



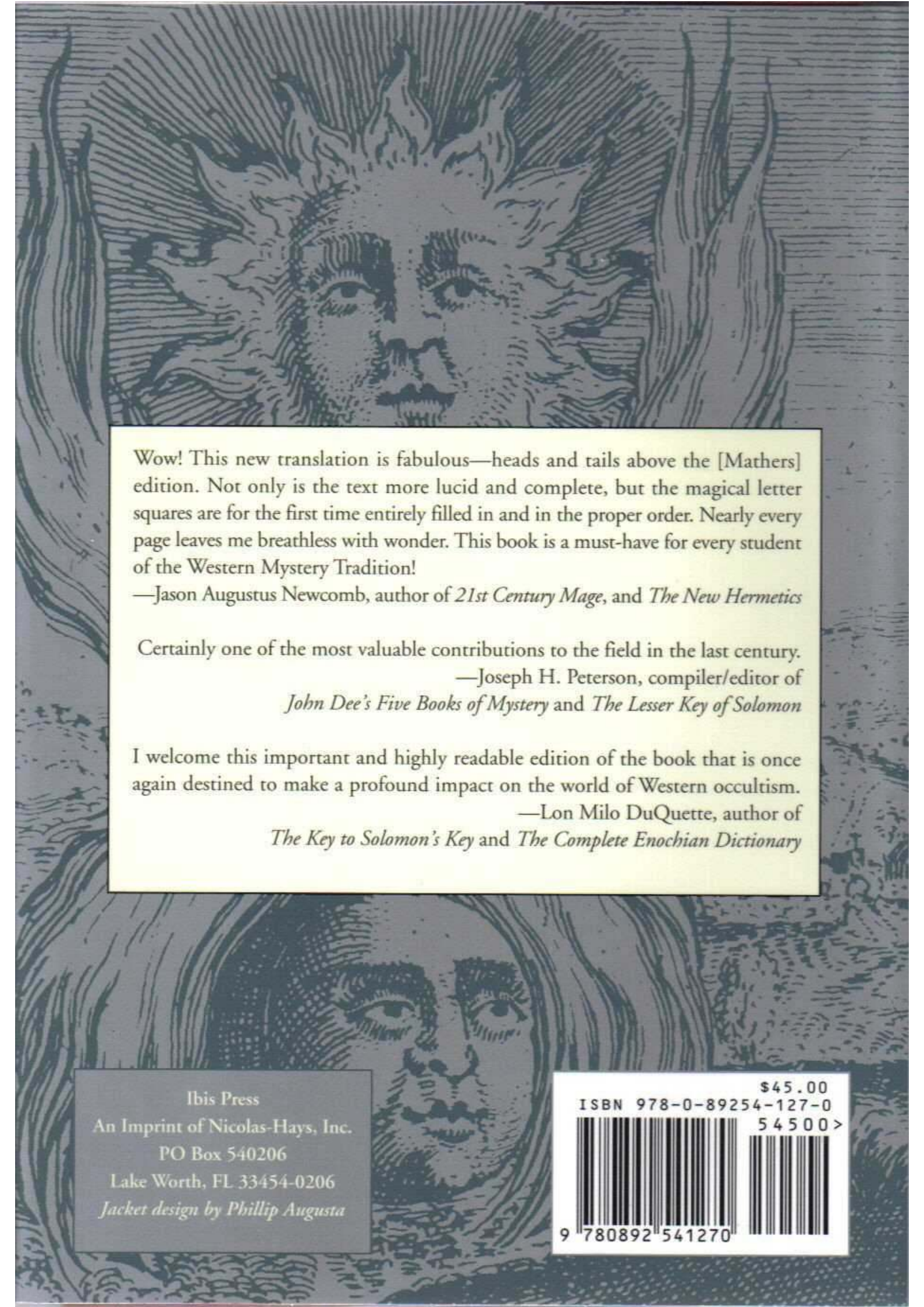
THE BOOK OF
Abramelin

A NEW TRANSLATION

Being a complete and modern translation from various extant manuscripts, including a previously unpublished fourth part.

Abraham von Worms

Compiled and edited by Georg Dehn, Translated by Steven Guth
Foreword by Lon Milo DuQuette



Wow! This new translation is fabulous—heads and tails above the [Mathers] edition. Not only is the text more lucid and complete, but the magical letter squares are for the first time entirely filled in and in the proper order. Nearly every page leaves me breathless with wonder. This book is a must-have for every student of the Western Mystery Tradition!

