

THE BOOK OF GOLD

LE LIVRE D'OR



A 17TH CENTURY MAGICAL GRIMOIRE OF
AMULETS, CHARMS, PRAYERS, SIGILS AND SPELLS
USING THE BIBLICAL PSALMS OF KING DAVID

DAVID RANKINE
PAUL HARRY BARRON

THE BOOK OF GOLD - LE LIVRE D'OR

LE LIVRE D'OR (THE BOOK OF GOLD) IS A UNIQUE 17TH CENTURY FRENCH MAGICAL WORK COMPRISING NUMEROUS AMULETS, CHARMS, PRAYERS, SPELLS AND SIGILS FOR WORKING WITH THE BIBLICAL BOOK OF THE PSALMS OF KING DAVID. WRITTEN IN A SIMPLE STYLE AKIN TO A MEDIEVAL BOOK OF SECRETS COMBINED WITH MAGICAL PRACTICES FROM THE ANCIENT WORLD, *LE LIVRE D'OR* BRINGS TOGETHER PRACTICES WHICH HAVE THEIR ROOTS IN MAJOR WORKS FROM THE *DEAD SEA SCROLLS* AND THE *CAIRO GENIZAH*, TO THE *GREEK MAGICAL POPYRI* AND *SEPHER SHIMMUSH TEHILLIM (MAGICAL USE OF THE PSALMS)*.

NOW TRANSLATED INTO ENGLISH FOR THE FIRST TIME, THIS EXCEPTIONAL TEXT DEMONSTRATES THE SIGNIFICANCE OF THE PSALMS AS A UNIFYING AND VITAL THREAD THROUGHOUT THE DEVELOPMENT OF WESTERN MAGIC. FROM SWEDEN TO SYRIA, BRITAIN TO THE BALTIC, THE USE OF APPROPRIATE PSALMS HAS SPREAD AS A SIGNIFICANT PART OF POPULAR FOLK AND RELIGIOUS MAGIC, AND *LE LIVRE D'OR* IS AN INIMITABLE EXAMPLE OF THE TRANSMISSION OF DIVINE POWER THROUGH THE WRITTEN AND SPOKEN WORD. *LE LIVRE D'OR* WAS ORIGINALLY BOUND AS PART OF *LANSDOWNE MS 1202* WITH A 17TH CENTURY FRENCH COPY OF THE MOST IMPORTANT OF GRIMOIRES, THE *KEY OF SOLOMON*.

THE EXTENSIVE COMMENTARY BY DAVID RANKINE AND PAUL HARRY BARRON EMPHASISES THE PLACE OF THE PSALMS WITHIN THE GRIMOIRE TRADITION, DETAILING THEIR EXTENSIVE APOTROPAIC, AMULETIC AND COERCIVE USES IN WORKS SUCH AS THE *BOOK OF ABRAMELIN*, THE *KEY OF SOLOMON* AND THE *GOETIA*. THE EDITORS ALSO ILLUSTRATE HOW THE MAGIC OF THE PSALMS HAS UNDERLAIN AND CROSS-FERTILISED NUMEROUS TRADITIONS OVER THE LAST TWO THOUSAND YEARS, FROM HELLENIC MAGICIANS, EARLY CHRISTIANS AND JEWS OF THE ANCIENT WORLD TO PRACTITIONERS OF THE MEDIEVAL GRIMOIRES AND RENAISSANCE CUNNING-FOLK.

WHETHER IT WAS FOR BENEVOLENT OR MALEFIC RESULTS, *LE LIVRE D'OR* PROVIDED THE APPROPRIATE PSALM VERSES AND RELEVANT TECHNIQUES. THIS PREVIOUSLY IGNORED WORK IS AN OUTSTANDING EXAMPLE OF EMINENTLY PRACTICAL MAGIC WHICH NOT ONLY DRAWS ON SUCH MAJOR WORKS AS THE *HEPTAMERON* AND THE *STEGANOGRAPHIA*, BUT ALSO MANY OF THE DIVINE NAMES FOUND IN THE KABBALAH. FROM SAINTS TO SPIRITS, CHARACTERS TO CREEDS, *LE LIVRE D'OR* SHINES FORTH AS A SIGNIFICANT AND RECLAIMED CHAPTER IN THE WESTERN ESOTERIC TRADITIONS.

*“The which Psalms, are nothing else,
but a means unto the seat and Majesty of God:
whereby you gather with yourselves due power,
to apply your natures to the holy Angels”*

The archangel Uriel to Dr John Dee, March 10th 1582.

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PUBLISHED BY AVALONIA
WWW.AVALONIABOOKS.CO.UK

ACKNOWLEDGEMENTS

We would like to thank Stephen Blake for his invaluable assistance with the manuscript.

Thank you to the staff at the British Library for their assistance with the text and cover image.

Sorita d'Este for her encouragement, editorial advice and for being a Muse.

Joseph Peterson, whose translation of *Sepher Shimmush Tehillim* in his seminal edition of *The Sixth and Seventh Books of Moses* was invaluable in our research.

John Canard for bringing some of the traditional European folk magic uses to our attention.

Stephen Skinner for his ongoing support and fascinating discussions of all things grimoire-related.

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INTRODUCTION

The Book of Psalms is the longest book in the Bible, and arguably the most magical. The one hundred and fifty Psalms have been used as the basis of amulets and for magical assistance for many centuries, with evidence of their use for apotropaic, healing and coercive magic dating back at least as far as the third century CE. Fragments from the *Cairo Genizah* and the *Dead Sea Scrolls* show that the Psalms were considered extremely powerful manifestations of divine power, with the incipits (opening lines) often being used as symbols of the power contained within the whole Psalm.

Whilst we do not intend to attempt to trace the Psalms back to their roots, it is clear from their style and content that they were heavily influenced by Babylonian and Egyptian hymns and prayers, and to an extent could thus be viewed as continuing the magical traditions of these cultures.¹ This is a logical conclusion when we recall the two periods of captivity for the Hebrews were with these two civilizations.

With the cross-fertilization of ideas between the Jewish, Hellenic and Gnostic practices of the first-fourth century CE, the Psalms soon found their way into other magical systems. There are references in Greek texts such as the *Greek Magical Papyri* which indicate the influence of the Psalms

there in the fourth and fifth century CE. Thus we see fragmentary phrases which seem to be drawn from the Psalms in e.g. *A tested charm of Pibechis for those possessed by daimons* (PGM IV.3007-86), including Ps 103:32 (3076), Ps 113.3 (3055), and Ps 134:7 (3066).

Instructions are also given which indicate the commanding power of the Psalms, such as: “*Continue without deception, lord, the vision of every act, in accordance with the command of the holy spirit, the angel of Phoibos, you yourself being pliable because of these songs and psalms*” (PGM III.287-88).²

Another significant feature of the Psalms is that their magic transcends language, with charms, prayers and spells being found in numerous languages including Aramaic, English, French Greek, Hebrew, Latin, Runes and Russian.

The Psalms featured prominently in early Christian magic. Of the ninety-three Christian amulets from the period fourth-eighth century CE written on parchment or papyrus, “*at least thirty-one of the amulets quote from the Psalms, most of which are from Psalm 90 or Psalm 1.*”³

The first major text focusing entirely on the magical use of the Psalms is the Hebrew *Sepher Shimmush Tehillim* (*Magical Use of the Psalms*) which dates back to the eighth century CE. Although there are no known copies of this text until centuries later, we have contemporary references to it which indicate an early form of *Sepher Shimmush Tehillim* did exist and was used at this time.

Significantly at least twenty-five of the one hundred and fifty Psalms in *Le Livre d’Or*, the ‘*Book of Gold*’ (i.e. one in six)

2 The Greek Magical Papyri in Translation, Betz (ed), 1996:26.

3 The Gospel of the Savior: An Analysis of P.Oxy.840 And Its Place in the Gospel Traditions of Early Christianity, Kruger, 2005:29.

number it covered.⁴

However it was not just for divination and healing that the Psalms were employed. This work is centred on the *Livre d'Or*, a late seventeenth century French MS which was attached to a copy of the *Key of Solomon* (*Lansdowne MS 1202*), emphasising the connection between the two. As the subtitle indicates, the Psalms are those of David, and for this reason we have not included the other Psalms found in the books of *Samuel* and *Jonah*, or the additional Apocryphal Psalms found in the *Dead Sea Scrolls*.

By looking at the different intended purposes in the MS, we immediately see which uses were most popular. These were generally mundane and connected with achieving tangible results, not at all connected with any spiritual benefits. Thus the most common uses were types of protection (40), healing and health issues (27), gaining high friendships or influencing those in positions of authority (18), improving luck or fortune (15), and love magic (14). There were also significant numbers of charms for release from prison, or its opposite of detaining a person in prison (9), and to kill or destroy enemies (8), showing that it was not all benevolent and that there was a distinctly malefic streak in some of these charms.

The reputation of the Psalms for destruction is well documented, with examples going back to the third century CE. A nineteenth century description of the magical contest between the druids and Saints Patrick and Benin in 433 CE in Ireland describes them using Psalms, illustrating the popularity of such ideas:

“So saying, the Chief Druid set fire to the pile, and,

4 Magic in Slavia Orthodoxa: The Written Tradition, Mathiesen, 1995:165.

*accompanied by two other Druids and some guards, proceeded till he came to where the saint and his assistants, in their white robes, were chanting their psalms. 'What mean these incantations?' tried the Druid".*⁵

Verses from the Psalms are found throughout the grimoires, where the efficacy of their words was not doubted. Verses from Psalms were chosen for use based on the appropriate nature of the words in them, and it is clear that the whole of the *Book of Psalms* was viewed as a book of magical power. Indeed some sources required the reading of the whole of the *Book of Psalms*, with the *Abramelin* recommending they be read in full at least twice a week.⁶

In more recent centuries the Psalms have also spread into more contemporary traditions like Dutch Pow Wow and the Diaspora of African traditions. These uses are outside the scope of this current volume, and would require substantial treatments of their own.

Of the 179 charms contained in this work, a wide range of materials were used as the basis of the charm. Paper and similar substances such as vellum and parchment predominate (61), with a high number of glass plates (8) and cooking pots (4) being the next most common. Both of these latter items recall the use of such items in ancient spells.

Certain substance dominate the list of consecrating ingredients, specifically water (30) and types of oil (22), as well as fragrant substances such as aloe wood (8) and mastic (15). The darker nature of some of the charms is also seen in the range of types of blood used, showing all of the classic animal bloods associated with the grimoires, such as white cockerel, black hen, bat, dove and goat. Interestingly there

5 *Legendary Fictions of the Celts*, Kennedy, 1891.

6 *The Book of Abramelin*, Worms, Dehn & Guth, 2006:129.

is also a charm which makes use of menstrual blood, which has commonly been seen as a taboo substance.

The characters used with many of the Psalms are as eclectic as the charms, being drawn from magical alphabets like Malachim Script and a mixture of hermetic and alchemical sigils.

What is clear about the uses in this extraordinary work is that they emphasise establishing harmony and success in the material world, and largely ignore the spiritual. The practices remind us of the need for magick to create effective change to be worthwhile, and through doing so then perhaps opening the practitioner up to a higher goal.

The Psalms contain a great deal of wisdom and beauty, and have been the basis of a huge range of charms and spells. Therein lies both their appeal and their power, which will be evident to the reader as they work through this unique manuscript.

David Rankine

Powys, Wales, April 2010

THE MANUSCRIPT

Le Livre d’Or (The Book of Gold) comprises fo.91-114 of Lansdowne MS 1202, numbered as pages 179-230. The page numbers are included in the text in square brackets to show textual flow. The first and largest section of the manuscript is a *Key of Solomon* from the Armadel Text-Group.⁷ The British Library describes this manuscript as:

“Lansdowne 1202 4to. Les vraies Clavicules du Roi Salomon. Par Armadel. This book is elegantly written in a modern French hand, and ornamented with neat drawings of numerous talismans and other implements used in the practice of Magick, of which art this seems to be a very complete treatise. At fo. 179 is another work, entitled ‘Le Livre d’Or, touchant les vertus & les caracteres des Poeumes du Prophete David,’ concluding with the Athanasian Creed.”

The Psalm translation we have used is the Challoner revision of the Douay English translation of the Latin Vulgate Book of Psalms. The Psalm numeration in *Livre d’Or* is based on the Greek (Septuagint), and a table is included below to show the difference to the Hebrew (Masoretic) numbering:

Greek	Hebrew	Difference
1-8	1-8	None
9	9+10	
10-112	11-113	+1
113	114+115	+1 and
114+115	116	+1 and
116-145	117-146	+1
146+147	147	+1 and
148-150	148-150	None

⁷ See *The Veritable Key of Solomon*, Skinner & Rankine, 2008:30.

COMMENTARY:

The Latin is the first part of verse one and reads, “*Blessed is the man who hath not walked*”.

The Mars character is an error, as the Moon could not be in Mars (another planet), and there should be a zodiacal sign here. Two possible candidates are the signs ruled by Mars, i.e. Aries or Scorpio. However the shape of the Mars symbol with the upward right pointing arrow is similar to that of the sign of Sagittarius, which is the most popular sign in this grimoire for the Moon to be in.

The binding to the right arm reflects the use of the phylactery bound to the left arm in Orthodox Judaism.

This is the same use of this Psalm as is found in *Sepher Shimmush Tehillim*. One noteworthy difference however is the use in the former of the Divine Name El Chad (AL ChD, ‘*Great, Strong and Only God*’), which has been corrupted to El HH.AD in this text.⁹ The charm is written on deer skin, which may be derived from the earlier use on gazelle skin found in the *Cambridge Genizah*.

An early example of this protective use is also seen in the *Cambridge Genizah* T-S Ar.1.c.15 with the Psalm being written on a piece of gazelle skin parchment and bound to the pregnant woman as an amulet.¹⁰ T-S Ar.43.200 from the same collection has a similar use of this Psalm.¹¹

9 The Sixth and Seventh Books of Moses, Peterson, 2008:173.

10 Arabic and Judeo-Arabic Manuscripts in the Cambridge Genizah Collections, Baker & Polliack, 2001:21.

11 A Time to be Born: Customs and Folklore of Jewish Birth, Klein, 1998:111.

PSALM 2

Quam fremuerunt Gentes

*If someone feels himself to be discomposed through gastronomic repletion, he should read this Psalm until **Hodie genui te** over pure oil [180] and let the sick man be anointed by this oil and he will be cured and in order to be welcomed by a Prince, write these characters on a new tablet, wash them with the aforementioned oil and anoint your face with it and you will be welcomed. If you wish to break an earthenware vessel, write this Psalm on a new tile until **Vos figuli confringes vos**¹² and throw it onto a plate, you will be surprised at what will happen.*

The Moon and hour as above.

COMMENTARY:

The Latin heading is the beginning of verse one, and reads “*Why have the nations raged?*”

This Psalm also has a healing use in *Sepher Shimmush Tehillim*, being used for curing raging headaches. Verses one to eight are written on parchment with the divine name

¹² The text has become corrupted in copying here, and the Psalm should read ‘*vas figuli confringes eon*’.

Shaddai (ShDI, 'Almighty'), and hung around the patient's neck, and the Psalm then prayed over him.¹³

Another use in the same text is to dispel storms at sea, with the Psalm being recited, followed by meditation on the divine name Shaddai. These are then all written on a pot fragment and thrown into the sea with a prayer.¹⁴

Being welcomed by a prince is attributed to verses seven and eight of this Psalm, "*The Lord hath said to me: Thou art my son, this day have I begotten thee. Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession*", in *A Treatise of Mixed Cabalah*.¹⁵

Psalm 2 is the first of the sequence of five Psalms (2, 53, 50, 46, 67) given in the *Key of Solomon* to be recited before or during the creation of the magic circle.¹⁶ It is also the first in the sequence of three Psalms (2, 66, 53) to be spoken on entering a room or outdoor space for a ceremony before taking any action.¹⁷

13 The Sixth and Seventh Books of Moses, Peterson, 2008:174.

14 Ibid, Peterson, 2008:174.

15 A Collection of Magical Secrets, Skinner, Rankine & Barron, 2009:110.

16 The Veritable Key of Solomon, Skinner & Rankine, 2009:286.

17 Ibid, 2009:342.

over olive oil and the oil anointed onto the head.¹⁸

This is the first Psalm in the sequence of seven (3, 8, 30, 41, 59, 50, 129) for use in the preparation of the needle, burin and other iron instruments in the *Key of Solomon*.¹⁹

In the *Goetia*, the first of the Shemhamphorash angels, Vehuiah, is associated with verse four of this Psalm, "*But thou, O Lord art my protector, my glory, and the lifter up of my head*".²⁰

Verses six and seven, "*I have slept and taken my rest: and I have risen up, because the Lord hath protected me. I will not fear thousands of the people, surrounding me: arise, O Lord; save me, O my God*", are given in *A Collection of Magical Secrets* for resisting domestic enemies.²¹

18 *The Sixth and Seventh Books of Moses*, Peterson, 2008:175.

19 *The Key of Solomon the King*, Mathers, 1976:115.

20 *The Goetia of Dr Rudd*, Skinner & Rankine, 2007:408.

21 *A Collection of Magical Secrets*, Skinner, Rankine & Barron, 2009:83.

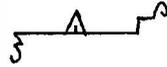
PSALM 4

Cum invocarem exaudivit me Deus

It relieves the following afflictions, of which Saint Cassiodorus both confirms and affirms [181] and he who says it in a devoted manner, will be delivered from all watery perils and from all accidents.

It is also useful for obtaining the friendship of great people. You should rise with the Sun on a Thursday and recite it 7 times with the name of the Intelligence and have the characters written on your left hand and just before speaking to the person, he should speak the name of the Intelligence and stare at the characters on his hand – speak with confidence.

Intelligence Ha Character



COMMENTARY:

The Latin heading is the first part of verse two, “*When I called upon him, the God of my justice heard me*”.

The name Ha occurs in conjurations in the *Heptameron*, and it is clear that here it is used as the name of the intelligence (spirit).

One of the uses given for this Psalm in *Sepher Shimmush Tehillim* is for the success of a cause before magistrates or princes, for which it is to be recited **seven times** before sunrise with an appropriate **prayer**. **Another use** in the same

text is to reverse misfortune, by reciting the Psalm three times before sunrise and then meditating on the divine name Yihehyeh (IHHI, 'He is and will be').²²

This Psalm is also used 'To receive affection from kings and other great people' by reciting it over rose oil and then rubbing the oil three times in the face before going to meet the person in question.²³

Saint Cassiodorus was a Roman monk and writer (c.490-583CE), who originally held high office as a senator. His writings were significant both in espousing an intellectual approach to scripture and also for preserving otherwise lost knowledge on musical theory applied to the use of voice and instrument in services. His most noted writings were on the Psalms, and he also had the distinction of creating the template for subsequent Western monasteries, the one he created being the first (in the West).

22 The Sixth and Seventh Books of Moses, Peterson, 2008:175.

23 A Collection of Magical Secrets, Skinner, Rankine & Barron, 2009:83.

PSALM 5

Verba mea auribus percipe Domine

This Psalm is used against tempters, liars, perjurers and for the souls of the dead.

In addition, it is good for locations or places that are being besieged and is also good for obtaining the friendship of great Lords. St Jerôme says that it is good for important things to the soul and when it is said with contrition, you will obtain from God all the things that you ask of Him.

*In order to make this work, you should take some olive oil, over which you recite this Psalm 3 times then rub this oil into your forehead and onto the top of your hand, onto which you will have written the name of the Intelligence, as well as the Character and you should see the resulting effects from it. **Intelligence Canielvel Caniel, according to others Ramul.***

Characters



according to others



COMMENTARY:

The Latin in the heading is the first part of verse two, “Give ear, O Lord, to my words”.

Another use whose origins are drawn from *Sepher Shimmush Tehillim*, where the Psalm is said three times over pure olive oil and anointed onto the face, hands and feet, with the divine name Chananyah (ChNNIH, ‘Merciful God’) for the success of a cause before magistrates or princes.²⁴

The names Canielvel and Ramul do not seem to occur elsewhere, but Caniel is first found in the *Steganographia* of Trithemius as one of the aerial spirits serving the Prince Barmiel.²⁵

St Jerome (sometimes spelled as St Hierom) was born in 347 CE in Stridon, now located in modern-day Croatia. He was a Christian priest and an apologist, many of his works vehemently attacking opposers of Christian Orthodoxy but is best known for his new translation of the Bible into Latin, much of which would later become part of the Latin Vulgate Bible. He also revised the Psalter. It is said that many of his commentaries on the Scriptures aligned closely with commentaries from Jewish Tradition. He died in 420 CE.

The Palermo ring, a seventh century gold ring for protecting a married couple, contains the second half of verse thirteen, “*thou hast crowned us, as with a shield of thy good will*”.²⁶ This is not an isolated example, with another such ring being held in Russia.²⁷

The second half of verse five, first half of verse six and second half of verse seven are connected to be used for throwing lying or treacherous men off your scent in A

24 The Sixth and Seventh Books of Moses, Peterson, 2008:176.

25 The Steganographia of Trithemius, McLean (ed), 1982:33.

26 Art, Medicine and Magic in Early Byzantium, Vikan, 1984:83.

27 Byzantine Art in the Collections of the USSR, Banck, ND, 106c.

Collection of Magical Scents. The resulting expression is, “because thou art not a God that willest iniquity. Neither shall the wicked dwell near thee: Thou wilt destroy all that speak a lie. The bloody and the deceitful man the Lord will abhor”.²⁸

28 A Collection of Magical Secrets, Skinner, Rankine & Barron, 2009:112.

PSALM 6

Domine ne in furore tuo arguas me

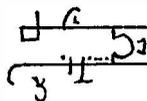
This is good for consoling the sinner and to remove from him the grief of having offended God and this makes him look into his heart. Saint Cassiodorus says that whoever recites it piously seven times in a row, will change the evil will of an ungodly Judge and will prevent him from condemning him unjustly.

It is good for all the labours and torments of the Spirit, reciting it seven times and with each time speak the name of the Intelligence and the immediately say; Here I pray to Thee, Lord of Salvation through the Holy Names of this Psalm, that Thou mayest deliver me from (such a torment or such an ill), from which Thou canst deliver those who are pleasing unto Thee.

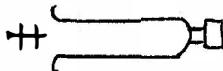
It is also good for sick people, who have diseased eyes.

It should be recited it seven times for three days consecutively along with the name of the Intelligence and for each time you recite the Psalm, write its name and its character on a lettuce leaf and you should touch your eyes with it.

Intelligence Issii Isy. Character



According to others



The Latin in the heading is the first part of verse two, “O Lord, rebuke me not in thy indignation.” The names Issii and Isy given to the intelligence (spirit) do not occur in other grimoires.

This is the first of the seven Penitential Psalms, which are found in the fifteenth century *Abramelin* and were also used by Dr John Dee in the late sixteenth century. These Psalms were sometimes given as part of the process as purificatory preparation for evocation in the grimoires.

One use given in *Sepher Shimmush Tehillim* matches the final use here, which is for healing diseased eyes by saying the prescribed prayer (given in the book) seven times after reciting the Psalm with the name Yeshayah (IShAIH, ‘*Help is with the Lord*’), over a period of three days.²⁹ Another use in the same work is to recite the Psalm seven times with a prayer for protection from dangers by land or sea.

In the *Goetia*, two of the Shemhamphorash angels are associated with this Psalm, the fourth, Elemiah with verse five, “*Turn to me, O Lord, and deliver my soul: O save me for thy mercy's sake*”,³⁰ and the fifty-eighth, Yeialel, with verse four “*And my soul is troubled exceedingly: but thou, O Lord, how long?*”³¹

29 The Sixth and Seventh Books of Moses, Peterson, 2008:177.

30 The Goetia of Dr Rudd, Skinner & Rankine, 2007:408.

31 Ibid, 2007:411.

PSALM 7

Domine Deus meus in te speravi, salvum me fac

It procures the assistance of God if you say it piously when in times of need, according to St. Jérôme; it also procures relief for prisoners and in the same way it prevents you from being cheated [183] by whomever and it serves against enemies and against lawsuits, if you carry it upon yourself along with its character and its Intelligence and if you are pursued from the rear, take some earth and recite this Psalm over it and write the character and the Intelligence on it and then throw this powder along with what you have written into it, into the face of your enemies and they will retreat.

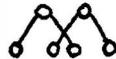
If you have any specific enemies, take an earthenware vase and fill it with water from a spring or from a river and recite from this verse in the Psalm four times

Exurge Domine in ira tua until the end of this Psalm and then add to it, *My God, strike down mine enemies to my feet and trample upon them, as Thou didst bring down the house of **Abraham** and may they flee from before me.*

Then throw this water onto the place over which your enemies will pass and you will always vanquish them.

If you involved in a lawsuit, while going before the judge, repeat the name of the Intelligence and you will

*find favour: **Intelligence Ellel. Characters***



COMMENTARY:

The Latin in the heading is the first half of verse two, “*O Lord my God, in thee have I put my trust: save me*”. Eliel is a spirit serving under the Prince Maseriel in the *Steganographia*.³² The uses found here are the same as in *Sepher Shimmush Tehillim*, even down to the throwing of earth, clearly show this was the likely source. The divine name used is El Elion (AL, ALIVN, ‘*Most High God*’).³³ The same work also recommends reciting the Psalm with a prayer to El Elion before appearing in front of a judge.

It is the fourth of five Psalms used for preparing the holy drink against elf influence and the devil’s temptations in the Anglo-Saxon *Lacnunga* MS (C10th-11th CE).³⁴

In the *Goetia* verse eighteen of this Psalm, “*I will give glory to the Lord according to his justice: and will sing to the name of the Lord the most high*”, is associated with the fifty-second Shemhamphorash angel, Aumamiah.³⁵

This Psalm is recited before sleep as part of a rite for receiving a reply during sleep. The rite requires three days chastity and purity, and includes the inscription of a sigil and intelligence name on a laurel leaf with rose water ink.³⁶

Lines based on verses of this Psalm are used in a charm in the *Abramelin*. The words “*Bad luck will fall on your head and spite cover your head*” (based on verse sixteen) are written on a lead plate after sunset, and this is fumigated whilst this prayer is repeated seven times, “*Stand up, Adonai, in your rage, and raise yourself in anger upon my enemies*” (based on verse six).³⁷

32 The *Steganographia* of Trithemius, McLean, 1982:39.

33 The Sixth and Seventh Books of Moses, Peterson, 2008:177.

34 Leechcraft, Pollington, 2004:193.

35 The *Goetia* of Dr Rudd, Skinner & Rankine, 2007:411.

36 A Collection of *Magical Secrets*, Skinner, Rankine & Barron, 2009:53.

37 The *Book of Abramelin*, Worms, Dehn & Guth, 2006:51.

PSALM 8

Domine Dominus Noster

In order to prevent children crying and in order to hold honey bees, write this Psalm and attach it to the right arm of the child and he will cry no longer and in order to take the bees, if you recite the first verse only from this Psalm, you will be able to carry them [184] to their territory.

The Moon being in ♀ or in ☾ hour of the ☉

ORATION

Oh Almighty God, we pray to Thy praiseworthy name most humbly, with the wish to make us worthy of the duties of servitude, which we owe to Thee and in this way, Thou hast created and formed all creatures to the use of mankind through our Lord Jesus Christ, so may it be.

COMMENTARY:

The Latin in the heading is the first few words of verse two, "O Lord our Lord".

Again the Mars character is an error, as the Moon could not be in Mars (another planet), and there should be a zodiacal sign here. As discussed in Psalm 1, the most likely candidates are either Sagittarius or possibly the signs ruled

by Mars, i.e. Aries or Scorpio.

The reference to bees is significant in that they are needed by the magician as a source of virgin wax for making pentacles.

In *Sepher Shimmush Tehillim* this Psalm is used to gain the goodwill of men in business transactions. This is done by reciting the Psalm whilst thinking of the divine name Rachmiel (RChMIAL, 'God of Compassion or Mercy') for three days after sunset. The associated prayer is said three times over olive oil and the face, hands and feet anointed with it.³⁸

This Psalm is the first in the sequence of eight Psalms (8, 21, 27, 29, 32, 51, 72, 134) to be recited during the consecration of the Pentacles in the *Key of Solomon*. The Pentacle is held over the incense towards the rising sun and the Psalms recited with devotion.³⁹

This Psalm is one of those in the sequence of nineteen (130, 14, 101, 8, 83, 67, 71, 132, 112, 125, 45, 46, 21, 50, 129, 138, 48, 109, 52) recited for conjuration of the wax used in making the Pentacles in the *Key of Solomon*.⁴⁰

This is the second Psalm in the sequence of seven (3, 8, 30, 41, 59, 50, 129) for use in the preparation of the needle, burin and other iron instruments in the *Key of Solomon*.⁴¹

In the *Goetia*, the first half of verse two, "O Lord our Lord, how admirable is thy name in the whole earth" of this Psalm is associated with the seventeenth Shemhamphorash angel, Lauviah.⁴²

This Psalm is the first of two used in a technique of seeking answers from the appropriate planetary archangel of the day.⁴³

38 The Sixth and Seventh Books of Moses, Peterson, 2008:179.

39 The Veritable Key of Solomon, Skinner & Rankine, 2008:304.

40 The Key of Solomon the King, Mathers, 1976:114.

41 Ibid, 1976:115.

42 The Goetia of Dr Rudd, Skinner & Rankine, 2007:409.

43 A Collection of Magical Secrets, Skinner, Rankine & Barron, 2009:97-8.

COMMENTARY:

The Latin in the heading is the first part of verse two, “*I will give praise to thee, O Lord*”. The divine name in the heading is clearly a miscopied version of Eheieh (AHIH, ‘*I am*’, the divine name of the Sefhira of Kether on the Qabalistic Tree of Life).

