forth.

No. 5. A Square of 49 Squares. MACANEH from Hebrew MCHNH, a fortification, castle, or defence. MADASUL, from MATzL, about me, before me, at my side.

Of Abramelin The Mage

THE ELEVENTH CHAPTER.

TO cause all kinds of Books to be brought to one, and whether lost or stolen.

- (1) For Books of Astrology.
- (2) For Books of Magic.
- (3) For Books of Chemistry.

(1)

C	O	L	I
O	D	A	C
L	A	C	A
I	C	A	R

(2)

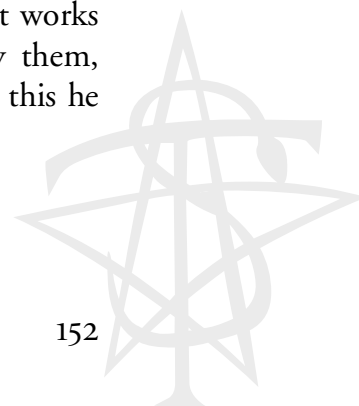
S	E	A	R	A	H
E	L	L	O	P	A
A	L	A	T	I	M
R	O	T	A	R	A
A	P	I	R	A	C
H	A	M	A	C	S

(3)

K	E	H	A	H	E	K
E						
H						
A						
H						
E						
K						

NOTES TO CHAPTER XI.

- (a) The Symbols of this Chapter are manifested only by the Angels, or by the Guardian Angel.
- (b) MAGOTH alone executes the Operations of this Chapter.
- (c) The Familiar Spirits cannot execute the Operations of this Chapter.
- (d) Many ancient Books of Magic, etc., have been lost or destroyed, in some cases by the wish of the Good Spirits, in others by the machinations of the Evil Spirits. By these Symbols you can have many supposed extinct works brought to you, Abraham states; but adds that he could never copy them, because the writing disappeared as fast as he wrote it; notwithstanding this he was permitted to read some of them.



The Sacred Magick

(e) No. 1 is a Square of 16 Squares. COLI, probably from Hebrew KLI, meaning the whole, in the sense of the whole Universe.

No. 2 is a Square of 36 Squares. SEARAH, perhaps from Hebrew SORH, a whirlwind; or perhaps from SHORH = terrible, and is also used to express a Kid, or a species of shaggy Satyr-like Demon, from the word being used to signify hair.

No. 3 is a Gnomon of 13 Squares taken from a Square of 49 Squares. KEHAHEK is probably from Hebrew KHCh, meaning to conceal, obscure, or shut up.

Of Abramelin The Mage

THE TWELFTH CHAPTER.

TO know the Secrets of any person.

- (1) To know the Secret of Letters.
- (2) To know the Secret of Words.
- (3) To know Secret Operations.
- (4) For the Military Counsels of a Captain.
- (5) To know the Secrets of Love.
- (6) To know what riches a person possesseth.
- (7) To know the Secret of all Arts.

(1)

M	E	G	I	L	L	A
E						
G						
I						
L						
L						
A						M

(2)

S	I	M	B	A	S	I
I						
M	A	R	C	A	R	A
B						
A						
S						
I						

(3)

M	A	A	B	H	A	D
A						
A						
B						
H						
A						
D						

(4)

M	I	L	C	H	A	M	A	H
I								
L								
C								
H								
A	D	I	R	A	C	H	I	
M								
A								I
H					E	L	I	M



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(5)

C	E	D	I	D	A	H
E						
D						
I						
D	E	R	A	R	I	D
A						
H	A	D	I	D	E	C

(6)

A	S	A	M	I	M
S					
A					
M	A	P	I	D	E
I					
M					

(7)

M	E	L	A	B	A	H
E						
L						
A						
B						
A						
H						

NOTES TO CHAPTER XII.

(a) The Symbols of this Chapter are manifested in part by the Angels, and in part also by the Evil Spirits.

(b) ASMODEUS alone executes the Operations of this Chapter.

(c) The Familiar Spirits can to an extent execute the Operations of this Chapter.

(d) Touch the Symbol and name aloud the person whose Secret you desire to know' and the Spirit will whisper the answer into your ear.

(e) No. 1 consists of 14 Squares from a Square of 49 Squares. MEGILLA, from Hebrew MGLH = to reveal or disclose.

No. 2 consists of 19 Squares taken from a Square of 49 Squares. MAR-CARA, perhaps from KRH to appear; Hebrew SIMBASI, perhaps from BASH, evil, and ZMH, thought.

No. 3 consists of a Gnomon of 13 from a Square of 49 Squares. MAAB-HAD, from Hebrew MOBD = a deed or act.

Of Abramelin The Mage

No. 4 consists of 29 Squares from a Square of 81 Squares. MILCHAMAH, from Hebrew MLCHMH = War. ADIRACHI from DRK (Hebrew) = Way, Plan, Idea. ELIM (Heb.) = Mighty Ones.

No. 5 consists of 25 taken from a Square of 49 Squares. CEDIDAH is either from KDID = a Spark, or from DID, the root of the words; love, delights, breasts. DERARID from Hebrew DRR = liberty. HADIDEC from DDIK = thy loves or delights.

No. 6 consists of 16 from a Square of 36 Squares. ASAMIN from Hebrew ASMIM = treasure houses, garners.- MAPIDE perhaps from PID = oppression, misfortune.

No. 7. A Gnomon of 13 from a Square of 49 Squares. MELABAH from MLABH = Art or Science.



The Sacred Magick

THE THIRTEENTH CHAPTER.

TO cause a Dead Body to revive, and perform all the functions which a living person would do, and this during a space of Seven Years, by means of the Spirits.

- (1) From the Rising of the Sun until Mid-Day.
- (2) From Mid-Day until the Setting of the Sun.
- (3) From the Setting of the Sun until Mid-Night.
- (4) From Mid-Night until the Rising of the Sun.

(1)

E	Z	E	C	H	I	E	L
Z	E	O	F	R	A	S	E
E	O	R	I	A	L	A	I
C	F	I	R	T	A	R	H
H	R	A	T	R	I	F	C
I	A	L	A	I	R	O	E
E	S	A	R	F	O	E	Z
L	E	I	H	C	E	Z	E

(2)

A	M	I	G	D	E	Lo
M	O	R	B	R	I	Eo
I	R	I	D	E	R	Do
G	B	D	O	D	B	Go
D	R	E	D	I	R	Io
E	I	R	B	R	O	Mo
L	E	D	G	I	M	Ao

(3)

I	O	S	U	A
O	R	I	L	U
S	I	S	I	S
U	L	I	R	O
A	U	S	O	I

(4)

P	E	G	E	R
E	T	I	A	E
G	I	S	I	G
E	A	I	T	E
R	E	G	E	P

NOTES TO CHAPTER XIII.

(a) The Symbols of this Chapter are manifested in part by the Angels and in part by the Evil Spirits.

(b) ORIENS, PAYMON, ARITON, and AMAYMON, execute by means of their Servitors the Operations of this Chapter.

(c) The Familiar Spirits cannot execute the Operations of this Chapter.

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(d) In several places Abraham warns the reader that this is the most difficult Operation of any, because for it to be brought about, the concurrence of all the Chief Spirits must be obtained. Watch for the moment when the person dies, and then at once place upon his body towards the 4 cardinal points the Symbol required. Similar Symbols are to be sewn into the garments he wears. Abraham moreover adds that by this means, one can however only prolong the life for 7 years, and no more.

(e) No. 1 is a Square of 64 Squares. EZECHIEL is from Hebrew ICHZQAL, the well-known name of the Prophet, derived from ChZQ, to bind.

No. 2 is a Square of 49 Squares, it will be noticed that a small "o" is placed at the end of each word in the last square towards the right hand. AMIGDEL is from MGDL, a strong tower.

No. 3 is a Square of 25 Squares. IOSUA, the well-known Hebrew name, signifies "he shall save".

No. 4 is also a Square of 25 Squares. PEGER is from PGR = a dead inactive carcase whether of man or of beast.



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THE FOURTEENTH CHAPTER.

THE Twelve Symbols for the Twelve Hours of the Day and of the Night,
to render oneself Invisible unto every person.

(1)

A	L	A	M	A	L	A
L						
A						
M	A	T	A	T	A	N
A						
L						
A						

(2)

T	S	A	P	H	A	H
S						
A						
P						
H	I	T	N	E	R	A
A	N	A	O	R	I	S
H						

(3)

C	A	S	A	H
A	D	O	D	A
S	O	M	O	S
A	D	O	P	A
H	A	S	A	C

(4)

A	L	A	T	A	H
L					
A	R	O	G	A	T
T					
A					
H					

(5)

C	O	D	E	R
O				
D				
E				
R				

(6)

S	I	M	L	A	H
I					
M					
L					
A	S	I	I	R	I
H					S

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(7)

C	E	H	A	H
E				
H				
A				
H				

(8)

A	N	A	N	A
N				
A				
N				
A				

(9)

T	A	M	A	N
A	P	A	T	E
M				D
A				E
N	E	D	A	C

(10)

B	E	R	O	M	I	N
E						
R						
O						
M						
I						
N						

(11)

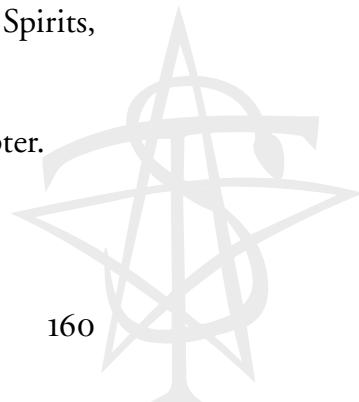
T	A	L	A	C
A				A
L				L
A				A
C	A	L	A	T

(12)

A	L	A	M	P	I	S
L						
A						
M						
P						
I	S	I	L			
S						

NOTES TO CHAPTER XIV.

- (a) The Symbols of this Chapter be manifested in part by the Evil Spirits, and in part by the Good Angels.
- (b) MAGOT is said to rule the Operations of this Chapter.
- (c) The Familiar Spirits do not execute the Operations of this Chapter.



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(d) To render oneself invisible is said by Abraham to be a very easy matter. This Chapter contains Twelve Symbols for Twelve different Spirits submitted unto the Prince MAGOT, who are all of the same force. Place the Symbol upon the top of your head (under your head covering) and then you will become invisible, while on taking it away you will appear visible again.

(e) No. 1 is a Square of 49 Squares, whence 19 Squares are taken which are arranged somewhat in the form of a capital F. ALAMALA is probably from the Greek, ALE wandering, and MELAS = black, darkness; i.e., wandering darkness.

No. 2 consists of 25 Squares arranged somewhat in an F form, and taken from the Square of 49 Squares. TSAPHAH is from TzPH = a covering or shroud.

No. 3 is a Square of 25 Squares. CASAH implies “formed by coagulation”.

No. 4 consists of 16 Squares in an F form, taken from a Square of 36 Squares. ALATAH signifies “adhering closely”.

No. 5 is a Gnomon of 9 Squares taken from a Square of 25 Squares. CODER = Darkness and Obscurity.

No. 6 consists of 17 Squares, somewhat irregularly disposed, taken from a Square of 36 Squares. SIMLAH = “involved, to clothe or surround on all sides”.

No. 7 is a Gnomon of 9 Squares taken from a Square of 25 Squares. CEHAH = Restriction, and compression.

No. 8 is a Gnomon of 9 Squares taken from a Square of 25 Squares. ANANA is a word expressing earnest desire for some then defect to be supplied.

No. 9 consists of 19 taken from a Square of 25 Squares. TAMAN “to hide or conceal,” and recalls the Biblical name of Teman. NEDAC means “accumulated darkness”.

No. 10 is a Gnomon of 13 Squares from a Square of 49 Squares. BEROMIN signifies “coverings or shrouds of concealment”.

No. 11 is a border of 16 Squares from a Square of 25 Squares. TALAC signifies “thy mists”.

No. 12 consists of 16 Squares taken from a Square of 49 Squares. ALAMPIS is the Greek adjective *alampes*, meaning “without the light of the Sun”. ISIL is Hebrew and means “he will dissolve”.

It will be remarked that all these names distinctly express some idea relating to Invisibility.

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THE FIFTEENTH CHAPTER.

FOR the Spirits to bring us anything we may wish to eat or to drink, and even all (kinds of food) that we can imagine.

- (1) For them to bring us Bread.
- (2) Meat.
- (3) Wine of all kinds.
- (4) Fish.
- (5) Cheese.

(1)

I	A	I	I	I	N
A					
I					
I					
N					

(2)

B	A	S	A	R
A				
S				
A				
R				B

(3)

L	E	C	H	E	M
E					
C	N	O	H	A	H
H					
E					
M	E	C	H	E	L

(4)

D	A	C	A	D
A	R	A	F	A
C	A	M	A	C
A	F	A	R	A
D	A	C	A	D

(5)

L	E	B	H	I	N	A	H
							A
							N
							I
							H
							B
							E
A							L
H	A						



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NOTES TO CHAPTER XV.

(a) The Symbols of this Chapter are manifested in Part by the Angels, and in part also by the Evil Spirits.

(b) ASMODEE and MAGOT together execute the Operations of this Chapter.

(c) The Familiar Spirits cannot well execute the Operations of this Chapter.