—Jason Augustus Newcomb, author of *21st Century Mage*, and *The New Hermetics*

Certainly one of the most valuable contributions to the field in the last century.

—Joseph H. Peterson, compiler/editor of
John Dee's Five Books of Mystery and *The Lesser Key of Solomon*

I welcome this important and highly readable edition of the book that is once again destined to make a profound impact on the world of Western occultism.

—Lon Milo DuQuette, author of
The Key to Solomon's Key and *The Complete Enochian Dictionary*

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Commonly referred to in magical circles as “the Abramelin,” this 15th-century text of Jewish magic has come back, in its most complete form, to light the way for those who are brave and committed enough to channel the energies of the spiritual world and give harmony a chance to flourish.

Over 100 years ago, S. L. MacGregor Mathers, magician and member of The Golden Dawn esoteric order, introduced *The Book of the Sacred Magic of Abramelin the Mage* to Western magicians. It was soon acclaimed as one of the few genuine magic books known to exist, a book with powers in and of itself, not just another collection of spells of dubious provenance. For over a century the Abramelin has served as an important part of every serious magician’s library, for it presents a program of self-purification and initiation for achieving The Knowledge and Conversation of the Holy Guardian Angel. What most magicians and historians did not realize until now was that the French manuscript Mathers translated was an incomplete and inaccurate rendition of the original German manuscripts.

As if guided by a mystical force, Georg Dehn followed a series of synchronistic events to find the extant editions of the original Abramelin, and from them he has distilled the most correct version to date. Here he combines his esoteric knowledge with that of Steven Guth’s to create a new English text that is readable for modern-day seekers and yet preserves the ambience of Abraham’s time. Those familiar with Mathers’s edition will note some rather startling differences: an additional book of practical spells that was left out of the French translation, important distinctions in the Abramelin operation, and magical squares that were either incomplete or transposed incorrectly in the French manuscript.

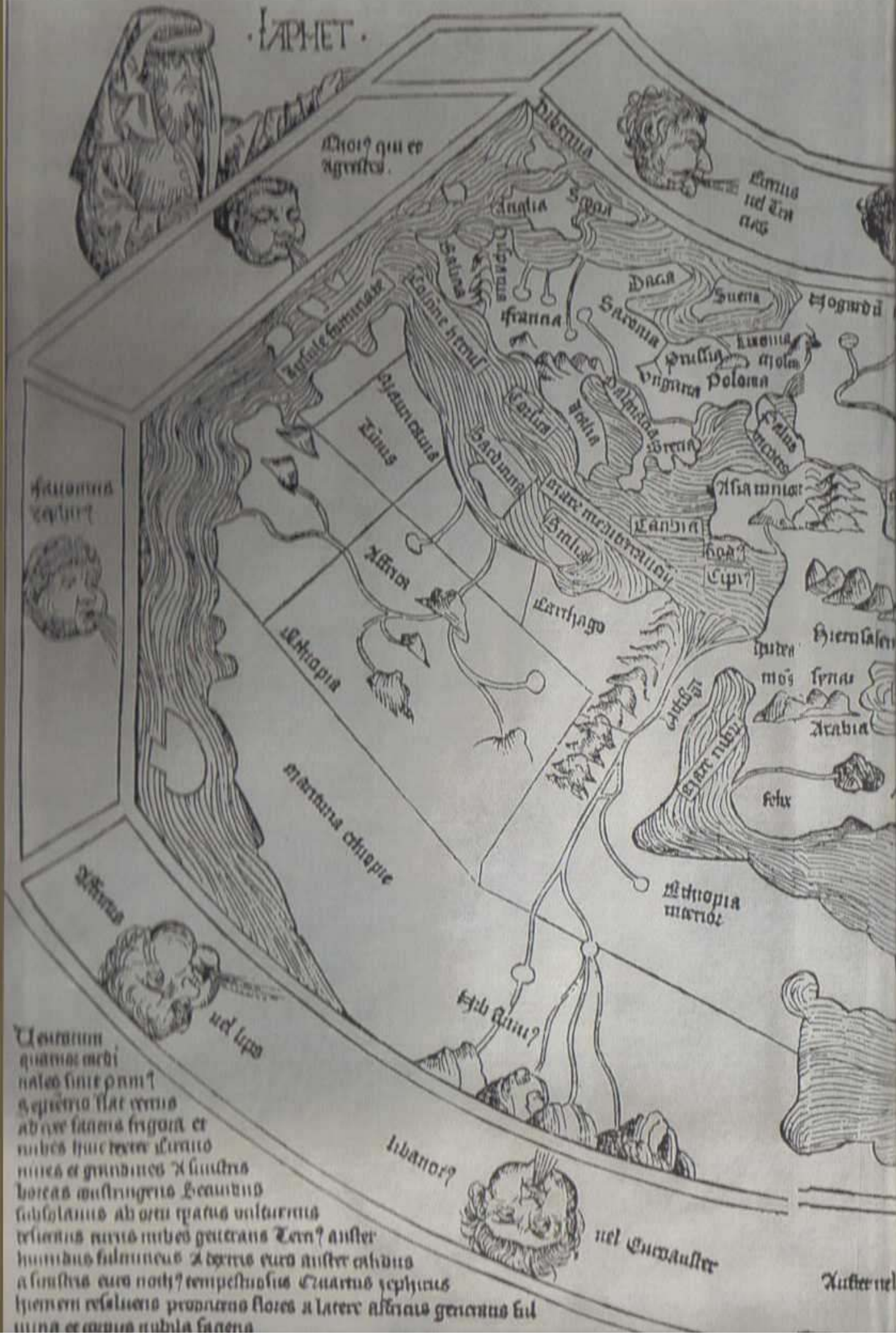
Georg Dehn’s and Steven Guth’s *Book of Abramelin* marks a milestone in the transmission of magical wisdom, the restoration of a work of utmost importance.