St Stephen is venerated as a Saint in many Christian traditions and was one of the first Saints in the early church to bear the title Archdeacon. There is no record of his birth, but he died circa 35 CE in Jerusalem, when he had been tried for blasphemy against Moses and God and was stoned to death (*Acts 6:11*).

To exorcise a demon, this Psalm was whispered nine times with its associated mystical names over a new pot filled with freshly drawn water with some olive oil poured in. The liquid was then used to bathe the victim.⁴⁶

Sepher Shimmush Tehillim gives two different uses for this Psalm. The first use is for restoring sick male children to health, writing the Psalm on new parchment and hanging it around the boy’s neck with a prayer whilst thinking of the divine name Eheieh Asher Eheieh (AHIH, ASHr AHH, ‘*I am that I am*’, often used for the Sefhira of Kether in the Qabalah).⁴⁷ The second use is against the ill-will and power of enemies, reciting the Psalm with another prayer which contains the same divine name.⁴⁸

This is the point where the Septuagint and Masoretic Psalms diverge. Thus the Psalm attributions in the *Sepher Shimmush Tehillim* from this point are one greater than those in *Le Livre d’Or*. For this reason there is another attributed Psalm following this paragraph, and the subsequent Psalms

46 Jewish Magic and Superstition, Trachtenberg, 1939:160.

47 The Sixth and Seventh Books of Moses, Peterson, 2008:179.

48 Ibid, Peterson, 2008:179.

as far as 146 will be matched on their content rather than the number which is out by one.

In *Sepher Shimmush Tehillim* this Psalm is used for banishing unclean, evil or restless spirits. Spring water is gathered in an earthenware pot in the name of the patient, and olive oil added whilst the divine name El Mez (AL MZ, 'Strong God of the Oppressed') is kept in mind. The Psalm is recited nine times with a prayer at the end of each recital.⁴⁹

In the *Goetia*, four of the Shemhamphorash angels are associated with verses of this Psalm. The sixth angel Lelahel is associated with verse eleven, "*Sing ye to the Lord, who dwelleth in Sion: declare his ways among the Gentiles*";⁵⁰ the twelfth Shemhamphorash angel, Hahaiah, is associated with verse twenty-one, "*Why, O Lord, hast thou retired afar off? Why dost thou slight us in our wants, in the time of trouble*";⁵¹ the fourteenth angel Mebahel with verse nine "*And the Lord is become a refuge for the poor: a helper in due time in tribulation*";⁵² and the twenty-fifth angel Nithahaiah with verse two "*I will give praise to thee, O Lord, with my whole heart: I will relate all thy wonders*".⁵³

Verses fifteen and sixteen, "*the Gentiles have stuck fast in the destruction which they have prepared. Their foot hath been taken in the very snare which they hid. The Lord shall be known when he executeth judgments: the sinner hath been caught in the works of his own hands*", are given in order to recover hidden objects in *A Treatise of Mixed Cabalah*.⁵⁴

49 Ibid, Peterson, 2008:179.

50 The *Goetia* of Dr Rudd, Skinner & Rankine, 2007:408.

51 Ibid, 2007:408.

52 Ibid, 2007:408.

53 Ibid, 2007:409.

54 A Collection of **Magical Secrets**, Skinner, Rankine & Barron, 2009:112.

COMMENTARY:

The Latin in the title is the opening words of verse two, “*In the Lord I put my trust*”.

For the third time the Mars character is given in error, as the Moon could not be in Mars (another planet), and there should be a zodiacal sign here. As discussed in the commentary to Psalm 1, the most likely candidates are either Sagittarius or possibly the signs ruled by Mars, i.e. Aries or Scorpio.

The bronze pen is reminiscent of spells in the *Greek Magical Papyri* (C2nd BCE – C5th CE).

This is a similarity to *Sepher Shimmush Tehillim* in that the charm for the Psalm given there is used for protection from persecution, with the divine name Pele (PLA, ‘Wonderful’).⁵⁵

In *A Treatise of Mixed Cabalah*, verses three and eight are combined in a charm, “*For, lo, the wicked have bent their bow; they have prepared their arrows in the quiver; to shoot in the dark the upright of heart. For the Lord is just, and hath loved justice: his countenance hath beheld righteousness*”, to save yourself from pirates and assassins.⁵⁶

⁵⁵ *The Sixth and Seventh Books of Moses*, Peterson, 2008:180.

⁵⁶ *A Collection of Magical Secrets*, Skinner, Rankine & Barron, 2009:118.

this Psalm is used for protection from persecution. The holy name used therein with this Psalm is Aviel (AVIAL, 'Strong God, My Father').⁵⁷

In *A Treatise of Mixed Cabalah*, verse six, "*By reason of the misery of the needy, and the groans of the poor, now will I arise, saith the Lord. I will set him in safety; I will deal confidently in his regard*", is suggested to deliver a sick man from all infirmity.⁵⁸

57 *The Sixth and Seventh Books of Moses*, Peterson, 2008:180.

58 *A Collection of Magical Secrets*, Skinner, Rankine & Barron, 2009:120.

COMMENTARY:

The Latin in the title is from verse one, *“How long, O Lord, wilt thou forget me unto the end?”* Ja occurs in the *Heptameron* as a divine name, and may be a contraction of Yah.

Once more the Mars character is an error, as the Moon could not be in Mars (another planet), and there should be a zodiacal sign here. As discussed in the commentary to Psalm 1, the most likely candidates are either Sagittarius or possibly the signs ruled by Mars, i.e. Aries or Scorpio.

In *Sepher Shimmush Tehillim* this Psalm is given for protection from unnatural death and all bodily sufferings for twenty-four hours. The Psalm is recited with devotion whilst thinking of the divine name Esriel (ASRIAL, *‘My help is the Mighty God’*) and the appropriate prayer.⁵⁹ The same prayer and Psalm are also given for speaking over a plate which heals eye conditions.

Verses 4-5, *“Enlighten my eyes that I never sleep in death: lest at any time my enemy say: I have prevailed against him”* is written around the edge of a Solar Pentacle (see Sun 4, Appendix 4) to make spirits appear visibly, and not be able to be invisible. A Saturnian Pentacle against sudden death and accidents also uses the same verses around the edge (see Saturn 8, Appendix 5), as does a Jupiterian Pentacle for games of chance (see Jupiter 1, Appendix 5).

This Psalm is used as part of the preparation of the Wonderful Ring of Lucibel (Lucifer) in *A Collection of Magical Secrets*.⁶⁰ In *A Treatise of Mixed Cabalah*, verses four and five, *“Consider, and hear me, O Lord my God. Enlighten my*

59 *The Sixth and Seventh Books of Moses*, Peterson, 2008:180.

60 *A Collection of Magical Secrets*, Skinner, Rankine & Barron, 2009:75-7.

eyes that I never sleep in death: lest at any time my enemy say: I have prevailed against him. They that trouble me will rejoice when I am moved", are given to save yourself from pirates and assassins.⁶¹

61 Ibid, 2009:118.

PSALM 13

Dixit incipiens in corde suo. Non est Deus. El.

*If you want to appear Majestic before someone and be respected for it, read this Psalm over pure water until **Quoniam Dominus in generatione Justa est** and write the characters and perfume it with mastic and musk and wash over them with pure water and pour it out before the door of the person, by whom you wish to*

be respected 

The Moon as above.

COMMENTARY:

The Latin in the title is from verse one, “*The fool hath said in his heart: There is no God*”. El, meaning ‘God’, is the divine name of the Sephira of Chesed on the Qabalistic Tree of Life.

A similar use of this Psalm is seen in *Sepher Shimmush Tehillim*, where it is used for gaining favour, in conjunction with a prayer and the divine name El Amet (AL AMTh, ‘*The True God*’).⁶²

A parallel may be seen in the use of this Psalm as the second in the sequence of five Psalms (17, 13, 54, 80, 117) to be recited whilst bathing before conjuration in the *Key of Solomon*.⁶³

62 The Sixth and Seventh Books of Moses, Peterson, 2008:180.

63 The Veritable Key of Solomon, Skinner & Rankine, 2008:341.

washed with the water.⁶⁴

This Psalm is one of those in the sequence of nineteen (130, 14, 101, 8, 83, 67, 71, 132, 112, 125, 45, 46, 21, 50, 129, 138, 48, 109, 52) recited for conjuration of the wax used in making the Pentacles in the *Key of Solomon*.⁶⁵

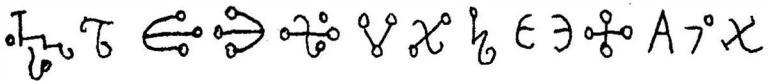
64 The Sixth and Seventh **Books of Moses**, Peterson, 2008:181.

65 The **Key of Solomon the King**, Mathers, 1976:114.

PSALM 15

Conserva me Domine, Hely

If you want to be protected from enchantments of wicked people and prevent them from harming you, write this Psalm and these characters and carry them with you.



The Moon as above.

COMMENTARY:

The Latin in the title is from verse one, “*Preserve me, O Lord*”. Hely, meaning ‘*Ascension*’, is a divine name used in a number of the grimoires including *Liber Juratus*, the *Key of Solomon* and the *Goetia*.

Sepher Shimmush Tehillim gives a technique for learning the name of a thief, again showing a degree of similarity. This is done by taking mud or slime and mixing it with sand, all taken from the same stream. Write the names of the suspects on strips of paper and apply the mixture on the reverse of the paper. Then lay them one by one in a large clean basin, filled with water from the same stream whilst reciting the Psalm ten times with the appropriate prayer and thinking of the divine name Chai (Chl, ‘*Living*’). The slip of paper with the thief’s name on will rise to the surface if he is

there.⁶⁶ This Psalm is also credited with turning sorrows to joys, changing enemies to friends and dispersing pain and sorrow if said on a daily basis.⁶⁷

In the *Goetia*, the sixty-ninth Shemhamphorash angel Rahel is associated with verse five of this Psalm, *“The Lord is the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me”*.⁶⁸

Verses five and six, *“The Lord is the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me. The lines are fallen unto me in goodly places: for my inheritance is goodly to me”*, are used in *A Treatise of Mixed Cabalah* to prosper in all things.⁶⁹

66 The Sixth and Seventh Books of Moses, Peterson, 2008:181.

67 Ibid, Peterson, 2008:181.

68 The Goetia of Dr Rudd, Skinner & Rankine, 2007:412.

69 A Collection of Magical Secrets, Skinner, Rankine & Barron, 2009:112.

PSALM 17

Diligam te Domine fortitudo mea. Sad.

If there are any sick people in any one place, take a new earthenware bowl and fill it with pure water and read this Psalm over it and write these characters in the corners of the house and they will be healed.



The Moon as above this one.

COMMENTARY:

The Latin in the title is verse two, “*I will love thee, O Lord, my strength*”. The word Sad is probably an abbreviated form of the divine name Shaddai (ShDI, ‘*Almighty*’, a divine name attributed to the Sefhira of Yesod on the Qabalistic Tree of Life).

This technique could hint at a demonic aspect to the sickness, as the use of bowls of water for containing demons is well documented in Jewish lore (see Flavius Josephus and also the *Sepher Shimmush Tehillim*).

A similar use is seen in *A Treatise of Mixed Cabalah*, where verses five, six and thirty-six, “*The sorrows of death surrounded me: and the torrents of iniquity troubled me. The sorrows of hell encompassed me: and the snares of death prevented me. And thou hast given me the protection of thy salvation: and thy right hand hath held me up: And thy discipline hath corrected me unto the end: and thy discipline,*

the same shall teach me” are given to deliver a sick man from all infirmity.⁷¹

In the same work, verses three and four, *“The Lord is my firmament, my refuge, and my deliverer. My God is my helper, and in him will I put my trust. My protector and the horn of my salvation, and my support. Praising I will call upon the Lord: and I shall be saved from my enemies”*, are given for use against highway robbers.⁷²

In *Sepher Shimmush Tehillim* this Psalm is used for treating people close to death, through recitation over olive oil and water.⁷³ The Psalm is also given in that text for protection from robbers, used with a prayer and concentrating on the divine name El Yah (EL IH, *‘Mighty God’*).⁷⁴

This Psalm is the first in the sequence of five Psalms (17, 13, 54, 80, 117) to be recited whilst bathing before conjuration in the *Key of Solomon*.⁷⁵

Verse 8, *“The earth shook and trembled: the foundations of the mountains were troubled and were moved, because he was angry with them”* is used in a Saturnian Pentacle for creating earthquakes (see Saturn 7, Appendix 4). A derivative version of the same Pentacle attributed to the Moon is described as preventing earthquakes (see Moon 4, Appendix 5).

In the *Goetia* the eleventh Shemhamphorash angel Lauviah is associated with verse forty-seven of this Psalm, *“The Lord liveth, and blessed be my God, and let the God of my salvation be exalted”*.⁷⁶

71 A Collection of Magical Secrets, Skinner, Rankine & Barron, 2009:120.

72 Ibid, 2009:119.

73 The Sixth and Seventh Books of Moses, Peterson, 2008:182.

74 Ibid, Peterson, 2008:182.

75 The Veritable Key of Solomon, Skinner & Rankine, 2008:341.

76 The Goetia of Dr Rudd, Skinner & Rankine, 2007:408.

in the Tetragrammaton reversed) and the earth left on the woman until she has successfully given birth.⁷⁷

Another use in this work is to bestow intelligence on a son to ensure he understands his lessons. The Psalm is placed over a cup of wine and honey, and the divine name pronounced with an appropriate prayer. The boy then drinks the wine and honey.⁷⁸ A third use is for driving away evil spirits by reciting the Psalm and prayer seven times over the afflicted person with the divine name.⁷⁹

Verse two is used in the second of two versions of the conjuration of the Prince of the Thumb found in *Munich CLM 849*, for obtaining information. The verse, "*The heavens shew forth the glory of God, and the firmament declareth the work of his hands*", is recited whilst casting the second of the three circles.⁸⁰

77 *The Sixth and Seventh Books of Moses*, Peterson, 2008:183.

78 *Ibid*, Peterson, 2008:183.

79 *Ibid*, Peterson, 2008:183.

80 *Forbidden Rites*, Kieckhefer, 1997:334.

PSALM 19

Exaudiant te Dominus in die tribulationis. Hy.

If you read this Psalm three times every day, you will be blessed by the Lord and write these characters and carry them on you [189]. If you read this Psalm over a sick person; if he is to live, he will be calmer and will be at rest but if he is not to live, he will die immediately.



The Moon as above.

COMMENTARY:

The Latin in the title is the first half of verse two, “*May the Lord hear thee in the day of tribulation*”. Hy is a name found in conjurations in the *Heptameron* of Peter de Abano.

Sepher Shimmush Tehillim uses the Psalm seven times over a mixture of rose oil with water and salt. The use therein however is for remaining free from danger for a day; with a prayer and the divine name Yeho (IHV, the first three letters of Tetragrammaton, Yod, Heh, Vav).⁸¹ It is also given for swaying a judge in your favour. This Psalm is one of those used in order to attain high honours, high rank and increase good fortune in the *Sepher Shimmush Tehillim*. The sequence is 91, 93, 22, 19, 23, 99 (see Psalm 91 for more details).⁸²

81 *The Sixth and Seventh Books of Moses*, Peterson, 2008:184.

82 *Ibid*, Peterson, 2008:184.

In Jewish folklore this Psalm was recited nine times to a pregnant woman to help ease her birth. If this did not help it was recited another nine times, and then finally the following prayer was spoken:

*"I conjure you, Annisael, angel who governs the womb, that you help this woman and the child in her body to life and peace. Amen, Amen, Amen."*⁸³

Verse six and the opening phrase of verse seven, *"We will rejoice in thy salvation; and in the name of our God we shall be exalted. The Lord fulfil all thy petitions"*, is given in *A Treatise of Mixed Cabalah* for knowing whether a sick person will die or live.⁸⁴

83 Jewish Magic and Superstition, Trachtenberg, 1939:201-2.

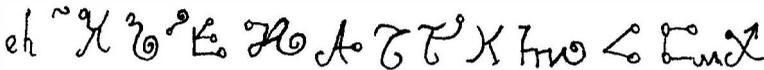
84 A Collection of Magical Secrets, Skinner, Runkine & Barron, 2009:112.

An abbreviated form of this use is given in *A Treatise of Mixed Cabalah*, where verse fourteen, “*Be thou exalted, O Lord, in thy own strength: we will sing and praise thy power*”, is credited with the same ability to be welcomed by all men.⁸⁶

PSALM 21

Deus Deus meus respice in me. Ja Het.

If you fall into the hands of petty people and you fear their malice, say this Psalm seven times and you will be delivered from them. Likewise, write these characters onto a glass plate, perfume them with mastic and wash them with pure water and bury them beneath the door of your enemy and he will flee from you.



The Moon as above.

[190]

COMMENTARY:

The Latin in the title is the first half of verse two, “O God my God, look upon me: why hast thou forsaken me?” Ja Het is probably a corruption of Yah Heh, with the divine name Yah (meaning ‘God’, the divine name of the Sephira of Chokmah on the Tree of Life) with Heh, the Hebrew letter particularly associated with the soul and the Shekinah (divine feminine).

This Psalm is used in *Sepher Shimmush Tehillim* for protection when travelling. When travelling by sea it gives protection against pirates and storms, and when travelling by land, protection from men and beasts. The Psalm is prayed Psalm seven times daily with its divine name Aha (AH, the first half of AHIH, meaning ‘I am’, the divine name of the Qabalistic Sephira of Kether) along with the

appropriate prayer.⁸⁷

This Psalm is the second in the sequence of eight Psalms (8, 21, 27, 29, 32, 51, 72, 134) to be recited during the consecration of the Pentacles in the *Key of Solomon*. The Pentacle is held over the incense towards the rising sun and the Psalms recited with devotion.⁸⁸

Verse fifteen, “*My heart is become like wax melting in the midst of my bowels*”, is written around the edge of a Venusian Pentacle which is used for exciting love (see Venus 5, Appendix 4).

Verses seventeen and eighteen “*They have dug my hands and feet. They have numbered all my bones*” is written around the edge of a Jupiterian Pentacle used for protection against earthly dangers (see Jupiter 6, Appendix 4).

Verse nineteen, “*They parted my garments amongst them; and upon my vesture they cast lots*” was appropriately used around the edge of a Mercurial Pentacle for games of chance (see Mercury 4, Appendix 5).

This Psalm is one of those in the sequence of nineteen (130, 14, 101, 8, 83, 67, 71, 132, 112, 125, 45, 46, 21, 50, 129, 138, 48, 109, 52) recited for conjuration of the wax used in making the Pentacles in the *Key of Solomon*.⁸⁹

In the *Goetia* the second Shemhamphorash angel, Yeliel, is associated with verse twenty of this Psalm, “*But thou, O Lord, remove not thy help to a distance from me; look towards my defence*”.⁹⁰

Verses twelve and twenty “*depart not from me. For tribulation is very near: for there is none to help me. But thou, O Lord, remove not thy help to a distance from me; look towards my defence*”, are combined in *A Treatise of Mixed Cabalah* to be delivered from all trials and tribulations.⁹¹

87 The Sixth and Seventh Books of Moses, Peterson, 2008:185.

88 The Veritable Key of Solomon, Skinner & Rankine, 2008:304.

89 The Key of Solomon the King, Mathers, 1976:114.

90 The Goetia of Dr Rudd, Skinner & Rankine, 2007:408.

91 A Collection of Magical Secrets, Skinner, Rankine & Barron,

In *Abramelin* a prayer based on verses ten and eleven is used for an easy birth. The prayer, *“I was birthed from the body of your mother, you are my god from the body of my mother, do not be distant from me, because fear is near and I have no helper except you alone, God Zebaoth”*, is written with olive oil on a silver spoon, fumigated, has the writing wiped off with the forefingers of the left hand and rubbed into the navel of the pregnant woman.⁹²

PSALM 22

Dominus regit me. Ah

If someone leaves with sorrow or leaves on any journey, let him read this Psalm and his enemies will not be able to withhold him and if he wanders from the path, let him read this Psalm over good oil and let him wash his face with it and he will find his path again. The Moon as

above, hour of †.

COMMENTARY:

The Latin in the title is part of verse one, “*The Lord ruleth me*”. Ah is the first half of the divine name Eheieh (AH-IH, meaning ‘I am’, the divine name of the Sephira of Kether on the Tree of Life).

Sepher Shimmush Tehillim recommends this Psalm for receiving reliable instructions through a vision or a dream. The querent prepares himself by reciting the Psalm seven times with the appropriate prayer and the divine name Yah (IH, ‘Lord’) whilst fasting and bathing.⁹³

This Psalm is one of those used in order to attain high honours, high rank and increase good fortune in the *Sepher Shimmush Tehillim*. The sequence is 91, 93, 22, 19, 23, 99 (see Psalm 91 for more details).⁹⁴

Recited seven times with its associated names it was

⁹³ The Sixth and Seventh Books of **MOMEN**, Peterson, 2008:185.

⁹⁴ Ibid, Peterson, 2008:185.

said to give dream replies to questions.⁹⁵

Verses three and four with *'The lord my shepherd'* added to the front, *"The lord my shepherd hath converted my soul. He hath led me on the paths of justice, for his own name's sake. For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me. Thy rod and thy staff, they have comforted me"*, is given in *A Treatise of Mixed Cabalah* for being secure when passing through dubious and dangerous places.⁹⁶

Verses five and six, *"Thou hast prepared a table before me against them that afflict me. Thou hast anointed my head with oil; and my chalice which inebriateth me, how goodly is it! And thy mercy will follow me all the days of my life. And that I may dwell in the house of the Lord unto length of days"*, is given in the same work for being provided with food and lodgings.⁹⁷

95 *Jewish Magic and Superstition*, Trachtenberg, 1939:241.

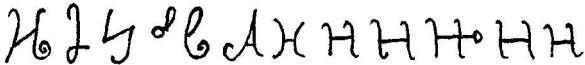
96 *A Collection of Magical Secrets*, Skinner, Rankine & Barron, 2009:113.

97 *Ibid*, 2009:113.

PSALM 23

Domini est terra & plenitudo ejus. Jas

*If someone wishes to be loved and to appear graceful, let him write this Psalm until **Et introibit Rex Gloriae** along with the characters; perfume everything with musk, saffron and rose water and let him carry it upon*

himself. 

The Moon as above, hour of 4.

COMMENTARY:

The Latin in the title is part of verse one, “*The earth is the Lord’s and the fullness thereof*”.

Sepher Shimmush Tehillim gives this Psalm as being used for escaping great danger and avoiding floods, by repeating daily in the morning and using the holy name Eli (ALI, a poetic form of AL meaning ‘God’).⁹⁸

This Psalm is one of those used in order to attain high honours, high rank and increase good fortune in the *Sepher Shimmush Tehillim*. The sequence is 91, 93, 22, 19, 23, 99 (see Psalm 91 for more details).⁹⁹

Verse seven, “*Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in*”

98 *The Sixth and Seventh Books of Moses*, Peterson, 2008:186.

99 *Ibid*, Peterson, 2008:186.

PSALM 24

Ad te Domine levavi animam meam

If a sick person cannot sleep, place this Psalm under his head and he will fall asleep. The Moon as above.

COMMENTARY:

The Latin in the title is the second half of verse one, “*To thee, O Lord, have I lifted up my soul*”.

As with the previous Psalm, *Sepher Shimmush Tehillim* gives this Psalm as being used for escaping great danger and avoiding floods, by repeating daily in the morning and using the holy name Eli (ALI, ‘God’).¹⁰⁰

In the *Goetia*, the ninth Shemhamphorash angel, Aziel, is associated with verse six of this Psalm, “*Remember, O Lord, thy bowels of compassion; and thy mercies that are from the beginning of the world*”.¹⁰¹

Verses thirteen and fifteen, “*His soul shall dwell in good things: and his seed shall inherit the land. My eyes are ever towards the Lord: for he shall pluck my feet out of the snare*”, are used to make a sick man rest in *A Treatise of Mixed Cabalah*.¹⁰²

100 The Sixth and Seventh Books of Moses, Peterson, 2008:186.

101 The Goetia of Dr Rudd, Skinner & Rankine, 2007:408.

102 A Collection of Magical Secrets, Skinner, Rankine & Barron, 2009:113.

PSALM 25

Judica me Domine. El

If you want to destroy the workings of enchantments and fancies, it is necessary to write this Psalm and the enchanter will not be able to do anything against you and if you recite it in the midst of your enemies, you will be protected from them.

The Moon as above.

[191]

COMMENTARY:

The Latin in the title is part of verse one, “*Judge me, O Lord*”. El, meaning ‘God’, is the divine name of the Sefira of Chesed on the Qabalistic Tree of Life.

Again there is a degree of similarity in *Sepher Shimmush Tehillim*, where this Psalm is given with an appropriate prayer and the divine name Elohe (ALHI, ‘God’) for use against imminent dangers by land or by sea, or for someone about to receive a severe imprisonment.¹⁰³

A Treatise of Mixed Cabalah gives a similar use with verses eleven and twelve, “*But as for me, I have walked in my innocence: redeem me, and have mercy on me. My foot hath stood in the direct way: in the churches I will bless thee, O Lord*”, to be spoken for delivery amidst enemies.¹⁰⁴

103 *The Sixth and Seventh Books of Moses*, Peterson, 2008:186.

104 *A Collection of Magical Secrets*, Skinner, Rankine & Barron,

In the *Goetia*, the thirty-sixth Shemhamphorash angel, Menadel, is associated with verse eight of this Psalm, "*I have loved, O Lord, the beauty of thy house; and the place where thy glory dwelleth*".¹⁰⁵

PSALM 26

Dominus illumination mea & salus mea: Eloy.

*If you wish to plant a vine tree, write this Psalm at the New Moon and wash it in a spring, which you will use to water your vine tree and it will be protected from all that is invisible. For children suffering with worms, write the 2nd and the 3rd verses until **Qui tribulant me inimici mei** with three Pater's¹⁰⁶ and three Ave's¹⁰⁷ in the honour of the Saint whose name it bears.*

COMMENTARY:

The Latin in the title is part of verse one, "*The Lord is my light and my salvation*". Eloy is a divine name used in many of the grimoires, from *Liber Juratus* and the *Heptameron* through to the *Key of Solomon* and the *Goetia*.

Sepher Shimmush Tehillim states this Psalm is good for being well and kindly received in a strange city, and should be repeated while on your journey.¹⁰⁸

106 "Our Father's".

107 "Hail Mary's".

108 *The Sixth and Seventh Books of Moses*, Peterson, 2008:186.

PSALM 27

Ad te Domine clamabo. Selam.

It is good to those who confess that they suffer for their sins and by means of this, they can obtain all that they need from God, if they say it every day with devotion, as

St Hierome¹⁰⁹ says. It is also good for those who are persecuted by their children and their close ones and as St Cassiodorus says, it is good for those who give alms, so that their possessions may be multiplied in this world and in the other.¹¹⁰

It reconciles us to our enemies and for this to take effect it is necessary to say it 3 times with the name of the Intelligence, while staring at his enemy opposite him, bending the middle finger onto the first phalanx of the index finger and to form the character with it. If you do

this two times, you will have peace with him



[192]

COMMENTARY:

The Latin in the title is part of verse one, “*Unto thee will I cry, O Lord*”. The word Salem in the heading may be the intelligence name which is implied but not given in the text, particularly as it is derivative of the Arabic *salam* meaning

109 A variant spelling of St Jerome.

110 I.e. heaven.

'peace'.

Again one of the uses can be seen as being derived from *Sepher Shimmush Tehillim*, which gives this Psalm for reconciliation between you and your enemy, by reciting the Psalm with the divine name, He (HI, reversal of Yah) and an appropriate prayer.¹¹¹

This Psalm is the third in the sequence of eight Psalms (8, 21, 27, 29, 32, 51, 72, 134) to be recited during the consecration of the Pentacles in the *Key of Solomon*. The Pentacle is held over the incense towards the rising sun and the Psalms recited with devotion.¹¹²

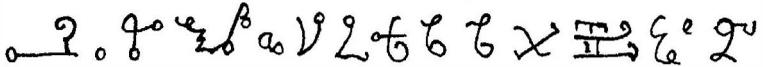
111 The Sixth and Seventh Books of Moses, Peterson, 2008:186.

112 The Veritable Key of Solomon, Skinner & Rankine, 2008:304.

PSALM 28

Adferte Domino filii Dei: Ha Hay.

Should you recite this Psalm into the ear of a sick man, while he is taking barley beer, he will recover. Also write the Psalm down and bury it in the corners of a house with its characters and perfumed with nutmeg and you will enjoy great blessings from it.



The Moon as above.

COMMENTARY:

The Latin in the title is part of verse one, “Bring to the Lord, O ye children of God”.

There is an interesting procedure in *Sepher Shimmush Tehillim* using this Psalm to cast out evil spirits. Seven splinters of osier¹¹³ and seven leaves of a date palm that never fruited are placed in a pot filled with water on which the sun has never shone. The Psalm is repeated over the pot ten times with the divine name Aha (AH) in the evening and left upon the earth in the open air until the next evening. The pot is then emptied at the door of the possessed person to drive the evil spirit out.¹¹⁴

Verses three to ten, containing seven references to the

113 A member of the willow family.

114 *The Sixth and Seventh Books of Moses*, Peterson, 2008:186.