(d) As for these Symbols and all like ones appertaining unto this Chapter, when you shall wish to make use of them, you shall put them between two plates, dishes, or jugs, closed together on the outside of a window; and before a quarter of an hour shall have passed you will find and will have that which you have demanded; but you must clearly understand that with such kinds of viands you cannot nourish men for more than two days. For this food although it be appreciable by the eyes, and by the mouth, doth not long nourish the body, which hath soon hunger again, seeing that this food gives no strength to the stomach. Know also that none of these viands can remain visible for more than 24 hours, the which period being passed, fresh ones will be requisite.

(e) This Chapter naturally brings to one's mind the descriptions of the Magic feasts in the "Arabian Nights" and elsewhere.

No. 1 is a Gnomon of 9 Squares taken from a Square of 25 Squares. IAIIN means "Let there be wine". Evidently therefore this Square should be numbered 3, instead of 1.

No. 2 consists of 10 Squares taken from a Square of 25 Squares. BASAR means "flesh".

No. 3 consists of 21 Squares in the form of the Roman Capital Letter E, taken from a Square of 36 Squares. LECHEM means "bread," CNOHAH implies "corn", and MECHEL means "a cake". Therefore this should evidently be numbered 1, instead of 3. MECHEL also means "a window".

No. 4 is a Square of 25 Squares. DACAD should be spelt with a G instead of a C; the meaning is "bring forth fish". CAMAC means "meal, or flour". AFARA may be from the Greek adverb *aphar* = "straightway or forthwith" but if taken as a Hebrew root may mean "bring forth fruit".

No. 5 is a Gnomon of 15 Squares and 3 other supplementary ones taken from a Square of 64 Squares. LEBHINAH is from LBA = "milk," and INH "to squeeze".

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THE SIXTEENTH CHAPTER.

TO find and take possession of all kinds of Treasures, provided that they be not at all (Magically) guarded.

- (1) For Treasure of Silver (or Silver Money).
- (2) For Gold Money.
- (3) For a great Treasure.
- (4) For a small Treasure.
- (5) For an unguarded Treasure.
- (6) For Copper Money.
- (7) For Gold in Ingots.
- (8) For Silver in Ingots.
- (9) For jewels.
- (10) For Ancient Medals (and Coins).
- (11) For a Treasure hidden by a particular Person.
- (12) For Pearls.
- (13) For Diamonds.
- (14) For Rubies.
- (15) For Balassius Rubies.
- (16) For Emeralds.
- (17) For worked Gold.
- (18) For Silver Plate.
- (19) For Statues.
- (20) For Specimens of Ancient Art.

(1)

T	I	P	H	A	R	A	H
I							
P							
H							
A							
R							
A							I
H					I	T	

(2)

C	E	S	E	P
E				
S				
E				
P				



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(3)

S	E	G	I	L	A	H
E	R	A	L	I	P	A
G						
I	L	E	N	L	I	
L						
A						
H						

(4)

N	E	C	O	T
E				
C				
O				
T				N

(5)

M	A	G	O	T
A	R	A	T	O
G	A	L	A	G
O	T	A	R	A
T	O	G	A	M

(6)

A	G	I	L
N	I	L	I
A			
K			

(7)

C	O	S	E	N
O				
S				
E				
N				

(8)

O	T	S	A	R
T				
S				
A				
R				

(9)

B	E	L	I	A	L
E	B	O	R	U	A
L	O	V	A	R	I
I	R	A	V	O	L
A	V	R	O	B	E
L	A	I	L	E	B

(10)

O	R	I	O	N
R	A	V	R	O
I	V	A	V	I
O	R	V	A	R
N	O	I	R	O

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(11)

K	E	R	M	A
E				
R				
M				
A				K

(12)

I	A	N	A
A	M	E	N
N	E	M	A
A	N	A	I

(13)

B	I	C	E	L	O	N
I	R	O	L	A	T	O
C	O	R	A	M	A	L
E	L	A	M	A	L	E
L	A	M	A	R	O	C
O	T	A	L	O	R	I
N	O	L	E	C	I	B

(14)

S	E	G	O	R
E				
G				
O				E
R			B	S

(15)

H	E	T	I	S	E	R
E						
T						
I						
S						
E	G	I	N	E	S	E
R						

(16)

A	S	T	A	R	O	T
S	A	L	I	S	T	O
T	L	A	N	B	S	R
A	I	N	O	N	I	A
R	S	B	N	A	L	T
O	T	S	I	L	A	S
T	O	R	A	T	S	A

(17)

K	O	N	E	H
O				
N				
E				
H				K

(18)

C	A	H	I	L
A				
H				
I				
L				



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(19)

A	R	I	T	O	N
R	O	C	A	R	O
I	C	L	O	A	T
T	A	O	L	O	R
O	R	A	C	O	R
N	O	T	I	R	A

(20)

O	R	I	M	E	L
R	E	M	O	R	E
I	M	O	N	O	N
N	O	N	O	M	I
E	R	O	M	E	R
L	E	I	N	R	O

NOTES TO CHAPTER XVI.

(a) The Symbols of this Chapter are manifested only by the Angels or by the Guardian Angel.

(b) ASTAROT and ARITON both execute the Operations hereof by their Ministers, yet not together, but each separately.

(c) The Familiar Spirits cannot well execute the Operations of this Chapter.

(d) Select the Symbol of the Treasure desired, and the Spirit will then shew it to you. Then place the Symbol at once upon the Treasure, and it will no longer be possible for it to disappear into the ground, nor for it to be carried away. Furthermore any Spirits which may be guarding it will thus be put to flight, and you can then dispose of the Treasure as you wish.

(e) No. 1 is a species of border of 28 Squares of which 18 are occupied by letters, taken from a Square of 64 Squares. TIPHARAH means "Glory, beauty, a shining thing". ITI is the Chaldaic for "is, are".

No. 2 is a Gnomon of 9 Squares taken from a Square of 25 Squares. CESEP means "Silver". This Square should therefore probably be numbered 1, or 8, or 18.

No. 3 consists of 24 Squares from a Square of 49 Squares. SEGILAH means "Treasure".

No. 4 consists of 10 Squares from a Square of 25. NECOT means probably stamped money.

No. 5 is a Square of 25 Squares. MAGOT is the name of one of the Sub-Princes.

No. 6 is a Gnomon of 10 from a Square of 16 Squares. AGIL may mean "a heap", but also "a globular drop of dew".

No. 7 is a Gnomon of 9 Squares taken from a Square of 25 Squares. COSEN perhaps means "a golden cup".

No. 8 is a Gnomon also of 9 Squares taken from a Square of 25 Squares. OTSAR means "restraint".

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No. 9 is a Square of 36 Squares. BELIAL is the name of one of the four great chiefs of the Evil Spirits.

No. 10 is a Square of 25 Squares. ORION, the celebrated mythological name of the Greek hunter, and of the constellation, is perhaps used here as the name of a Spirit.

No. 11 is a border of 10 Squares taken from a Square of 25 Squares. KERM A means either “a cutting off” or else “a superinducing”.

No. 12 is a Square of 16 Squares.

No. 13 is a Square of 49 Squares. BICELON is perhaps from IHLM = Diamonds. The root IChL means “abiding strength and hardness”.

No. 14 is a border of 12 Squares from a Square of 25 Squares. SEGOR means respectively “to break forth” and “to shut in”, according as the root begins with S or Sh.

No. 15 consists of 20 Squares from a Square of 49.

No. 16 is a Square of 49 Squares. ASTAROT is one of the 8 Sub-Princes of the Evil Spirits.

No. 17 consists of 10 Squares from a Square of 25 Squares. KONEH means “possessions”.

No. 18 is a Gnomon of 9 Squares taken from a Square of 25 Squares. CAHIL means “gathered together”.

No. 19 is a Square of 36 Squares. ARITON is one of the 8 Sub-Princes of the Evil Spirits.

No. 20 is a Square of 36 Squares. ORIMEL is evidently here used as the name of a Spirit. OIRIN is a Chaldaic word meaning Angelic Watchers over the Kingdoms of the Earth. ORION may also come from this word.



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THE SEVENTEENTH CHAPTER.

TO fly in the Air and travel any whither.

- (1) In a black Cloud.
- (2) in a white Cloud.
- (3) In the form of an Eagle.
- (5)*In the form of a Crow (or Raven).
- (4) In the form of a Vulture.
- (6) In the form of a Crane.

(1)

T	A	S	M	A
A	G	E	I	M
S	E	V	E	S
M	I	E	G	A
A	M	S	A	T

(2)

A	N	A	N
N			
A			
N			A

(3)

H	O	L	O	P
O	P	O	L	O
L	O	B	O	L
O	L	O	P	O
P	O	L	O	H

(4)

O	D	A	C
D	A	R	A
A	R	A	D
C	A	D	O

(5)

R	O	L	O	R
O	B	U	F	O
L	U	A	U	L
O	F	U	B	O
R	O	L	O	R

(6)

N	A	T	S	A
A	R	O	I	S
T	O	L	O	T
S	I	O	R	A
A	S	T	A	N

NOTES TO CHAPTER XVII.

(a) The Symbols of this Chapter are manifested in part by the Angels, and in part also by the Evil Spirits.

(b) ORIENS, PAIMON, ARITON, and AMAIMON execute the Operations hereof by means of their common Ministers.

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(c) The Familiar Spirits cannot well execute the Operations of this Chapter.

(d) Name the place aloud to which you wish to travel, and place the Symbol upon your head under the bonnet or the hat; but take well heed that it does not fall from you, which would be very dangerous. Do not as a rule travel by night; and select a calm and serene day for the Operation.

(e) No. 1 is a Square of 25 Squares. TASMA implies protection. TRMS is the Hebrew word used in the verse, "Thou shalt go upon the Lion and the Adder".

No. 2 consists of 8 Squares taken from a Square of 16. ANAN means "great labour".

No. 3 is a Square of 25 Squares. HOLOP means "to travel".

No. 4 is a Square of 16 Squares. ODAC means "to pass on from one place to another".

No. 5 is a Square of 25 Squares. ROLOR is perhaps from ROL "to move hurriedly".

No. 6 is a Square of 25 Squares. NATSA means "to flee or fly quickly".



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THE EIGHTEENTH CHAPTER.

TO heal divers Maladies.

- (1) To heal Leprosy.
- (2) For chapped hands, etc.
- (3) For old Ulcers.
- (4) For pestilential diseases.
- (5) For inveterate Paralysis.
- (6) For Malignant Fevers.
- (7) For bodily pains.
- (8) For Sea Sickness.
- (9) For Vertigo (and Giddiness).
- (10) For the "Miserere" (a most violent and dangerous kind of colic), accompanied by dreadful vomiting.
- (11) For Dropsy.
- (12) For all kinds of Wounds.

(1)

T	S	A	R	A	A	T
S	I	R	A	P	L	A
A						
R						
A						
A						
T						G

(2)

B	U	A	H

(3)

M	E	T	S	O	R	A	H
E	L	M	I	N	I	M	A
T	M	A	R	O	M	I	R
S	I	R	G	I	O	N	O
O	N	O	I	G	R	I	S
R	I	M	O	R	A	N	T
A	M	I	N	I	M	L	E
H	A	R	O	S	T	E	M

(4)

R	E	C	H	E	M
E	R	H	A	S	E
C	H	A	I	A	H
H	A	I	A	H	C
E	S	A	H	R	E
M	E	H	C	E	R

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(5)

R	O	K	E	A
O	G	I	R	E
K	I	L	I	K
E	R	I	G	O
A	E	K	O	R

(6)

B	E	T	E	M
E	M	E	R	E
T	E	N	E	T
E	R	E	M	E
M	E	T	E	B

(7)

B	E	B	H	E	R
E	R	A	O	S	E
B	A	R	I	O	H
H	O	I	R	A	B
E	S	O	A	R	E
R	E	H	B	E	D

(8)

E	L	E	O	S
L	A	B	I	O
E	B	I	B	E
O	I	B	A	L
S	O	E	L	E

(9)

K	A	D	A	K	A	T
A	R	A	K	A	D	A
D	A	R	E	M	A	K
A	K	E	S	E	K	A
K	A	M	E	R	A	D
A	D	A	K	A	R	A
T	A	K	A	D	A	K

(10)

R	O	G	A	M	O	S
O	R	I	K	A	M	O
G	I	R	O	R	A	M
A	K	O	R	O	K	A
M	A	R	O	R	I	K
O	M	A	K	I	R	O
S	O	M	A	G	O	R

(11)

S	I	T	U	R
I	R	A	P	E
T	A	R	A	G
U	P	A	L	A
R	E	G	A	N

(12)

H	A	P	P	I	R
A	M	A	O	S	I
P	A	R	A	O	P
P	O	A	R	A	P
I	S	O	A	M	A
R	I	P	P	A	H



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NOTES TO CHAPTER XVIII.

(a) The Symbols of this Chapter are manifested only by the Angels or by the Guardian Angel.

(b) AMAIMON performs the Operations hereof.

(c) The Familiar Spirits can to an extent perform the Operations of this Chapter.

(d) The bandages of the sick person having been undone and cleaned, and the unguent, the compresses, and the bandages having been replaced, put the Symbol upon them and leave it for about a quarter of an hour, then take it away, and keep it for use upon another occasion. But if it be an internal malady, you must place the Symbol (the written part downwards) upon the bare head of the patient.

These Symbols may be seen and examined without any danger, yet it is always better that they should neither be seen nor handled by any other person than yourself.