This special edition contains more than a magical text—it is a compelling combination of two quests, one ancient, one modern: The first is Abraham’s tale of finding the mage, Abramelin, and learning from him the Secret and the Wisdom. The second is Dehn’s quest, how he discovered the sources of the work and followed in Abraham’s footsteps—both exoteric, in traveling to Egypt in search of Abramelin’s hermitage, and esoteric, as his studies brought about his personal transformation. Dehn ponders many interesting themes and questions: What are the parallels between Abraham’s time and ours? Was Abramelin an actual person? Is he the key to Abraham’s true identity—a famous rabbi who wished, in a time when Jews were feared and persecuted, to keep his true abilities hidden? Who is Lamech, the son to whom Abraham gave this magical wisdom? What are some of the practical applications for the magic word squares? Georg Dehn’s research into the identities of Abraham von Worms and Abramelin the mage also goes a long way toward laying to rest the debates in Jewish scholarly circles over the authenticity of this text.

Georg Dehn and Steven Guth are life-long students of all things esoteric. Dehn is the founder and publisher of Edition Araki, a German publishing company located in Leipzig, Germany, and specializing in the occult. Steven Guth, a gifted translator and spiritual healer, gives occasional lectures on various esoteric topics to the local and Sydney Theosophical and Anthroposophical societies. He lives with his life-mate, Katherine, and their extended family (including 3 grandchildren) at “Bibaringa,” a 550-acre horse ranch on Mt. Stromlo ridge, ten minutes from the center of Canberra, Australia.

The Book
of
Abramelin

MAPHET.



Mors qui et
agrestis.

Amus
vel Ten
cus

Automa
relin?

maritima chuepie

Aethiopia
interior

Uentorum
quoniam medi
nales sine pnm?
Septentrio flat ventis
ad ope sinistra frigora et
nubes huc dexte iurano
nives et grandines X sinistra
boreas austrum gurgens heaurius
subsolanus ab ortu ipatus uolturnus
reluens natus nubes generans Tern? auster
humidus fulmineus X dextis euro auster calidus
a sinistra euro noty? tempestuosus Quatus zephirus
hiemem reluens propinquo flores a latere africus generans sul
uina et carnis nubila facena