'*voice of God*', were used as a protection when drinking water on nights when demons were particularly active, the implication being that they might enter the person in the water.¹¹⁵ This probably derives from the practice of using water to contain demons, seen in the first century CE writings of Flavius Josephus.

This Psalm is recited in the process of detecting a thief using the Princes of the Cup with a sesame-oil anointed cup and two young virgin boys as seers in the eighteenth century text *Codex Gaster 214*.¹¹⁶

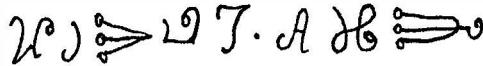
115 *Jewish Magic and Superstition*, Trachtenberg, 1939:109.

116 *Babylonian Oil Magic*, Dalcho, 1913:25.

PSALM 29

Exaltabo te Domine quoniam suscepisti me: Ha

If someone languishes from a sickness, let him read this Psalm over pure water seven times and let him wash himself with the water and also read it 7 times over good oil, write the characters also and wash them with the aforementioned oil and anoint the sick man with it.



The Moon as above.

COMMENTARY:

The Latin in the title is the first half of verse two, “*I will extol thee, O Lord, for thou hast upheld me*”.

A similar use is given in *A Treatise of Mixed Cabalah*, where verses three and four, “*O Lord my God, I have cried to thee, and then hast healed me. Thou hast brought forth, O Lord, my soul from hell: thou hast saved me from them that go down into the pit*”, are used against a malevolent fever.¹¹⁷

According to *Sepher Shimmush Tehillim* this Psalm should be prayed daily with the divine name El (AL, ‘God’, the divine name of the Sefhira of Chesed on the Qabalistic Tree of Life) for safety against all evil occurrences.¹¹⁸

This Psalm is the fourth in the sequence of eight Psalms

¹¹⁷ A Collection of Magical Secrets, Skinner, Rankine & Barron, 2009:120.

¹¹⁸ The Sixth and Seventh Books of Moses, Peterson, 2008:187

(8, 21, 27, 29, 32, 51, 72, 134) to be recited during the consecration of the Pentacles in the *Key of Solomon*. The Pentacle is held over the incense towards the rising sun and the Psalms recited with devotion.¹¹⁹

In the *Goetia*, the thirty-ninth Shemhamphorash angel, Rehael, is associated with verse eleven of this Psalm, "*The Lord hath heard, and hath had mercy on me: the Lord became my helper*".¹²⁰

119 *The Veritable Key of Solomon*, Skinner & Rankine, 2008:304.
120 *The Goetia of Dr Rudd*, Skinner & Rankine, 2007:410.

PSALM 30

***In te Domine speravi, non confundar in æternum:
El.***

*If someone is held in a prison, let him read this Psalm until **Miserere mei Domine, quoniam triblor** two times a day and also at night, and let him also write these characters on bread and let him eat it; he will be freed from prison immediately.*

ffo 224j8e WJm 21°.A. vñ 13 uy > E. 6 oo 277+9499

The Moon as above.

[193]

COMMENTARY:

The Latin in the title is the first part of verse two, “*In thee, O Lord, have I hoped, let me never be confounded*”. El, meaning ‘God’, is the divine name of the Sefhira of Chesed on the Qabalistic Tree of Life.

In *Sepher Shimmush Tehillim* this Psalm is repeated in a low voice over olive oil which is used to anoint the face and hands whilst concentrating on the divine name Yah (IH, ‘God’) to escape harm from slander and evil tongues.¹²¹

Verse two of this Psalm, “*In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice*”, is given for writing on a chimney with fired charcoal and the words

*'Tetragrammaton, consummatum est.'*¹²² (*John 19:30*) for extinguishing fire in the *Key of Solomon*.¹²³

This is the third Psalm in the sequence of seven (3, 8, 30, 41, 59, 50, 129) for use in the preparation of the needle, burin and other iron instruments in the *Key of Solomon*.¹²⁴

In the *Goetia*, the twenty-first Shemhamphorash angel, Nelakael, is associated with verse fifteen of this Psalm, "*But I have put my trust in thee, O Lord: I said: Thou art my God*".¹²⁵

122 "Tetragrammaton, it is done".

123 *The Veritable Key of Solomon*, Skinner & Rankine, 2008:259.

124 *The Key of Solomon the King*, Mathers, 1976:115.

125 *The Goetia of Dr Rudd*, Skinner & Rankine, 2007:409.

PSALM 32

Exultate Justi in Domino: Adonay.

Against a woman's sterility; write this Psalm along with the characters and perfume them with mastic and incense and attach them to the right arm of the woman and when she lies with her husband, she will conceive.

י יו יז יח יט כ כא כב כג כד כה כו כז כח כט ל לא לב לג לד לז לו לט

מ מנ מו מז מח מט מל מם מנ מו מז מח מט מל מם מנ מו מז מח מט מל מם

The Moon in ♍ or in ♎ hour of 4.

COMMENTARY:

The Latin in the title is part of verse one, "Rejoice in the Lord, O ye just". Adonay (ADNI), meaning 'Lord' is the divine name substituted for Tetragrammaton (IHVH) in Judaism, which has become one of the main divine names in the grimoires and the Qabalah.

Once again the derivation from *Sepher Shimmush Tehillim* is clear, as that text recommends reciting this Psalm with the divine name Jahveh (IHVH, the Tetragrammaton) over pure olive oil and anointing a woman with it if she suffers with stillborn children. It is also declared to be good

during times of famine.¹²⁸

This Psalm is the fifth in the sequence of eight Psalms (8, 21, 27, 29, 32, 51, 72, 134) to be recited during the consecration of the Pentacles in the *Key of Solomon*. The Pentacle is held over the incense towards the rising sun and the Psalms recited with devotion.¹²⁹

In the *Goetia*, three of the Shemhamphorash angels are associated with verses of this Psalm. These are the tenth angel, Aladiah with verse twenty-two, “*Let thy mercy, O Lord, be upon us, as we have hoped in thee*”;¹³⁰ the thirty-second, angel Vashariah with verse four, “*For the word of the Lord is right, and all his works are done with faithfulness*”;¹³¹ and the sixty-fourth angel, Mechiel, with verse eighteen, “*Behold the eyes of the Lord are on them that fear him: and on them that hope in his mercy*”.¹³²

128 The Sixth and Seventh Books of Moses, Peterson, 2008:188.

129 Veritable Key of Solomon, Skinner & Rankine, 2008:304.

130 The Goetia of Dr Rudd, Skinner & Rankine, 2007:408.

131 Ibid, 2007:410.

132 Ibid, 2007:412.

PSALM 33

Benedicam Dominum in omni tempore.

*If someone has toothache or has a fractured bone, let him take some date stones¹³³ to a crossroad and let him read out the above Psalm 7 times until **Unum ex his non conteretur** and let him perfume his face with smoke and he will be healed.
The Moon and hour as above.*

[194]

COMMENTARY:

The Latin in the title is the first half of verse two, “*I will bless the Lord at all times*”.

The implication is that the date stones are burned to create the smoke for perfuming the face.

The same purpose of healing toothache or bone fracture is seen in *A Treatise of Mixed Cabalah*, with verses thirteen and twenty-one, “*Who is the man that desireth life: who loveth to see good days? The Lord keepeth all their bones, not one of them shall be broken*”, given for recitation.¹³⁴

The third century CE Christian historian Sextus Julius Africanus prescribed writing the first half of Verse 9, “*O taste, and see that the Lord is sweet*” on an apple and thrown

133 I.e. *Phoenix dactylifera*.

134 A Collection of **Magical Secrets**, Skinner, Rankine & Barron, 2009:120.

into a wine cask to stop it going sour.¹³⁵

In the eleventh century Hekhalot text *Tefillat Hamnuna Sava* (*The Prayer by Hamnuna the Elder*), this Psalm is repeated thrice by the mystic in his preparation, as part of the instructions given by the archangel Sagnasgiel (Metatron). This is followed by a triple recitation of the Ashre prayer, which is centred on Psalm 144.¹³⁶

In *Sepher Shimmush Tehillim* this Psalm is recommended to be recited with the divine name Pele (PLA, 'Wonderful') before appearing in front of a prince or person in high authority to be well received.¹³⁷

In the *Goetia*, the fifth Shemhamphorash angel Mahasiah is associated with verse five of this Psalm, "*I sought the Lord, and he heard me; and he delivered me from all my troubles*".¹³⁸

135 Art, Medicine and Magic in Early Byzantium, Vikan, 1984:70.

136 Jewish Mysticism in the Geonic Period, Herrmann, 2005:184

137 The Sixth and Seventh Books of Moses, Peterson, 2008:188.

138 The Goetia of Dr Rudd, Skinner & Rankine, 2007:408.

PSALM 34

Judica Domine nocentes me.

If you fall into need, recite this Psalm 7 times and you will come out of it and if you wish to have access to a Prince or to your enemies, write this Psalm and attach it to your arm and God will deliver you. The Moon and hour as before.

ORATION

Oh God Almighty and Saviour of our fleeting infatuations, guard us from them through your Holy Spirit and protect us with Thy invisible shield, so that the aid that Thou grantest us in our need and necessity will make us worthy to enjoy the same joy and the same satisfaction as those whom Thou blessest in Heaven through our Lord Jesus Christ. So Mote it be.

COMMENTARY:

The Latin in the title is part of verse one, “*Judge thou, O Lord, them that wrong me*”.

There is a degree of similarity here with *Sepher Shimmush Tehillim*, which recommends praying this Psalm with the divine name Yah (IH, ‘God’) early in the morning for three successive days to win lawsuits instigated by unlawful,

unrighteous, revengeful or quarrelsome people.¹³⁹

In the *Goetia*, the eighteenth Shemhamphorash angel Kaliel, is associated with verse twenty-four of this Psalm, “*Judge me, O Lord my God according to thy justice, and let them not rejoice over me*”.¹⁴⁰

Verses five and six, “*Let them become as dust before the wind: and let the angel of the Lord straighten them. Let their way become dark and slippery; and let the angel of the Lord pursue them*”, are given for protection from persecution by powerful men and tyrants in *A Treatise of Mixed Cabalah*.¹⁴¹

139 *The Sixth and Seventh Books of Moses*, Peterson, 2008:188.

140 *The Goetia of Dr Rudd*, Skinner & Rankine, 2007:409.

141 *A Collection of Magical Secrets*, Skinner, Rankine & Barron, 2009:115.

PSALM 35

Dixit injustus ut delinquatim semet ipso: Ja

If a woman is pregnant, write this Psalm and fix it onto the hood of the robe that she is wearing or tie it to the right arm under her robe and her fruit will be preserved securely until its birth.

The Moon as above.

COMMENTARY:

The Latin in the title is the first half of verse two, "*The unjust hath said within himself, that he would sin*". Ja occurs in the *Heptameron* as a divine name, and may be a contraction of Yah.

A similar use is seen in *A Treatise of Mixed Cabalah* where a version of verse eight with verse ten, "*O how hast thou multiplied thy mercy, O God! But the children of men shall put their trust under the covert of thy wings. For with thee is the fountain of life; and in thy light we shall see light*", is given for making a woman give birth without pain.¹⁴²

Sepher Shimmush Tehillim recommends this Psalm for use against all evil and slanderous libels. The Psalm is recited with the divine name Amet (AMTh, 'Truth').¹⁴³

142 A Collection of **Magical Secrets**, Skinner, Rankine & Barron, 2009:114.

143 **The Sixth and Seventh Books of Moses**, Peterson, 2008:188.

PSALM 36

Noli Æmulari in malignantibus: Eh

Write this Psalm and bury it in front of the door of your enemy. His house will be destroyed, his children will die and [195] all that he possesses will perish.

The Moon as above.

COMMENTARY:

The Latin in the title is part of verse one, “*Be not emulous of evildoers*”. Eh could be a variant of Ah, the first half of the divine name Eheieh (*I am*).

A drunkenness cure is given in *Sepher Shimmush Tehillim* for those who have drunk too much wine, lost their reason and may be fearful for their safety. Water is poured into a pitcher and the Psalm recited over it, and the head and face bathed in the water, with some of it being drunk.¹⁴⁴

Verse 15, “*Let their sword enter into their own hearts, and let their bow be broken*” is used in a Martial Pentacle which is used for protection when fighting, with the weapons of enemies being turned against them (see Mars 6, Appendix 4). There are also two derivative Martial Pentacles from this, for being invulnerable and charming weapons, and to encourage civil wars in foreign countries (see Mars 5 & Mars 8, Appendix 5).

In the *Goetia*, the sixty-seventh Shemhamphorash angel,

Eiael, is associated with verse four of this Psalm, *“Delight in the Lord, and he will give thee the requests of thy heart”*.¹⁴⁵

In *A Treatise of Mixed Cabalah*, verses thirty-nine and forty, *“And the Lord will help them and deliver them: and he will rescue them from the wicked, and save them, because they have hoped in him”*, is given to confound an armed enemy so he will not harm you.¹⁴⁶

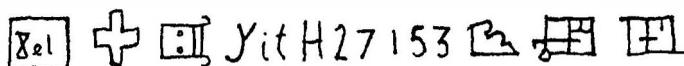
145 The Goetia of Dr Rudd, Skinner & Rankine, 2007:415.

146 A Collection of **Magical Secrets**, Skinner, Rankine & Barron, 2009:114.

PSALM 37

Domine ne in furore tuo arguas me, Eye.

If someone has pain in his eyes, let him read out this Psalm over holy water at Christmas, let him wash his eyes with it and let him write these characters also and let him perfume them with mastic and with incense and let him hang them from his neck.



COMMENTARY:

The Latin in the title is the first half of verse two, “*Rebuke me not, O Lord, in thy indignation*”. Eye is a name found in conjurations in various grimoires including the *Heptameron*, *Key of Solomon* and *Goetia*.

This is the third of the seven Penitential Psalms.

This Psalm is recommended by *Sepher Shimmush Tehillim* for those fearing punishment from the king and officers of the law due to slander. The Psalm should be recited at daybreak in a field with the divine name Aha (AH) seven times, and the person should fast the entire day.¹⁴⁷

A similar use against blindness is seen in *A Treatise of Mixed Cabalah*, with recitation of verse eleven, “*My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me*”.¹⁴⁸ The same text also gives verses four

147 The Sixth and Seventh Books of **Moses**, **Peterson**, 2008:188.

148 A Collection of Magical **Secrets**, **Skinner**, **Runkine & Barron**,

and five, *“here is no health in my flesh, because of thy wrath: there is no peace for my bones, because of my sins. For my iniquities are gone over my head: and as a heavy burden are become heavy upon me”*, as a charm against muteness.¹⁴⁹

In the *Goetia*, the sixty-sixth Shemhamphorash angel, Manaquel, is associated with verse twenty-two, *“Forsake me not, O Lord my God: do not thou depart from me”*.¹⁵⁰

2009:121.

149 Ibid, 2009:121.

150 The *Goetia* of Dr Rudd, Skinner & Runkinc, 2007:415.

PSALM 38

Dixi custodiam vias meas. Day

If you are tormented by bad dreams, write this Psalm on the right side of your face but do not speak at all and you will have no more bad dreams.

The Moon as above this one.

COMMENTARY:

The Latin in the title is the beginning of verse two, “*I said: I will take heed to my ways*”.

This Psalm is recommended by *Sepher Shimmush Tehillim* for those fearing punishment from the king and officers of the law due to slander. The Psalm should be recited at daybreak in a field with the divine name He (HI) seven times, and the person should fast the entire day.¹⁵¹

PSALM 39

Expectans expectavi Dominum

If a woman cannot hold in her fruit,¹⁵² write this Psalm with the characters and tie them to her right arm and she will hold on to it.

⚡ S066 VZJ918M08 E.A. H P L P M P L ~ 7 ~

COMMENTARY:

The Latin in the title is the first half of verse two, “*With expectation I have waited for the Lord*”.

Sepher Shimmush Tehillim states that when this Psalm is prayed daily with the divine name Yah (IH, ‘God’) it frees people from evil spirits.¹⁵³

Verse 14, “*Be pleased, O Lord, to deliver me, look down, O Lord, to help me*” is written around the edge of a Lunar Pentacle which is used for protection against attacks at night and all kinds of danger associated with water (see Moon 3, Appendix 4).

In the *Goetia*, the nineteenth Shemhamphorash angel, Leuviah, is associated with verse two of this Psalm, “*With expectation I have waited for the Lord, and he was attentive to me*”.¹⁵⁴

¹⁵² Is at risk of miscarrying.

¹⁵³ The Sixth and Seventh Books of Moses, Peterson, 2008:189.

¹⁵⁴ The Goetia of Dr Rudd, Skinner & King, 2007:412.

PSALM 40

Beatus qui intelligit super egenum & pauperem:

If you have a woman or a mistress whom you hate or you [196] mistrust, read this Psalm 7 times over rose oil, anoint your face with it and you will overcome her and write these characters on the parchment skin of a young billy-goat, perfume them with some of the oil, with saffron and with rose water; write the name of the woman on it also and take some of her hair and anoint them with it and bury it all in front of her door.



The Moon in II or Ω . Hour of 4.

COMMENTARY:

The Latin in the title is the first half of verse two, “Blessed is he that understandeth concerning the needy and the poor”.

Sepher Shimmush Tehillim advises praying Psalms 40 to 42 three times a day for three successive days for protection against ruined credit and mistrust of others causing reduction in earnings or loss of office caused by enemies.¹⁵⁵

In *A Treatise of Mixed Cabalah*, verse three, “The Lord preserve him and give him life, and make him blessed upon the earth: and deliver him not up to the will of his enemies”, is

described as being used to be raised up with dignity by everyone.¹⁵⁶

The same work gives verses four and five, "*The Lord help him on his bed of sorrow: thou hast turned all his couch in his sickness. I said: O Lord, be thou merciful to me: heal my soul, for I have sinned against thee*", for use against fever.¹⁵⁷

156 A Collection of **Magical Secrets**, Skinner, Rankine & Barron, 2009:110.

157 Ibid, 2009:121.

PSALM 41

Quem admodum desiderat cervus ad fontes aquarum

*Recite this Psalm three times at the hour of Vespers¹⁵⁸
and your enemies will be dispersed and they will have
no power over you.*

COMMENTARY:

The Latin in the title is the first half of verse two, “*As the hart panteth after the fountains of water*”.

Sepher Shimmush Tehillim advises praying Psalms 40 to 42 three times a day for three successive days for protection against ruined credit and mistrust of others causing reduction in earnings or loss of office caused by enemies.¹⁵⁹

This is the fourth Psalm in the sequence of seven (3, 8, 30, 41, 59, 50, 129) for use in the preparation of the needle, burin and other iron instruments in the *Key of Solomon*.¹⁶⁰

An adapted version of verse two is used in *Munich CLM 849* in an experiment to gain the passionate love of a woman, “*as the hart longs for the fountain of water, so you, N., should long for my love*”.¹⁶¹ Recited seven times with its associated names it was said to give dream replies to questions.¹⁶²

158 The evening prayer service.

159 *The Sixth and Seventh Books of Moses*, Peterson, 2008:189.

160 *The Key of Solomon the King*, Mathers, 1976:115.

161 *Forbidden Rites*, Kieckhefer, 1997:142.

162 *Jewish Magic and Superstition*, Trachtenberg, 1939:241.

PSALM 42

Judica me Deus & discerne causam meam de gente. Jahu

If someone wishes to have access to a King or to a Prince, let him write this Psalm and attach it to his right arm and he will be honourably received. The Moon as above.

COMMENTARY:

The Latin in the title is part of verse one, “*Judge me, O God, and distinguish my cause from the nation that is not holy*”. Jahu is a divine name made of the first three letters of Tetragrammaton, Yod Heh Vav (IHV).

The fourteenth century *De Sigillis* of pseudo-Arnaldus used this Psalm, to be recited whilst preparing the talisman of Leo for protection of the kidneys, and stomach, and from abscesses and fevers.¹⁶³

Sepher Shimmush Tehillim advises praying Psalms 40 to 42 three times a day for three successive days for protection against ruined credit and mistrust of others causing reduction in earnings or loss of office caused by enemies.¹⁶⁴

The same text also advises using this Psalm if you wish to receive information through dreaming. The person should fast for a day and then pray this Psalm seven times with the divine name Tzava (TzBA, ‘Hosts’, as in Lord of Hosts)

163 Binding Words, Skemer, 2006:132.

164 The Sixth and Seventh Books of Moses, Peterson, 2008:189.

naming your wishes before retiring to bed.¹⁶⁵

In *Munich CLM 849* this Psalm is one of two used (with Psalm 50) for the purpose of obtaining a flying throne.¹⁶⁶

165 Ibid, Peterson, 2008:189.

166 Forbidden Rites, Kieckhefer, 1997:232.

PSALM 43

Deus auribus nostris audivimus

Write this Psalm with bird's blood and bury it in front of the door of your enemy and he will be destroyed. The Moon as above.

COMMENTARY:

The Latin in the title is the beginning of verse two, “*We have heard, O God, with our ears*”.

According to *Sepher Shimmush Tehillim* this Psalm should be prayed frequently to be safe from enemies.¹⁶⁷ From here the use has become more proactive with action to destroy the enemy.

PSALM 44

Eructavit cor meum verbum bonum

Write this Psalm and the name of the one you desire, at the waxing of the [197] Moon until **Quoniam ipse est Dominus Deus tuus & adoreabunt eum** and perfume them with myrrh, aromatic gum and cinnamon and bury it in front of her door and you will be loved by her; it is also good against those who seek to ensnare you under the pretext of offering favours.

The moon in II or III. Hour of 4.

COMMENTARY:

The Latin in the title is the beginning of verse one, “*My heart hath uttered a good word*”.

Again the use seems to have been derived and adapted from *Sepher Shimmush Tehillim*, which advises husbands to recite this Psalm over olive oil and anoint their body to make a scolding wife more lovable and friendly in future, with the divine name Adoya (ADIH, being a composite of Adonai and Jahveh).¹⁶⁸

PSALM 45

Deus noster refugium & virtus: Arie

*If you need to enter into armed combat, read this Psalm until **et scuta cumburet in igni** seven times and no one will withstand against you.*

COMMENTARY:

The Latin in the title is the beginning of verse two, “*Our God is our refuge and strength*”.

For this Psalm, *Sepher Shimmush Tehillim* declares that when a husband has innocently angered his wife, he should pray the Psalm over olive oil and anoint his wife with it, whilst thinking of the divine name Adoya (ADIH).¹⁶⁹

Psalm is one of those in the sequence of nineteen (130, 14, 101, 8, 83, 67, 71, 132, 112, 125, 45, 46, 21, 50, 129, 138, 48, 109, 52) recited for conjuration of the wax used in making the Pentacles in the *Key of Solomon*.¹⁷⁰

169 The Sixth and Seventh Books of Moses, Peterson, 2008:189.

170 The Key of Solomon the King, Mathers, 1976:114.

PSALM 46

Omnes gentes plaudite manibus; Sale

If you wish to be lucky in all manner of affairs, you write the Psalm and carry it on you and read it 7 times a day and that, which you desire will come to you in all goodness and your enemies will not be able to harm you. The Moon as above.

COMMENTARY:

The Latin in the title is the first half of verse two, “O clap your hands, all ye nations”.

This use, ‘To be lucky in all things’, is also seen in *The Keys of Rabbi Solomon*, one of the three main families of *Key of Solomon* manuscripts. The person is instructed to say the Psalm before sunrise and before eating.¹⁷¹

As with many of the other uses in *Le Livre d’Or*, the precedent from *Sepher Shimmush Tehillim* suggests its origins. According to the latter work, this Psalm should be prayed seven times daily to be loved and well-received by all your fellow men.¹⁷²

Psalm 46 is the fourth of the sequence of five Psalms (2, 53, 50, 46, 67) given in the *Key of Solomon* to be recited before or during the creation of the magic circle.¹⁷³

This Psalm is one of those in the sequence of nineteen

171 *The Veritable Key of Solomon*, Skinner & Rankine, 2008:259.

172 *The Sixth and Seventh Books of Magic*, Peterson, 2008:189.

173 *Ibid*, 2008:286.

(130, 14, 101, 8, 83, 67, 71, 132, 112, 125, 45, 46, 21, 50, 129, 138, 48, 109, 52) recited for conjuration of the wax used in making the Pentacles in the *Key of Solomon*.¹⁷⁴

Verse four, "*He hath subdued the people under us; and the nations under our feet*" is used as part of a coercive binding spell to gain favour with a dignitary in *Munich CLM 849*.¹⁷⁵

In *A Treatise of Mixed Cabalah*, verses three and four, "*For the Lord is high, terrible: a great king over all the earth. He hath subdued the people under us; and the nations under our feet*", are given for being pleasing to all men and to obtain their favour.¹⁷⁶

In the same work, verses three and five, "*For the Lord is high, terrible: a great king over all the earth. He hath chosen for us his inheritance the beauty of Jacob which he hath loved*", is given to be lucky in all your affairs.¹⁷⁷

174 *The Key of Solomon the King*, Mathers, 1976:114.

175 *Forbidden Rites*, Kieckhefer, 1997:77.

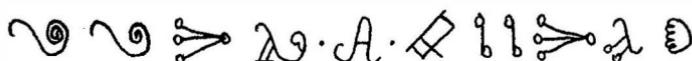
176 *A Collection of Magical Secrets*, Skinner, Rankine & Barron, 2009:111.

177 *Ibid*, 2009:114.

PSALM 47

***Magnus Dominus & landabilis nimis civitate dei:
Saday***

If there has been a theft in your house, write this Psalm with its characters and place it above your head in the bed and you will see the thief.



the Moon in  or  . Hour of 
[198]

COMMENTARY:

The Latin in the title is most of verse two, "Great is the Lord, and exceedingly to be praised in the city of our God". Saday is a spelling of the divine name Shaddai (ShDI, 'Almighty', a divine name of the Sefira of Yesod on the Qabalistic Tree of Life).

In the fourth century text *Corpus Hippiatricorum Graecorum* (10.3.5), advice is given to write verses two to seven on papyrus and place it on a mare having trouble giving birth as a remedy.¹⁷⁸

According to *Sepher Shimmush Tehillim* this Psalm prayed often whilst thinking of the divine name Zach (ZCh, 'Pure, Clear & Transparent') will seize spiteful and envious

enemies with fear, terror and anxiety so they bother you no more.¹⁷⁹

This Psalm is spoken after fumigating oneself with frankincense and lignum aloes before entering the circle in *De Nigromancia* of Roger Bacon.¹⁸⁰

A spell in order to find lost objects which includes this Psalm is found in *A Collection of Magical Secrets*.¹⁸¹

179 The Sixth and Seventh Books of Moses, Peterson, 2008:189.

180 De Nigromancia, Bacon, 1988:32.

181 A Collection of Magical Secrets, Skinner, Rankine & Barron, 2009:23.

PSALM 48

Audite hæc omnes gentes:

*If you love someone and you wish to be honoured by her, write this Psalm until **Verumtamen Deus remediæt animam meam de manu inferi** and carry it on you. You will be loved and cherished.*

COMMENTARY:

The Latin in the title is the beginning of verse two, “*Hear these things, all ye nations*”.

Sepher Shimmush Tehillim recommends this Psalm for a family member sick with an incurable fever. With a new pen and ink write out the Psalm with the first six verses of Psalm 50, together with the appropriate divine name, Shaddai (ShDI, ‘*Almighty*’) on pure parchment, and hang it around the patient’s neck with a silken string.¹⁸²

This Psalm is one of those in the sequence of nineteen (130, 14, 101, 8, 83, 67, 71, 132, 112, 125, 45, 46, 21, 50, 129, 138, 48, 109, 52) recited for conjuration of the wax used in making the Pentacles in the *Key of Solomon*.¹⁸³

This Psalm is the first of three written with some characters on a piece of virgin parchment and placed under the pillow for a dream vision of a thief and where he placed stolen goods.¹⁸⁴

182 The Sixth and Seventh Books of Moses, Peterson, 2008:190.

183 The Key of Solomon the King, Mathers, 1976:114.

184 A Collection of Magical Secrets, Skinner, Runkine & Barron, 2009:23.

PSALM 49

Deus Deorum Dominus Locutus est: H Hay.

*If you wish to kill a sheep and distribute it amongst the poor, read this Psalm seven times until **Holocausta autem tua in conspectu meo sunt semper.** God will love you.*

COMMENTARY:

The Latin in the title is part of verse one, "*The God of gods, the Lord hath spoken*".

Sepher Shimmush Tehillim recommends this Psalm as part of the cure for a family member sick with an incurable fever. With a new pen and ink write out Psalm 49 with the first six verses of this Psalm, together with the appropriate divine name, Shaddai (ShDI, 'Almighty') on pure parchment, and hang it around the patient's neck with a silken string.¹⁸⁵ The same text recommends wearing this Psalm in a similar manner to protect its wearer from all dangers and especially robbers, using instead the divine name Chi (ChI, 'Living').¹⁸⁶

In the *Key of Solomon* this Psalm is used as part of the process of bibliomancy with the bible and a key called the *Operation of the Divinatory Key*. The Psalm is recited to the end of verse 21, and the resultant place marked by the key at this moment is the answer to the question posed by the querent.¹⁸⁷

185 *The Sixth and Seventh Books of Moses*, Peterson, 2008:190.

186 *Ibid*, Peterson, 2008:190.

187 *The Veritable Key of Solomon*, Skinner & Rankine, 2008:254-5.

PSALM 50

Miserere mei Deus: Ram.

Write this Psalm on a person who suffers from bleeding,
either born with it¹⁸⁸ or otherwise, until **Deus salutis**

meæ

The Moon as above.

COMMENTARY:

The Latin in the title is the opening words of verse three, “Have mercy on me, O God”.