(e) No. 1 consists of 20 Squares taken from a Square of 49 Squares. TSA RAAT = "a stroke or plague; the leprosy".

No. 2 consists of 4 Squares from a Square of 16. BUAH signifies "to clear away".

No. 3, a Square of 64 Squares. METSORAH signifies "flowing sores or ulcers".

No. 4 is a Square of 36 Squares. RECHEM means "closely seizing".

No. 5 is a Square of 25 Squares. ROKEA signifies general evil.

No. 6 is a Square of 25 Squares. BETEM = "the internal parts".

No. 7 is a Square of 36 Squares- BEBHER = "in purifying or cleansing".

No. 8 is a Square of 25 Squares,- ELEOS, the Greek word *Hals* = "the Sea from its saltness". *Elos* means "calm still water".

No. 9 is a Square of 49 Squares. KADAICAT means "vertigo, turning of the head".

No. 10 is a Square of 49 Squares. ROGAMOS from Latin Rogamus, "we pray".

No. 11 is a Square of 25 Squares. SITUR means "secret".

No. 12 is a Square of 36 Squares. HAPPIR means "to shatter or break".

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THE NINETEENTH CHAPTER.



FOR every description of Affection and Love.

- (1) To be beloved by one's Wife (or Husband).
- (2) For some especial Love.
- (3) To be beloved by a Relation.
- (4) For a Maiden in particular.
- (5) To acquire the affection of a judge.
- (6) To make oneself beloved by a Married person.
- (7) To make oneself beloved by a Widow.
- (8) By a girl already promised in Marriage.
- (9) By a Maiden in general.
- (10) By some especial Prince.
- (11) By some especial King.
- (12) To obtain the friendship of some particular person.
- (13) To have that of a Great Man.
- (14) To be beloved by a Woman.
- (15) To make oneself beloved by Ecclesiastics.
- (16) To make oneself beloved by a Master.
- (17) To make oneself beloved by a Mistress.
- (18) To make oneself beloved by Infidels.
- (19) By the Pope, by an Emperor, or by Kings.
- (20) For Adulteries in general.

(1)

D	O	D	I	M
O				
D				
I				
M				

(2)

R	A	I	A	H
A				
I	G	O	G	I
A				
H	A	I	A	H

(3)

M	O	D	A	H
O	K	O	R	A
D				
A				
H				

(4)

S	I	C	O	F	E	T
I						
C	E	N	A	L	I	F
O	R	A	M	A	R	O
F						
E						
T						



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(5)

A	L	M	A	N	A	H
L						
M	A	R	E			
A	A	L	B	E	H	A
N						
A	R	E	H	A	I	L
H						A

(6)

C	A	L	L	A	H
A					
L	O	R	A	I	L
L					
A	G	O	U	P	A
H	A	L	L	A	C

(7)

E	L	E	M
L			
E			
M			

(8)

N	A	Q	I	D
A	Q	O	R	I
Q	O	R	O	Q
I	R	O	Q	A
D	I	Q	A	N

(9)

S	A	L	O	M
A	R	E	P	O
L	E	M	E	L
O	P	E	R	A
M	O	L	A	S

(10)

D	E	B	A	M
E	R	E	R	A
B	E	R	E	B
A	R	E	R	E
M	A	B	E	D

(11)

A	H	H	B
			E
			A
B			R

(12)

I	A	L	D	A	H
A	Q	O	R	I	A
L	O	Q	I	R	E
D	R	I	I	D	E
A	I	R	D	R	O
H	A	F	E	O	N

(13)

B	E	T	U	L	A	H
E						
T						
U						
L	O	S	A	N	I	T
A						
H						

(14)

I	E	D	I	D	A	H
E						
D	I	L	O	Q	A	H
I						
D	O	Q	A	R	C	A
A						
H						

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(15)

S	A	Q	A	L
A				
Q				Q
A				
L		Q		S

(16)

Q	E	B	H	I	R
E	R	A	I	S	A
B	A	Q	O	L	I
H	I	O	L	I	A
I	S	L	I	A	C
R	A	I	A	C	A

(17)

E	F	E	H	A
F				
E				G
H				
A	L	Q	A	S

(18)

T	A	A	F	A	H
A					
A					
F					
A					
H					

(19)

S	A	R	A	H
A				
R				
A				
H				

(20)

C	A	T	A	N
A				
T				
A				
N				

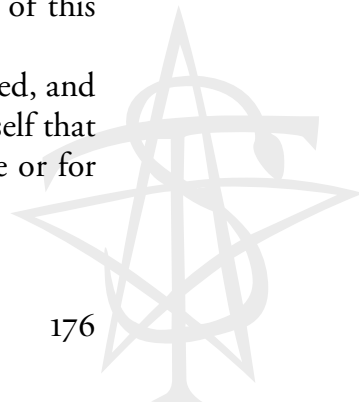
NOTES TO CHAPTER XIX.

(a) The Symbols of this Chapter are manifested in part by the Angels, and in part also by the Evil Spirits.

(b) Probably BELZEBUD performs this Operation; as those of the Twentieth Chapter are submitted to him; and these two Chapters are classed together by Abraham the Jew in his special instructions, the one being the exact reverse of the other.

(c) The Familiar Spirits can to an extent perform the Operations of this Chapter.

(d) Name aloud the person or persons by whom you wish to be loved, and move the Symbol under whose class they come. But if it be not for yourself that you are operating, but for two or more other persons, whether for love or for



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hatred, you should still name such persons aloud, and move the Symbols of the class or classes under which they come. Also, if possible, it is a good thing to touch them with the Symbol, on the bare skin, if you can. Under this heading are included all classes of good-will and affection, among the which Abraham says that the most difficult thing is to make oneself or others beloved by religious persons.

(e) No. 1 is a Gnomon of 9 Squares taken from a Square of 25. DODIM means "loves' pleasures".

No. 2 consists of 17 Squares arranged like a capital letter E taken from a Square of 25 Squares. RAI AH means "a female companion".

No. 3 consists of 13 Squares taken from a Square of 25 Squares. MODAH = "Adorned as for a bridal".

No. 4 consists of 25 Squares from a Square of 49.

No. 5 consists of 29 Squares taken from 49. ALMANAH = "A virgin"; hence evidently this should be numbered 4 and not 5, while probably No. 4 should be here placed.

No. 6 consists of 26 Squares taken from a Square of 36 Squares. CALLAH means "a married woman, but especially a bride".

No. 7. A Gnomon of 7 from a Square of 16. ELEM means "a widow".

No. 8. A Square of 25 Squares. NAQID = "Remote offspring".

No. 9. This has a strong likeness to the well-known SATOR, AREPO, TENET, OPERA, ROTAS. It is a Square of 25 Squares. SALOM = "Peace". AREPO = "he distils". LEMEL = "unto fulness". OPERA, "upon the dry ground". MOLAS = "in quick motion," or perhaps better "stirring it up into quickness, i.e., life". The former sentence is capable of a rather free Latin translation, thus:

SATOR = The Creator.

AREPO = Slow-moving.

TENET = Maintains.

OPERA = his creations.

ROTAS = As vortices.

No. 10 is a Square of 25 Squares. DEBAM signifies "influential persons".

No. 11. A Square of 8 Squares from a Square of 16. AH HB signifies "to love". BEAR signifies in Hebrew "to waste or consume".

No. 12. A Square of 36 Squares. IALDAH signifies "a girl".

No. 13 consists of 19 Squares arranged like the capital letter F, and taken from a Square of 49 Squares. BETULAH = a virgin.

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No. 14 consists of 25 Squares from a Square of 49. IEDIDAH is from a Hebrew Root, signifying objects of Love. DILOQAH means “to eagerly pursue, or to burn as with a fever”. DOQARCA = “pierced”.

No. 15. 12 Squares from a Square of 25. SAQAL means “a wise person”.

No. 16. A Square of 36 Squares. QEBHIR = “a protector”.

No. 17. 14 Squares from a Square of 25. EFEHA means “passionate”.

No. 18. A Gnomon of 11 from a Square of 36. TAAFAH = “to join together, to connect”.

No. 19 is a Gnomon of 9 Squares from one of 25 Squares. SARAHA means “powerful, high in authority”.

No. 20 is also a Gnomon of 9 Squares from a Square of 25 Squares. CATAN = “to adhere closely”.



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THE TWENTIETH CHAPTER.

TO excite every Description of Hatred and Enmity, Discords, Quarrels, Contentions, Combats, Battles, Loss, and Damage.

- (1) To excite Quarrels and Fights.
- (2) For Enmity in general.
- (3) For Enmities of Kings and of the Great.
- (4) For particular Enmities.
- (5) For Enmities among Women.
- (6) To cause a General War.
- (7) To render any one unfortunate in Combat.
- (8) To put Discord in an Army.
- (9) For a particular Discord.
- (10) To sow Discord among Ecclesiastics.
- (11) For every description of Vengeance.
- (12) To cause Battles, Losses, etc.

(1)

K	A	N	N	A
A	Q	A	I	
N	A	T	A	
N	I	A	Q	A
A				

(2)

S	E	L	A	K
E				
L				
A	I	A	R	E
K				

(3)

R	O	Q	E	N
O		O		
Q	O	I	O	R
E				
N	E	Q	O	R

(4)

A	T	L	I	T	I	S
T						
L	O	Q	O	S	A	T
I						
T	A	S	O	Q	O	L
I						
S						

(5)

O	T	S	A	M	A	H
T						
S						
A						
M	A	K	A	R	O	S
A						
H						

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(6)

S	I	N	A	H
I	R	A	T	A
N				
A	X	I	R	O
H	A	R	O	Q

(7)

S	A	T	A	N
A				
T				
A				
N				

(9)

G	I	B	O	R
I				
B	I	L	E	T
O				
R				

(8)

L	O	F	I	T	O	S
O						
F						
I	K	O	N	O	K	I
T						
O						
S						

(10)

N	O	K	A	M
O	R	O	T	A
K	O	B	A	K
A	T	A	M	O
M	A	K	A	M

(11)

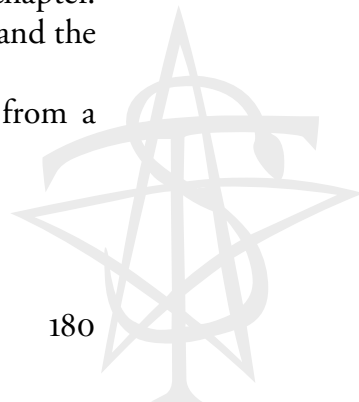
K	E	L	I	M
E	Q	I	S	A
L	I	V	O	K
I	S	O	G	A
M	A	K	A	M

(12)

K	E	R	A	B	A	H
E	M	I	R	U	T	A
R						
A	R	O	Q	O	R	A
B						
A						
H						

NOTES TO CHAPTER XX.

- (a) The Symbols of this Chapter are manifested in part by the Angels, and in part also by the Evil Spirits.
- (b) BELZEBUD performs the Operations hereof.
- (c) The Familiar Spirits cannot well execute the Operations of this chapter.
- (d) See instructions for Chapter XIX., which serve equally for that, and the present Operation.
- (e) No. 1 consists of 19 Squares irregularly arranged, and taken from a Square of 25 Squares. KANNA means "jealous".



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No. 2 consists of 13 Squares from a Square of 25 Squares. SELAK = “to cast down or prostrate”.

No. 3 consists of 18 Squares from a Square of 25. ROQEN implies “persons in power”.

No. 4 consists of 25 Squares from a Square of 49. ATLITIS is a corruption of the Greek adjective *atletos*, “insufferable, not to be borne”.

No. 5 consists of 19 Squares from a Square of 49. OTSAMAH = “bodily strength”.

No. 6 consists of 21 from a Square of 25. SINAH = “Hatred”.

No. 7 is a Gnomon of 9 Squares from a Square of 25. SATAN is the Name of one of the Chief Evil Spirits and has been elsewhere explained.

No. 8 consists of 19 Squares in the form of a capital F, taken from a Square of 49 Squares. LOFITOS is evidently from the Greek *lophesis*, meaning “rest, cessation from action (ie. in this case military action)”.

No. 9 consists of 13 Squares arranged in the form of an F, and taken from a Square of 25 Squares. GIBOR = “strength, might, severity”.

No. 10 is a Square of 25 Squares. NOKAM, “vengeance”.

No. 11 is also a Square of 25 Squares. KELIM = “for all kinds of things”.

No. 12 consists of 25 Squares from a Square of 49. KERABAH, “assault, attack”.

Of Abramelin The Mage

THE TWENTY-FIRST CHAPTER.

TO transform oneself, and take different Faces and Forms.

- (1) To appear old.
- (2) To take on the appearance of an Old Woman.
- (3) To appear young.
- (4) To transform oneself into a Girl.
- (5) To appear like a young Child.

(1)

Z	A	K	E	N
A			Q	I
K	O	L	A	N
E	Q			
N				

(2)

D	I	S	K	E	N	A	H
I							
S							
E							
K						Q	
E							
N							
A							
H							

(3)

D	I	S	A	K	A	N
I	R	O	Q			
S						Q
A	Q					
K	U	Q				
A						
N						

(4)

I	O	N	E	K
O				
N				
E				Q
K				

(5)

B	A	C	U	R
A	Q			
C	O	R	E	C
			Q	A
			A	B



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NOTES TO CHAPTER XXI.