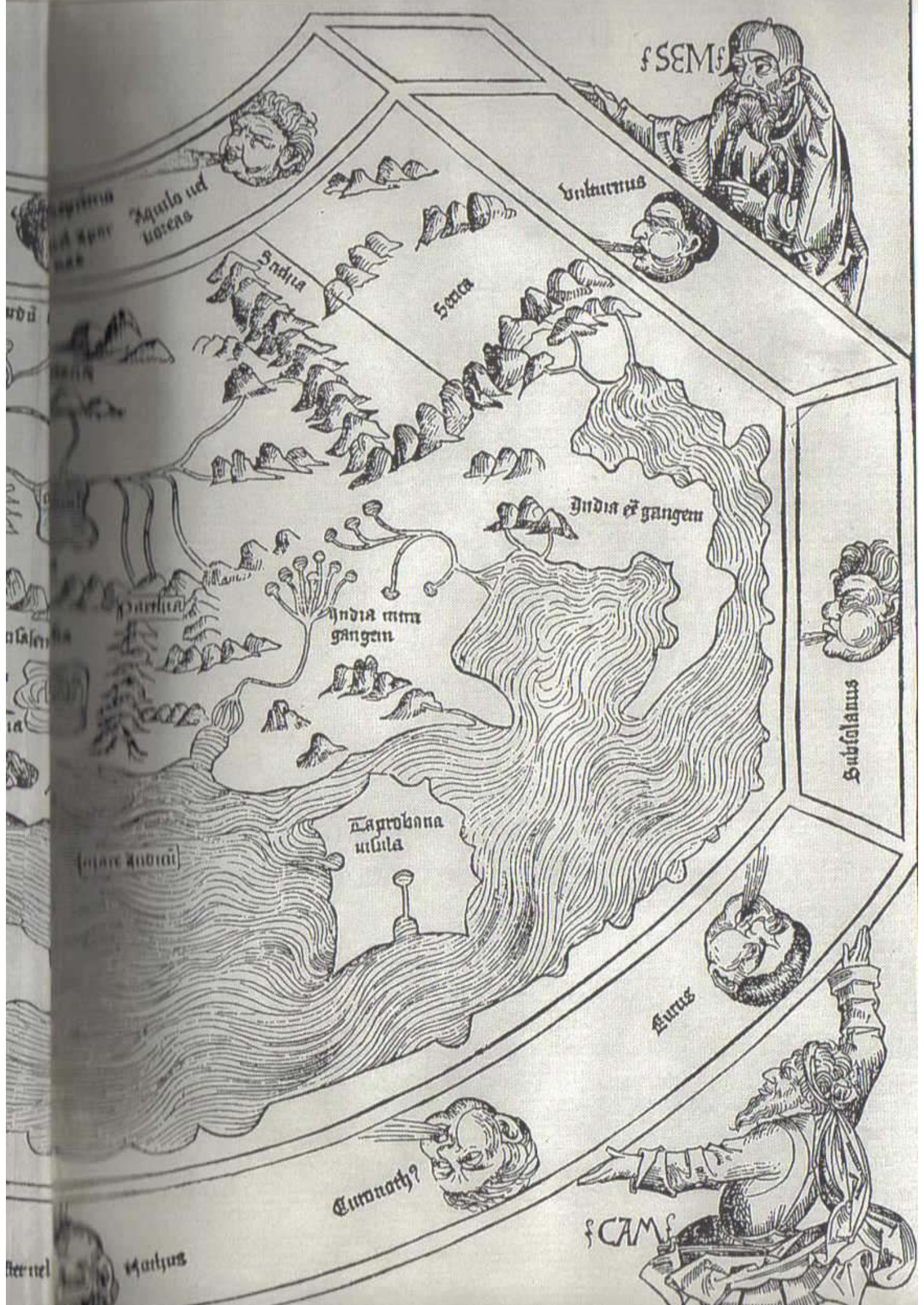
vel lips

Libanus?

libanor?

vel Quavauster

Auster vel



f SEMI

Aquilo vel
lugens

Subturnus

Sadha

Sotra

India et gangem

India intra
gangem

Subolanus

Taprobana
utula

Eurus

Cumnoth?

f CAM

Martius



Title page from the Worms synagogue *Mahzor* (prayer book). As the Rabbi Jacob ben Moses ha Levi Möllin, better known as the MaHaRIL, Abraham would have held this book in his hands. The original 13th-century book is in Jerusalem, an exact copy is in the city archives of Worms, Germany.