This is the fourth of the seven Penitential Psalms.

It is the first of the five Psalms in the sequence for preparing the holy drink against elf influence and the devil’s temptations in the *Lacnunga* manuscript (C10th-11th CE).¹⁸⁹

Sepher Shimmush Tehillim recommends this Psalm for those troubled by a heavy conscience on account of a grievous sin. The Psalm is recited three times with an appropriate prayer whilst contemplating the word Dam (DM, ‘Blood’), mentioning the evil deed. This is performed three times a day over poppy oil, which is used to anoint the body and remove the burden.¹⁹⁰

Psalm 50 is the third of the sequence of five Psalms (2, 53, 50, 46, 67) given in the *Key of Solomon* to be recited

188 I.e. hæmophilia.

189 Leechcraft, Pollington, 2004:193.

190 The Sixth and Seventh Books of Moses, Peterson, 2008:190.

before or during the creation of the magic circle.¹⁹¹

Verse nine, "*Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow*" is used in the *Key of Solomon* for the exorcism of water.¹⁹² This verse is also used in the preparation for the creation of a cloak of invisibility in *Munich CLM 849*.¹⁹³

This Psalm up to verse 8 is also given as an alternative to be used for the *Operation of the Divinatory Key* in the *Key of Solomon*.¹⁹⁴

This Psalm is one of those in the sequence of nineteen (130, 14, 101, 8, 83, 67, 71, 132, 112, 125, 45, 46, 21, 50, 129, 138, 48, 109, 52) recited for conjuration of the wax used in making the Pentacles in the *Key of Solomon*.¹⁹⁵

This is the sixth Psalm in the sequence of seven (3, 8, 30, 41, 59, 50, 129) for use in the preparation of the needle, burin and other iron instruments in the *Key of Solomon*.¹⁹⁶

In *Munich CLM 849* this Psalm is one of two used (with Psalm 42) for the purpose of obtaining a flying throne.¹⁹⁷ It is also spoken in full whilst gazing devotedly at a crucifix as part of the experiment to discover hidden treasure in the same text.¹⁹⁸ A further use in this text is in obtaining information from a mirror.¹⁹⁹

In *A Treatise of Mixed Cabalah*, a technique is given for discovering a hidden object. This is done by taking a ring without a bezel or stone, tying a thread to it and suspending it in the middle of a glass of water and reciting verse eight, "*For behold thou hast loved truth: the uncertain and hidden*

191 The Veritable Key of Solomon, Skinner & Rankine, 2008:286.

192 Ibid, 2008:340.

193 Forbidden Rites, Kieckhefer, 1997:59.

194 The Veritable Key of Solomon, Skinner & Rankine, 2008:254.

195 The Key of Solomon the King, Mathers, 1976:114.

196 Ibid, 1976:115.

197 Forbidden Rites, Kieckhefer, 1997:232.

198 Ibid, 1997:77.

199 Ibid, 1997:287.

things of thy wisdom thou hast made manifest to me".²⁰⁰

Verse sixteen of this Psalm, "*Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice*", is recommended in the same work against nose bleeds and haemorrhages in other parts of the body.²⁰¹

200 A Collection of Magical Secrets, Skinner, Rankine & Barron, 2009:119.

201 Ibid, 2009:120.

PSALM 51

Quid gloriaris in malitia. Ay.

If a pregnant woman corrupts²⁰² her fruit, write this Psalm and attach it to her arm and she will be healed.

The Moon as above

COMMENTARY:

The Latin in the title is the first half of verse three, “*Why dost thou glory in malice*”. Ay is a name found in conjurations in *Liber Juratus* and the *Heptameron*.

This Psalm is recommended for daily morning prayer by *Sepher Shimmush Tehillim* for those victimised by slander.²⁰³

This Psalm is the sixth in the sequence of eight Psalms (8, 21, 27, 29, 32, 51, 72, 134) to be recited during the consecration of the Pentacles in the *Key of Solomon*. The Pentacle is held over the incense towards the rising sun and the Psalms recited with devotion.²⁰⁴

202 Possibly suffering with syphilis.

203 The Sixth and Seventh Books of Moses, Peterson, 2008:190.

204 The Veritable Key of Solomon, Skinner & Rankine, 2008:304.

PSALM 52

Dixit incipiens in corde suo

Take some powder in your hand and read this Psalm 7 times over it [199] with devotion and throw this dust into the face of your enemies; with the aid of God, they will flee immediately from before you.

The Moon in  or in  hour of the .

COMMENTARY:

The Latin in the title is part of verse one, “*The fool said in his heart*”.

The roots of this use again may well be in *Sepher Shimmush Tehillim*, which recommends reciting this Psalm daily with the divine name Ai (AI, the first letters of Adonai and Jahveh) to quieten enemies or fill them with fear.²⁰⁵

This is the second of the sequence of three Psalms (60, 52, 56) to be spoken over the candles to purify them prior to consecration in the *Key of Solomon*.²⁰⁶

This Psalm is one of those in the sequence of nineteen (130, 14, 101, 8, 83, 67, 71, 132, 112, 125, 45, 46, 21, 50, 129, 138, 48, 109, 52) recited for conjuration of the wax used in making the Pentacles in the *Key of Solomon*.²⁰⁷

205 *The Sixth and Seventh Books of Moses*, Peterson, 2008:191.

206 *The Key of Solomon the King*, Mathers, 1976:104.

207 *Ibid*, 1976:114.

PSALM 53

Deus in nomine tuo salvum me fac: Va.

If someone is slandered and brought before the Prince or some other Lord, let him read this Psalm 7 times in his supplication and he will be delivered.

COMMENTARY:

The Latin in the title is the first half of verse three, “*Save me, O God, by thy name*”. *Va* is a name found in conjurations in the *Heptameron*.

Sepher Shimmush Tehillim recommends this Psalm with the divine name Yah (IH) to avenge or protect oneself, suggesting the likely source of *Le Livre d’Or*’s attribution.²⁰⁸

It is the second of the five Psalms in the sequence for preparing the holy drink against elf influence and the devil’s temptations in the *Lacnunga* manuscript (C10th-11th CE).²⁰⁹

This Psalm is used prior to skrying in the crystal by the virgin child in the fifteenth century *Sloane MS 3849*.²¹⁰

Psalm 53 is the second of the sequence of five Psalms (2, 53, 50, 46, 67) given in the *Key of Solomon* to be recited before or during the creation of the magic circle.²¹¹ It is also the last in the sequence of three Psalms (2, 66, 53) to be spoken on entering a room or outdoor space for a ceremony

208 The Sixth and Seventh Books of Moses, Peterson, 2008:191.

209 Leechcraft, Pollington, 2004:193.

210 Crystal Gazing, Thomas, 1905:83.

211 The Veritable Key of Solomon, Skinner & Rankine, 2009:286.

before taking any action.²¹²

In the *Goetia*, the twenty-ninth Shemhamphorash angel, Reiyel, is associated with verse of this Psalm, “*For behold God is my helper: and the Lord is the protector of my soul*”.²¹³

This Psalm written by a virgin child with part of the Pater Noster and touched to a newborn child was used to make a talisman for receiving goodwill and favours.²¹⁴

212 Ibid, 2009:342.

213 The *Goetia* of Dr Rudd, Skinner & King, 2007:411.

214 A Collection of Magical Secrets, Skinner, Rankine & Barron, 2009:82.

PSALM 54

***Exaudi orationem meam & ne despexeris
deprecationem.***

If your enemy builds a house and you wish to prevent him from completing it, read this Psalm over the foundations; he will not be able to build it. The Moon as above.

COMMENTARY:

The Latin in the title is verse two, “Hear, O God, my prayer, and despise not my supplication”.

To return evil for evil, *Sepher Shimmush Tehillim* gives this Psalm with the divine name Vah (VH, the second half of Tetragrammaton).²¹⁵

In the *Key of Solomon* this Psalm is one of the three spoken to prepare a room for use, so this is an interesting similarity, as here magic is being used to prevent a place being used.²¹⁶

It is also the third Psalm in the sequence of five Psalms (17, 13, 54, 80, 117) to be recited whilst bathing before conjuration in the *Key of Solomon*.²¹⁷

²¹⁵ The Sixth and Seventh Books of Moses, Peterson, 2008:191.

²¹⁶ The Veritable Key of Solomon, Skinner & Rankine, 2008:342.

²¹⁷ Ibid, 2008:341.

PSALM 55

Miserere mei Deus quoniam conculcabit me homo:

If a woman is bleeding,²¹⁸ take a glass of wine and say this Psalm 7 times over it and give it to her to drink; she will be delivered. The Moon as above.

COMMENTARY:

The Latin in the title is the first half of verse two, “*Have mercy on me, O God, for man hath trodden me under foot*”.

Sepher Shimmush Tehillim advises this Psalm for those wishing to be liberated from sins of passion and lust.²¹⁹

A similar use is seen in *A Treatise of Mixed Cabalah*, where verse five, “*In God I will praise my words, in God I have put my trust: I will not fear what flesh can do against me*”, is given against women’s haemorrhages.²²⁰

Verse eleven, “*In God have I hoped, I will not fear what man can do to me*”, is written around the edge of a Lunar Pentacle which is used for protection when travelling by water (see Moon 2, Appendix 4).

218 Or haemorrhaging: presumably from childbirth: lit ‘in a bleeding [state]’.

219 *The Sixth and Seventh Books of Moses*, Peterson, 2008:191.

220 *A Collection of Magical Secrets*, Skinner, Rankine & Barron, 2009:121.

PSALM 56

Miserere mei Deus, miserere mei.

*If you find yourself in a desert and you fear its ferocious
beasts, recite this Psalm seven times and you will have
naught to fear with the aid of God.*

The Moon as above.

[200]

COMMENTARY:

The Latin in the title is the first part of verse two, "*Have mercy on me, O God, have mercy on me*".

Sepher Shimmush Tehillim recommends using this Psalm to be fortunate in your undertakings, by reciting it daily after morning prayer in Church with the divine name Chi (ChI, 'Living').²²¹

This is the last of the sequence of three Psalms (60, 52, 56) to be spoken over the candles to purify them prior to consecration in the *Key of Solomon*.²²²

²²¹ The Sixth and Seventh Books of Moses, Peterson, 2008:191.

²²² The Key of Solomon the King, Mathers, 1976:104.

PSALM 57

Si vere utique justitiam loquimini

If you wish to destroy the effects of an enchantment, recite this Psalm 7 times; no one will be able to harm you. It is also good against treacheries. The Moon as above.

COMMENTARY:

The Latin in the title is the first half of verse two, “*If in very deed you speak justice*”.

According to *Sepher Shimmush Tehillim*, if this Psalm is recited quickly when being attacked by a vicious dog, it will not harm you.²²³

Verses eleven and twelve, “*The just shall rejoice when he shall see the revenge: he shall wash his hands in the blood of the sinner. And man shall say: If indeed there be fruit to the just: there is indeed a God that judgeth them on the earth*”, are given in *A Treatise of Mixed Cabalah* for protecting yourself from wicked judges who persecute the poor.²²⁴

223 The Sixth and Seventh Books of Moses, Peterson, 2008:191.

224 A Collection of Magical Secrets, Skinner, Rankine & Barron, 2009:115.

PSALM 58

Eripe me de inimicis meis Deus meus:

If someone is too tightly tied up for him to sleep with his wife, write this Psalm on a piece of virgin paper along with the characters and read it out 7 times over it, then attach it to the thigh of the husband and he will be delivered.

If an enchanted man wishes to have relations with some woman, let this be written with these characters and recite it over him and bind it as above and he will be delivered from the charm.

☐ 4 0 6 6 4 3 7 X T 9 6 W M ☩ ☐ 9 c # ☐ 4 ☩ 7 3
P ☐ 4 2 6 8 7 2 2 2 2 6 2 * 9 I 2 0 5 f 9 9 2 0 # 9 9 2 X ☐ 2 2

The Moon in ♄ or in ♀ hour of 4.

COMMENTARY:

The Latin in the title is the first half of verse two, “*Deliver me from my enemies, O my God*”.

The implication of being ‘*too tightly tied up*’ would be either performance anxiety through stress, or magically induced impotence. Considering the second paragraph, it seems more likely that a magical cause is being suggested.

Sepher Shimmush Tehillim recommends the use of this Psalm to be free from all inclinations to sin or do evil. The Psalm from **verse two to the end** is prayed with its

appropriate prayer and holy name of Paltiel (PLTIAL, 'Strong God, my Rescuer and Saviour') for three successive days.²²⁵

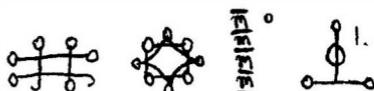
A sixteenth century German text (*Additional MS 35333*, 1508 CE) described writing the Psalm with characters on a piece of virgin parchment and wearing it around the neck for protection.²²⁶

225 *The Sixth and Seventh Books of Moses*, Peterson, 2008:191.
226 *Binding Words*, Skemer, 2006:86.

PSALM 59

Deus repulisti nos & destruxistis nos: Ja.

If you are in bondage because of your affairs, write this Psalm with billy goat's blood and along with the characters and bury them under the hinge of the door while reading this Psalm and you will be fortunate.



COMMENTARY:

The Latin in the title is the beginning of verse three, "O God, thou hast cast us off, and hast destroyed us". Ja occurs in the *Heptameron* as a divine name, and may be a contraction of Yah.

Sepher Shimmush Tehillim recommends that this Psalm should be recited with a suitable prayer and the divine name Yah (IH, 'God') for the safety of soldiers about to march into the battlefield.²²⁷

This is the fifth Psalm in the sequence of seven (3, 8, 30, 41, 59, 50, 129) for use in the preparation of the needle, burin and other iron instruments in the *Key of Solomon*.²²⁸

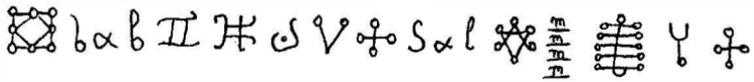
²²⁷ The Sixth and Seventh Books of Moses, Peterson, 2008:192.

²²⁸ The Key of Solomon the King, Mathers, 1976:115.

PSALM 60

Exaudi Deus deprecationem meam: Saday.

If you want to reconcile a husband with his wife, write these [201] characters with the blood of a white cockerel and read this Psalm 3 times over it and attach them to the arm of the woman; she will return.



The Moon in ↗ hour of Jupiter.

COMMENTARY:

The Latin in the title is the first half of verse two, “*Hear, O God, my supplication*”. Saday is a spelling of the divine name Shaddai (ShDI, ‘*Almighty*’, a divine name of the Sefhira of Yesod on the Qabalistic Tree of Life).

According to *Sepher Shimmush Tehillim*, repeating this Psalm with the divine name Shaddai brings good fortune when one is about to take possession of a new dwelling.²²⁹

This is the first of the sequence of three Psalms (60, 52, 56) to be spoken over the candles to purify them prior to consecration in the *Key of Solomon*.²³⁰

²²⁹ The Sixth and Seventh Books of Moses, Peterson, 2008:192.

²³⁰ The Key of Solomon the King, Mathers, 1976:104.

PSALM 61

Nonne Deo subjecta erit anima mea? Jmoy.

Take some powder from under the altar when Mass is said and after the people have left. Read this Psalm over it seven times and scatter it in front of the house of your enemy. If he hates you, you will cut him down and his house will be destroyed.

COMMENTARY:

The Latin in the title is the first half of verse two, “*Shall not my soul be subject to God?*”

Sepher Shimmush Tehillim gives this Psalm for the forgiveness of all sins and transgressions. The Psalm is recited with the appropriate prayer whilst thinking of the divine name Itami (AITMI, ‘*Concealed, Hidden or Invisible*’) on Sunday immediately after evening prayer and on Monday after Vespers.²³¹

Part of Verse eleven, “*if riches abound, set not your heart upon them*” is written around the edge of a Jupiterian Pentacle for discovering hidden treasure (see Jupiter 6, Appendix 5).

Verses eleven and thirteen, “*Trust not in iniquity, and cover not robberies: if riches abound, set not your heart upon them. and mercy to thee, O Lord; for thou wilt render to every man according to his works*”, are given in *A Treatise of Mixed Cabalah* for obtaining things necessary for living.²³²

231 *The Sixth and Seventh Books of Moses*, Peterson, 2008:192.

232 *A Collection of Magical Secrets*, Skinner, Rankine & Barron,

PSALM 62

Deus Deus meus ad te de luce vigilo. Ja

Write this Psalm and attach it to a child's arm and he will cry no longer. The Moon as above.

COMMENTARY:

The Latin in the title is the first part of verse two, “O God, my God, to thee do I watch at break of day”. As mentioned for Psalm 59, Ja may be a contraction of Yah.

Sepher Shimmush Tehillim recommends repeating this Psalm whilst thinking of the divine name Yach (ICh) for a person wishing to withdraw from a firm, fearing they will be taken advantage of by their business partners and the resulting losses.²³³

Verses five and six, “Thus will I bless thee all my life long: and in thy name I will lift up my hands. Let my soul be filled as with marrow and fatness: and my mouth shall praise thee with joyful lips”, are given in *A Treatise of Mixed Cabalah* for a man to be rewarded with good things in his family.²³⁴

2009:115.

233 *The Sixth and Seventh Books of Moses*, Peterson, 2008:193.

234 *A Collection of Magical Secrets*, Skinner, Rankine & Barron, 2009:115.

PSALM 63

Exaudi Deus orationem meam cum deprecor

If anyone has any enemies, let him read out this Psalm and **Jubilate Deo** over the characters which he will have already written and let him attach them to his arm; he will overcome them.

999 7 4 11 2 9 11 12 7

The Moon in ♀ hour of ♀ or ♀.

COMMENTARY:

The Latin in the title is the first half of verse two, “Hear, O God, my prayer, when I make supplication to thee”.

‘Jubilate Deo’ is from Psalm 65.

A fourteenth century text (*Harley MS 2253*) advised the use of this Psalm as a textual amulet to be worn on the arm, using the same *modus operandi*, though the purpose was different (avoiding temptation).

Sepher Shimmush Tehillim advocates this Psalm for seafarers, wishing to complete their journey without accident and reach their destination in good health.²³⁵

This Psalm is the last of the four (81, 71, 133, 63) to be spoken over the silken cloth as part of its consecration, prior to its use for wrapping the instruments of the Art in the *Key of Solomon*.²³⁶

235 The Sixth and Seventh Books of Moses, Peterson, 2008:193.

236 The Key of Solomon the King, Mathers, 1976:116.

PSALM 64

Te decet Hymnus Deus in Sion. Ja.

If someone falls into need, let him read this Psalm seven times every [202] day and he will be delivered through the Grace of God.

COMMENTARY:

The Latin in the title is the first half of verse two, “*A Hymn, O God, becometh thee in Sion*”. As mentioned for Psalm 59, Ja may be a contraction of Yah.

A similar use is given in *A Treatise of Mixed Cabalah*, to acquire the fruits of the Earth in abundance, using verses twelve and thirteen, “*Thou shalt bless the crown of the year of thy goodness: and thy fields shall be filled with plenty. The beautiful places of the wilderness shall grow fat: and the hills shall be girded about with joy*”.²³⁷

Verses ten and eleven of the same work, “*Thou hast visited the earth, and hast plentifully watered it; thou hast many ways enriched it. The river of God is filled with water, thou hast prepared their food: for so is its preparation. Fill up plentifully the streams thereof, multiply its fruits; it shall spring up and rejoice in its showers*”, are given for making it rain at the appropriate time.²³⁸

237 A Collection of Magical Secrets, Skinner, Rankine & Barron, 2009:115.

238 Ibid, 2009:115.

In *Sepher Shimmush Tehillim*, there is a similar use, for fortune in all undertakings and obtaining the best results for petitions, combined with the divine name Yah (IH, 'God').²³⁹

PSALM 65

Jubilate Deo omnis terra psalmum dicitur in nomine ejus.

If someone is poor and needy, let him read this Psalm seven times in the morning and seven times in the evening. His poverty will change into richness through God's permission.

COMMENTARY:

The Latin in the title is the end of verse one and the first half of verse two, "*Shout with joy to God, all the earth, sing ye a psalm to his name*".

Sepher Shimmush Tehillim recommends this Psalm for dealing with possession by an evil spirit. The Psalm is written out on parchment and hung on the victim, and the hands stretched over him saying "*Save me, O God: for the waters are come in even unto my soul*" (Psalm 68:2).²⁴⁰

Verses four and five, "*Let all the earth adore thee, and sing to thee: let it sing a psalm to thy name. Come and see the works of God; who is terrible in his counsels over the sons of Adam*", are given in *A Treatise of Mixed Cabalah* for praising God for the goods of the Earth, and thereby obtaining them more abundantly in future.²⁴¹

240 *The Sixth and Seventh Books of Moses*, Peterson, 2008:193.

241 *A Collection of Magical Secrets*, Skinner, Rankine & Barron 2009:116.

PSALM 66

Deus misereatur nostri & benedicat nobis: Ja.

Recite this Psalm over pure water and give it to a sick man to drink; he will be healed. Also write these

characters and attach them to him. 3346

The Moon in ↗ hour of 4.

COMMENTARY:

The Latin in the title is the beginning of verse two, “*May God have mercy on us, and bless us*”. As mentioned for Psalm 59, Ja may be a contraction of Yah.

This Psalm is the third of the five in the sequence for preparing the holy drink against elf influence and the devil’s temptations in the Anglo-Saxon *Lacnunga* manuscript (C10th-11th CE).²⁴²

Again there is a possible root in *Sepher Shimmush Tehillim*, which recommends this Psalm with the divine name Yah (IH, ‘God’) for a protracted fever or severe imprisonment.²⁴³

Psalm 66 with its seven verses (not counting the opening reference to David) was often written on paper amulets in the form of a menorah, and King David was said to have done so on his battle shield.²⁴⁴

242 Leechcraft, Pollington, 2004:193.

243 *The Sixth and Seventh Books of Moses*, Peterson, 2008:193.

244 *The Encyclopedia of Jewish Myth, Magic and Mysticism*,

Verse eight of this Psalm has been found in Runic inscriptions for house blessing in a Psalter found in Kävlinge, Sweden.²⁴⁵

This is the second in the sequence of three Psalms (2, 66, 53) to be spoken on entering a room or outdoor space for a ceremony before taking any action in the *Key of Solomon*.²⁴⁶ It is also the second of the two Psalms spoken over the swallow or crow feather used to make a pen of the art in the *Key of Solomon*.²⁴⁷

Verses seven and eight, “*he earth hath yielded her fruit. May God, our God bless us, may God bless us: and all the ends of the earth fear him*”, are given in *A Treatise of Mixed Cabalah* to give thanks to God for the abundance of the Earth.²⁴⁸

Dennis, 2007:167.

245 Runic Amulets and Magic Objects, MacLeod & Mees, 2006:202.

246 The Veritable Key of Solomon, Skinner & Rankine, 2009:342.

247 The Key of Solomon the King, Mathers, 1976:109.

248 A Collection of Magical Secrets, Skinner, Rankine & Barron 2009:116.

PSALM 67

Exurgat Deus & dissipentur inimici ejus. Ja

If you wish to prevent someone from sleeping, write this Psalm and bury it in front of his door.

*If you also wish someone to stay, get close to him, look at him and say, **Exurgat Deus & dissipentur inimici ejus.** But if you wish him to withdraw, say, **& fugiant qui oderunt eum, a facie ejus.***

ORATION

Lord, The Master of all things who feedeth the Just with spiritual banquets in the joy of your friendship, impart Thy grace unto us, if it is pleasing unto Thee, we, who are Thy flock to [203] understand Thy spirit and to possess Thee at the right hand of Thy Father, Thou who art shared to all and every man, through our Lord Jesus Christ. So mote it be.

COMMENTARY:

The Latin in the title is the first half of verse two, "Let God arise, and let his enemies be scattered". As mentioned for Psalm 59, Ja may be a contraction of Yah.

This Psalm is recommended by *Sepher Shimmush Tehillim* for the exorcism of an evil spirit. The Psalm is prayed in a low voice whilst thinking of the divine name Yah

(IH, 'God') and in the name of the patient over a bowl of water upon which the sun has never shone. The patient's body is then washed with the water.²⁴⁹

Sepher Shimmush Tehillim also recommends that this Psalm written on parchment along with Psalm 100 will give protection against the persecution of evil spirits and vindictive persons when worn.²⁵⁰

Psalm 67 is the last of the sequence of five Psalms (2, 53, 50, 46, 67) given in the *Key of Solomon* to be recited before or during the creation of the magic circle.²⁵¹

This Psalm is one of those in the sequence of nineteen (130, 14, 101, 8, 83, 67, 71, 132, 112, 125, 45, 46, 21, 50, 129, 138, 48, 109, 52) recited for conjuration of the wax used in making the Pentacles in the *Key of Solomon*.²⁵²

Verse two, "*Let God arise, and let his enemies be scattered: and let them that hate him flee from before his face*", is written around the edge of a Lunar Pentacle which is used for gaining dream oracles, and also to protect from night phantoms and summoning the souls of the dead (see Moon 5, Appendix 4). The same verse is also around a Mercurial Pentacle for luck in games and business, protection from robbers and dispelling or uncovering disloyalty (see Mercury 10, Appendix 5).

Verse twenty-three, "*The Lord said: I will turn them from Basan, I will turn them into the depth of the sea*", is given in *A Treatise of Mixed Cabalah* against dangers of waters and the sea, and to be saved quickly from them.²⁵³

The same work gives an unusual use for verse two, with the first half of the verse being used to prevent serpents from moving, "*Let God arise, and let his enemies be scattered*"; and the second half to release them, "*and let them that hate him*

249 *The Sixth and Seventh Books of Moses*, Peterson, 2008:193.

250 *Ibid*, Peterson, 2008:193.

251 *The Veritable Key of Solomon*, Skinner & Rankine, 2008:286.

252 *The Key of Solomon the King*, Mathers, 1976:114.

253 *A Collection of Magical Secrets*, Skinner, Rankine & Barron 2009:116.

flee from before his face".²⁵⁴

A phrase based on verse three is written on pure wax in the *Abramelin*, "*Adonai, banish him away like you banish the smoke away – and as the wax dissolves in water, so should all the godless stand before God*". The wax is then placed on seven glowing coals, and as it melts a verse based on *Numbers 10:35* is spoken seven times.

The '*Paracelsian Charm*', mentioned by Reginald Scot in 1583, ends with an abbreviated form of verse 2, as the last three words of the charm:

"Omnes spiritu laudet domnum moson habent dusot propheates exurgat disipentur inimicus".²⁵⁵

This was still being used as a house protection charm in Pendle Forest (Yorkshire) in 1920 by a farmer as an anti-witch charm, showing the popularity and durability of this charm.

254 Ibid, 2009:119.

255 Charm against Witches and Evil Spirits, Weeks, 1920:147.

PSALM 68

Salvum me fac Deus:

*If you are at sea in bad weather or in a storm,
read this Psalm; calm will come and you will be ferried
in safety to where you wish to go.*

COMMENTARY:

The Latin in the title is the beginning of verse two, “*Save me, O God*”.

Sepher Shimmush Tehillim suggests this Psalm for the libertine, who has become a slave to his senses and evil habits and wishes to escape them. The Psalm is prayed over water and then the water drunk.²⁵⁶

Verse two, “*Save me, O God: for the waters are come in even unto my soul*”, is given as part of an exorcism cure with Psalm 66 in the *Sepher Shimmush Tehillim*.²⁵⁷

Verse twenty-four, “*Let their eyes be darkened that they see not; and their back bend thou down always*”, is one of the two verses used around a Solar Pentacle for operations of invisibility (see Sun 6, Appendix 4). The same verse is used around a derivative Mercurial Pentacle for the same purpose (see Mercury 7, Appendix 5).

In the *Key of Solomon* this Psalm is also used with a watery theme, as words spoken by the magician when bathing.²⁵⁸

256 *The Sixth and Seventh Books of Moses*, Peterson, 2008:194.

257 *Ibid*, Peterson, 2008:194.

258 *The Veritable Key of Solomon*, Skinner & Runkine, 2008:341.

PSALM 69

Deus in adiutorium meum intende:

Write this Psalm onto a new piece of card with the name of the illness and perfume it with incense three or four times a day and night and read them for 15 days and the illness will be healed.

COMMENTARY:

The Latin in the title is the first half of verse two, “O God, come to my assistance”.

Verse two of this Psalm was used for healing in *London Hay MS 10391*, though what the cure was for is unknown due to the fragmentary nature of the text.²⁵⁹

This Psalm is recommended by *Sepher Shimmush Tehillim* for overcoming enemies.²⁶⁰

Verse two, “O God, come to my assistance; O Lord, make haste to help me” is written around the edge of two Martial Pentacles, for use against weapons of fire and other offensive and defensive devices (see Mars 2, Appendix 5), and for military expeditions and to charm firearms (see Mars 10, Appendix 5). It is also around the edge of a Jupiterian Pentacle for games of chance (see Jupiter 2, Appendix 5).

This Psalm was part of a cure for witchcraft given by a Yorkshire cunning-man, combined with *Matthew 10:4-42* and *Deuteronomy 28:15-25*.²⁶¹

259 Ancient Christian Magic, Meyer & Smith, 1999:263.

260 The Sixth and Seventh Books of Moses, Peterson, 2008:194.

261 Cunning-Folk, Davies, 2003:62

PSALM 70

In te Domine speravi, non confundar in æternam:

If you go to the Palace of Justice, say this Psalm before approaching the Judge and you will win your case.