- (a) The Symbols of this Chapter are manifested only by the Evil Spirits.
- (b) MAGOT performs the Operations hereof.
- (c) The Familiar Spirits cannot well execute the Operations of this Chapter.
- (d) This is rather a fascination than anything else. Take the Symbol desired in your left hand and stroke the face therewith. Abraham further observes that such an Operation performed by an ordinary Magician would be easily seen through by the possessor of the Sacred Magic; while on the contrary this latter would be safe from detection by ordinary Sorcerers.
- (e) The Student will note in these Squares the marked position of the Letter Q, as in many other cases where the effect aimed at seems to be rather a deception of the senses of others.
 - No. 1 consists of 16 Squares from a Square of 25. ZAKEN means "old".
 - No. 2 is a Gnomon of 16 Squares with the Letter Q added, from a Square of 72 Squares. DISKENAH = "in the likeness of an old woman". It is to be remarked that this Square is rather oblong, 8 Squares long by 9 deep.
 - No. 3 consists of 20 Squares from a Square of 40. DISAKAN means "to cover up or hide", but were it DISAKAR it would mean "as if one young".
 - No. 4 consists of 10 Squares from a Square of 25 Squares. IONEK means "thy dove".
 - No. 5 consists of 16 Squares from a Square of 25. BACUR = "firstborn".

Of Abramelin The Mage

THE TWENTY-SECOND CHAPTER.

THIS Chapter is only for Evil, for with the Symbols herein we can cast Spells, and work every kind of Evil; we should not avail ourselves hereof.

- (1) To cast Spells upon Men.
- (2) To bewitch Beasts.
- (3) To cast a Spell upon the Liver.
- (4) This Symbol should never be made use of.
- (5) To cast a Spell upon the Heart.
- (6) Upon the Head and other parts of the Body.

(1)

Q	E	L	A	D	I	M
E					Q	
L					A	
A						
D						
I	Q					
M						

(2)

B	E	H	E	M	O	T
E						
H			Q	O	E	N
E	Q					
M						
O						
T						

(3)

M	E	B	A	S	I	M
E			Q			
B						
A	Q				Q	
S						
I						
M			Q			

(4)

C	A	S	E	D
A	Z	O	T	E
B	O	R	O	S
E	T	O	S	A
D	E	B	A	C



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(5)						(6)							
L	E	B	H	A	H	Q	A	R	A	Q	A	K	
E	M	A	U	S	A	A						Q	
B						R						Q	
H						A						Q	
A						A						Q	
H						K						Q	Q
H						Q						Q	

NOTES TO CHAPTER XXII.

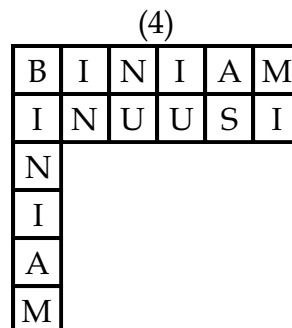
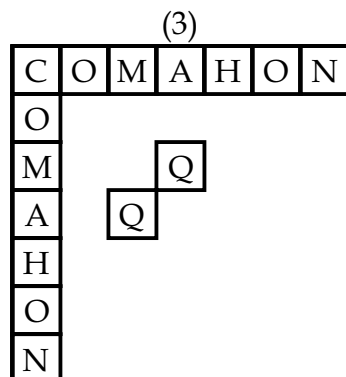
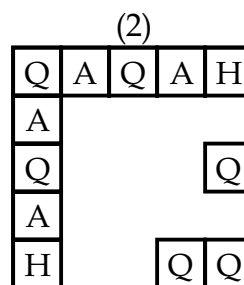
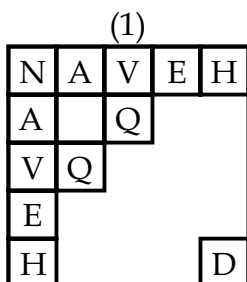
- (a) The Symbols of this Chapter are manifested only by the Evil Spirits.
 - (b) BELZEBUD performs the Operations hereof.
 - (c) The Familiar Spirits cannot well execute the Operations of this Chapter.
 - (d) Abraham warns strongly against use being made of this Operation. The Symbols should be either buried or concealed in places where the persons we wish to harm are likely to pass by; or, if possible, we can touch them with the Symbol.
 - (e) No. 1 consists of 17 from a Square of 49 Squares. QELADIM means “those who creep in insidiously”.
- No. 2 consists of 19 Squares from a Square of 49 Squares. BEHEMOT = “Beasts”.
- No. 3 consists of 18 Squares from a Square of 49. MEBASIM = “those that stamp down violently”.
- No. 4 is a Square of 25 Squares. CASED, Hebrew (if used in a bad sense) “overflowing of unrestrained lust”.
- AZOTE, Hebrew “enduring”.
- BOROS, = Greek “Devouring, gluttonous”.
- ETOSA, = Greek “idle, useless”.
- DEBAC, = Hebrew = “to overtake and stick close”.
- No. 5 consists of 14 Squares from a Square of 36. LEBHAH implies, “Agony at the heart”.
- No. 6 consists of 17 Squares. QARAQAK, “thy baldness,” also “thy rending asunder”.

Of Abramelin The Mage

THE TWENTY-THIRD CHAPTER.

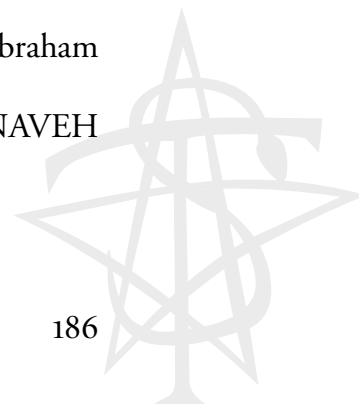
TO demolish Buildings and Strongholds.

- (1) To make a House fall to the ground.
- (2) To destroy a Town.
- (3) To demolish Strongholds.
- (4) To ruin possessions (and Estates).



NOTES TO CHAPTER XXIII.

- (a) The Symbols of this Chapter are manifested by the Evil Spirits only.
- (b) ASTAROT performs the Operations hereof.
- (c) The Familiar Spirits can to an extent perform the Operations of this Chapter.
- (d) No especial instructions are given regarding this Chapter by Abraham the Jew.
- (e) No. 1 consists of 12 Squares taken from a Square of 25 Squares. NAVEH means "a house or habitation".



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No. 2 consists of 12 Squares from a Square of 25. QAQAH “to make void or empty”.

No. 3 consists of 15 Squares from a Square of 49 Squares. COMAHON means “a stronghold”.

No. 4 consists of a Gnomon of 16 Squares from a Square of 36 Squares, BINIAM means “in affliction”.

Of Abramelin The Mage

THE TWENTY-FOURTH CHAPTER.

TO discover any Thefts that hath occurred.

- (1) jewels stolen.
- (2) Money.
- (3) Worked Gold.
- (4) Silver Workmanship.
- (5) Effects, such as Furniture.
- (6) Horses, and other Animals.

(1)

K	I	X	A	L	I	S
I	R	I	N	E	Q	I
X						
A						
L				M		
I	Q					
S						K

(2)

Q	E	N	E	B	A	H
E			Q			
N						Q
B						
A						
H			Q			

(3)

Q	E	D	E	S	E	L	A	N
E								
D								
E	M	A	Q	A	Q	A	L	A
S								
E	N	A	Q	I	R	I	Q	A
L								
A							Q	
N								N

(4)

T	A	L	A	H
A	N	I	M	A
L				
A				
H				



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(5)

C	A	R	A	C
A	R	I	O	A
R	I	R	I	R
A	O	I	R	A
C	A	R	A	C

(6)

M	O	R	E	H
O				
R	O	S	O	R
E	I			
H				

NOTES TO CHAPTER XXIV.

(a) The Symbols of this Chapter are manifested in part by the Angels, and in part also by the Evil Spirits.

(b) ARITON performs the Operations hereof; and MAGOT also; but separately.

(c) The Familiar Spirits can to an extent perform the Operations of this Chapter.

(d) No especial instructions are given by Abraham regarding this Chapter.

(e) No. 1 consists of 22 Squares taken from a Square of 49 Squares. The meaning of KIXALIS is not apparent.

No. 2 consists of 16 Squares from a Square of 49. QENEBAH probably conveys the idea of gain or possession.

No. 3 consists of 35 Squares from a Square of 81 Squares. QEDESELAN may signify things of value set apart.

No. 6 (the succession of numbers here is irregular) consists of 14 Squares from a Square of 25 Squares. MOREH means "to rebel against, to disobey".

No. 5 consists of a Square of 25 Squares. CARAC means "to involve or wrap up," also "garments, etc."

No. 4 is a Gnomon of 13 Squares taken from a Square of 25 Squares. TALAH means "a young lamb," or "kid," according to whether its root terminates with Aleph or He.

Of Abramelin The Mage

THE TWENTY-FIFTH CHAPTER.

TO walk upon, and operate under, Water.

- (1) To swim for 24 hours without becoming wearied.
- (2) To remain under Water for 2 hours.
- (3) To rest upon the Water for 24 hours.

(1)

N	A	H	A	R	I	A	M	A
A			Q					
H							E	
A	Q							
R								
I								
A							Q	
M						Q	A	
A								

(2)

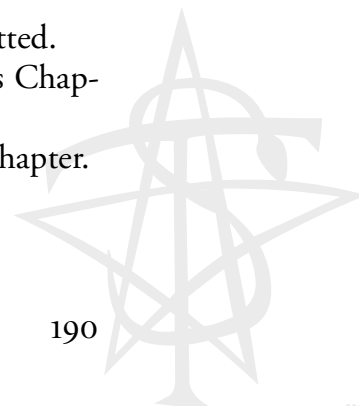
B	U	R	N	A	H	E	U
U	L	O	R	I	P	T	E
R	O	M	I	L	A	P	H
N	R	I	T	I	L	I	A
A	I	L	I	T	I	R	N
H	P	A	L	I	M	O	R
E	T	P	I	R	O	L	U
U	E	H	A	N	R	U	B

(3)

M	A	I	A	M
A				
I				
A				
M				

NOTES TO CHAPTER XXV.

- (a) The Symbols of this Chapter are manifested only by the Angel, or by the Guardian Angel.
- (b) Abraham does not state to what Prince this Operation is submitted.
- (c) The Familiar Spirits cannot well execute the Operations of this Chapter.
- (d) No especial instructions are given by Abraham regarding this Chapter.



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(e) No. 1 consists of 23 Squares taken from a Square of 81 Squares. NAHARIAMA means “a river of waters”.

No. 2 is a Square of 64 Squares.

No. 3 is a Gnomon of 9 Squares from a Square of 25 Squares. MAIAM = “Abundant waters such as the sea”.

Of Abramelin The Mage

THE TWENTY-SIXTH CHAPTER.

TO open every Kind of Lock, without a Key, and without making any noise.

- (1) To open Doors.
- (2) To open Padlocks.
- (3) To open Larders (or Charnel-Houses).
- (4) To open Strong-boxes (or Caskets).
- (5) To open Prisons.

(1)

S	A	G	U	B
A				
G	O	R		
U			D	O
B				S

(2)

R	A	T	O	K
A	K			
T				
O			Q	U
K				R

(3)

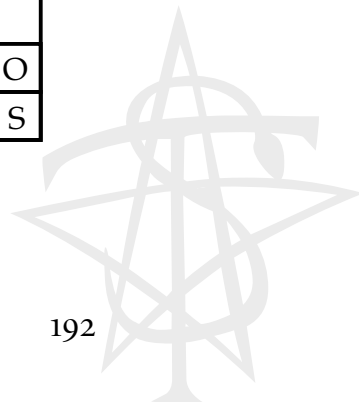
B	A	R	I	A	C	A
A				Q		
R						
I						
A	Q					
C						
A						

(4)

S	E	Q	O	R
E				
Q		S		Q
O				
R		Q		S

(5)

L	O	H	A	R	A	H	O	S
O								
H				Q				
A		Q				Q		
R								
A								
H			A	Q				
O							L	O
S								S



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NOTES TO CHAPTER XXVI.

(a) The Symbols of this Chapter are manifested in part by the Angels, and in part also by the Evil Spirits.

(b) AMAIMON and ARITON together perform the Operations of this Chapter.

(c) The Familiar Spirits cannot well execute the Operations of this Chapter.

(d) Touch the lock you wish to open with the side of the Symbol which is written upon, and it will immediately open without noise or injury. When you wish to reclose it touch it with the side of the Symbol not written upon, and it will refasten and shew no trace of having been opened.

(e) No. 1 consists of 14 Squares taken from a Square of 25 Squares. SAGUB signifies "exalted" or "lifted up" (as an ancient portcullis might be).

No. 2 consists of 13 Squares taken from a Square of 25 Squares. RATOK means "a confining chain wreathed or fastened round anything".

No. 3 consists of 15 Squares taken from a Square of 49 Squares. BARIACA = "a place for food to be put".

No. 4 consists of 13 Squares from a Square of 25. SEQOR may mean either "to satisfy" or "to deal falsely," according as it is spelt with Q or K.

No. 5 consists of 25 Squares from a Square of 81.

Of Abramelin The Mage

THE TWENTY-SEVENTH CHAPTER.



To cause Visions to appear.