COMMENTARY:

The Latin in the title is the second half of verse one, “*In thee, O Lord, I have hoped, let me never be put to confusion*”.

Sepher Shimmush Tehillim states that this Psalm has the power to liberate anyone from prison if prayed seven times a day.²⁶²

In the *Goetia*, there are three Shemhamphorash angels associated with verses of this Psalm. These are the twenty-eighth Sheahiah, with verse twelve, “*O God, be not thou far from me: O my God, make haste to my help*”;²⁶³ the thirtieth angel Omael, with verse five, “*For thou art my patience, O Lord: my hope, O Lord, from my youth*”;²⁶⁴ and the thirty-first angel Lekabel with verse sixteen, “*I will enter into the powers of the Lord: O Lord, I will be mindful of thy justice alone*”.²⁶⁵

262 *The Sixth and Seventh Books of Moses*, Peterson, 2008:194.

263 *The Goetia of Dr Rudd*, Skinner & Rankine, 2007:410.

264 *Ibid*, 2007:410.

265 *Ibid*, 2007:411.

PSALM 71

Deus judicium tuum Regi da: Ha.

Write this Psalm in the name of whom you wish to have and with the name of her mother and attach it to your arm. You will be loved and cherished by her.

The Moon \nearrow hour of H .
[204]

COMMENTARY:

The Latin in the title is the beginning of verse two, “Give to the king thy judgement, O God”. Ha occurs in conjurations in the *Heptameron*.

Sepher Shimmush Tehillim advocates this Psalm for finding favour and grace from all men, and the prevention of poverty. The Psalm and the divine name Aha (AH) are written on parchment and hung around the neck.²⁶⁶

Verse two is used in the second of two versions of the conjuration of the Prince of the Thumb found in *Munich CLM 849*, for obtaining information. The opening words of the verse, which begins, “Give to the king thy judgment, O God: and to the king's son thy justice”, are given to be recited whilst casting the third of the three circles.²⁶⁷ We can assume at least the first half of the verse is used, as the manuscript was written by a priest who used shorthand forms of verses.

266 *The Sixth and Seventh Books of Moses*, Peterson, 2008:194.

267 *Forbidden Rites*, Kieckhefer, 1997:334.

Verse eight of this Psalm, “*And he shall rule from sea to sea, and from the river unto the ends of the earth*” is used around the outside of a Saturnian Pentacle, which is used for repressing the pride of spirits and against all adversity (see Saturn 2, Appendix 4).

Verse nine of this Psalm, “*Before him the Ethiopians shall fall down: and his enemies shall lick the ground*” is used around the outside of a Saturnian Pentacle which is used for striking terror into spirits and controlling them (see Saturn 1, Appendix 4). A derivative version of this Pentacle was also ascribed to the Sun (see Sun 8, Appendix 5). A Martial Pentacle to be fortunate for military purposes also uses this verse (see Mars 1, Appendix 5).

This Psalm is recited before cutting the Reed used for flaying animals to make parchment in the *Key of Solomon*.²⁶⁸ It is the first of the three Psalms (71, 116, 133) used in the conjuration of the parchment in the *Key of Solomon*.²⁶⁹ It is also one of those in the sequence of nineteen (130, 14, 101, 8, 83, 67, 71, 132, 112, 125, 45, 46, 21, 50, 129, 138, 48, 109, 52) recited for conjuration of the wax used in making the Pentacles in the *Key of Solomon*.²⁷⁰ This Psalm is the second of the four (81, 71, 133, 63) to be spoken over the silken cloth as part of its consecration, prior to use for wrapping the tools in the *Key of Solomon*.²⁷¹

Verses seven and eight of this Psalm, “*In his days shall justice spring up, and abundance of peace, till the moon be taken sway. And he shall rule from sea to sea, and from the river unto the ends of the earth*”, are given in *A Treatise of Mixed Cabalah* for gaining the affection of princes, lords and all men and being pleasing to them.²⁷²

The second half of verse twenty-three with verse twenty-

268 The Key of Solomon the King, Mathers, 1976:111.

269 Ibid, 1976:113.

270 Ibid, 1976:114.

271 Ibid, 1976:116.

272 A Collection of Magical Secrets, Skinner, Rankine & Barron, 2009:111.

four, “*and I am always with thee. Thou hast held me by my right hand; and by thy will thou hast conducted me, and with thy glory thou hast received me*”, are given in the same work for ensuring no person refuses you an honest answer. ²⁷³

PSALM 72

Quam bonus Israel Deus

Write this Psalm, attach it to your arm and you will obtain that, which you will ask for. The Moon as before this one.

ORATION

Be graceful to us, Lord, and unite us to Thee and may we love Thee in the midst of our salvation and our feelings so that we may be worthy to sing Thy praises eternally in the presence of the Children of Zion, through our Lord Jesus Christ. So mote it be.

COMMENTARY:

The Latin in the title is part of verse one, “*How good is God to Israel*”.

A fourteenth century text (*Harley MS 2253*) advised the use of this Psalm as a textual amulet to be worn on the arm, using the same *modus operandi*, though for a different purpose, being healing.

This Psalm should be recited by a man who is fearful of being forced to deny his faith, while staying in a heathen and idolatrous land, according to *Sepher Shimmush Tehillim*.²⁷⁴

This Psalm is the seventh in the sequence of eight

Psalms (8, 21, 27, 29, 32, 51, 72, 134) to be recited during the consecration of the Pentacles in the *Key of Solomon*. The Pentacle is held over the incense towards the rising sun and the Psalms recited with devotion.²⁷⁵

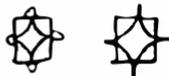
Verse twenty-one, "*For my heart hath been inflamed, and my reins have been changed:*" is used around the edge of a Venusian Pentacle to succeed in ventures of love (see Venus 5, Appendix 5).

PSALM 73

Ut quid Deus repulisti in finem

Write this Psalm in the name of your enemy; write his name along with the characters and place it into the fire.

He will flee immediately.



The Moon as above.

COMMENTARY:

The Latin in the title is part of verse one, “O God why hast thou cast us off unto the end”.

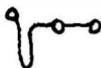
Again the roots of this use may stem from *Sepher Shimmush Tehillim*, which advocates this Psalm to bring enemies to a terrible end if they persecute and oppress you.²⁷⁶

PSALM 74

Confitebimur tibi Deus: Raha

The one who recites it to you will be blessed by God and delivered from bondage and from prison, as were St John the Evangelist, St Thomas the Martyr²⁷⁷ and several others. You should say it every day, just as Saint Jerome and St Augustine affirm.

If it is written at the day and hour of Jupiter on a fox's skin – with the character and the name of the Intelligence, it serves merchants' [205] profits well; you should wrap it in some taffeta material, bound with gold and carry it on you and recite the Psalm every day.



COMMENTARY:

The Latin in the title is the beginning of verse two, “*We will praise thee, O God*”. As the name of the intelligence is not given in the text, the name Raha given in the heading is almost certainly the relevant name.

This Psalm is recommended for the forgiveness of sins by *Sepher Shimmush Tehillim*.²⁷⁸

St John the Evangelist (died circa 100 CE) is often associated with St John the Apostle (although this is debated), the author of the Gospel of John. Tradition holds

²⁷⁷ Probably St Thomas Becket.

²⁷⁸ The Sixth and Seventh Books of Moses, Peterson, 2008:194.

PSALM 75

Notus in Judea Deus:

Write this Psalm at the waxing of the Moon and hang it from the door of a house, where there are Spirits and they will be dispelled.

COMMENTARY:

The Latin in the title is the first half of verse two, "*In Judea God is known*".

This Psalm may be used for defence against dangers of fire and water according to *Sepher Shimmush Tehillim*.²⁷⁹

PSALM 76

Voce mea ad Dominum clamavi:

Write this Psalm on a glass plate then wash it in clean water, which you will give to drink to the person who has been bound to enchantments and he will be healed.

COMMENTARY:

The Latin in the title is the first half of verse two, "*I cried to the Lord with my voice*"

Sepher Shimmush Tehillim states that when this Psalm is prayed daily, no danger will touch you.²⁸⁰

Part of verse fourteen, "*who is the great God like our Elohim*" is used around the edge of a Martial Pentacle which is used for exciting war, discord and hostility, as well as resisting enemies and striking terror into rebellious spirits (see Mars 3, Appendix 4). In this a parallel to the destruction of enchantments described in the charm may be seen.

PSALM 77

Attendite popule meus legem meam:

If you have any enemy, take a bronze drinking vessel and write this Psalm along with its characters inside this vessel, then fill it with clean water and say this Psalm over it 7 times and then pour it out in front of the door of your enemy.



COMMENTARY:

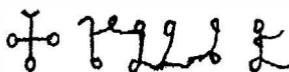
The Latin in the title is part of verse one, “Attend, O my people, to my law”.

In *Sepher Shimmush Tehillim*, this Psalm is used for receiving favour from kings and princes.²⁸¹

PSALM 78

Deus venerunt gentes in hereditatem tuam: Had

*Write these characters on a new tablet and say this
Psalm seven times over rose oil and wash these
characters in it and then rub your face with it and you
will be received honourably.*



[206]

COMMENTARY:

The Latin in the title is part of verse one, “O God, the heathens are come into thy inheritance”.

Sepher Shimmush Tehillim states that when prayed, this Psalm is fatal to enemies and opponents.²⁸²

PSALM 79

Qui regis Israel, intende:

Write this Psalm on a new cooking pot along with these characters and fill it with clean water. Then say this Psalm seven times over it and wash a woman with the water and she will be chaste.



The Moon as above this one.

COMMENTARY:

The Latin in the title is the beginning of verse two, “*Give ear, O thou that rulest Israel*”.

One of the oldest known Psalm-based amulets, the lead scroll of Rodas from the first-third century CE, contains this Psalm.²⁸³

According to *Sepher Shimmush Tehillim*, this Psalm can help to save a man from falling into unbelief and from other errors.²⁸⁴

In the *Goetia*, the thirty-seventh Shemhamphorash angel, Aniel, is associated with verse eight of this Psalm, “*O God of hosts, convert us: and show thy face, and we shall be saved*”.²⁸⁵

²⁸³ The Septuagint in Context, **Mirco** & **Watson**, 2000:268.

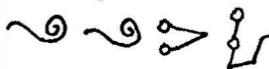
²⁸⁴ The Sixth and Seventh Books of **Moses**, **Peterson**, 2008:194.

²⁸⁵ The Goetia of Dr **Rudd**, **Skinner & Rankine**, 2007:411.

PSALM 80

Exultate Deo adjutori nostro:

Write these characters on a leaf from an olive tree and perfume it with mastic and attach it to the arm of a sick man then read this Psalm and the haemorrhage will cease.



COMMENTARY:

The Latin in the title is the first half of verse two, “Rejoice to God our helper”.

According to *Sepher Shimmush Tehillim*, this Psalm can help to save a man from falling into unbelief and from other errors.²⁸⁶

This Psalm is the fourth in the sequence of five Psalms (17, 13, 54, 80, 117) to be recited whilst bathing before conjuration in the *Key of Solomon*.²⁸⁷

²⁸⁶ The Sixth and Seventh Books of Moses, Peterson, 2008:194.

²⁸⁷ The Veritable Key of Solomon, Skinner & Runkine, 2008:341.

PSALM 81

Deus stetit in synagoga Deorum:

Write these characters and read this above Psalm and wash them with common oil or with rose oil and rub your face with it – you will be agreeably and honourably received.

49 1° 2 3 4 5 6 7 8 9 10

The Moon as above this one.

COMMENTARY:

The Latin in the title is part of verse one, “*God hath stood in the congregation of gods*”.

Sepher Shimmush Tehillim recommends this Psalm may be used to help an employee perform his job to the satisfaction of his employers and to allow his business affairs to prosper and succeed.²⁸⁸

This Psalm is the first of the four (81, 71, 133, 63) to be spoken over the silken cloth as part of its consecration, prior to its use for wrapping the instruments of the Art in the *Key of Solomon*.²⁸⁹

In *A Treatise of Mixed Cabalah*, verses one and two, “*God hath stood in the congregation of gods: and being in the midst of them he judgeth gods. How long will you judge unjustly: and accept the persons of the wicked*”, are used for winning a law suit.

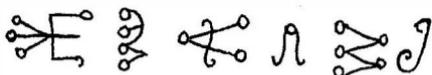
288 The Sixth and Seventh Books of Moses, Peterson, 2008:194.

289 The Key of Solomon the King, Mathers, 1976:116.

PSALM 82

Deus quis similis erit tibi?

Take a new cooking pot and write the following characters in it; fill it with water, with which a woman has washed herself and read this Psalm over it seven times. Then pour it out in the house of your enemy and he will be destroyed.



The Moon as above this one.

[207]

COMMENTARY:

The Latin in the title is the first half of verse two, “O God, who shall be like to thee?”

Sepher Shimmush Tehillim recommends this Psalm for being kept safe during war, avoiding defeat and captivity; though if captured, you will not be harmed. The Psalm should be written on parchment and hung around the neck.²⁹⁰

This is the first of the two Psalms spoken over the swallow or crow feather used to make a pen of the art in the *Key of Solomon*.²⁹¹

290 *The Sixth and Seventh Books of Moses*, Peterson, 2008:194.

291 *The Key of Solomon the King*, Mathers, 1976:109.

PSALM 83

Quam dilecta tabernacula tua Domine virtutum:

*If you wish to have access to a Prince, write this Psalm until **Respice in faciem Christi tui**. Bind it to your arm. You will be honourably received. The Moon as before this one.*

COMMENTARY:

The Latin in the title is verse two, "*How lovely are thy tabernacles, O Lord of Hosts!*"

Sepher Shimmush Tehillim gives an interesting use for this Psalm. This Psalm with the divine name Av (AB, 'Father') are pronounced over a pot of water on which the sun has never shone, and the water poured over a person to banish bad smells acquired during a severe or protracted illness.²⁹²

This Psalm is one of those in the sequence of nineteen (130, 14, 101, 8, 83, 67, 71, 132, 112, 125, 45, 46, 21, 50, 129, 138, 48, 109, 52) recited for conjuration of the wax used in making the Pentacles in the *Key of Solomon*.²⁹³

This Psalm is the second of three written with some characters on a piece of virgin parchment and placed under the pillow for a dream vision of a thief and where he placed stolen goods.²⁹⁴

292 The Sixth and Seventh Books of Moses, Peterson, 2008:195.

293 The Key of Solomon the King, Mathers, 1976:114.

294 A Collection of Magical Secrets, Skinner, Rankine & Barron, 2009:23.

PSALM 84

Benedixisti Domine terram tuam.

Write this Psalm on some laurel leaves and perfume it with mastic and with incense, mixed with rose oil and anoint your face with it. You will be fortunate and lucky.

The Moon as above.

COMMENTARY:

The Latin in the title is the first half of verse two, “*Lord, thou hast blessed thy land*”.

A *Treatise of Mixed Cabalah* also gives a similar use to be lucky in all things, with verses twelve and thirteen, “*Truth is sprung out of the earth: and justice hath looked down from heaven. For the Lord will give goodness: and our earth shall yield her fruit*”.²⁹⁵

This Psalm is recommended by *Sepher Shimmush Tehillim* for reconciliation with a former friend. The Psalm and the divine name Vah (VH, the second half of Tetragrammaton) should be recited seven times facing south in an open field (note south is associated with wisdom in the Qabalah and in the *Talmud*).²⁹⁶

295 A Collection of Magical Secrets, Skinner, Rankine & Barron, 2009:116.

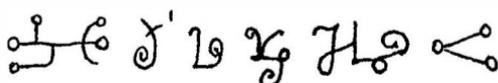
296 The Sixth and Seventh Books of Moses, Peterson, 2008:195.

PSALM 85

Inclina Domine aurem tuam & exaudi me:

Read this Psalm twenty times over a wine press and write the characters and place them in the wine press.

There will be blessings upon the wine.



The Moon as above.

COMMENTARY:

The Latin in the title is part of verse one, “*Incline thy ear, O Lord, and hear me*”.

This is the fifth of the five Psalms in the sequence for preparing the holy drink against elf influence and the devil’s temptations in the Anglo-Saxon *Lacnunga* manuscript (C10th-11th CE).²⁹⁷

This Psalm is recommended by *Sepher Shimmush Tehillim* for frequent prayer to divert evil and attract good.²⁹⁸

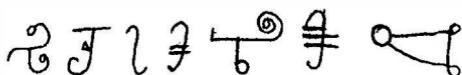
²⁹⁷ Leechcraft, Pollington, 2004:193.

²⁹⁸ The Sixth and Seventh Books of Moses, Peterson, 2008:195.

PSALM 86

Fundamenta ejus in montibus sanctis:

Write this Psalm along with the characters with the blood of a dove and perfume it with mastic and aloe wood; attach them to your arm and all your affairs will be soon fulfilled.



The Moon and hour as before this one.

[208]

COMMENTARY:

The Latin in the title is the second half of verse one, “*The foundations thereof are in the holy mountains*”.

This Psalm is recommended by *Sepher Shimmush Tehillim* for frequent prayer to divert evil and attract good.²⁹⁹

PSALM 87

Domine Deus salutis meæ, in die clamavi, Saday.

If any enemy has harmed you in any thing, write this Psalm in a new cooking pot, filled with water from a well or a spring that has never seen the Sun nor the Moon and write these characters onto a glass plate and wash it with water, in which a woman will have washed; place this into the pot and pour it out at the door of your enemy, apart from that, also write these characters:

⊕ ◻ † 6 ✕ 9942 ⬠ ⬡ ◻ 6

‡ 7 8 9 10 11 12 13 14 15 16 17 18 19 20

COMMENTARY:

The Latin in the title is most of verse two, “O Lord, the God of my salvation: I have cried in the day”. Saday is a spelling of the divine name Shaddai (ShDI, ‘Almighty’, a divine name of the Sephira of Yesod on the Qabalistic Tree of Life).

This Psalm is recommended by *Sepher Shimmush Tehillim* for frequent prayer to divert evil and attract good.³⁰⁰ It is also said to be especially good for the welfare of the community and the congregation.³⁰¹

300 The Sixth and Seventh **BOOKS OF MOSES**, Peterson, 2008:195.

301 *Ibid*, Peterson, 2008:195.

In the *Goetia* there are three Shemhamphorash angels associated with the verses of this Psalm. These are the sixteenth angel Hakamiah, with verse two *“O Lord, the God of my salvation: I have cried in the day, and in the night before thee”*;³⁰² the fortieth angel Yeiazel with verse fifteen *“Lord, why castest thou off my prayer: why turnest thou away thy face from me”*;³⁰³ and the forty-third angel Vevaliah with verse fourteen *“But I, O Lord, have cried to thee: and in the morning my prayer shall prevent thee”*.³⁰⁴

302 The *Goetia* of Dr Rudd, Skinner & Rankine, 2007:410.

303 Ibid, 2007:411.

304 Ibid, 2007:411.

PSALM 88

Misericordias Domini in æternam cantabo. Jad

Write this Psalm on the head of a person who has pain there and he will be delivered; read it also over holy water and sprinkle it in the house and God's blessing will be upon it.

COMMENTARY:

The Latin in the title is the first half of verse two, "*The mercies of the Lord I will sing forever*". Jad may be a corruption of the Hebrew letter Yod, which like Aleph is often used as a shorthand for the divine.

A Similar use is given in *A Treatise of Mixed Cabalah*, with verse eighteen, "*For thou art the glory of their strength: and in thy good pleasure shall our horn be exalted*", being given against headaches.³⁰⁵

Sepher Shimmush Tehillim recommends this Psalm for two diverse purposes. The first is for cases of severe and rapidly developing illnesses, where the Psalm is recited over olive oil and this poured onto ram's wool, which is used to anoint the patient's body. The second use is to liberate an arrested person, by going to an open field, raising your eyes to heaven and reciting the Psalm with a suitable prayer.³⁰⁶

305 A Collection of **Magical Secrets**, Skinner, Rankine & Barron, 2009:121.

306 **The Sixth and Seventh Books of Moses**, Peterson, 2008:195.

PSALM 89

Domine refugium factus est nobis; Assas

It is suitable for acquiring wisdom and knowledge of mechanics and for succeeding in all ventures. It obtains benedictions from God through its prayers; it gives only blessings which must come and it cannot be prevented from arriving.

It removes charms and enchantments, which prevent a man from living with his wife. For that purpose, it is necessary to recite it and write it along with the [209] name of the Intelligence and the character on a piece of linen and always carry it around the neck and recite this Psalm morning and evening, every day and he will heal.

4 + c

COMMENTARY:

The Latin in the title is part of verse one, “*Lord, thou hast been our refuge*”. The name Assas is almost certainly that of the intelligence mentioned in the text.

In *Sepher Shimmush Tehillim*, this Psalm is used in combination with the divine name Shaddai (ShDI, ‘*Almighty*’) for protection from lions and evil spirits or ghosts.³⁰⁷

This Psalm is one of those given by Rabbi Zacuto in a

letter in 1672 CE as part of the exorcism process.³⁰⁸

In the *Goetia* the sixty-fifth Shemhamphorash angel, Damabiah, is associated with verse thirteen, "*Return, O Lord, how long? and be entreated in favour of thy servants*".³⁰⁹

308 *Between Worlds: Dybbuks, Exorcists, and Early Modern Judaism*, Chajes, 2003:88.

309 *The Goetia of Dr Rudd*, Skinner & King, 2007:413.

PSALM 90

Qui habitat in adjutori altissimi, Had.

Write this Psalm with the blood of a Dove and perfume it with roses and wood of aloe and carry it upon yourself; you will be preserved from Dæmons and protected from all enchantments, from thieves, ferocious beasts and from all manner of men, who lead wicked lives and if you travel by night, you will walk without fear. It is also good against children taking fright, if they carry it upon themselves.

COMMENTARY:

The Latin in the title is part of verse one, "*He that dwelleth in the aid of the most High*".

This Psalm has a wide-ranging provenance for use in protection, being known as the '*Song Against Demons*', with a history going back to the Apocryphal Psalms of the *Dead Sea Scrolls*, where a modified version is found in the leather scroll document 11Q11 dating to the late C1st BCE or early C1st CE. It is mentioned in the *Zohar* (C13th CE), which says, "*When the Sabbath departs, innumerable bands of evil spirits roam the world. The recitation of the Song against Demons was instituted to ward them off, lest Israel come under their control.*"³¹⁰

A variant form of verses one and two are found in the *Greek Magical Papyri* in PGM LXXXIII.1-20, *For fever with*

310 Zohar 1.14b.

shivering fits. The variant is, “*He who dwells in the help of the Most High shall abide in the shadow of the God of heaven. He will say of God, ‘thou art my refuge and my help; I will put my trust in him.’*”³¹¹

A paraphrase of verse ten occurs in the Cairo Genizah 8 amulet (C4th-7th CE).³¹² It was popular in early Christian amulets, with verse two in a protective spell in *Berlin MS 9096*,³¹³ verse one in an amulet to heal eye ailments (*Berlin 21911*, C5th CE)³¹⁴ and verse ten in the text amulet Ianda 14 (C3rd-5th CE) for dæmonic protection.³¹⁵ It was also used in an amulet given in *Sepher Razial* for protecting a mother and newborn child from sorcery, the Evil Eye and Dæmons.³¹⁶

This Psalm was commonly combined with incipits from the Gospels in early Christian apotropaic charms, as seen in the papyrus amulet P. Vindob G348 from the C6th-7th CE. Other such examples include P. Oxy XVI (van Haelst 183), BKT VI vii 1 (van Haelst 731) and PSI VI 719.³¹⁷

Recited forwards and backwards, this Psalm was thought to cure a person who had been injured by dæmonic attack (*Musayoff MS 219*, C17th CE).³¹⁸ In *Sepher Shimmush Tehillim*, this Psalm is used in combination with the divine name Shaddai (ShDI, ‘*Almighty*’) for protection from lions and evil spirits or ghosts.³¹⁹

The same work states that this Psalm is also good for a person possessed by an evil spirit and for a person afflicted by an incurable disease. It should be recited with the appropriate prayer and concentrating on the divine name El

311 The Greek Magical Papyri in Translation, Betz (ed), 1992:300.

312 Amulets and Magic Bowls, Naveh & Shaked, 1998:238-9.

313 Ancient Christian Magic, Meyer & Smith, 1999:34-5.

314 Ibid, 1999:32.

315 Ibid, 1999:46.

316 Sepher Rezial Hemelach, Savedow (ed), 2000:260.

317 See Catalogue des papyrus littéraires juifs et chrétiens, van Haelst, 1976 for more examples.

318 Between Worlds: Dybbuk, Exorcists, and Early Modern Judaism, Chajes, 2003:211.

319 The Sixth and Seventh Books of Moses, Peterson, 2008:196-8.

Shaddai (AL SHDI, '*Almighty God*'). It also recommends that if you write out this Psalm on parchment and conceal it behind the door of your house, you will be secure from evil accidents.³²⁰

Trachtenberg describes how the Psalm was recited before going to sleep to protect the speaker from being disturbed in the night, and how Rabbinic authorities such as Meir of Rothenburg and Jacob Weil would even recite it before taking a nap.³²¹ Additionally, because it did not contain the letter Zain (sword), it was used as a protection against weapons.³²²

Another use recorded by Trachtenberg was to confuse and dispel demons or evil spirits who might be following a funeral procession home after the ceremony. The procession stopped seven times, and each time recited the Psalm to verse 11, with one word of this latter verse (which contains seven words) being added at each stop.³²³

The first half of verse one, "*He that dwelleth in the aid of the most High*", was frequently used as part of an apotropaic phrase painted on the lintels of doors belonging to Christian dwellings in Syria from the C4th CE.³²⁴

This power against demons is also seen with the use of Verse thirteen in the *Key of Solomon*. This verse, "*Thou shalt walk upon the asp and the basilisk: and thou shalt trample underfoot the lion and the dragon*", is written around the edge of a Martial Pentacle for controlling demons, who cannot resist it (see Mars 5, Appendix 4). This verse is also used around two Solar Pentacles against venomous animals and poison, one of which is clearly derivative (see Sun 5 & Sun 6, Appendix 5). Verse thirteen is also used in the conjuration

320 The Sixth and Seventh Books of Moses, Peterson, 2008:199.

321 Jewish Magic and Superstition, Trachtenberg, 1939:116.

322 Ibid, 1939:116.

323 Ibid, 1939:180.

324 Magical Formulae on Lintels of the Christian Period in Syria, Prentice, 1906:144.

of Satan in *Munich CLM 849*.³²⁵

Verses eleven and twelve, "*For he hath given his angels charge over thee; to keep thee in all thy ways. In their hands they shall bear thee up:*" are used on a Solar Pentacle which is used for summoning spirits who can transport you great distances very quickly (see Sun 5, Appendix 4). A derivative Lunar Pentacle with the same verses was used for journeys by land or sea (see Moon 1, Appendix 5).

In the *Goetia*, two of the Shemhamphorash angels are associated with this Psalm. The third angel Sitael, is associated with verse two, "*He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust*";³²⁶ and the thirty-eighth angel Chaamiah, with verse nine, "*Because thou, O Lord, art my hope: thou hast made the most High thy refuge*".³²⁷

This Psalm is also used as part of the preparation of a protective charm with Honesty herb (*lunaria annua*), also known as the Money Plant. The herb is plucked whole by the roots while reciting the Psalm and the seventy-two names of the Shemhamphorash. The charm may then be used to assist in acquiring treasure by nullifying the guardian spirits, rendering them harmless.³²⁸

In *A Treatise of Mixed Cabalah*, verses one and two, "*He that dwelleth in the aid of the most High, shall abide under the protection of the God of Jacob. He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust*", are given to have God as your guardian.³²⁹

The same document gives verse three, "*For he hath delivered me from the snare of the hunters: and from the sharp word*", as a protection against weapons.³³⁰ Verses

325 *Forbidden Rites*, Kieckhefer, 1997:280.

326 *The Goetia of Dr Rudd*, Skinner & Rankine; 2007:408.

327 *Ibid*, 2007:410.

328 *A Collection of Magical Secrets*, Skinner, Rankine & Barron, 2009:42.

329 *Ibid*, 2009:116.

330 *Ibid*, 2009:117.

eleven and twelve, “*For he hath given his angels charge over thee; to keep thee in all thy ways. In their hands they shall bear thee up: lest thou dash thy foot against a stone*”, are given in this work to be safe during all journeys.³³¹

Further examples from the same work include verses thirteen and fourteen, “*Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon. Because he hoped in me I will deliver him: I will protect him because he hath known my name*”, for protection from all beasts and serpents;³³² and verses fifteen and sixteen, “*He shall cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him. I will fill him with length of days; and I will shew him my salvation*”, for conserving goods and honours in your life.³³³

An interesting use of the Psalm in the Old English *Lacnunga* manuscript (*Harley MS 585*, c.1000 CE) has verse ten, “*There shall no evil come to thee: nor shall the scourge come near thy dwelling*”, mixed with a quote from *Matthew 7:7* and some apparent gibberish with nine Pater Nosters in section twenty-five for curing black boils.³³⁴

331 Ibid, 2009:117.

332 Ibid, 2009:117.

333 Ibid, 2009:117.

334 Leechcraft, Pollington, 2003:191.

PSALM 91

Bonum est confiteri Domino:

Write the Psalm on a new plate, washed with clean water and pour it out in the house of your enemy; God will prevent him from being able to do you harm.

COMMENTARY:

The Latin in the title is the first half of verse two, “*It is good to give praise to the Lord*”.

Sepher Shimmush Tehillim recommends this Psalm in order to attain high honours, high rank and increase good fortune. A sequence of Psalms (91, 93, 22, 19, 23, 99) should be pronounced three times in a row over a pot filled with new water and myrtle and grape leaves. Each time the person should wash himself with water from the pot, and anoint his face and body. He should then turn to face north and pray for the fulfilment of his desires (north is the direction of wealth in the Qabalah and the Talmud).³³⁵

This Psalm is the second of two given in the *Sepher Shimmush Tehillim* for use against an unyielding and bitter enemy, who causes great anxiety and pain (see Psalm 93 for more details).³³⁶

In the *Goetia*, the forty-seventh Shemhamphorash angel, Aushaliah, is associated with verse six of this Psalm, “*O Lord, how great are thy works! thy thoughts are exceeding*

335 The Sixth and Seventh Books of Moses, Peterson, 2008:200.

336 Ibid, Peterson, 2008:198-99.

deep".³³⁷

Verses eleven and thirteen of this Psalm are given in *A Treatise of Mixed Cabalah* for being named for worldly dignities.³³⁸

337 The Goetia of Dr Rudd, Skinner & Rankine, 2007:411.

338 A Collection of Magical Secrets, Skinner, Rankine & Barron, 2009:111.

PSALM 92

Dominus regnavit decorum indutus est:

If you wish to bless a house, read this Psalm over holy water, write it out and bury it indoors and all the rats will flee.

COMMENTARY:

The Latin in the title is part of verse one, "*The Lord is clothed with strength*".

Sepher Shimmush Tehillim recommends the proper use of this Psalm to win a law suit against an unjust opponent.³³⁹

PSALM 93

Deus ultionem Dominus; Eleonetob.

Read this Psalm every day and all your enemies will flee; if you read it every day, it is also good [210] for the profit of a house or of a mill.

COMMENTARY:

The Latin in the title is the first half of verse one, "*The Lord is the God to whom revenge belongeth*". The name Eleonetob in the heading is possibly a corruption of the divine name El Kano Tob (written Tob but pronounced Tov) used in *Sepher Shimmush Tehillim*.

Sepher Shimmush Tehillim gives this Psalm for use against an unyielding and bitter enemy, who causes great anxiety and pain. The procedure is to go to an open field on Monday, put some frankincense in one's mouth and turn to face towards the East and West and first recite Psalm 93, then Psalm 91 followed by an appropriate prayer, seven times, keeping in mind the divine name El Kano Tov (AL QNVA TVB, '*Great, strong, zealous and good God*')'.³⁴⁰

This Psalm is one of those used in order to attain high honours, high rank and increase good fortune in *Sepher Shimmush Tehillim* (see Psalm 91 for more details).³⁴¹

In the *Goetia* there are three Shemhamphorash angels associated with the verses of this Psalm. They are the fifteenth angel Haniel, with verse "*But the Lord is my refuge:*

340 *The Sixth and Seventh Books of Moses*, Peterson, 2008:200.

341 *Ibid*, Peterson, 2008:200.

and my God the help of my hope”;³⁴² the thirty-third angel, Yechuiah, with verse eleven, *“The Lord knoweth the thoughts of men, that they are vain”*;³⁴³ and the forty-fifth angel Saliah, with verse eighteen, *“If I said: My foot is moved: thy mercy, O Lord, assisted me”*.³⁴⁴

342 The Goetia of Dr Rudd, Skinner & Rankine, 2007:408.

343 Ibid, 2007:410.

344 Ibid 2007:410.

PSALM 94

Venite exultemus Domino

If someone is possessed by a Dæmon, let him read this Psalm over a new tablet and let him wash it with holy water and holy oil. Anoint the sick man with it and he will be healed; write this Psalm and its characters and take care that he eats no billy goat meat.



The Moon as above.

COMMENTARY:

The Latin in the title is the first half of verse one, “*Come let us praise the Lord*”.

Sepher Shimmush Tehillim recommends this Psalm combined with the divine name El (AL, ‘God’, divine name of the Sephira of Chesed) for a pious believer to pray for his erring and unbelieving brethren.³⁴⁵

In the *Goetia*, the eighth Shemhamphorash angel, Kahetel, is associated with verse six of this Psalm, “*Come let us adore and fall down: and weep before the Lord that made us*”.³⁴⁶

³⁴⁵ The Sixth and Seventh Books of Moses, Peterson, 2008:201.

³⁴⁶ The Goetia of Dr Rudd, Skinner & Runkinc, 2007:408.

PSALM 95

Cantate Domino canticum novum

If rich people set traps for you, read this Psalm at the hour of Vespers seven times for three days and write it with the name of your Enemies. Attach it to your arm, then go forth boldly and make your requests.

COMMENTARY:

The Latin in the title is part of verse one, “*Sing ye to the Lord a new canticle*”.

Sepher Shimmush Tehillim advocates praying Psalms 95 and 96 together three times daily whilst contemplating the divine name Yah (IH, ‘God’), to provide great joy and contentment for the family.³⁴⁷

PSALM 96

Dominus regnavit, exultet terra.

If you have a wife, whom you hate, write this Psalm with musk, saffron, rosewater and some camphor then perfume it with mastic and aloe wood and bury it in front of her door and that for which you wish will come to pass.

The Moon as above.

[211]

COMMENTARY:

The Latin in the title is part of verse one, “*The Lord hath reigned, let the earth rejoice*”.

From the description the implication would be to make an ink containing the musk, saffron, rosewater and camphor.

Sepher Shimmush Tehillim advocates praying Psalms 95 and 96 together three times daily whilst contemplating the divine name Yah (IH, ‘God’), to provide great joy and contentment for the family.³⁴⁸

The *Abramelin* gives a prayer based on verse five for bursting cliffs and stone in time of need. If chased by an enemy and stopped by a cliff, the person should call three times to Heaven, “*Adonai, Adonai, Adonai*”, and then with outstretched hands hit the cliff whilst saying, “*The mountains melt like wax in front of Adonai – the ruler of the*

whole earth". The book declares the person will then be amazed by the might of God and must take care to follow the second commandment.³⁴⁹

³⁴⁹ The Book of Abramelin, Worms, Dehn & Cluth, 2006:63.

PSALM 97

Cantata Domino canticum novum. Ja

If you want to stop a ship that has its sails to the wind,³⁵⁰ read this Psalm and it will stop.

COMMENTARY:

The Latin in the title is part of verse one, “*Sing ye to the Lord a new canticle*”. As mentioned for Psalm 59, Ja may be a contraction of Yah.

This Psalm is recommended by *Sepher Shimmush Tehillim* for establishing peace between families, with the divine name Yah (IH, ‘God’).³⁵¹

In the *Goetia* there are two Shemhamphorash angels associated with verses of this Psalm., which are the thirteenth angel Yezalel, with verse four, “*Sing joyfully to God, all the earth; make melody, rejoice and sing*”;³⁵² and the forty-eighth angel Mihael, with verse two, “*The Lord hath made known his salvation: he hath revealed his justice in the sight of the Gentiles*”.³⁵³

350 I.e. is about to set sail.

351 *The Sixth and Seventh Books of Moses*, Peterson, 2008:201.

352 *The Goetia of Dr Rudd, Skinner & Rankine*, 2007:408.

353 *Ibid*, 2007:411.

PSALM 98

Deus regnavit irascantur populi

Read this Psalm seven times in the morning and over water; wash your face with the water and you will be received honourably.

COMMENTARY:

The Latin in the title is part of verse one, "*The Lord hath reigned, let the people be angry*".

This Psalm should be used when you wish to become more pious according to *Sepher Shimmush Tehillim*.³⁵⁴

PSALM 99

Jubilate Deo omnis terra.

Against a mistress' hate, write this Psalm on a raw egg shell, place it in a glass of wine and let her drink it and she will love you.

COMMENTARY:

The Latin in the title is the beginning of verse two, “*Sing joyfully to God, all the earth*”.

Sepher Shimmush Tehillim recommends using this Psalm to overcome your enemies, by praying it seven times successively for seven days, whilst concentrating on the divine name Yah (IH, ‘God’).³⁵⁵

This Psalm is one of those used in order to attain high honours, high rank and increase good fortune in *Sepher Shimmush Tehillim*. The sequence is 91, 93, 22, 19, 23, 99 (see Psalm 91 for more details).³⁵⁶

In the *Goetia*, the sixty-third Shemhamphorash angel, Anuel, is associated with the second half of verse two of this Psalm, “*serve ye the Lord with gladness. Come in before his presence with exceeding great joy*”.³⁵⁷

355 The Sixth and Seventh Books of Moses, Peterson, 2008:201.

356 Ibid, Peterson, 2008:201.

357 The Goetia of Dr Rudd, Skinner & Runkine, 2007:412.

PSALM 100

Misericordiam & Judicium

Write this Psalm along with the characters and bury them in the corners of your vineyard; no man will take any grapes from there without your permission. Write it also on a glass plate and wash it with holy water and read it seven times over the aforementioned water and give it to an enchanted man to drink and he will be healed.

↓ 5ε1 ➤ E ε ~r ≡ † ∪ ††

123 ∪ † ~r ∪ x.

The Moon as above.

[212]

COMMENTARY:

The Latin in the title is part of verse one, “*Mercy and judgement*”.

Sepher Shimmush Tehillim recommends that this Psalm written on parchment along with Psalm 67 will give protection against the persecution of evil spirits and vindictive persons when worn.³⁵⁸

PSALM 101

Domine exaudi orationem meam: Ja

Read this Psalm before leaving the house; you will find only joy and happiness.

COMMENTARY:

The Latin in the title is the first half of verse two, "*Hear, O Lord, my prayer*". As mentioned for Psalm 59, Ja may be a contraction of Yah.

This Psalm used with the divine name Yah (IH, 'God') is said by *Sepher Shimmush Tehillim* to be good for helping barren women conceive.³⁵⁹

This is the fifth of the seven Penitential Psalms.

This Psalm is one of those in the sequence of nineteen (130, 14, 101, 8, 83, 67, 71, 132, 112, 125, 45, 46, 21, 50, 129, 138, 48, 109, 52) recited for conjuration of the wax used in making the Pentacles in the *Key of Solomon*.³⁶⁰

In the *Goetia*, the fifty-fifth Shemhamphorash angel, Mebahiah, is associated with verse thirteen of this Psalm, "*But thou, O Lord, endurest for ever: and thy memorial to all generations*".³⁶¹

359 The Sixth and Seventh Books of Moses, Peterson, 2008:202.

360 The Key of Solomon the King, Mathers, 1976:114.

361 The Goetia of Dr Rudd, Skinner & Rankine, 2007:411.

PSALM 102

Benedic anima mea Domino; Ha

If someone languishes in sickness, read this Psalm seven times over common oil and rub the sick man with it and he will be healed.

COMMENTARY:

The Latin in the title is part of verse one, "*Bless the Lord, O my soul*". Ha occurs in conjurations in the *Heptameron*.

This Psalm used with the divine name Aha (AH) is said by *Sepher Shimmush Tehillim* to be good for helping barren women conceive.³⁶²

In the *Goetia* the fifty-fourth Shemhamphorash angel Nithael, is associated with verse nineteen of this Psalm, "*The Lord hath prepared his throne in heaven: and his kingdom shall rule over all*".³⁶³

In *A Treatise of Mixed Cabalah*, verses seven and eight, "*He hath made his ways known to Moses: his wills to the children of Israel. The Lord is compassionate and merciful: longsuffering and plenteous in mercy*", are given for receiving God's wisdom.³⁶⁴

³⁶² The Sixth and Seventh Books of Moses, Peterson, 2008:202.

³⁶³ The Goetia of Dr Rudd, Skinner & Rankine, 2007:411.

³⁶⁴ A Collection of Magical Secrets, Skinner, Rankine & Barron, 2009:117.

COMMENTARY:

The Latin in the title is part of verse one, as with the previous Psalm, "*Bless the Lord, O my soul*".

A similar use is found in *Sepher Razial*, where a spell for love and friendships is performed using a copper or bronze pen and ink made from lilies and crocuses. The Psalm was written out in full along with a set of characters in Angelic Script, which are however different to those given in this MS.³⁶⁵

Sepher Shimmush Tehillim declares that praying this Psalm frequently will destroy the Mazik (Jewish name for the Devil, referring here to the tendency to sin).³⁶⁶

In the *Goetia* the fifty-first Shemhamphorash angel, Hachashiah, is associated with verse thirty-one of this Psalm, "*May the glory of the Lord endure for ever: the Lord shall rejoice in his works*".³⁶⁷

In *Munich CLM 849*, verse nine is used as part of a conjuration of the archangel Gabriel,³⁶⁸ so it is interesting to see that this Psalm is also the second of two used in a technique of seeking answers from the appropriate planetary archangel of the day.³⁶⁹

365 *Sepher Rezial Hemelach*, Savedow (ed), 2000:269.

366 *The Sixth and Seventh Books of Moses*, Peterson, 2008:202.

367 *The Goetia of Dr Rudd*, Skinner & Rankine, 2007:411.

368 *Forbidden Rites*, Kieckhefer, 1997:298.

369 *A Collection of Magical Secrets*, Skinner, Rankine & Barron, 2009:97-8.

PSALM 104

Confitemini Domino & invocate, Vah.

If anyone is held in prison too long, write this Psalm and attach it to his arm and let him read this Psalm during the day and he will be soon delivered.

COMMENTARY:

The Latin in the title is part of verse one, “*Give glory to the Lord, and call upon his name*”. Vah may be a corruption of Vau, the sixth letter of the Hebrew alphabet and third in the Tetragrammaton (IHVH).

Sepher Shimmush Tehillim suggests praying the Psalm with the divine name Yah (IH, ‘God’) to cure the three day fever.³⁷⁰

Verses 32-3, “*He gave them hail for rain, a burning fire in the land. And he destroyed their vineyards and their fig trees:*” are used around the edge of a Martial Pentacle for creating hail and tempest (see Mars 7, Appendix 4).

PSALM 105

Confitemini Domino quoniam bonus. Ja

If you wish to sink a sailing ship, read this Psalm seven times over salt and throw it onto the boat, where the sails have been spread and it will be sunk.

COMMENTARY:

The Latin in the title is part of verse one, "*Give glory to the Lord, for he is good*". As mentioned for Psalm 59, Ja may be a contraction of Yah.

Sepher Shimmush Tehillim suggests praying the Psalm with the divine name Yah (IH, 'God') to cure the four day fever.³⁷¹

The water connection with this Psalm is seen elsewhere, as in the *Key of Solomon*, where this is one of the Psalms spoken during bathing for purification.³⁷²

In the *Goetia*, the sixty-eighth Shemhamphorash angel, Chabuiah, is associated with verse one of this Psalm, "*Give glory to the Lord, for he is good: for his mercy endureth for ever*".³⁷³

A very different use is seen in *A Treatise of Mixed Cabalah*, where verse four, "*Remember us, O Lord, in the favour of thy people: visit us with thy salvation*", is given against malaria.³⁷⁴

371 The Sixth and Seventh Books of Moses, Peterson, 2008:202.

372 The Veritable Key of Solomon, Skinner & Rankine, 2008:341.

373 The Goetia of Dr Rudd, Skinner & Rankine, 2007:411.

374 A Collection of **Magical Secrets**, Skinner, Rankine & Barron, 2009:122.

PSALM 106

Confitemini Domino quoniam bonus. Vau

If your enemy is in prison and you would wish him to be there for a long time, go to the prison and read this Psalm in front of him and he will not get out of there for a long time.

[214]

COMMENTARY:

The Latin in the title is the first half of verse one, and again repeats the preceding Psalm words, “*Give glory to the Lord, for he is good*”. Vau is the sixth Hebrew letter, associated with the Son as the third part of Tetragrammaton.

Sepher Shimmush Tehillim suggests praying the Psalm with the divine name Yah (IH, ‘God’) to cure the daily fever.³⁷⁵

Verse 16, “*Because he hath broken gates of brass, and burst the iron bars*”, is written around the edge of a Lunar Pentacle which is for summoning Lunar spirits, and opening doors (see Moon 1, Appendix 4).

A similar theme is seen in the *Abramelin*, where prayers based on verses of this Psalm are used to escape if locked between iron doors by an enemy. The person is advised to fall to their knees and call fervently to Adonai, then go to the gateway and say the prayer (based on verse fifteen) seven times in different ways, “*Adonai we want to thank you for the*

375 The Sixth and Seventh Books of Moses, Peterson, 2008:202.

grace and wonders that you show to humankind". Next write or scratch the words *"Remember David and his promise"* below the door, or with spit and the right index finger. Under this write *"Yah"* and *"He breaks armoured doors and removes rivets from iron"* (based on verse sixteen), and then strike the door seven times. As the door opens, before leaving say a prayer based on verse one, *"We who are released by Adonai, and those who have been saved from their need should say, 'Praise Adonai because he is merciful and his grace lasts eternity.'"*³⁷⁶

PSALM 107

Paratum cor meum Deus, paratum cor meum:

If you wish to approach a Prince or a King, read this Psalm seven times before entering and you will have naught to fear.

COMMENTARY:

The Latin in the title is the first half of verse two, "*My heart is ready, O God, my heart is ready*".

According to *Sepher Shimmush Tehillim*, this Psalm written upon clean parchment with the divine name Vi (VI, two of the letters from Jahveh, the Tetragrammaton) and hidden behind the door of the house will bless all comings and goings and ensure business transactions will be successful.³⁷⁷

PSALM 108

Deus laudem meam ne tacueris

Write this Psalm until **Et qui loquuntur mala adversus animam meam** and wash it with water, in which women have bathed on a Saturday and sprinkle the water in the house of your enemy. The memory of him will be erased from the surface of the Earth.

COMMENTARY:

The Latin in the title is the first part of verse two, “O God, be not thou silent in thy praise”.

There is an early precedent for such a use of this Psalm, in an early Syriac Psalter which advocated putting mustard seed and water in a new pot, reading the Psalm over it for three days and then pouring it on the enemy’s doorstep to kill him.³⁷⁸ This is clearly the basis of the use in *Sepher Shimmush Tehillim*, and probably the derivative version in *Le Livre d’Or*.

Sepher Shimmush Tehillim recommends this Psalm to vanquish a mighty and oppressive enemy. A new jug is filled with new sparkling wine and some mustard added to it. The Psalm is repeated over it for three days successively, while thinking on the divine name El (AL, ‘God’). The mixture is then poured before the door of the enemy’s house, making

378 *Magic and Ritual in the Ancient World*, Mirecki & Meyer, 2002:441.

sure not to spill any on oneself.³⁷⁹

This use is continued in the *Key of Solomon* usage of this Psalm. Verse 18, “*And he loved cursing, and it shall come unto him: and he would not have blessing, and it shall be far from him. And he put on cursing, like a garment: and it went in like water into his entrails, and like oil in his bones*” is used around the edge of a Saturnian Pentacle which is used for bringing destruction or ruin, or alternatively news of a particular event or person (see Saturn 4, Appendix 4).

Verse 6, “*Set thou the sinner over him: and may the devil stand at his right hand*” is used on a Saturnian Pentacle for obsessing a person with madness and demons (see Saturn 6, Appendix 4). A later version of the same Saturnian Pentacle is seen in other manuscripts (see Saturn 5, Appendix 5).

In the *Goetia*, the seventy-first Shemhamphorash angel, Hayiel, is attributed to this Psalm, “*I will give great thanks to the Lord with my mouth: and in the midst of many I will praise him*”.³⁸⁰

379 *The Sixth and Seventh Books of Moses*, Peterson, 2008:202.

380 *The Goetia of Dr Rudd, Skinner & Rankine*, 2007:412.

PSALM 109

Dixit Dominus Domino meo:

*Write the Psalm until **ex utero ante luciferum genui te** and attach it to the right thigh of a pregnant woman and she will give birth immediately.*

COMMENTARY:

The Latin in the title is the opening of verse one, “*The Lord said to my Lord*”.

This Psalm in combination with the divine name Yah (IH, ‘God’) is given by *Sepher Shimmush Tehillim* to compel an enemy or an adversary to grovel, ask for forgiveness and make peace.³⁸¹

Verse 5, “*The Lord at thy right hand hath broken kings in the day of his wrath*” is written around the edge of a Martial Pentacle used for gaining victory in war (see Mars 4, Appendix 4). A derivative Martial Pentacle for military expeditions and against bad encounters is seen in other manuscripts (see Mars 4, Appendix 5).

This Psalm is one of those in the sequence of nineteen (130, 14, 101, 8, 83, 67, 71, 132, 112, 125, 45, 46, 21, 50, 129, 138, 48, 109, 52) recited for conjuration of the wax used in making the Pentacles in the *Key of Solomon*.³⁸²

381 The Sixth and Seventh Books of Moses, Peterson, 2008:203.

382 The Key of Solomon the King, Mathers, 1976:114.

PSALM 110

Confitebor tibi Domine in toto corde meo:

*Read this Psalm where you wish to build and the place
will be blessed.*

COMMENTARY:

The Latin in the title is the first half of verse one, “*I will praise thee, O Lord, with my whole heart*”.

Sepher Shimmush Tehillim gives this Psalm in order to acquire many friends.³⁸³

PSALM 111

Beatus vir qui timet Dominum:

*Take some powdered swallow and for three days, [215] read this Psalm over it until **Donec despiciat inimicos suos** and scatter it in the house of your enemy and he and all that is of him will perish.*

COMMENTARY:

The Latin in the title is the first half of verse one, "*Blessed is the man that feareth the Lord*".

The opposite use is seen in *Abramelin*, with a prayer based on the first three verses being scratched onto a clean seven-sided building block that has never been wet with a new gold or silver stylus as part of a rite to keep a house safely protected from misfortune. The prayer is, "*Blessed be the one who fears God and finds pleasing his commandments. He will have surplus and abundance and his righteousness will be carried forever in his seed.*" Afterwards the stone is fumigated seven times and buried one ell under the house. At the next three new moons incense is burned where the stone is buried.³⁸⁴

This Psalm is used to increase might and power according to *Sepher Shimmush Tehillim*.³⁸⁵

Mathers wrote that Verse 3, "*Glory and wealth shall be in his house: and his justice remaineth for ever and ever*", was

384 The Book of *Abramelin*, Worms, Dehn & Guth, 2006:65-6.

385 The Sixth and Seventh Books of Magic, Peterson, 2008:203.

implied in the letters around the Hexagram in a Jupiterian Pentacle for acquiring glory, riches and tranquillity of mind, and for discovering treasure and chasing away the guardian spirits (see Jupiter 2, Appendix 4).³⁸⁶ This verse is also found around the edge of another Jupiterian Pentacle which is for acquiring riches and honour (see Jupiter 4, Appendix 4) and is also seen on a similar Solar Pentacle (see Sun 1, Appendix 5).

³⁸⁶ For more on this see *The Book of Treasure Spirits*, Rankine, 2009.

PSALM 112

Laudate pueri Dominum

Read this Psalm over holy water and sprinkle your house with it seven times; all that you will receive will be profitable:

It is also very good written down and placed in a stable for the protection of sheep, cattle and goats.

COMMENTARY:

The Latin in the title is the first half of verse one, "*Praise the Lord, ye children*".

Sepher Shimmush Tehillim recommends this Psalm to check growing heresy and infidelity.³⁸⁷

Verses 7-8, "*Raising up the needy from the earth, and lifting up the poor out of the dunghill: That he may place him with princes, with the princes of his people*" are written around the edge of a Jupiterian Pentacle which is used for protection from poverty, as well as discovering treasure and driving away guardian treasure spirits (see Jupiter 7, Appendix 4). A derivative Solar Pentacle for honour and riches uses the same verses (see Sun 2, Appendix 5).

This Psalm is one of those in the sequence of nineteen (130, 14, 101, 8, 83, 67, 71, 132, 112, 125, 45, 46, 21, 50, 129, 138, 48, 109, 52) recited for conjuration of the wax

used in making the Pentacles in the *Key of Solomon*.³⁸⁸

In the *Goetia*, two of the Shemhamphorash angels are associated with verses of this Psalm. These are the fifty-ninth angel Harachel, with verse three *“From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise”*,³⁸⁹ and the sixty-first angel Umabel, with verse two *“Blessed be the name of the Lord, from henceforth now and forever”*.³⁹⁰

Verses seven and eight, *“Raising up the needy from the earth, and lifting up the poor out of the dunghill: That he may place him with princes, with the princes of his people”*, are given in *A Treatise of Mixed Cabalah* for rising up out of poverty and being raised up in honour and riches.³⁹¹

A charm for fertility is given in the *Abramelin*, where this Psalm is read seven times over a glass of milk which has had a little fine incense thrown over it. The milk is given to the women before breakfast every day for a week. On the first day a tablet of gold, silver or pure beeswax is hung on her, which has been fumigated and with a verse based on verse two written on it, *“Praised is the name of Adonai, from now to eternity”* and with a prayer adapted from verse nine on the reverse, *“He who lets the unfertile live in the house and become the one who gives joy to children – hallelujah.”*³⁹²

388 *The Key of Solomon the King*, Mathers, 1976:114.

389 *The Goetia of Dr Rudd*, Skinner & Rankine, 2007:411.

390 *Ibid*, 2007:412.

391 *A Collection of Magical Secrets*, Skinner, Rankine & Barron, 2009:118.

392 *The Book of Abramelin*, Worme, Dehn & Guth, 2006:56.

PSALM 113

In exitu Israëli de Ægypto: Ha.

Read this Psalm over holy water and spill it into fishermen's boats, skiffs or sailing ships and they will not be able to catch anything in their nets.

COMMENTARY:

The Latin in the title is the first half of verse one, "*When Israel went out of Egypt*". Ha occurs in conjurations in the *Heptameron*.

A formula based on verses twelve to fifteen is used in an eighth century Christian text (*Berlin MS 8503*), *Abdallah's curses to weaken Mouflehalpahapani*, likening the victim to an idol and describing his condition, "*has hands but he cannot touch; he has feet but he cannot walk; he has eyes but he cannot see; he has ears but he cannot hear; he has a nose but he cannot smell; he has a mouth but he cannot speak a word through his throat; he has a heart but he does not understand*".³⁹³

According to *Sepher Shimmush Tehillim*, if this Psalm is written on parchment with the divine name Aha (AH) and carried on the person it will bring success in business.³⁹⁴

In the *Goetia*, the fifty-seventh Shemhamphorash angel, Nemmamah, is associated with verse nineteen of this Psalm, "*They that fear the Lord hath hoped in the Lord: he is their helper and their protector*".³⁹⁵

393 *Ancient Christian Magic*, Meyer & Smith, 1999:201.

394 *The Sixth and Seventh Books of Moses*, Peterson, 2008:203.

395 *The Goetia of Dr Rudd, Skinner & Runkine*, 2007:411.

PSALM 114

***Dilexi quoniam exaudiet Dominus vocem orationis
meæ.***

*Write this Psalm until **Custodiens parvulos Dominus**
and perfume it with mastic, musk and wood of aloe and
attach it to the right arm of a child and he will be
delivered from all manner of sicknesses and perils. The*

Moon in 7^h hour of 4

COMMENTARY:

The Latin in the title is verse one, *“I have loved, because the Lord will hear the voice of my prayer”*.

This Psalm has a contentious use in *Sepher Shimmush Tehillim*, which recommends praying this Psalm if one is determined to dispute and debate with infidels, heretics and scoffers at religion.³⁹⁶

In the *Goetia*, two of the Shemhamphorash angels are associated with verses of this Psalm. These are the thirty-fifth angel Kevaqiah, with verse one *“I have loved, because the Lord will hear the voice of my prayer”*;³⁹⁷ and the seventy-second angel Mumiah, to verse seven *“Turn, O my soul, into thy rest: for the Lord hath been bountiful to thee”*.³⁹⁸

396 The Sixth and Seventh Books of Moses, Peterson, 2008:203.

397 The Goetia of Dr Rudd, Skinner & Rankine, 2007:410.

398 Ibid, 2007:412.

PSALM 115

Credidi propter quod locutus sum:

Read this Psalm seven times over wine, which you are going to drink and you [216] will not become drunk at all and with it you will heal all those who also drink it. Also read this Psalm if you wish to approach a Prince or enter into a Council chamber and write it along with these characters and carry them with you and you will achieve what you wish.



COMMENTARY:

The Latin in the title is the first half of verse one, “*I have believed, therefore I have spoken*”.

This Psalm is recited three times as part of a charm for healing a horse with a sprain in the Anglo-Saxon *Lacnunga* manuscript (C10th-11th CE).³⁹⁹

This Psalm prayed daily is good against sudden or violent death, according to *Sepher Shimmush Tehillim*.⁴⁰⁰

Verses 7-8, “*Thou hast broken my bonds: I will sacrifice to thee the sacrifice of praise, and I will call upon the name of the Lord*” are written around the edge of a Solar Pentacle for release from imprisonment or iron fetters (see Sun 7, Appendix 4). A derivative Solar Pentacle is seen in other

399 Leechcraft, Pollington, 2003:235.

400 The Sixth and Seventh Books of Moses, Peterson, 2008:203.

manuscripts (see Sun 12, Appendix 5), with a similar derivative Mercurial Pentacle for protection against slavery and prison (see Mercury 1, Appendix 5).

PSALM 116

Laudate Dominum omnes gentes

St Augustine says that it is good for destroying idleness of lazy people, so that they may take pleasure in work.

It is also good for an innocent person, who is being persecuted and for prisoners.

It is necessary to write its character on virgin parchment and at sunset, hold it in your hand and staring at it, recite the Psalm along with the name of the Intelligence, then say the following Prayer.

*Intelligence: **Custel***

Character: 

PRAYER

Lord of Truth, who knowest mine innocence, illuminate the spirit of the one, who is to judge me in such a manner that I may be freed and absolved.