- (1) To make trellis-work to be seen.
- (2) A Superb Palace.
- (3) Flowering Meadows.
- (4) Lakes and Rivers.
- (5) Vines with their Grapes.
- (6) Great Fires.
- (7) Divers Mountains.
- (8) Bridges and Rivers.
- (9) Woods and various Kinds of Trees.
- (10) Cranes.
- (11) Giants.
- (12) Peacocks.
- (13) Gardens.
- (14) Wild Boars.
- (15) Unicorns.
- (16) Beautiful Country.
- (17) A fruit Garden (or Orchard).
- (18) A Garden with all kinds of Flowers.
- (19) To cause Snow to appear.
- (20) Different kinds of Wild Animals.
- (21) Towns and Castles.
- (22) Various flowers.
- (23) Fountains and clear Springs (of Water).
- (24) Lions.
- (25) Singing Birds.
- (26) Horses.
- (27) Eagles.
- (28) Buffaloes.
- (29) Dragons.
- (30) Hawks and Falcons.
- (31) Foxes.
- (32) Hares.
- (33) Dogs.
- (34) Gryphons.
- (35) Stags.



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(1)

S	E	L	A	C
E				
L				
A	R	I	N	E
C				

(2)

H	E	S	E	B
E	Q	A	L	
S				
E		G		
B				

(3)

A	O	D	O	N	I	A
O			Q			
D						
O	Q		L		Q	O
N						
I			Q			
A						

(4)

A	T	S	A	R	A	H
T	O	A	L	I	S	A
S	A	D	O	R	I	R
A	L	O	T	O	L	A
R	I	R	O	D	A	S
A	S	I	L	A	O	T
H	A	R	A	S	T	A

(5)

A	G	A	M	A	G	A
G						
A						A
M						
A						
G					A	
A						

(6)

S	E	L	E	G
E			Q	
L				
E	Q	A	Q	E
G	E	L	E	S

(7)

S	O	R	E	K
O				
R				
E			Q	
K				

(8)

A	K	R	O	P	O	L	I	S
K								
R								
O			Q					
P								
O						Q		
L								
I								
S								

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(9)

C	A	I	O	T
A				
I		Q		
O				
T				

(10)

I	A	Q	E	B
A				
Q				Q
E				
B		Q		

(11)

M	E	L	U	N	A	C
E			Q			
L						
U	Q					
N						
A					G	E
C						

(12)

P	E	R	A	C
E	Q			
R				
A			Q	
C				

(13)

K	I	K	A	I	O	N
I				O		
K						
A						
I						
O						
N						

(14)

O	L	E	L	A	H
L					
E					
L					
A					
H					

(15)

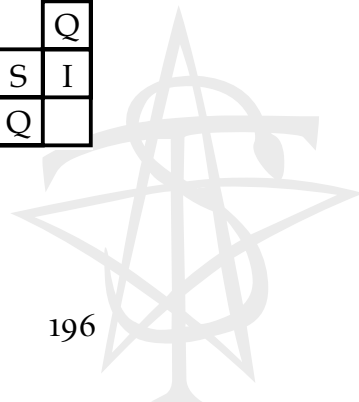
D	O	B	E	R	A	H
O	R	A				
B						
E						
R						
A					C	
H						

(16)

M	A	K	O	R
A				
K				
O				
R				

(17)

M	I	G	I	R	A	S
I						
G						
I						
R						Q
A	M	I	L	E	S	I
S					Q	



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(18)

E	S	A	H	E	L
S					
A					
H					
E					
L		B			

(19)

A	R	I	E	H
R				
I				
E				
H				

(20)

L	I	M	I	K	O	S
I						
M						
I		Q			C	
K						
O						
S	O	K	I	M		

(21)

S	A	S	A	S
A	R	I		
S	I	Q		
A				
S				

(22)

K	I	K	I	M	I	S
I			Q			
K						
I	Q					
M						
I	T		Q			
S					Q	

(23)

N	E	S	I	K	E	R
E			Q			
S						
I	Q					
K						
E						
R						

(24)

D	O	B	I	H
O				
B				
I				
H				

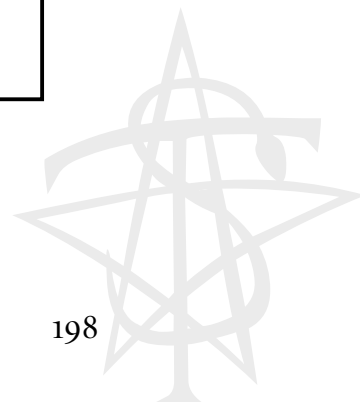
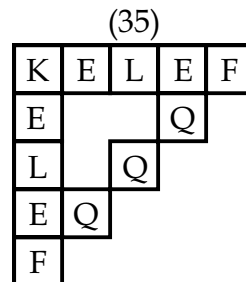
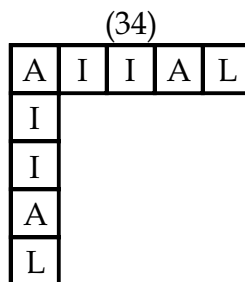
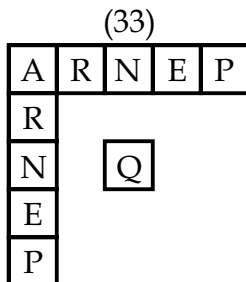
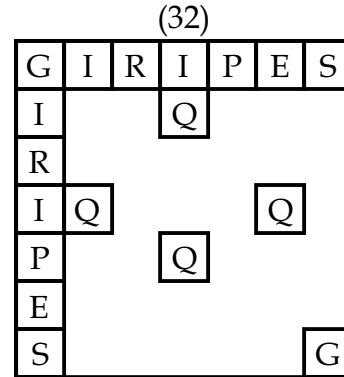
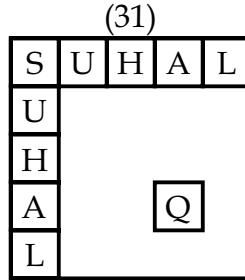
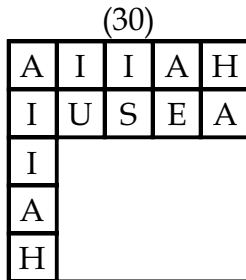
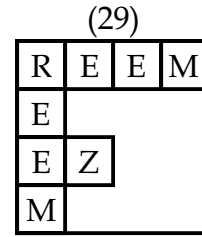
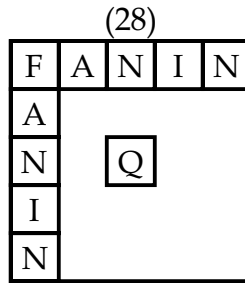
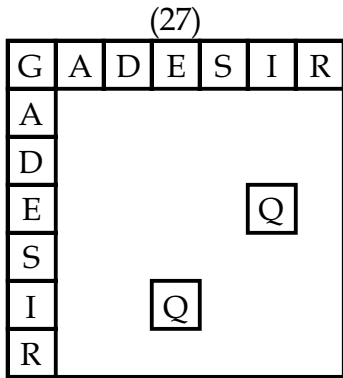
(25)

F	U	F	A	L	O	S
U						
F						
A						
L						
O						Q
S						

(26)

P	A	R	A	H
A				
R				
A				
H				

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NOTES TO CHAPTER XXVII.

(a) The Symbols of this Chapter are only manifested by the Evil Spirits.

(b) ORIENS, PAIMON, ARITON, and AMAIMON, execute the Operations hereof by the means of their common Ministers.

(c) The Familiar Spirits can to an extent perform the Operations of this Chapter.

(d) No especial instructions are given by Abraharn regarding this Chapter.

(e) No. 1 consists of 13 Squares taken from a Square of 25 Squares. SELAC means “to cast down,” “to cut down or fell” (as trees). Perhaps thus signifying the cut wood with which a trellis is made.

No. 2 consists of 13 Squares from a Square of 25 Squares. HESEB may mean the environs of a place.

No. 3 consists of 19 Squares from a Square of 49 Squares. AODONIA, from Hebrew root ODN “Eden, a delightful place, etc.”.

No. 4 is a Square of 49 Squares. ATSARAH = either “a store-house or treasury” or “to flow,” according to its derivation.

No. 7 (the order of the numbering of the Squares is here changed) consists of 10 Squares taken from a Square of 25 Squares. SOREK means “to wind about”.

No. 8 consists of 19 Squares from a Square of 81 Squares. AKROPOLIS is a Greek word signifying “citadel”.

No. 6 consists of 18 Squares taken from a Square of 25 Squares. SELEG = “Snow,” whence perhaps this should be numbered 19 instead of 6.

No. 5 consists of 15 Squares from a Square of 49. AGAMAGA = “pools of water” whence this should probably be numbered 4 instead of 5.

No. 9 consists of 10 Squares from a Square of 25 Squares. CAIOT is probably from CHAIOTH = “Living creatures”. It may also mean a covert, where living creatures abide. Perhaps it should be numbered 20.

No. 10 consists of 11 Squares taken from a Square of 25 Squares. IAQEB probably means a bird of the crane species.

No. 11 consists of 17 Squares taken from a Square of 49 Squares. MELUNAC = “Thy dwelling-place,” and perhaps this should be numbered 21.

No. 12 consists of 11 Squares taken from a Square of 25 Squares. PERAC may mean “flowering gardens”. Perhaps this should be numbered 13.

No. 15 consists of 16 Squares taken from a Square of 49 Squares.

No. 14 is a Gnomon of 11 Squares from a Square of 36 Squares. OLELAH may mean “horned animals” or “tusked animals”.

No. 13 consists of 14 Squares taken from a Square of 49 Squares. KIKAIION = “a place where gourds grow”.

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No. 16 is a Gnomon of 9 Squares taken from a Square of 25 Squares. MAKOR = “places digged”.

No. 17 consists of 21 Squares taken from a Square of 49 Squares. MIGIRAS = “a place where productive plants grow”.

No. 18 consists of 12 Squares from a Square of 36 Squares. ESAHEL = “rich”.

No. 19 should probably be numbered 24. It is a Gnomon of 9 from a Square of 25 Squares. ARIEH = “a lion”.

No. 20 consists of 19 from a Square of 49 Squares. LIMIKOS = “savage (animals)”.

No. 21 consists of 13 Squares from a Square of 25 Squares. SASAS probably means “Horses,” and this Square should probably be numbered 26 instead of 21.

No. 22 consists of 18 Squares taken from a Square of 49 Squares. KIKIMIS = “thistles” and also “some kinds of flowers”.

No. 23 consists of 15 Squares from a Square of 49 Squares. NESIKER signifies fluids of various kinds.

No. 24 consists of 9 Squares from a Square of 25. DOBIH = “a bear,” and should evidently be otherwise numbered.

No. 25 consists of 14 Squares from a Square of 49 Squares.

No. 26 is a Gnomon of 9 Squares from a Square of 25 Squares. PARA H = “a heifer”, but also “fruit, produce”.

No. 27 consists of 15 Squares from a Square of 49.

No. 28 consists of 10 Squares from a Square of 25. FANIN is probably from BN, and meaning “Towns and Villages,” whence this should probably be numbered 21.

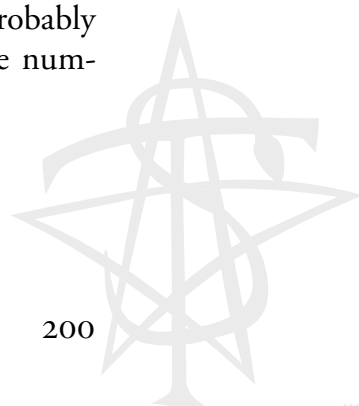
No. 29 consists of 8 Squares from a Square of 16. REEM “Unicorns”, and also beasts of the beeve kind, Buffaloes, etc. Perhaps this Square answers for 15 as well.

No. 30 consists of a Gnomon of 13 Squares from a Square of 25 Squares. AIIAH = rapacious birds.

No. 31 consists of 10 Squares from a Square of 25. SUHAL means “a blackish lion,” whence this Square should be numbered 24 probably.

No. 32 consists of 18 Squares from a Square of 49. GIRIPES may mean “small beasts that run swiftly”.

No. 33 consists of 10 Squares from a Square of 25. ARNEP should probably be ARNEB. It means “a Hare,” whence this Square should perhaps be numbered 32.



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No. 34 is a Gnomon of 9 Squares from a Square of 25. AIIAL probably means “wild goats”.

No. 35 consists of 12 Squares from 25. KELEF = “a Dog,” whence this Square should probably be numbered 33.

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THE TWENTY-EIGHTH CHAPTER.

TO have as much Gold and Silver as one may wish, both to provide for one's necessities, and to live in opulence.

- (1) To have coined Gold.
- (2) To have coined Silver.
- (3) To have Silver in small coins.
- (4) To have small change in Copper (or Bronze).

(1)

S	E	Q	O	R
E	Q	A	M	O
Q		S		Q
O			Q	
R		Q		

(2)

K	E	S	E	R
E				
S				
E				
R				K

(3)

P	E	S	E	P
E	Q			
S	O	R	O	S
E	M	O	Q	
P	E	S		

(4)

M	A	T	B	A
A				
T				
B				
A				

NOTES TO CHAPTER XXVIII.

(a) The Symbols of this Chapter are manifested only by the Angels or by the Guardian Angel.

(b) ORIENS alone performs this Operation.

(c) The Familiar Spirits can to an extent perform the Operations of this Chapter.