COMMENTARY:

The Latin in the title is the first half of verse one, “O praise the Lord, all ye nations”. The intelligence Custel is not mentioned in other grimoires.

Sepher Shimmush Tehillim states that this Psalm is good for repentance over broken vows and promises to do good

works.⁴⁰¹

This is the second of the three Psalms (71, 116, 133) used in the conjuration of the parchment in the *Key of Solomon*.⁴⁰²

401 The Sixth and Seventh Books of Moses, Peterson, 2008:203.

402 The Key of Solomon the King, Mathers, 1976:113.

PSALM 117

Confitemini Domino quoniam bonus:

If you have lost the key of your room or house and you wish to return to them, read this Psalm seven times and the room or house will all be opened immediately.

[217]

COMMENTARY:

The Latin in the title is the first half of verse one, “*Give praise to the Lord, for he is good*”.

This is another Psalm which *Sepher Shimmush Tehillim* declares is good for silencing all free-thinkers, heretics and scoffers of religion, who wish to lead you astray.⁴⁰³

This Psalm is the last in the sequence of five Psalms (17, 13, 54, 80, 117) to be recited whilst bathing before conjuration in the *Key of Solomon*.⁴⁰⁴

Verse 6, “*The Lord is my helper, I will not fear what man can do unto me*” is written around the edge of a Martial Pentacle to be invulnerable (see Mars 3, Appendix 5).

Verses thirteen, sixteen and seventeen, “*Lord I have hated the unjust: and have loved thy law. Uphold me according to thy word, and I shall live: and let me not be confounded in my expectation. Help me, and I shall be saved: and I will meditate always on thy justifications*”, are recited over the perfumes thrown on the fire in the *Universal*

403 The **Sixth and Seventh Books of Moses**, Peterson, 2008:203.

404 The **Veritable Key of Solomon**, Skinner & Rankine, 2008:341.

Treatise of the Keys of Solomon.⁴⁰⁵

Part of Verse 16, *“The right hand of the Lord hath wrought strength: the right hand of the Lord hath exulted me:”* is written around the edge of a Mercurial Pentacle for games of chance (see Mercury 5, Appendix 5). It is also used as part of the conjuration of the Princes of the Thumb in the sixteenth century text *Codex Gaster 315*.⁴⁰⁶

A further use of this verse is seen on a twelfth century church bell from Gjerpen in Norway, where it was inscribed in Runes.⁴⁰⁷

The *Abramelin* gives the use of several verses of this Psalm for all sorts of sickness and disease. First the words of verse seventeen, *“I shall not die, but live: and shall declare the works of Adonai”*, are written in honey on seven clean glass bowls before sunrise. Then take seven small biscuits or breads and write the same verse on them. Fumigate one with the words of verses one and eighteen, *“Give praise to Lord, for he is good: for his mercy endureth for ever. The Lord chastising hath chastised me: but he hath not delivered me over to death”*. The fumigated bread and one of the clean bowls with water in should be given to the sick person as their first food of the day, not ignoring their other medicines. The biscuit should be eaten in seven bites.⁴⁰⁸

405 Ibid, 2008:390.

406 Babylonian Oil Magic, Daiches, 1913:15.

407 Runic Amulets and Magic Objects, MacLeod & Mees, 2006:199.

408 The Book of Abramelin, Worme, Dehn & Guth, 2006:47-8.

PSALM 118

Beati immaculate in via:

Write this Psalm and read it seven times; perfume it with mastic and carry it on you and you will be protected

from all infirmities. The Moon in ↗ hour of 4.

COMMENTARY:

The Latin in the title is the first half of verse one, *“Blessed are the undefiled in the way”*.

Sepher Shimmush Tehillim gives numerous different uses for this, the longest Psalm. It is broken down into twenty-two divisions, each of eight verses corresponding to a Hebrew letter listed alphabetically, each of which has a different use, listed in Appendix 3.⁴⁰⁹

In the *Goetia*, there are four Shemhamphorash angels associated with verses of this Psalm. They are the twenty-sixth angel Haaiah, with verse one hundred and forty-five, *“I cried with my whole heart, hear me, O Lord: I will seek thy justifications”*;⁴¹⁰ the forty-fourth angel Yelahiah, with verse one hundred and eight, *“The free offerings of my mouth make acceptable, O Lord: and teach me thy judgments”*;⁴¹¹ the fifty-third angel Nanael, with verse seventy-five, *“I know, O Lord, that thy judgments are equity: and in thy truth thou hast*

409 *The Sixth and Seventh Books of Moses*, Peterson, 2008:204-8.

410 *The Goetia* of Dr Rudd, Skinner & Rankine, 2007:409.

411 *Ibid*, 2007:410.

humbled me";⁴¹² and the sixty-second angel Yahahel, with verse one hundred and fifty-nine, "*Behold I have loved thy commandments, O Lord; quicken me thou in thy mercy*".⁴¹³

412 Ibid, 2007:411.

413 Ibid, 2007:412.

PSALM 119

Ad Dominum cum tribularer clamavi

Read this Psalm seven times over water, in which a woman has washed herself on a Saturday and sprinkle it over the door of your enemy and he will flee and perish.

COMMENTARY:

The Latin in the title is the first half of verse one, *"In my trouble I cried to the Lord"*.

Shimmush Tehillim gives two uses for this Psalm. The first is to receive grace and favour, when it should be repeated before appearing before a Judge. The second is to pray the Psalm seven times when coming in sight of a forest, to be able to enter safely even if it is infested with poisonous snakes, scorpions and other poisonous creatures.⁴¹⁴

In the *Goetia* two Shemhamphorash angels are associated with verses of this Psalm. They are the twentieth angel Pahaliah, with the first half of verse two *"O Lord deliver my soul"*⁴¹⁵ added to the phrase *"I shall call upon the name of the Lord,"*; and the whole of verse two, *"O Lord, deliver my soul from wicked lips, and a deceitful tongue"*,⁴¹⁶ being associated with the forty-first angel, Hahahel.

414 *The Sixth and Seventh Books of Moses*, Peterson, 2008:208.

415 *The Goetia* of Dr Rudd, Skinner & Rankine, 2007:409.

416 *Ibid*, 2007:409.

PSALM 120

Levavi oculos meos in montes: Ja.

*If you don't want to be seen by anybody, take some dust from under your feet and read this Psalm over it until **Dominus custodiat** and throw a part of this dust onto your head and the other part into the face of the person and you will not be seen at all.*

COMMENTARY:

The Latin in the title is the first half of verse one, “*I have lifted up my eyes to the mountains*”. As mentioned for Psalm 59, Ja may be a contraction of Yah.

Being unseen here seems more likely to be the result of the other person having dust in their eyes!

A Syriac charm (fifth-eighth century CE) for the protection of young children uses this Psalm in its entirety, with the interesting insertion of the following line between verses one and two of the Psalm:

*“That is, I expect a guardian angel from every hill at every hour against weakness”.*⁴¹⁷

This Psalm recited seven times enables one to be able to travel safely alone by night, according to *Sepher Shimmush Tehillim*.⁴¹⁸

In the *Goetia*, three Shemhamphorash angels are associated with verses of this Psalm. They are the twenty-

417 A Syriac Charm, Hazard, 1893:290.

418 The Sixth and Seventh Books of Magic, Peterson, 2008:208.

second angel Yeiael, with verse five, *“The Lord is thy keeper, the Lord is thy protection upon thy right hand”*;⁴¹⁹ the twenty-third angel Melahel, with verse eight *“May the Lord keep thy going in and thy going out; from henceforth now and forever”*;⁴²⁰ and the forty-second angel Mikael, with verse seven, *“The Lord keepeth thee from all evil: may the Lord keep thy soul”*.⁴²¹

419 *The Goetia of Dr Rudd, Skinner & Rankine*, 2007:409.

420 *Ibid*, 2007:409.

421 *Ibid*, 2007:410.

PSALM 121

Lætatus sum in his quæ dicta sunt mihi:

*Read this Psalm until **Quia illic sederunt sedes in judicio** and you will overcome your enemy.*

COMMENTARY:

The Latin in the title is the first half of verse one, “*I rejoiced at the things that were said to me*”.

Sepher Shimmush Tehillim advises reciting this Psalm thirteen times to be received graciously and with favour when about to address a man of high ranking. It also suggests praying this Psalm when in church to receive a blessing.⁴²²

PSALM 122

Ad te levavi oculos meos: Raphael.

Read this Psalm seven times and God will let you overcome those, [218] who wish to cause some violence against you.

COMMENTARY:

The Latin in the title is the first half of verse one, “*To thee have I lifted up my eyes*”. Raphael is the Mercurial archangel, sometimes associated with the Sun.

Sepher Shimmush Tehillim suggests writing this Psalm with the name of a servant on a lead or tin plate to compel the servant to return.⁴²³

PSALM 123

Nisi quia Dominus erat in nobis.

*Read this Psalm seven times and you will find your path
and if you read it over a cup of spring or well water,
which has never seen the sun and if you sprinkle this
Psalm with it, you will be lucky if you bury it in your
house.*

COMMENTARY:

The Latin in the title is most of verse one, “*If it had not been that the Lord was with us*”.

The second half of verse three and first half of verse four, “*When their fury was enkindled against us, perhaps the waters had swallowed us up*”, is used in the experiment to bring enmity between two friends in *Munich CLM 849*.⁴²⁴

This is a water protection Psalm in *Sepher Shimmush Tehillim*. It may be recited to cross a swollen stream safely and also for journeys on water, when it should be recited before entering the ship.⁴²⁵

424 *Forbidden Rites*, Kieckhefer, 1997:72.

425 *The Sixth and Seventh Books of Magic*, Peterson, 2008:208.

PSALM 124

Qui confidunt in Domino sicut mons Sion: Adonay:

Write this Psalm and attach it to a sick man and he will have relief immediately and if you bury it in front of your door, you will be fortunate.

COMMENTARY:

The Latin in the title is the first half of verse one, "*They that trust in the Lord shall be as Mount Sion*". Adonay (ADNI), meaning 'Lord' is the divine name substituted for Tetragrammaton (IHVH) in Judaism, which has become one of the main divine names in the grimoires and the Qabalah.

The use in *Sepher Shimmush Tehillim* is for safe passage in a country, where one has avowed enemies. Take salt in both hands and pronounce the Psalm over it seven times and scatter it into the air towards the Four Quarters of the Globe.⁴²⁶

Verse 1, "*They that trust in the Lord shall be as mount Sion: he shall not be moved for ever that dwelleth*", is used around the edge of a Jupiterian Pentacle used for causing spirits to come and obey (see Jupiter 3, Appendix 4). This verse is also used on a derivative Solar Pentacle against fear and terror of the night (see Sun 4, Appendix 5).

PSALM 125

In convertendo Dominus captivitatem Sion, Eloym

Read this Psalm seven times over seeds and sow them straight away and the God's blessing will be upon the seeds and upon the field.

COMMENTARY:

The Latin in the title is the first half of verse one, "*When the Lord brought back the captivity of Sion*". Eloym is a form of the divine name Elohim ('Gods') which is used throughout the grimoires, and particularly in the *Book of Genesis*.

Sepher Shimmush Tehillim recommends this Psalm, with the names of the anti-Lilith angels, Samoy, Sansenoy and Semangelof, be written on charms and placed in the four corners of a house to protect children through infancy.⁴²⁷

This Psalm is one of those in the sequence of nineteen (130, 14, 101, 8, 83, 67, 71, 132, 112, 125, 45, 46, 21, 50, 129, 138, 48, 109, 52) recited for conjuration of the wax used in making the Pentacles in the *Key of Solomon*.⁴²⁸

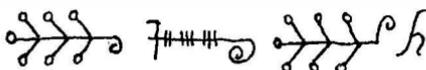
427 The Sixth and Seventh Books of Moses, Peterson, 2008:208.

428 The Key of Solomon the King, Mathers, 1976:114.

PSALM 126

Nisi Dominus adificaverit domum. Ja

Write this Psalm with some saffron and rosewater and perfume it with wood of aloe and also write these characters and bind them to the thigh of the enchanted husband. Then read this Psalm seven times over a glass of wine and give it to the husband to drink [219] and the charm will be destroyed immediately.



The Moon in ↗ hour of 4

PRAYER

Oh God, Sovereign Architect of Houses, we pray to Thee to protect us and to fulfil our desires so that Thou mayest promise that we may be united with your Chosen through Our Lord Jesus Christ. So mote it be.

COMMENTARY:

The Latin in the title is the opening words of verse one, "Unless the Lord build the house". As mentioned for Psalm 59, Ja may be a contraction of Yah.

Again the implication is that an ink is made with the saffron and rosewater.

Sepher Shimmush Tehillim suggests this Psalm written on a charm and worn around a boy's neck from the moment of birth to guard him through life. ⁴²⁹

PSALM 127

Beati omnes qui timent Dominum.

*Write this Psalm until **Uxor tua sicut vitis abundeus in lateribus Domus tuæ** and bury it at the root of a vine and the vineyard will bear fruit; it is also good for sight.*

The Moon as above this one.

COMMENTARY:

The Latin in the title is the first half of verse one, “*Blessed are all they that fear the Lord*”.

The theme of fruitfulness is also seen in a medieval Judeo-Arabic text on the magical use of the Psalms, which recommended the use of the Psalm written on kosher parchment to be carried at all times for preventing miscarriage and being successfully fruitful.⁴³⁰

This Psalm is advocated by *Sepher Shimmush Tehillim* to protect a pregnant mother and child from harm during childbirth when written on pure parchment and hung upon her.⁴³¹

430 A Time to Be Born: Customs and Folklore of Jewish Birth, Klein, 2000:111.

431 The Sixth and Seventh Books of Moses, Peterson, 2008:209.

PSALM 128

Sæpe expugnaverunt me a juvente mea:

Write this Psalm on a blade of glass then wash it with water and sprinkle it in the house where will be are lamia⁴³² and lemura⁴³³ they will no longer appear. The Moon as above.

COMMENTARY:

The Latin in the title is most of verse one, “*Often have they fought against me from my youth*”.

Sepher Shimmush Tehillim states this Psalm enables the individual to be able to live piously and virtuously, when prayed daily after morning prayers.⁴³⁴

432 Lamia is a monster from Greek mythology – a vampiric half-woman, half serpent demon who preyed on young men.

433 Lemures were vengeful and malignant ghosts in Roman mythology.

434 The Sixth and Seventh Books of Moses, Peterson, 2008:209.

PSALM 129

De profundis clamavi ad te Domine

*Write this Psalm along with Psalm **CIX** on four cards and bury them at the four corners of a field or a house.*

Blessings will be upon them. The Moon as above.

[220]

COMMENTARY:

The Latin in the title is verse one, “*Out of the depths I have cried to thee, O Lord*”. Psalm 109 (CIX) by itself does not have such a use, so this is a combination use.

This is the sixth of the seven Penitential Psalms.

According to *Sepher Shimmush Tehillim* praying this Psalm to the four quarters of the Earth will enable a person to leave a besieged city in safety without being noticed by the sentries, as a heavy sleep will overcome them.⁴³⁵

This Psalm is one of those in the sequence of nineteen (130, 14, 101, 8, 83, 67, 71, 132, 112, 125, 45, 46, 21, 50, 129, 138, 48, 109, 52) recited for conjuration of the wax used in making the Pentacles in the *Key of Solomon*.⁴³⁶

This is the last Psalm in the sequence of seven (3, 8, 30, 41, 59, 50, 129) for use in the preparation of the needle, burin and other iron instruments in the *Key of Solomon*.⁴³⁷

435 *The Sixth and Seventh Books of Moses*, Peterson, 2008:209.

436 *The Key of Solomon the King*, Mathers, 1976:114.

437 *Ibid*, 1976:115.

PSALM 130

***Domine non est exaltatum cor meum: Adonay
Sabaoth:***

*Write this Psalm and attach it to your right arm and you
will not have any bad dreams.*

COMMENTARY:

The Latin in the title is the opening words of verse one, “*Lord, my heart is not exalted*”. Adonay (ADNI), meaning ‘*Lord*’ is the divine name substituted for Tetragrammaton (IHVH) in Judaism, which has become one of the main divine names in the grimoires and the Qabalah. Sabaoth, meaning ‘*Hosts*’, is seen in divine names such as Jahveh Sabaoth, ‘*God of Hosts*’.

Sepher Shimmush Tehillim recommends this Psalm for one who needs to moderate extreme pride, by reciting it three times daily after the morning and evening prayers.⁴³⁸

This Psalm is one of those in the sequence of nineteen (130, 14, 101, 8, 83, 67, 71, 132, 112, 125, 45, 46, 21, 50, 129, 138, 48, 109, 52) recited for conjuration of the wax used in making the Pentacles in the *Key of Solomon*.⁴³⁹

In the *Goetia*, the thirty-fourth Shemhamphorash angel, Lehachiah, is associated with verse three of this Psalm, “*Let Israel hope in the Lord, from henceforth now and forever*”.⁴⁴⁰

438 *The Sixth and Seventh Books of Moses*, Peterson, 2008:209.

439 *The Key of Solomon the King*, Mathers, 1976:114.

440 *The Goetia of Dr Rudd*, 2007:410.

PSALM 131

Memento Domine David

Write this Psalm until **Viduam ejus benediciens benediciam** and attach it to any fishing nets and you will catch a lot of fish, of which some will have these characters.



COMMENTARY:

The Latin in the title is the first half of verse one, “O Lord, remember David”.

Sepher Shimmush Tehillim gives this as a Psalm of repentance, to be repeated daily by one who has perjured an oath and not performed a sworn obligation, and does not wish to repeat a similar crime in the future.⁴⁴¹

PSALM 132

Ecce quam bonum & quam jucundum

Write this Psalm and read it seven times over some good rose oil and rub your face with it and you will be welcomed everywhere.

COMMENTARY:

The Latin in the title is the first half of verse one, "*Behold how good and how pleasant it is*".

This Psalm is recommended by *Sepher Shimmush Tehillim* to retain love and gain more friends, possibly being the source of *Le Livre d'Or* usage.⁴⁴²

This Psalm is one of those in the sequence of nineteen (130, 14, 101, 8, 83, 67, 71, 132, 112, 125, 45, 46, 21, 50, 129, 138, 48, 109, 52) recited for conjuration of the wax used in making the Pentacles in the *Key of Solomon*.⁴⁴³

442 The Sixth and Seventh Books of Moses, Peterson, 2008:210.

443 The Key of Solomon the King, Mathers, 1976:114.

PSALM 133

Ecce nunc benedicite Dominum,

Read this Psalm seven times in the morning and also at night and your goods will increase.

COMMENTARY:

The Latin in the title is the opening words of verse one, “Behold now bless ye the Lord”.

Sepher Shimmush Tehillim declares that every person should repeat this Psalm before entering a college.⁴⁴⁴

This is the last of the three Psalms (71, 116, 133) used in the conjuration of the parchment in the *Key of Solomon*.⁴⁴⁵ It is also the third of the four (81, 71, 133, 63) to be spoken over the silken cloth as part of its consecration, prior to its use for wrapping the instruments of the Art in the *Key of Solomon*.⁴⁴⁶

444 The Sixth and Seventh Books of Moses, Peterson, 2008:210.

445 The Key of Solomon the King, Mathers, 1976:113.

446 The Key of Solomon the King, Mathers, 1976:116.

PSALM 134

Laudate nomen Domini, Elot.

If you are sick, read this Psalm seven times over some good oil and rub your face with it and you will be healed.

Put some tuff⁴⁴⁷ stone into some wine at night time and wash the eyes of a sick person while reading this Psalm and he will be healed.

[221]

COMMENTARY:

The Latin in the title is the first half of verse one, “*Praise ye the name of the Lord*”.

Sepher Shimmush Tehillim recommends reciting this Psalm daily after morning and evening prayers for the repenting of sins and consecrating one's life to the service of God.⁴⁴⁸

This Psalm is the last in the sequence of eight Psalms (8, 21, 27, 29, 32, 51, 72, 134) to be recited during the consecration of the Pentacles in the *Key of Solomon*. The Pentacle is held over the incense towards the rising sun and the Psalms recited with devotion.⁴⁴⁹

Part of verse 16, “*they have eyes, but they see not*”, is one of the two verses used around a Solar Pentacle for operations of invisibility (see Sun 6, Appendix 4).

447 A kind of volcanic stone.

448 The Sixth and Seventh Books of Moses, Peterson, 2008:210.

449 The Veritable Key of Solomon, Skinner & Rankine, 2008:304.

PSALM 135

Confitemini Domino quoniam bonus

*Read this Psalm in front of the door of your enemy until
Liberavit eos and you will overcome him.*

COMMENTARY:

The Latin in the title is the first half of verse one, “Praise the Lord, for he is good”.

Sepher Shimmush Tehillim advises praying this Psalm before making confession for the penitent who wishes for a renewal of spirit after confession of transgressions, sins and misdeeds.⁴⁵⁰

PSALM 136

Super flumina Babylonis, illic sedimus & flevinus.

*Write this Psalm with a woman's menstrual blood, along with the names of her husband and her mother until **ad fundamentum in ea** and perfume it with myrrh and place it in a phial sealed well with wax and bury it in water flowing towards the East. Then read this Psalm seven times over it in the name of the woman and her husband. The loss of blood will cease and the blood will flow no longer. The Moon as before this one.*

COMMENTARY:

The Latin in the title is most of verse one, “*Upon the rivers of Babylon, there we sat and wept*”.

Sepher Shimmush Tehillim states that this Psalm is said to root inveterate hate, envy and malice out of the heart.⁴⁵¹

PSALM 137

Confitebor tibi Domine in toto corde meo

Read this Psalm seven times over rose water and rub your face with it and write it out and attach it to your arm and you will be delivered from prison. The Moon as before this one.

COMMENTARY:

The Latin in the title is the opening words of verse one, “*I will praise thee, O Lord, with my whole heart*”.

Sepher Shimmush Tehillim suggests this Psalm to produce love and friendship.⁴⁵²

PSALM 138

Domine probasti me & cognovisti me:

Read this Psalm seven times every day and God will make you contrite with true penitence from your bawdiness and from adultery and you will be saved.

[222]

COMMENTARY:

The Latin in the title is verse one, “*Lord, thou hast proved me, and known me*”.

Sepher Shimmush Tehillim advises this Psalm to preserve and increase love among married people.⁴⁵³

This Psalm is one of those in the sequence of nineteen (130, 14, 101, 8, 83, 67, 71, 132, 112, 125, 45, 46, 21, 50, 129, 138, 48, 109, 52) recited for conjuration of the wax used in making the Pentacles in the *Key of Solomon*.⁴⁵⁴

453 *The Sixth and Seventh Books of Moses*, Peterson, 2008:210.

454 *The Key of Solomon the King*, Mathers, 1976:114.

PSALM 139

Eripe me Domine ab homine malo. Heloe.

*Read this Psalm for seven days, seven times in the evening and seven times in morning until **Venenum aspidum sub labiis eorum** and be chaste during these seven days. Whoever has taken poison will be saved if he does so.*

COMMENTARY:

The Latin in the title is the first half of verse two, “*Deliver me, O Lord, from the evil man*” Heloe is found as a divine name in the *Lemegeton*.

Sepher Shimmush Tehillim gives this Psalm to remove growing hatred between a man and his wife.⁴⁵⁵

In the *Goetia*, the twenty-seventh Shemhamphorash angel, Yerathel, is associated with verse two of this Psalm, “*Deliver me, O Lord, from the evil man: rescue me from the unjust man*”.⁴⁵⁶

455 *The Sixth and Seventh Books of Moses*, Peterson, 2008:210.

456 *The Goetia* of Dr Rudd, Skinner, & Rankine, 2009:409.

PSALM 140

Domine clamavi ad te exaudi me. Elion.

When you meet scoundrels, recite this Psalm seven times and you will be delivered from them through the aid of God.

COMMENTARY:

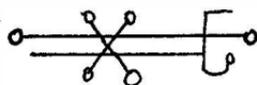
The Latin in the title is the first half of verse one, “*I have cried to thee, O Lord, hear me*”. Elion, meaning ‘Highest God’, is a divine name sometimes used for the Sephira of Kether in Qabalah, and was originally the name of a Canaanite god.

Sepher Shimmush Tehillim suggests this Psalm to relieve a sense of oppression.⁴⁵⁷

PSALM 141

Voce mea ad Dominum clamavi

Read this Psalm seven times in the morning as well as in the evening until **Educ de custodia animam meam** and by means of the Grace of God, you will leave prison. Also write this Psalm along with its characters and hang them in the air; the servant who has taken flight will return to you.



COMMENTARY:

The Latin in the title is the first half of verse two, “*I cried to the Lord with my voice*”.

Sepher Shimmush Tehillim recommends this Psalm to cure pain in the thighs.⁴⁵⁸

This Psalm is the third of three written with some characters on a piece of virgin parchment and placed under the pillow for a dream vision of a thief and where he placed stolen goods.⁴⁵⁹

458 *The Sixth and Seventh Books of Moses*, Peterson, 2008:210.

459 *A Collection of Magical Secrets*, Skinner, Rankine & Barron, 2009:23.

PSALM 142

Domine exaudi orationem meam. Jad.

*Write this Psalm and read it until **Eripe me de inimicis meis Domine** and you will be delivered from prison; it has the same effect if you are in any kind of difficulty.*

[223]

COMMENTARY:

The Latin in the title is the opening words of verse one, “Hear, O Lord, my prayer”. Jad may be a corruption of the Hebrew letter Yod, which like Aleph is often used as a shorthand for the divine.

This is the last of the seven Penitential Psalms.

Sepher Shimmush Tehillim gives this Psalm for removing sharp pains in the arms.⁴⁶⁰

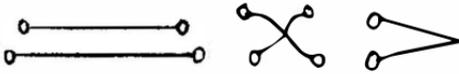
PSALM 143

Benedictus Dominus Deus meus,

Read this Psalm seven times and write the characters that follow and carry it upon you and you will be victorious in combats.

It is also good for a woman in labour, if it is written on her hip and here is where it should be attached.

*If anyone is in a shipwreck, read it until **& libera me de aquis multis** and he will be saved*



The Moon as before this one.

COMMENTARY:

The Latin in the title is the opening words of verse one, “Blessed be the Lord my God”.

Sepher Shimmush Tehillim suggests this Psalm to repair a broken arm, when prayed over it.⁴⁶¹

PSALM 144

Exaltabo te Deus meus Rex; Sala.

Read this Psalm seven times over oil and rub a woman's body with it and her husband will return to her then write it down and bury it in front of the door.

If you read this Psalm seven times and if you rub sick man's face with this oil, he will be healed also. The Moon as above.

COMMENTARY:

The Latin in the title is the opening words of verse one, “*I will extol thee, O God my king*”.

In the eleventh century Hekhalot text *Tefillat Hamnuna Sava* (*The Prayer by Hamnuna the Elder*), this Psalm is repeated thrice as the corpus of the Ashre prayer by the mystic in his preparation, as part of the instructions given by the archangel Sagnasgiel (Metatron). The Ashre prayer is Psalm 143:15 followed by the whole of Psalm 144 followed by Psalm 83:5.⁴⁶²

Sepher Shimmush Tehillim recommends this Psalm to drive away ghosts and apparitions instantly, when prayed in conjunction with Psalm 143.⁴⁶³

In the *Goetia*, four Shemhamphorash angels are associated with verses of this Psalm. These are the forty-ninth angel Vehuel, with verse three, “*Great is the Lord, and*

462 Jewish Mysticism in the Geonic Period, Herrmann, 2005:184.

463 The Sixth and Seventh Books of Moses, Peterson, 2008:210.

greatly to be praised: and of his greatness there is no end;⁴⁶⁴ the fiftieth angel Daniel, with verse eight *“The Lord is gracious and merciful: patient and plenteous in mercy”*;⁴⁶⁵ the fifty-sixth angel Poiel, with verse fourteen *“The Lord lifteth up all that fall: and setteth up all that are cast down”*;⁴⁶⁶ and the sixtieth angel Mitzrael, with verse seventeen, *“The Lord is just in all his ways: and holy in all his works”*.⁴⁶⁷

A Jewish tradition states that whoever recites this Psalm three times a day is assured of a place in the world to come (*b Ber 4b*).⁴⁶⁸

464 The Goetia of Dr Rudd, Skinner & Rankine, 2007:411.

465 Ibid, 2007:411.

466 Ibid, 2007:411.

467 Ibid, 2007:411.

468 *Jewish Mysticism in the Geonic Period*, Herrmann, 2005:187.

PSALM 145

Lauda anima mea Dominum

Read this Psalm seven times over oil and rub a sick man with it while reciting it and he will be healed.

*If you read it until **Dominus erigit adlisos: Dominus diligit justos** and rub broken bones with this oil, they will knit back together.*

[224]

COMMENTARY:

The Latin in the title is the opening words of verse two, “Praise the Lord, O my soul”.

A version of the conjuration of the Prince of the Thumb using a variant of verse six of this Psalm is found in *Munich CLM 849*, for obtaining information about a theft by gazing into a fingernail.⁴⁶⁹ The phrase is spoken whilst drawing the third of the three protective circles with the sword.⁴⁷⁰

Sepher Shimmush Tehillim recommends this Psalm for healing from a dangerous sword wound that needs surgical assistance. The healing of serious wounds suggests this use may have influenced that in *Le Livre d’Or*.⁴⁷¹

469 Forbidden Rites, Kieckhefer, 1997:329.

470 For more on the Princes of the Thumb see *A Collection of Magical Secrets*, Skinner, Rankine & Barron, 2009.

471 *The Sixth and Seventh Books of Moses*, Peterson, 2008:210.

PSALM 146

Laudate Dominum quoniam bonus est psalmus.
Sach

*Read out this Psalm seven times over oil until **& alligat contritiones eorum** and rub a sick man with is and he will be healed.*

If you wish to share anything with anyone, read this Psalm and your shared portion will be good.

COMMENTARY:

The Latin in the title is the first half of verse one, “Praise ye the Lord, because psalm is good”.

In the *Sepher Shimmush Tehillim*, this Psalm is also used for healing, though in that instance it is for a man seriously wounded by a sword or other weapon.⁴⁷²

In the *Goetia*, the twenty-fourth Shemhamphorash angel, Chahuiah, is associated with verse eleven of this Psalm, “The Lord taketh pleasure in them that fear him: and in them that hope in his mercy”.⁴⁷³

472 *The Sixth and Seventh Books of Moses*, Peterson, 2008:210.

473 *The Goetia* of Dr Rudd, Skinner & Rankine, 2007:409.

PSALM 147

Lauda Jerusalem Dominum

Write this Psalm with some saffron mixed with some rose water and perfume it with wood of aloe and bury it at the foundations of a house. When you build upon it, God's Blessings will be present.

The Moon in ↗ hour of 4.

COMMENTARY:

The Latin in the title is the first half of verse one, "Praise the Lord, O Jerusalem".

Sepher Shimmush Tehillim recommends this Psalm for healing dangerous and deadly wounds, bites and stings of salamanders, lizards, snakes, scorpions and other poisonous creatures.⁴⁷⁴

PSALM 148

Lauda Dominum de Cœlis.

If someone reads this Psalm seven times every day in his house, the Dæmon will leave there and the house will be full of blessings. It is also good for a sick woman, when you read it over pure oil and rub her with it. She will be healed.

COMMENTARY:

The Latin in the title is the first half of verse one, “*Praise ye the Lord from the heavens*”.

Sepher Shimmush Tehillim states that when prayed with absolute trust this Psalm will check an uncontrolled fire.⁴⁷⁵

Verse eight, “*Fire, hail, snow, ice, stormy winds which fulfil his word:*” is written around the edge of a Saturnian Pentacle for protection from hail and storms and the good of the earth (see Saturn 1, Appendix 5).

PSALM 149

Cantata Domino canticum novum

Recite this Psalm seven times over oil and rub a sick woman's body with it and she will heal.

[225]

COMMENTARY:

The Latin in the title is the first half of verse one, "*Sing ye to the Lord a new canticle*".

Sepher Shimmush Tehillim states that like the previous Psalm, when prayed with absolute trust this Psalm will check an uncontrolled fire.⁴⁷⁶

PSALM 150

Laudate Dominum in sanctis ejus

Recite this Psalm seven times over wheat and over oil and they will be multiplied to you with the aid of God. Take note that after every Psalm it is necessary to read a little prayer to God and do all things when the Moon is Waxing and under the Sign and during the Hour that is indicated. It would be better, however, if the Signs were in their ascendancy at the same time as the Waxing Moon.

*When thunder and lightning are heard, take the Symbol of St Athanasius in your hand and read it until **Without the three persons being confused** and immediately they will be dispersed and if you read it over a sick person with three Pater's⁴⁷⁷ and three Ave's,⁴⁷⁸ he will be delivered and healed through the Virtue of God.*

COMMENTARY:

The Latin in the title is the first half of verse one, "Praise ye the Lord in his holy places".

Sepher Shimmush Tehillim declares that this psalm should be repeated by every fortunate person, who has

477 "Our Father'n".

478 "Hail Mary'n".

escaped danger and give praise to the Lord of Hosts with
thanks in his heart.⁴⁷⁹

THE SYMBOL OF ST ATHANASIUS OR THE ATHANASIAN CREED

I

Whosoever wishes to be saved, before all things it is necessary that he knows and holds the Catholic Faith.

II

And if anyone does not conserve it undefiled and without doubt, he will perish eternally.

[226]

III

Thus, the Catholic Faith consists in adoring one Sole God in three Persons in one Sole Godhead.

IV

Without the three Persons being confused and without separating the Substance

V

For there is one Person of The Father, another of The Son and another of The Holy Ghost.

VI

*But the Godhead of The Father, The Son and Holy Ghost
is one and the same, Their glory is equal and Their
majesty co-eternal.*

VII

*Such as The Father is, such is The Son, such is The Holy
Ghost.*

VIII

*The Father is Uncreate, The Son is Uncreate and The
Holy Ghost is Uncreate.*

IX

*The Father is Great,⁴⁸⁰ The Son is Great, The Holy Ghost
is Great.*

X

*The Father is Eternal, The Son is Eternal, The Holy
Ghost is Eternal.*

XI

*And yet they are not Three Eternal Beings, but One
Eternal Being.*

[227]

XII

As also they are not Three Uncreated Beings, nor Three Great⁴⁸¹ Beings, but One Uncreated Being and One Great Being.

XIII

In the same way, The Father is Almighty, The Son is Almighty and The Holy Ghost is Almighty.

XIV

And yet, they are not Three Almighty Beings, but One Almighty Being.

XV

Thus is The Father God, The Son is God, The Holy Ghost is God.

XVI

And likewise, They are not Three Gods, but One Sole God.

XVII

Thus is The Father Lord, The Son is Lord and The Holy Ghost is Lord.

XVIII

And yet, They are not Three Lords, but One Sole Lord.

XXV

*So that in all things and in all places as has been said
beforehand, the Unity in Trinity and the Trinity in Unity
is to be worshipped.*

XXVI

*Whosoever wishes, therefore, to be saved must hold
these sentiments of the Trinity.*

XXVII

*But for Eternal Salvation, it is necessary that each
person firmly believe in the incarnation of Our Lord
Jesus Christ.*

XXVIII

*This is therefore pure and true faith that obliges us to
believe and to [229] confess that Our Lord Jesus Christ
the Son of God, is God and Man.*

XXIX

*God was begotten of the Substance of the Father before
all the Ages and Man was born of the Substance of His
Mother into the World.⁴⁸²*

XXX

*Perfect God, Perfect Man composed of a rational soul
and human flesh.*

XXXVIII

At whose coming all men shall rise again in body and give account for their own actions.

XXXIX

And they that have done good deeds will go into Life Eternal and they that have done evil will go into eternal fire.

XL

This is the Catholic Faith and whosoever will not believe in it sincerely and firmly will not be saved.

END

COMMENTARY:

This is one of the Creeds given place in the Catholic Church, which gives a clear Commentary: of the doctrines of the Trinity and the Incarnation. Most other Creeds deal with other *'fundamental truths'*, whereas this Creed (cf. The Nicene Creed) deals with these two exclusively.

The Creed is thought to have been written by another Archbishop of Alexandria or his provincial synods around the year 361 CE, rather than by St Athanasius (who was Pope of Alexandria), to whom it is credited. However, there is significant controversy and debate surrounding its author and date of origin.

Like the Psalms, the Creed was also used for magical

APPENDICES

**1. PRÉCIS OF ALL OF USES OF
THE PSALMS IN LE LIVRE D'OR**

4	4	3	2	2	1	Psalm
Friendship of great people	Protection from watery peril and accidents	Headache cure	Welcome by a prince	Curing over-eating pains	Pregnancy protection	Purpose
Seven						Repetition
			Oil	Oil	Mastic	
		Written on paper	Tablet		Written on paper	Equipment
Characters written on left hand		Bound round head	Ash tablet and anoint self with oil	Anointed with oil	Bound to right arm	Notes

8	8	7	7	6	6	5	5
Holding and moving honey bees	Prevent children crying	Vanquishing enemies	Protection from enemies	Curing eye disease	Dealing with Judges	Friendships of lords	Protection from malicious people
		Four		Seven	Seven	Three	Three
		Water	Earth			Olive oil	Olive oil
	Written on paper	Earthenware jar					
Recite first verse only	Bound on right arm	Water thrown where enemies pass	Recite over earth and throw in direction of enemies	Repeated for three days		Head anointed and characters written on hand	Head anointed and written on hand

15	14	13	12	12	11	10	9
Protection from enchantment	Approaching a prince	Appearing majestic	Making a child amenable to education	Protection from rogues	Preventing slander by enemies	Killing enemies	Honoured by king or prince
				Three			
		Mastic, musk, pure water	Holy water		Borax, water		Olive oil
			Drinking glass		Glass plate	Parchment	Glass plate
Carry characters on you	Carry characters on you	Write characters, perfume and wash then pour water on doorstep	Write characters, wash with holy water and give to child to drink		Read Psalm over water, bury plate under enemy's door	Buried under dead person's head	Write on plate, wash with oil and anoint face with oil

22	21	21	20	19	18	17	16
Protection when travelling	Vanquishing enemy	Protection from petty & malicious people	Being well received and honoured	Healing sick person	Assisting pregnancy	Healing sick people	Avoiding scandal
		Seven	Seven				Seven
Oil	Mastic, pure water		Rose oil, mastic		Holy water, aloes	Pure water	Mastic
	Glass plate		Written on tablet		Written on paper, glass plate	Earthenware bowl	
Read Psalm over oil and anoint face with it	Write characters on plate, perfume then wash & bury under enemy's doorway		Perfume tablet, wash with oil then use to anoint face		Write on paper and place under feet, after birth written on plate, perfumed with aloes, washed with water and given to her to drink and rubbed on stomach	Recite over bowl of water and place in room.	Perfume characters and carry on you

27	27	26	26	25	25	24	23
Reconciliation with enemies	Protection from your children and close friends	Curing worms for a child	Protecting vine tree	Protection from enemies	Destroying enchantments	Helping a sick person sleep	To be loved .
Three							
			Spring water				Musk, saffron, rose water
						Written on paper	
Form character with fingers		Use Saint name possessed by child	Write Psalm and wash in spring water used to water tree			Place Psalm under head	Write characters and perfume with the fragrances

34	33	32	31	30	29	28	28
Access to a Prince	Heal toothache or fractured bone	To ensure conception	Removing desire	Release from prison	Curing sickness	House blessing	Healing sick man
Seven	Seven		Seven	Two & Two	Seven & Seven		
	Date stones	Mastic, incense	Holy Water, Mastic	Bread	Pure water, good oil	Nutmeg	Barley beer
Write Psalm on paper		Write characters on paper	Write characters on paper			Write on paper	
Bind on right arm	Go to crossroads, recite Psalm 7 times, burn date stones and smoke face	Perfume with mastic & incense & bind on her right arm	Recite Psalm seven times over holy water and wash, perfume characters and bind to right arm	Write characters on bread and eat, recite Psalm twice by day and by night	Recite Psalm seven times over water then bathe, seven times over oil and anoint	Perfume with nutmeg and bury at four corners of house	Recite Psalm in his ear whilst drinking beer

42	41	40	39	38	37	36	35
Access to a king or prince	Dispersing enemies	Controlling an untrusted mistress	Preventing miscarriage	Removing bad dreams	Healing eye pain	Destroying your enemy and his family	Safe pregnancy
		Seven					
		Rose oil, saffron, rose water			Holy water, mastic, incense		
Write Psalm on paper		Goat vellum	Write characters and Psalm on paper		Write characters on paper	Write Psalm on paper	Write Psalm on paper
Bind paper on right arm	Recited at Vespers	Read Psalm 7 times over oil and anoint face	Bind paper on right arm	Write Psalm on right side of face	Read Psalm over holy water at Christmas & wash eyes, perfume characters with mastic & incense and hang round neck	Bury paper under front door	Place paper in hood or bind to right arm

50	49	48	47	46	45	44	43
Protection for haemophilia	Killing and distributing a sheep to the poor	To be loved and cherished	Seeing a thief	Lucky in affairs	For armed combat	Gaining a desired person	Destroying a enemy
	Seven			Seven	Seven		
						Myrrh, aromatic gum, cinnamon	Bird's blood
		Write Psalm on paper	Write Psalm and characters on paper	Write Psalm on paper		Write Psalm and name on paper	Write Psalm on paper in blood
Write Psalm on person	Read Psalm 7 times	Carry paper	Place paper above head of bed	Carry paper and read 7 times a day		Perfume paper and bury it on front of door	Bury paper under enemy's front door

58	57	56	55	54	53	52	51
Removing sexual enchantment	Destroying the effect of an enchantment	Protection from beasts in desert	Stop a pregnant woman bleeding	Preventing an enemy building his house	Defence against slander to a prince	Vanquishing enemies	Pregnancy protection
Seven	Seven	Seven	Seven		Seven		
			Glass of wine			Dust	
Write Psalm on paper							Write Psalm on paper
Bind to right thigh and recite Psalm 7 times	Recite 7 times	Recite 7 times	Say Psalm 7 times over wine and then give to drink	Say Psalm over the foundations	Read 7 times	Read Psalm 7 times over dust and throw in enemies' faces	Attach to arm

66	65	64	63	62	61	60	59
Healing sick person	Deliverance from need	Deliverance from need	Vanquishing enemies	Stop a child crying	Killing or vanquishing enemy	Reconciling husband and wife	Sorting out business affairs and gaining fortune
	Seven & Seven	Seven			Seven	Three	
Pure water					Powder	White cockerels blood	Goat blood
Write characters on paper			Write characters on paper	Write Psalm on paper	Altar where Mass is said	Write characters on in	Write characters and Psalm on paper
Recite Psalm over water and give to drink, attach paper to person	Recite Psalm 7 times in the morning and also evening	Recite Psalm 7 times a day	Read Psalm over characters and attach paper to arm	Attach paper to child's arm	Take powder from under altar, read Psalm 7 times over it and scatter in front of enemy's house	Read Psalms 3 times over paper and bind to woman's arm	Bury under hinge of door whilst reciting Psalm

74	73	72	71	70	69	68	67
Release from prison	Causing enemy to flee	Obtaining your goal or desire	Gaining the love of a woman	Winning your case before a judge	Healing a named illness	Calming bad weather at sea	Preventing sleep
	Fire				Incense		
	Write Psalm, characters & enemy's name on paper	Write Psalm on paper	Write Psalm on paper with name and mother's name		Write Psalm on new card		Write Psalm on paper
Recite daily	Burn in fire	Attach to your arm	Attach to your arm	Say Psalm before approaching judge	Fumigate 3 or 4 times a day or night and read for 15 days	Read Psalm	Bury close to front door

81	80	79	78	77	76	75	74
To be honourably received	To stop haemorrhaging	Making a woman chaste	Being received honourably	Vanquishing enemy	Dispelling enchantments on a person	Dispelling spirits from a house	Increasing merchant's profits
		Seven	Seven	Seven			
Oil or rose oil	Mastic	Clean water	Rose oil	Clean water	Clean water		
Write characters	Write characters on an olive leaf	New cooking pot	Write characters on a new tablet	Bronze drinking vessel	Glass plate	Write Psalm on paper	Written on fox skin, bound round gold
Read Psalm, wash characters with oil and rub into face	Perfume leaf, attach to man's arm and then read Psalm	Write Psalm & characters on pot, fill with water, say Psalm 7 times and wash the woman with the water	Say Psalm 7 times over rose oil, wash tablet with oil and rub it on face	Write Psalm & characters in vessel, fill with water, recite Psalm 7 times and pour water in front of enemy's door	Write Psalm on plate, wash with water and give to drink	Hang from the door on the waxing moon	In Jupiter's hour and day, write Psalm and characters on skin, carried and daily Psalm recitation

88	88	87	86	85	84	83	82
House blessing	Curing headache	Vanquishing enemy	Fulfilling affairs	Blessing wine	Gaining luck	Access to a prince	Destroying your enemy
				Twenty			Seven
Holy water		Spring or well water, water a woman has washed in	Dove blood, aloe wood, mastic		Laurel leaves, mastic, incense, rose oil		Water a woman has washed in
		Write Psalm in new cooking pot, write characters on glass plate	Write Psalm and characters in blood		Write on leaves	Write on paper	Cooking pot
Read Psalm over holy water and sprinkle over house	Write Psalm on person's head	Put water in pot, wash plate with woman's water and put in pot, then pour the water at enemy's door	Perfume with aloe and mastic and tie to arm	Read Psalm 20 times over wine press, put characters in press	Perfume leaves, add oil and then anoint face with it	Bind to arm	Write characters in pot, fill with water a woman has washed in, read Psalm 7 times, pour water in enemy's house

93	92	91	90	90	90	89	89
Causing enemies to flee	Blessing a house	Prevent enemy from harming you	Preventing children being frightened	Protection when travelling by night	Protection from enchantment and demons	Removing enchantment which separate a man and wife	Success in ventures
						Once & Once	
	Holy water	Clean water	Dove blood, roses, aloe wood	Dove blood, roses, aloe wood	Dove blood, roses, aloe wood		
	Write Psalm on paper	Write Psalm on a new plate	Write on paper	Write on paper	Write on paper	Write Psalm and characters on piece of linen	
Read Psalm every day	Read Psalm over holy water and bury paper in house	Wash plate with water and pour it in enemy's house	Write Psalm in blood, perfume with roses and aloe and carry	Write Psalm in blood, perfume with roses and aloe and carry	Write Psalm in blood, perfume with roses and aloe and carry	Wear linen round neck and recite Psalm morning & night	Read Psalm

100	99	98	97	96	95	94	93
Protection of a vineyard	Protection from the hate of a mistress	To be received honourably	Preventing a ship sailing	Dealing with a hated wife	Dispelling the traps of rich people	Exorcising a demon	Increasing the profit of a house or mill
		Seven			Seven, repeated thrice		
	Raw egg shell, glass of wine	Water		Musk, saffron, rosewater, camphor, mastic, aloe		Holy water, holy oil	
Write Psalm and characters on paper	Write Psalm on the egg shell			Write Psalm on paper with musk, saffron, rosewater and camphor	Write enemies' names on paper	Write Psalm on a new tablet	
Bury at the four corners of the vineyard	Place egg shell in wine and give it to her to drink	Read Psalm 7 times over water and wash face with it	Read Psalm	Perfume paper with mastic and aloe and bury in front of her door	Read Psalm 7 times at Vespers for 3 days, and attach paper to arm	Wash tablet with water and oil then anoint sick man with them	Read Psalm every day

106	105	104	103	103	102	101	100
Keeping somebody in prison	To sink a ship	Release from prison	Enflaming the heart of any person	Gaining a woman you desire	Curing prolonged sickness	Finding joy and happiness	Cure an enchanted man
	Seven		Seven	Seven	Seven		Seven
	Salt		Mastic, galbanum, aloe wood, earthenware vessel	Bat or black hen blood, new cooking pot, earth of the type used to make pot	Common oil		Holy water
		Write Psalm on paper	Write Psalm, characters, woman & her mother's names with bronze or iron ink-pen	Write Psalm, characters, your name & woman's name & her parents with gold ink-pen			Write Psalm on a glass plate
Read Psalm in front of person	Read Psalm 7 times over salt and throw on ship	Attach to arm, read Psalm	Put paper in vessel and seal with wax, place in fire and recite Psalm 7 times	Place vellum in pot, cover it with earth, place in fire, recite Psalm 7 times while skin burns	Read Psalm over oil 7 times then rub person with it	Read Psalm before leaving house	Wash plate with holy water, recite Psalm 7 times over it and give to the man to drink

113	112	112	111	110	109	108	107
Stopping fishermen catching fish	Protection of livestock	Increasing profits from house	Causing enemy to perish	Blessing ground for building on	Initiating childbirth	Erasing an enemy	Approaching a prince or king
							Seven
Holy water		Holy Water	Powdered swallow			Water women have bathed in	
	Write Psalm on paper				Write Psalm on paper	Write Psalm on paper	
Read Psalm over holy water and sprinkle on boats	Put in place where livestock dwells	Read Psalm over holy water & sprinkle house 7 times	Read Psalm over powder for 3 days, then scatter in enemy's house	Read Psalm	Attach to woman's right thigh	Wash paper with water and sprinkle water on enemy's house	Read 7 times before approaching

120	119	118	117	116	115	115	114
Making yourself unseen	Causing enemy to flee and perish	Protection from all infirmities	Restoring keys to open any room or house	Protection from persecution, helping prisoners	Approaching a prince or council	Preventing drunkenness, giving healing	Protecting child from sickness & perils
	Seven	Seven	Seven			Seven	
Dust from under your feet	Water a woman has washed in on a Saturday	Mastic		Virgin parchment		Wine	Mastic, musk, aloe wood
		Write Psalm on paper		Write character and intelligence name on parchment	Write Psalm and characters on paper		Write Psalm on paper
Read Psalm over dust, sprinkle some on your head and throw rest in other person's face	Read Psalm 7 times over water and sprinkle on enemy's door	Read Psalm 7 times, perfume paper with mastic and carry	Read Psalm 7 times	At sunset recite the Psalm & name of intelligence , & prayer while staring at parchment	Carry on you	Read Psalm 7 times over wine	Perfume paper and attach to right arm of child

126	125	124	124	123	123	122	121
Removing a love enchantment	Seed blessing	Gaining fortune	Relief for the sick	Blessing of house	Finding your path	Overcoming those who wish you violence	Overcoming enemy
Seven	Seven				Seven	Seven	
Saffron, rosewater, aloe, wine				Spring or well water			
Write Psalm & characters on paper with saffron & rosewater		Write Psalm on paper	Write Psalm on paper	Write Psalm on paper			
Perfume paper with aloe & bind to thigh of man, say Psalm 7 times over glass of wine and make him drink	Read Psalm 7 times over seed and sow immediately	Bury it in front of door	Attach to sick person	Read Psalm over cup of water and sprinkle paper, then bury in house	Read Psalm 7 times	Read Psalm 7 times	Read Psalm

133	132	131	130	129	128	127	127
Increasing goods	Being welcomed everywhere	Catching fish	Preventing bad dreams	Blessing a house or field	Banishing ghosts	Helping sight	Encouraging a vineyard to fruit
Seven & Seven	Seven						
	Rose oil				Blade of grass, water		
	Write on paper	Write Psalm on paper	Write Psalm on paper	Write Psalm with Psalm 109 on 4 cards	Write Psalm on grass		Write Psalm on paper
Read 7 times in the morning & in the evening	Read 7 times over rose oil and rub in face	Attach paper to fishing nets	Attach paper to right arm	Bury cards at corners of house or field	Wash grass with water then sprinkle house	Read Psalm	Bury paper at root of a vine

140	139	138	137	136	135	134	134
Protection from scoundrels	To be saved from poison	Penitence from adultery	Deliverance from prison	Stopping blood flow	Overcoming enemy	Healing sick eyes	Healing sickness
Seven	Seven, times	Seven	Seven	Seven			Seven
			Rose water	Menstrual blood, myrrh		Tuff stone, wine	Oil
			Write Psalm on paper	Write Psalm with husband and names in blood			
Recite 7 times	Read 7 times per morning & evening for 7 days	Read 7 times daily	Read 7 times over rose water, rub water on face, attach to arm	Perfume paper with myrrh, seal in phial with wax, bury in water flowing East, recite 7 times	Read Psalm in front of enemy's door	Put stone in wine, read Psalm while sick person drinks wine	Read 7 times over oil and rub in face

144	144	143	143	143	142	141	141
Healing sickness	Restoring a husband	Rescue from shipwreck	Assisting labour	Victory in combat	Deliverance from prison	Bringing a servant back	Release from prison
Seven	Seven			Seven			Seven & Seven
Oil	Oil						
	Write Psalm on paper			Write Psalm & Characters	Write Psalm	Write Psalm & Characters on paper	
Read 7 times over oil then rub into face	Read 7 times over oil, rub woman's body with it, then bury paper under door	Read	Written on hip	Carry on you	Read Psalm	Hang paper in air	Read 7 times a morning & evening

150	149	148	148	147	146	145
To increase wheat & oil	Healing a sick woman	Healing a sick woman	Banishing demons from a house	Blessings for a house	Healing sickness	Healing sickness including bones
Seven	Seven	Seven	Seven		Seven	Seven
Wheat, oil	Oil	Oil		Saffron, rosewater, aloe	Oil	Oil
				Write Psalm with saffron & rosewater on paper		
Recite 7 times over the wheat & oil	Recite over oil and rub in	Recite over oil and rub in	Read 7 times a day	Perfume paper with aloe, & bury in the foundations	Recite 7 times over oil, rub in oil	Recite 7 times over oil, rub in oil while reciting

2. ANALYSIS OF PSALM USE BY COMPONENT AND FREQUENCY

PURPOSE OF CHARM

Purpose	Frequency
Child – preventing crying/minor health issues education	5
Combat	2
Desire/love – removing/gaining	14
Farm magic – bees/fields/livestock/seeds	5
Health issues/healing	27
High friendships – princes, nobles, judges etc	18
Killing/destroying enemies	8
Lucky/improving fortune	15
Pregnancy protection/assistance	9
Protection from/dispelling enchantment	10
Protection from malice/enemies	15
Protection or blessing of house	9
Protection when travelling	6
Release from/detaining in Prison	9
Sleep – gaining/preventing/dealing with dreams	4
Ship - stopping sailing/sinking/fishing/shipwreck rescue	5
Thief/theft – detecting	2
Vanquishing enemies	12
Vine trees & vineyards – protecting/blessing	4

INGREDIENTS FOR CHARMS

Ingredient	Frequency
Aloe wood	8
Aromatic Gum	1
Barley Beer	1
Blood – bat	1
Blood – bird	1
Blood – black hen	1
Blood – dove	2
Blood – white cockerel	1
Blood – goat	1
Blood – menstrual	1
Bread	1
Borax	1
Camphor	1
Cinnamon	1
Date Stones	1
Dust/Earth	5
Egg Shell (Raw)	1
Galbanum	1
Grass (blade)	1
Incense	4
Mastic	15
Myrrh	2
Musk	4
Nutmeg	1
Saffron	3
Oil (good)	11
Oil (Holy)	1

Olive Oil	4
Rose Oil	6
Rose Water	5
Roses	1
Saffron	4
Salt	1
Swallow (powdered)	1
Tuff Stone	1
Water (clean/pure)	13
Water (holy)	10
Water (spring)	3
Water (a woman washed in)	4
Wheat	1
Wine	5

BASIS FOR CHARMS

Basis	Item
Bronze Drinking Vessel	1
Card	2
Cooking Pot (new)	4
Drinking Glass	1
Fox Skin	1
Glass Plate	8
Earthenware Pot, Jar or Bowl (new)	3
Ink-pen – Bronze/Iron	1
Ink-pen – Gold	1
Fire	2
Leaf – Laurel	1
Leaf – Lettuce	1
Leaf – Olive	1
Linen	1
Paper	57
Parchment	2
Tablet	4
Vellum	2

FREQUENCY OF REPETITION

Repetition	Occurrences
1 & 1	1
2 & 2	1
3	4
4	1
7	49
7 & 7, or other multiples	5
20	1

4. PENTACLES FROM THE KEY OF SOLOMON THE KING

These Pentacles are numbered based on their position in the book *The Key of Solomon the King* by S.L. MacGregor Mathers, Redway, 1889 (available in various editions). This book was a compilation from seven different manuscripts of the *Key of Solomon* including *Lansdowne MS 1202*. Note the planetary sequence was adjusted by Mathers to follow the Qabalistic sequence down the Sephiroth of the Tree of Life from Binah (Saturn) to Yesod (Moon).

Pentacle	Figure No.	Pentacle	Figure No.
Saturn 1	11	Mars 6	30
Saturn 2	12	Mars 7	31
Saturn 4	14	Sun 4	35
Saturn 7	17	Sun 5	36
Jupiter 2	19	Sun 6	37
Jupiter 3	20	Sun 7	38
Jupiter 4	21	Venus 5	43
Jupiter 6	23	Mercury 5	48
Jupiter 7	24	Moon 1	49
Mars 3	27	Moon 2	50
Mars 4	28	Moon 3	51
Mars 5	29	Moon 5	53

5. PENTACLES FROM VERITABLE KEY OF SOLOMON

These Pentacles are numbered based on their position within the manuscript Wellcome MS 4670, which was reproduced as part of *The Veritable Key of Solomon*, by Stephen Skinner & David Rankine, Golden Hoard, 2008 & Llewellyn, 2009.

Pentacle	MS Page	Pentacle	MS Page
Sun 1	56	Mars 10	118
Sun 2	57	Mercury 1	135
Sun 4	59	Mercury 2	136
Sun 5	60	Mercury 4	139
Sun 6	61	Mercury 5	140
Sun 8	63	Mercury 7	142
Sun 12	68	Mercury 10	145
Moon 1	83	Jupiter 1	160
Moon 4	87	Jupiter 2	162
Mars 1	108	Jupiter 6	166
Mars 2	109	Venus 5	188
Mars 3	111	Saturn 1	207
Mars 4	112	Saturn 5	211
Mars 5	113	Saturn 8	214
Mars 8	116		

6. PLANETARY HOURS

The planetary hours are attributed in a set sequence to the days of the week, with the hours of daylight (and night) divided into twelve equal quantities (which are usually more or less than an hour long). For more details of how to calculate planetary hours see *Practical Planetary Magick* by David Rankine & Sorita d'Este, Avalonia, 2007.

Planetary Hours of the Day							
Hour	Sun	Mon	Tues	Wed	Thurs	Fri	Sat
1	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
2	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
3	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
4	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
5	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
6	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
7	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
8	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
9	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
10	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
11	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
12	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus

Planetary Hours of the Night							
Hour	Sun	Mon	Tues	Wed	Thurs	Fri	Sat
1	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
2	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
3	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
4	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
5	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
6	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
7	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
8	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
9	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
10	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
11	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
12	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars

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