(d) Place the Symbol of the Money you require in your purse, let it remain there for a short time, then put your right hand into your purse, and you will there find seven pieces of the class of money you have wished for. This Operation should not be performed more than three times in the day. The pieces of money you do not use will disappear, which is why you should not ask for sev-

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eral kinds of money at the same time. And if you spend it, both you and those into whose hands it passes will find it genuine.

In another place Abraham says, that once only in your life you may ask your Guardian Angel for a large sum of money sufficient to represent a fortune; and that he himself had done so and obtained his request.

(e) No. 1 consists of 17 from a Square of 25 Squares. SEQOR perhaps here means money.

No. 2 consists of 10 Squares from a Square of 25. KESER may mean “a collection or heap”.

No. 3 consists of 19 Squares from a Square of 25. PESEP should be probably BESPR = “much, many”.

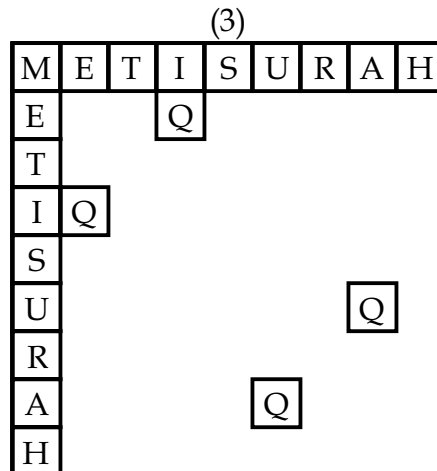
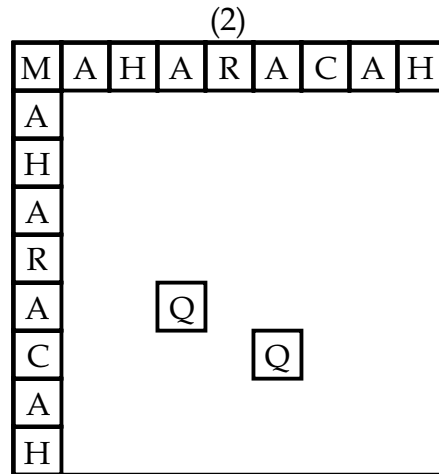
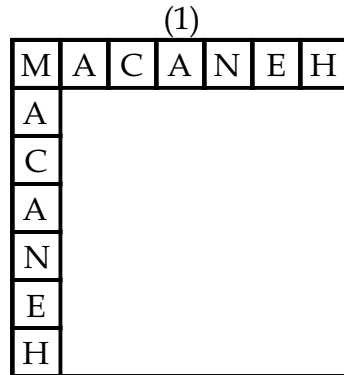
No. 4 is a Gnomon of 9 Squares from 25. MATBA probably means “let it be forthcoming, bring forth”.

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THE TWENTY-NINTH CHAPTER.

TO cause Armed Men to appear.

- (1) To cause an Army to appear.
- (2) Armed Men for one's defence,
- (3) To cause a Siege to appear.



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NOTES TO CHAPTER XXIX.

(a) The Symbols of this Chapter are manifested in part by the Angels, and in part also by the Evil Spirits.

(b) ORIENS, PAIMON, ARITON, and AMAIMON, execute the Operations hereof by the means of their common Ministers. PAIMON also performs this Operation alone.

(c) The Familiar Spirits cannot well execute the Operations of this Chapter.

(d) No especial instructions are given by Abraham regarding this Chapter, by which Abraham says (in the First Book) that he himself had caused armed men to appear.

(e) No. 1 is a Gnomon of 13 Squares from a Square of 49 Squares. MACANEH = "an encampment".

No. 2 consists of 19 Squares from a Square of 81. MAHARACAH perhaps means "an ambuscade".

No. 3 consists of 21 Squares from a Square of 81 Squares.

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THE THIRTIETH CHAPTER.

TO cause Comedies, Operas, and every kind of Music and Dances to appear.

- (1) To cause all kinds of Music to be heard.
- (2) Music and extravagant Balls.
- (3) For all kinds of Instruments to be played.
- (4) For Comedies, Farces and Operas.

(1)

N	A	G	I	N	A	H
A					M	
G				G		
I						
N	Q					G
A						
H				Q		

(2)

M	E	K	O	L	A	H
E						
K						
O						
L						
A						
H						

(3)

N	I	G	I	G	I	N
I						
G						
I						
G						
I						
N						

End of the

(4)

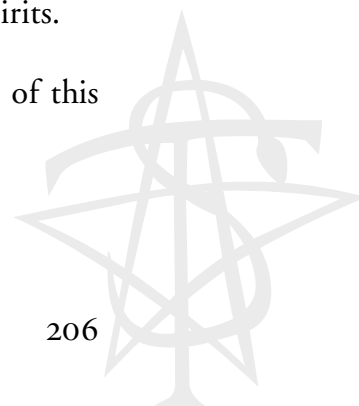
M	A	C	A	S	E	F
E	F	A	R	U	S	E
C	A	L				
A						
S						
E						
F						

*Symbols**

* In the Original MS. these words "Fin des Signes" are written in this manner across and within the two last Squares.

NOTES TO CHAPTER XXX.

- (a) The Symbols of this Chapter are manifested only by the Evil Spirits.
- (b) MAGOT performs the Operations hereof.
- (c) The Familiar Spirits can to an extent perform the Operations of this Chapter.



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(d) No especial instructions are given by Abraham regarding this Chapter.

(e) No. 1 consists of 18 Squares from a Square of 49 Squares. NAGINAH = a stringed instrument”.

No. 2 consists of a Gnomon of 13 Squares from a Square of 49 Squares. MEKOLAH = “Singing”.

No. 3 is a Gnomon of 13 Squares from a Square of 49 Squares. NIGIGIN = “musical instruments,” probably.

No. 4 consists of 21 Squares from a Square of 49 Squares. MECASEF means “enchantment”.

This finishes the list of Symbols set down by Abraham the Jew, the which I have given in their entirety; but I must of my own initiative warn any who may endeavour to use these Signs, that unless animated by the purest and best motives they will find them react terribly against them; and that, if the preliminary period of Six Months’ preparation advocated by Abra-Melin be not observed, the Symbols will be practically worthless in their hands; for, as will be observed, the Names in the Squares for the most part are simply the statement of the ends desired to be accomplished thereby.

Finally, I will quote the following passage from the “Key of Solomon the King” –

“ACCURSED BE HE WHO TAKETH THE NAME OF GOD IN VAIN! ACCURSED BE HE WHO USETH THIS KNOWLEDGE UNTO AN EVIL END. BE HE ACCURSED IN THIS WORLD AND IN THE WORLD TO COME. AMEN. BE HE ACCURSED IN THE NAME WHICH HE HATH BLASPHEMED!”

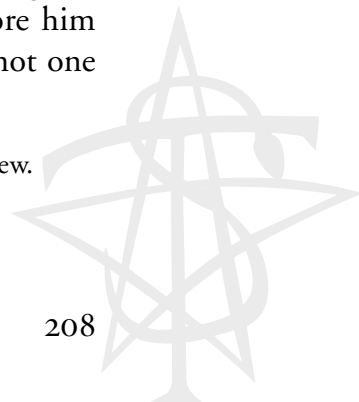
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ESSENTIAL REMARKS UPON THE FOREGOING SYMBOLS.

It is certain that among all the Symbols which I have hereinbefore written down there be many which one can employ for evil (purposes); and I avow that (at first) I intended not to give them here at all; but thereafter I did make reflection in myself that I was working no evil; for often the secret judgments of God permit disgrace, hindrances, infirmities, and other vexing accidents to happen unto Mortals, either to awake them from the lethargy wherein they be sunk so that they recognise not their Creator, or else to give them an opportunity by their afflictions of increasing their merit. And although God can in no way do evil, but always good, nevertheless we cannot deny that occasionally He permitteth the Secondary Causes to act. Now the Executioners and Executors of the Divine justice be the Evil Spirits. Whence I conclude that although it may be in no sense advisable to work Operations for Evil, yet that there may arise, however, certain cases which do admit of and permit the same; as (for example) when it is necessary to save and defend one's own life, or to avert some great scandal or evil, or to prevent offensive acts which might be done against oneself, or to displease God and hurt one's neighbour, as well as in just Wars, and other like cases. Yet it is always best in such instances to govern yourself according to the counsel of your Holy Guardian Angel. I have also written these for the reason that God hath given unto Man free Will both in merit and demerit; for, further, having finished the Operation, if thou shouldest wish (which I pray God not to permit)¹ to operate for Evil and to abuse the Grace which God hath granted thee, the Spirits would be only too ready to give and manifest unto thee the Symbols, and will grant willingly unto thee all that thou shalt demand of them. Concerning this matter I repeat unto thee, Fear the Lord, love Him, and respect His Commandments with a good heart, and thou shalt live happy and contented upon Earth.

If thou considerest maturely what be the essential points of this Operation, thou shalt find that the first point is to make a firm, veritable, and real resolution to live in a truly edifying condition of modesty, and in retirement, as far as it shall be possible for thee so to do. For Solitude is the source of many blessings, such as, to give oneself up to prayer, and unto the contemplation of things Divine; to flee evil conversations and occasions of sin; to live in oneself; and to accustom oneself to continuing a life of such regularity. For if one were to go to present oneself before a King, what would one not do to appear before him with splendour and magnificence; and what diligence and care would not one

1. In the Original "*Qua Diem neplaise.*" The Parenthesis is put by Abraham the Jew.



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put in practice to prepare oneself hereunto. Now we must understand that the enjoyment and vision of the Angels of the Lord be infinitely above the Princes of Earth, who in fact are but a vanity, a shadow, and vile dust of Earth. Now if to please these Mortal Princes one would almost commit idolatries; what ought one not to do to appear before the Holy Angels of God who represent the Grandeur of the Majesty of God. Let each one hold for a thing, sure and certain that the

Grace which the Lord granteth unto us in giving us this Sacred Science by the means and intermeditation of His Holy Angels is so great that none can fitly express it.

It is certain that having obtained this Sacred Wisdom thou mayest dispose of it and communicate it unto three friends; but thou must not exceed this Sacred Number of the Ternary, for in such case thou wouldest be altogether deprived of it. One of the most meritorious deeds in the sight of the Lord, is to share with one's neighbour the goods which God hath given unto us; yet must we take note of that which God commanded unto MOSES, when He ordered him to give the Operation unto AARON his brother, namely that he should receive as the Symbol of an Offering Ten Golden Florins, the which he should distribute unto Seventy-Two poor persons with his own hands, obliging them to repeat the Psalms which I have already mentioned in the Second Book, and which should be of the number of SeventyTwo. For if he who receiveth this Operation should not perform this Alms, the Operation would be void of value for him. Thou, not yet having the Authority to give it, without having received the Ten Golden Florins, thou must act like MOSES, unto whom the Lord granted it on this condition, for him to give it unto his brother AARON.

I have also described the precautions which we must take before granting this Sacred Science unto any; and I repeat here that at least Six Months should transpire during which we should frequently test, and seek by conversations to sound, the inclinations of him unto whom we may be willing to give it; so as to know whether he be a reliable person, and also the object for which he demandeth and is anxious to obtain this Science. Now shouldest thou perceive that such an one is light and inconstant, and that he hath only vague ideas, and habits and manners which be not good, then shalt thou temporise with him for a time, so as to bring up causes, occasions, or pretexts, so as not to give it unto him, even shouldest thou already have promised it to him. For it is better to undergo the displeasure of a Mortal Man than that of an Eternal God, from Whom thou hast received so great a Grace. I have, however, myself made trial hereof, for to my great wonderment (once upon a time) when I was thinking that I was putting it to good use in giving it unto a certain person for whom I

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had great respect; God Himself intervened and did not permit my intention to be carried out, for that person began of his own accord to wonder whether the matter were true or no, and he doubted it much, believing that it was a fable, and did not have an entire faith therein; and he made me comprehend by his discourse that he was not such an one as I had thought. Furthermore it happened that he fell dangerously ill, and I in my turn was reprimanded by my Angel who blamed me for the choice I had made. The whole machinery of the Universe is maintained by Faith; and he who believeth not, suffereth the chastisement of his perfidy both in this World and in the next. I could here say much more relating to our own selves, but as thou wilt have to pass under the influence² of thy Holy Guardian Angel, thou wilt be sufficiently instructed in his own good time, and by himself, concerning these matters which be both delicate and to be jealously guarded.³

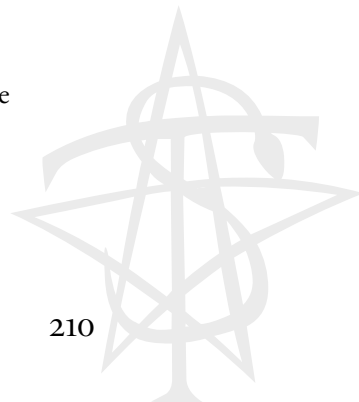
The Evil Spirit is so subtle, so keen, and so cunning, that that which he cannot obtain at the time of the Conjunction, he will seek to have on other occasions in offering thee his services. This is why the very first action to take especially with thy Familiar Spirits, should be to command them, never to say anything unto thee of themselves, but only to speak when thou shalt interrogate them, unless it were to warn thee of matters which concern either thine advantage or thine hurt. For if thou dost not limit their liberty of speech they will tell thee so many and so important things, that they will completely overcloud⁴ thine understanding, and thou wilt not know what to believe, so that in the confusion of ideas they could make thee prevaricate, and perhaps fall into irretrievable error. Never make thyself to be greatly entreated in any matter wherein thou canst aid and succour thy neighbour, and do not wait until he demandeth assistance from thee, but seek to know to the full his need even though it be concealed, and give him prompt aid. Also trouble not thyself as to whether he be Turk, Pagan, or Idolater, but do good unto all those who believe in a God. Be especially charitable towards those who are in extreme want, prisoners, or sick, and let thine heart be touched, and succour them generously; for God taketh pleasure in beholding the poor succoured.

In the Twenty-Eighth Chapter where it is treated of the way to have Silver and Gold sufficient to supply one's needs on occasion; thou must know that

2. In the Original "*Passerpar les mains de*"; = "pass through the hands of" but this translation would sound somewhat undignified.

3. In the Original "*Qui sont jalouses et delicates*"

4. In the Original "*Quils tofusqueront Lentendement,*" literally, "they will obfuscate thine understanding".



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the quantity of Gold or of Silver of which thou hast then actually need, will be at once brought unto thee, and thou canst use it for this occasion only. And if thou usest it not within the twenty-four hours, this sum will disappear and thou wilt no longer be able to avail thyself of it, Think not, however, that this Gold is but a phantasy, for if thou effectually expendest it, and dost not endeavour to hoard the same, he who shall receive it from thine hands can enjoy the same and expend it according unto his desire, and the money will be real both for him and for others.

For once only mayest thou demand of thine Holy Angel the amount of Gold and of Silver which thou shalt judge suitable unto thine estate and conditions. My possessions were few, and I demanded of mine Angel Three Thousand Golden Florins,⁵ and they were granted unto me. Later I made such good use of the Sacred Science, and I understood so well how to augment my goods, that at the present time, after having married three Daughters unto each of whom I gave a hundred thousand (golden florins), as thou wilt see by the testament which I have made, I am leaving in current money more than a Million Golden Florins, besides a large quantity of very valuable furniture. Had I been of noble birth I might have demanded much more and have profited less. When any one demanded of me : “Eh ! How have you managed to gain so much?” I would reply thereto that it is a fine thing to know by certain Knowledge how much such or such a thing is worth here, and how much it is worth elsewhere, that this year, wheat, barley, and other crops, will be cheap in Italy, and dear in France, etc., etc.; and that commerce well managed, enricheth any one.

As for what concerneth the manner of treating and commanding the Spirits, it is an easy thing unto whomsoever walketh by the proper paths; and it is a very difficult thing for whomsoever through ignorance submitteth himself unto them. I have heard say that there be some men who pass for being famous herein, such as a certain blind man D'ACALI, a certain BEARLI, a PETER D'ABANO,⁶ and many others. Ah! how many of them do but deceive themselves! I do not say that these men did not perform extraordinary things; but it is necessary to note their manner of working, for their Science is imperfect, and their Authority proceedeth not from God by the intermediation of His Holy Angels, but proceedeth directly from express Pacts made with the Devil,⁷ and (acteth) by means of Consecrated Books full of thousands of Diabolical Conju-

5. In the Original: “*3000 mil florins dor*”.

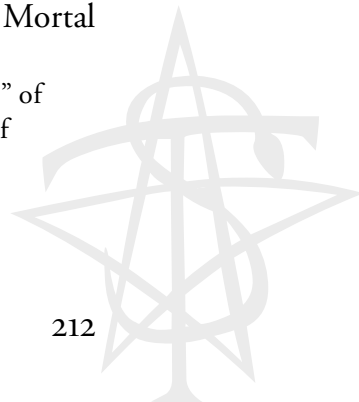
6. Yet Peter of Abano or Apona is always considered to have been a great and powerful Magician.

Of Abramelin The Mage

rations and impious Exorcisms; in one word things which be contrary unto the Commandments of God and the peace of men. And with all this their Operations be destined for certain times and hours, and finally the Demon carrieth away with him their miserable Souls, which thing arriveth only too often. And yet it is the Science of these persons which causeth them to pass for famous Wise Men.

In the First Book I have made mention of those whom I had encountered in my journeyings in Europe. The true Commandment is that which dependeth from God, and in which there is no dependence placed on any Spirit imaginable, for in employing them, if you make unto them the least submission, the slightest prayer, or honour, you are rendering yourselves their slaves, and they are in no way submitted unto you. The Spirits have so great knowledge that they comprehend very well by our actions what dispositions we have, and understand our inclinations, so that from the very beginning they prepare the way to make us to fail. If they know that a man is inclined unto Vanity and Pride, they will humiliate themselves before him, and push that humility unto excess, and even unto idolatry, and this man will glory herein and become intoxicated with conceit, and the matter will not end without his commanding them some pernicious thing of such a nature that ultimately thence from will be derived that sin which will make the Man the Slave of the Demon. Another man will be easily accessible to Avarice, and then if he take not heed the Malignant Spirits will propose unto him thousands of ways of accumulating wealth, and of rendering himself rich by indirect and unjust ways and means, whence total restitution is afterwards difficult and even impossible, so that he who is in such case findeth himself ever the Slave of the Spirits. Another will be a man of Letters; the Spirits will inspire him with presumption, and he will then believe himself to be wiser even than the Prophets, furthermore they will endeavour to lead him astray in subtle points in matters appertaining unto God, and will make (that man) fall into a thousand errors, the which afterwards when he wisheth to support he will very frequently deny God, and His high Mysteries. The causes and matters whereof (the Spirits) will make use to cause a man to waver are infinite, especially when the man attempteth to make them submit to his commands, and this is why it is most necessary to be upon one's guard and to distrust oneself, The true Commandment will be that which will be given when he who commandeth shall have maturely reflected and considered who he is in himself, and who he is who should serve and obey him. And if a Mortal

7. I cannot possibly see that the well-known "Heptameron" or "Magical Elements" of Peter of Abano in any way counsels Pacts, or deserves the above severe speeches of Abraham the Jew.



The Sacred Magick

Man not having on his side the support of the Power and Will of the Lord shall have sufficient force to command the Spirits and to constrain them to obey him; (they, namely) who have the same virtue and power, which God hath granted unto them, they having lost nothing hereof; and they also being Spirits from God and herein differing from thee who art drawn from the mire, as Gold is from Lead; and that their sin is notorious, for the which they were chased from Heaven; figure also unto thyself, that a Spirit which of his own nature is all vanity, would not be likely to submit himself unto thee without a superior force (compelling him), neither would he wish to obey thee nor to serve thee.⁸ He who shall reflect and reason upon these particulars will know that all things come unto us from God, and that it is He Who wisheth and commandeth that the Evil Spirits should be submitted unto us. If then all things depend from the Lord, upon whom wilt thou, o Man, base thyself so as to be capable of thyself (alone) to dominate the Spirits? It is certain that such an enterprise cannot succeed without the loss of thine own soul. Then it is by the virtue of that God Who hath submitted them under thy feet, that thou shalt command them, as will be precisely ordained unto thee by thy Holy Angel. “Donec ponam inimicos tuos scabellum Pedum tuorum.” “Until I shall make thy foes thy footstool.” Also do not familiarise thyself with them; for they be not little pet dogs. Adopt a serious tone and an air of authority, make them obey thee, and be well ware of accepting the least offer which they shall make unto thee of themselves; and treat them as their Master, also without occasion thou shalt never molest them, and order them to execute thy commands from point to point without adding or diminishing in any way imaginable. And when thou canst employ Inferior Spirits (in a matter), thou shalt in no way make thy requests unto the Superiors. Also seeing that all have not the same powers, thou shalt take heed not to command unto one (Spirit) a thing appertaining unto (the office of) another; and because it would be impossible for me to here write down in full the quality, virtue, and office of each Spirit, thou shouldest search this out for thyself and sharpen thy faculties; and in the first demand which thou shalt make unto the Four Spirits (who are) the Supreme Princes, and unto the Eight Sub-Princes; thou shalt demand the most skilful of the Spirits, of whom thou shalt make a register for convenience of the practice which I describe unto thee in this Third Book where also thou wilt find the Symbols of many Spirits. But seeing that the subjects of various erring humours (of mind) and other occasions which arise daily be diverse, each man will procure for himself those (Spirits) which be of

8. This whole sentence is most confusedly worded in the Original, and I have endeavoured to render it as literally as circumstances would allow.

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his nature and genius and fit for that wherein thou wouldest employ them. And when thou shalt find an extreme resistance unto operating, on the part of any Spirit, after that thou shalt have given him the necessary instructions, and that he cannot execute that which thou hast commanded him; in such case thou shalt convoke the Superior Spirits and demand of them others which may be better capable of serving thee in thy need. And in all cases thou shalt avail thyself of the power and command of thy Holy Angel. Keep ever continually before thine eyes the Fear of God; and seek to obey His Commandments, and those of thy Holy Angel, ever retain in thine heart his holy instructions; never submit thyself unto the Evil Spirits in the slightest degree even should it seem to be to thine own advantage and unto that of thy neighbour (so to do). For the rest, be certain that they will obey thee so perfectly and really, that there will be no operation however great or difficult it may be, that thou shalt not bring unto a glorious termination, the which I myself also have done. As regardeth the service which thou shouldest render unto thy neighbour in his necessities, thou shouldest perform it with zeal, and in no sense wait for him to ask it of thee, and seek also to comprehend his needs unto the uttermost, so as to be able to take sound action (therein). Thou shalt take heed to succour the infirm and the sick and to work for their healing; and see that thou dost not good works to attract praises and to make thyself talked of in the world. Also thou mayest make semblance of performing (thy cures) by prayers, or by ordinary remedies, or by (the recital of) some psalm, or by other like means.

Thou shouldest be especially circumspect not to discover the like matters unto reigning Princes; and in this particular thou shalt do nothing without consulting thy Good Angel; for there is a certain generation which is never contented, and besides that which ariseth from simple curiosity, these Princes regard such (action) as a duty and obligation. Also it is a certain fact that he who possesseth this Sacred Magic, hath no need whatever of them. Further they are naturally inclined to ask of thee always things prejudicial, the which if granted by thee would offend the Lord, and if not they become your declared enemies. Now my opinion (is that it) would be always (preferable) to render them what services you can from a distance.

There is nothing which is so pleasing unto the Angels as to demand knowledge from them, and for my part I think there is no greater pleasure than that of becoming wise when one learneth from such masters.



The Sacred Magick

I both have exhorted, and do exhort unto a solitary life,⁹ which is the source of all good; it is true that it is difficult to accustom oneself thereunto; but once thou shalt have obtained the Sacred Science and Magic the love for retirement will come unto thee of thine own accord, and thou wilt voluntarily shun the commerce with and conversation of men; for the pleasure and contentment thou wilt enjoy when thou shalt be the possessor of this Science will be so great that thou wilt despise all amusements, excursions, riches, and every other thing however attractive such may be.

For once only will it be permissible to obtain property and goods proportionate unto thy degree and estate; the which afterwards are to be used by spending them liberally for thine own needs and those of thy neighbour, sharing with him in his necessity the good things which God shall have given (unto thee); for he who should employ these for evil ends shall render himself incapable of obtaining from God any other grace and benefit.

The Child which one should choose for greater surety and success in (the acquisition of) this Sacred Science should be born of a legitimate marriage, and its father and mother should be also legitimate. It should be from six to seven years of age, vivacious, and witty; it should have a clear speech and pronounce well. Thou shalt prepare it some time before commencing the Operation and have it ready when the time requireth. I myself am of opinion that there should be two (children) in case of any accident which might happen, through sickness, or death, or other like (hindrance). Thou shalt gain it over to thee by giving it puerile things to amuse it, and have it ready when necessary, but in no way tell it anything of what it is to serve for, so that if it be questioned by its parents it can tell them nothing. And if it be a well-behaved Child, it is all the better. We may be certain that by this means we can arrive at the possession of the Sacred Science; for where he who operateth faileth, the innocence of the Child supplieth (that which is wanting); and the Holy Angels are much pleased with its purity. We should not admit women into this Operation.¹⁰

All the clothes and other things which have been used during the period of the Six Moons, you should preserve, if you intend to continue in the same house wherein thou hast performed the Operation, because they be always good. But if thou dost not intend to use them more, nor yet the Oratory, thou shalt burn them all, and bury the ashes in a secret place.

9. Yet apparently Abraham himself led anything but a retired life, being mixed up in most of the leading political events of his time.

10. Abraham here means apparently, not to use a woman in place of the child.

Of Abramelin The Mage

It is now necessary to give unto thee a little light, and declare unto thee the quality and value of the Spirits, and in what thou canst exactly employ them with surety of success. Thou must however take note that each Spirit hath a great quantity of Inferior Spirits which be submitted unto him. Also I wish to say that as regardeth things base, vile, and of little importance the Superior Spirit will not execute them, but will cause them to be executed by his Inferiors with all punctuality. And this mattereth not unto him who operateth provided that his commands be fulfilled, and that he be punctually obeyed.

THE ORDER OF THE FIRST HIERARCHY.

(SERAPHIM, CHERUBIM, THRONES.¹¹)

THE SPIRITS OF THE SERAPHIM serve to make thee respected and loved for works of Charity, for that which regardeth honours and other similar things. In matters of great importance they themselves act; but for matters base and carnal, it is their subjects who do serve and operate.

THE ORDER OF THE SECOND HIERARCHY.

DOMINIONS, VIRTUES, AND POWERS.

THE property of the DOMINIONS is to dominate; to procure liberty; to vanquish enemies; to give authority over Princes, and over all kinds of persons, even Ecclesiastics.

THE VIRTUES are proper to give strength and force in all matters whether of War or Peace; and in all Operations concerning the health of men, and in all maladies for which the fatal hour hath not yet been written.

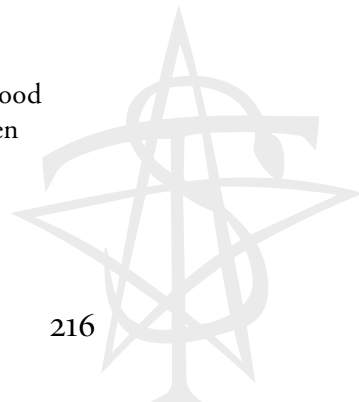
THE POWERS have the dominion over all the Inferior Spirits; and this is why they can serve in all things in general, good or evil, and they are devoted unto all things in general, good or evil; and they be straight and right in execution, very punctual, very prompt, and exact in their Operations.

THE ORDER OF THE THIRD HIERARCHY.

PRINCES, ARCHANGELS, AND ANGELS.

THE PRINCES comprise Spirits capable of giving Treasures and Riches, and they or their dependants serve in all the Operations, being a mass composed of different Orders, and they are sufficiently truthful.

11. These and the following Titles of the Hierarchies are usually ascribed to the Good Angels; but sometimes are also employed to designate grades of the Evil and Fallen Angels as well.



The Sacred Magick

THE ARCHANGELS be proper to reveal all Occult matters, and all kinds of secret things, such as obscure points in Theology and the Law. They serve with great diligence.

THE ANGELS in general do operate each one according unto his quality. There be an infinite number of them. They command the Four Princes and the Eight Sub-Princes in all kinds of Operations. These latter¹² having taken their oath, observe that which they have promised, provided that the Operation one demandeth of them be in their power.

To cause the Spirit to re-enter a dead body is a very great and difficult Operation, because in order to accomplish it the Four Sovereign Princes¹³ have to operate. Also it is necessary to take great care, and to pay heed unto this warning, namely that we should not commence this Operation until the sick person is really at the point of death, so that his life is absolutely despaired of. It should be so timed as to take place a little while before the sick person giveth up the ghost; and thou shalt carry out all that we have said hereon in the Second Book. But on no account should we perform this Operation to divert ourselves, nor for every class of person; but only on occasions of the very utmost and most absolute necessity. This Operation I myself have performed but twice in my life, namely once for the Duke of Saxonia, and on another occasion in the case of a lady whom the Emperor Sigismond loved passionately.

THE FAMILIAR SPIRITS are very prompt, and they are able to execute in most minute detail all matters of a mechanical nature,, with the which therefore it is well to occupy them; as in historical painting; in making statues; clocks; weapons; and other like matters; also in chemistry; and in causing them to carry out commercial and business transactions under the form of other persons; in making them transport merchandise and other goods from one place to another; also to employ them in causing quarrels, fights, homicides, and all kinds of evils, and malefic acts; also to convey letters and messages of all kinds from one country to another; to deliver prisoners; and in a thousand other ways which I have frequently experimented.

These Spirits should be treated according to their quality, and a distinction should be made between a great Spirit and one of a vile or insignificant nature, but thou shouldest nevertheless alway conserve over them that domination which is proper unto him who operateth. In speaking unto them thou shalt give them no title; but shalt address them sometimes as “you,” sometimes as

12. Meaning apparently the Four Princes and Eight Sub-Princes of the Demons, before so often alluded to.

13. Viz.: LUCIFER, LEVIATHAN, SATAN, and BELIAL.

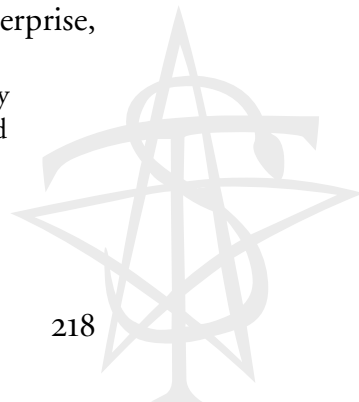
Of Abramelin The Mage

“thou”; and thou shalt never seek out expressions to please them, and thou shalt always have with them a proud and imperious air.¹⁴

There be certain little terrestrial Spirits that are simply detestable; Sorcerers and Necromantic Magicians generally avail themselves of their services, for they operate only for evil, and in wicked and pernicious things, and they be of no use soever. He who operateth could, should he so wish, have a million such, but the Sacred Science which worketh otherwise than Necromancy in no way permitteth you to employ such as be not constrained by an Oath to obey you.

ALL THAT HATH hitherto been said and laid down should suffice, and it is in no wise to be doubted that he who executeth all these matters from point to point, and who shall have the right intention to use this Sacred Science unto the honour and glory of God Almighty for his own good, and for that of his neighbour, shall arrive with ease at the possession thereof; and even matters the most difficult shall appear easy unto him. But Human Nature is so depraved and corrupted, and so different from that which the Lord hath created, that few persons, if any, do walk in the right way; and it is so easy to prevaricate, and so difficult not to fail in an Operation which demandeth the whole (soul of a) man in (its) entirety. And in order not to intimidate in any way him who shall resolve to undertake this Operation, I am about here to set down in writing the difficulties, temptations, and hindrances which will be caused him by his own relatives; and all this will be occasioned by the Evil Spirits so as to avoid having to submit themselves, and humiliate themselves, and subject themselves unto Man, their greatest enemy, seeing that they behold him in powerful condition arriving at the enjoyment of that Eternal Glory which they themselves have foolishly lost; and their rage is so great and their grief so poignant, that -there is in the world no evil which they be not ready to work, if God were to permit them, they being always attracted by the idea of the destruction of the Human Race. Therefore is it necessary to take courage and make a constant resolution to resist in all things with intrepidity, and to earnestly desire to obtain from God so great a Grace in despite of men and of the Demon. Also beforehand thou shouldest arrange thine affairs in such wise that they can in no way hinder thee, nor bring thee any disquietude in the period of the Six Moons, during which time there will occur the greatest possible attempts at assault and damage unto thee which the keen and subtle Enemy will bring to bear upon thee. He will cause thee to come in contact with evil books, and wicked persons, who by Diabolic methods and tricks will seek to turn thee aside from this enterprise,

14. In spite of what Abraham here says, I must reiterate, that the greatest courtesy should always be used towards Spirits' otherwise the Operator will speedily be led into error.



The Sacred Magick

even though it be already commenced, by bringing before thee matters which in appearance will seem of the greatest importance, but which really be only built up on false (and evil) foundations. To such annoying accidents thou shouldest steadily oppose thyself, by following out carefully the ample instructions which I have given thee, thus banishing them from thee with calmness and tranquillity so as to give no chance to the Enemy of exercising his fraudulent tricks to interrupt thee.

Thy relations also, astonished at thy manner of life and thy retirement, will make every effort to attempt to find out the reasons thereof. It will be necessary to satisfy them by words full of affection, and to make them think that time which engendereth change, also causeth men who are not altogether ignorant persons to resolve at times to live by themselves. This hath been the cause why so great a number of good and learned men have retired into desert places, so that being separated from their own relatives and from the world they might live tranquilly in prayer and orisons to render themselves more worthy to obtain through the Grace of the Lord a Gift so great and so perfect.

I FURTHER approve of thy possessing a Bible in the vulgar language, and also the Psalms of David, for thine own use. Some person may here reply: "I understand the Latin, and I have no need of the common language". I answer him that when we pray we ought not in any way to embarrass the Mind by having to interpret the Psalms; for at such a moment we should be as much united as possible to God; and even the Psalms being in the vulgar tongue when one readeth them they imprint themselves better on the memory; and this is the true manner of particular prayer, if the person praying be illiterate, for in saying the Psalms in Latin he would not know what he was asking of God.

IN THESE THREE BOOKS we shall not find the slightest thing which hath not a true and necessary foundation. And we should take the greatest care, and keep ourselves as we would from a deadly poison, from commencing this Operation at all, if we have not made a firm resolution to carry it through unto the end. Because (in the contrary case) some notable evil would befall him who had (carelessly) commenced the Operation, and who would then only too well comprehend that we may not make a mock of the Lord. Should it happen that God by His Will and Commandment should visit thee and afflict thee with some malady which should render thee incapable of finishing the Operation according unto thy wish, thou having already commenced it; then shouldest thou like an obedient servant submit thyself humbly unto His Holy Will and Commandment, reserving His Grace unto the time pleasing unto His Divine

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Majesty to grant it thee. And thou shalt cease from thine Operation, so as to finish it on another more favourable occasion, and meanwhile thou shalt devote thyself unto the cure of thy body. And such a case ought in no way to afflict thee, for the Secrets of God are impenetrable, and He performeth, permitteth, and operateth all things for the best and for our good, although it may be not understood of us.

HEREINAFTER Will I set down the Key of this Operation, which is the only thing which facilitateth this Operation to enjoy the Vision of the Holy Angels, by placing the Symbols¹⁵ given hereafter upon the brow of the Child and of him who performeth the Operation, as I have said in the First Book, to which one can easily refer.

I will say even as much as this, that out of an hundred scarcely five or six persons can attain unto the possession of this Sacred Magic without this Key; for reasons which one can in no way disclose.

Also we should repeat the Psalm VI. "*Domine, ne in furore tuo arguas me,*" etc. ("O Lord, afflict me not in Thine Anger").

THERE is nothing in the World which we should so much desire as a true Science, neither is there any more difficult to obtain than this one, because often one dieth before attaining unto it in its entirety.

This is the true and only Way of this Sacred Science and Magic which the Lord hath granted unto us by His pure mercy; and is that which in Six Months maketh us attain unto the most high and Occult gifts of the Lord which we can think of.

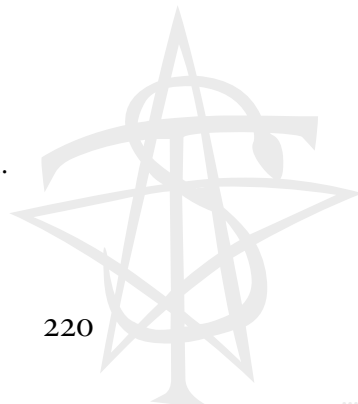
This is the True Science which comprehendeth all other Sciences once one is in possession thereof

Oh! how many books be read among us which seem wonderful!

It is not fitting for me even to reveal a part of this Science and its properties; and to appropriate unto myself that which appertaineth unto a person of a great mind and so far above me.¹⁶ In teaching it even, I have far exceeded that which I should have done, in having given unto thee the two last Symbols, but what will not paternal love and affection do? Endeavour only to obey me and to follow out my precepts from point to point, according to the manner in which I have given them unto thee in writing; keeping alway the Fear of God before

15. See the Squares with the Names of Adam and URIEL given at the end of the work.

16. This whole passage is awkwardly and obscurely worded in the French. By the "person of great mind," I suppose that Abraham intends to designate Abra-Melin.



The Sacred Magick

thine eyes. Also forget not the slightest thing which I have said unto thee in these Three Books, for with the help of God Who ruleth and governeth all things, and reigneth gloriously in Heaven and upon Earth, and Whose Divine justice shineth in Hell; if thou hast recourse unto Him and puttest all thy confidence in His Divine Mercy, thou shalt obtain this Holy Science and Magic whose power is inexpressible. Then, o my Son! and Whosoever may attain thereunto; remember to praise and glorify the Lord, and to pray unto Him that He may be willing to deign and accord unto me His Holy Glory, the place of veritable rest, whereof to me while yet in this Valley of Misery He hath granted a large share through His Goodness and Mercy; and I pray the Lord also that He may be willing to grant it unto thee also with His Holy Benediction, and unto all those who by thy means will arrive at the possession of this Sacred Magic, and who will use it according unto His Holy Will.

May God deign, say I, to grant unto such all temporal goods, and a good Death in His Holy Kingdom!

SO MAY IT BE!

12	13	4	6	148
13	9	148	12	6
4	148	8	148	33
16	23	148	9	15
148	27	4	21	31

20	1	24	3
1	20	13	24
37	15	20	1
26	40	63	48

U	R	I	E	L
R	I	L	U	E
I	L	I	L	I
E	U	L	I	R
L	E	I	R	U

A	D	A	M
D	A	R	A
A	R	A	D
M	A	D	A
H	O	M	O

END

Note. The above set of four Squares evidently represent the Symbols already referred to in the Second Book (Chap. xx.), and in the concluding pages of this Third Book; as being those to be placed on the head of the Operator and of the Child during the Angelic Invocation. The Name URIEL for the former, the Name ADAM for the latter. But evidently, also, the Squares of numbers above are intended as the reverse sides of the two lower ones. The Latin word HOMO is the translation of ADAM in the sense of Man. The Squares of numbers are not of the ordinary magical class.

Among the latter is this Book of the Sacred Magic of Abra-Melin, as delivered by Abraham the Jew unto his son Lamech; which I now give to the public in printed form for the first time. Probably the same as Gio Peccatrix the Magician, the author of many Manuscripts on Magic. Since writing the above, I have heard casually that a copy of at least part, or perhaps of the whole, is said to exist in Holland.

11.