THE BOOK OF
Abramelin

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ABRAHAM VON WORMS

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Europe. Venice is to the south, Constantinople is in the east, Iceland is to the north, and Paris is in the west. The map shows the importance of rivers at the time. Fifteenth-century woodcut from the Worms city archive..... back endleaf

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I thank the Rabbi of the State of Saxony, Dr. Salomon Siegl in Leipzig, who served me so kindly with his scholarship and presented me so much of his patience and rare time.

Thanks also to Sabine von Below, who organized the book's first printing in German; to professor Hans Biedermann, who was the first to encourage me to publish the book; to Fernand Debono, who showed me the records of Napoleon's expedition to Egypt that contained Araki and clarified my family history; to Lucien Dehen, the shopkeeper in Alexandria who placed me on the path to Araki; to Sergius Golowin, who told me about the historical importance of the witch's story in Book One and encouraged me to work toward publication; to John Guth for critiquing and correcting the manuscript; to Gabi Gloeckner, Stephen Mace, Peter Pistivsek, Barbara Roca, and Tamara Zakrajsek for critical questions, patience, and their friendship. I am grateful to Joseph Peterson for the impulse to keep working on the English translation, and to Robert Brautigam for some historical research.

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Foreword

The unredeemed Spirits and their followers, their works, and all their doings—be their unrelenting enemy and try throughout your life to command them and never to serve them.

—Abraham of Worms to his son, Lamech
Book Three, p. 149

As a young student of the Western mysteries, I was thoroughly enchanted by stories of the celebrated magicians of the Hermetic Order of the Golden Dawn. The *dramatis personae* of this modern myth could not have been more colorful: the dashing young Irish poet William Butler Yeats; the beautiful actress Florence Farr; the fabulously wealthy tea heiress Anne Horniman; the brilliant magus MacGregor Mathers; and let's not forget the devilishly naughty Aleister Crowley. As backdrop to this tale, what more romantic milieu could we ask than the Holmes-and-Watkins-esque world of late Victorian London? Here, in the fog-shrouded capital of the empire upon which the sun never set, at a moment in time when the industrial revolution, Darwin, and Marx were eroding the tired soil of two thousand years of human history and hurling the world forward into uncertainty, these modern Merlins were occupying their free evenings plunging backward into the distant mythological past on a quest for illumination and magical power.

An important cast member of this drama, however, was not a person, but a book—an ancient book of magic, penned in German between 1387 and 1427 by a German Jew known as Abraham of Worms. Originally titled *Buch Abramelin*, a 1750 French translation of the text rested virtually undisturbed in the Bibliothèque de l'Arsenal in Paris until 1893, when it was trans-

lated into English by Samuel L. (MacGregor) Mathers, who subsequently published his translation in England as *The Book of the Sacred Magic of Abramelin the Mage as Delivered by Abraham the Jew unto His Son Lamech: A Grimoire of the Fifteenth Century*. This book would have a profound impact on the world of Western occultism and elevate the oft-denigrated art of spirit evocation to a status equal to the sacred spiritual sciences of the East.

The feature that sets *The Sacred Magic* apart from contemporary grimoires (some of which oblige would-be magicians to embark upon scavenger hunts for bat blood and body parts of exotic amphibia) is a doctrine that states (please allow me to paraphrase) that in order to wield god-like magical power, the magician must actually be possessed of god-like virtues of character.

This is not to argue that it is impossible for reprobate magicians, by memorizing and following certain recipes of formulaic magic, to temporarily bamboozle the unredeemed spirits to obedience. But it is a tenuous ability at best. First of all, unenlightened magi are not possessed of sufficient clarity of vision to determine whether or not their desires and actions are in harmony with their own best interests. Second, the spirits (who apparently have eternal season tickets to every performance of *Faust* and *Don Giovanni*) inevitably ferret out the chinks in the moral armor of the magician and amplify and exploit these weaknesses in order to extricate themselves from the magician's control. On the other hand, the magician who has gained a significant level of spiritual illumination and self-realization is qualified (by virtue of who he or she *is*) to safely summon and wisely command the spirits and put their potentially dangerous powers to use toward more noble ends.

While portions of Abraham's book are concerned with classic formulae, recipes, and magic squares, he makes it clear that these devices are tools to be used only after the magician has undergone a profound and personal spiritual transfiguration. The centerpiece of the book deals with this transcendent experience, outlining in exacting detail a step-by-step procedure

whereby the magician, after months of purifications, fasting, and intense prayer, attains communion with a transcendent spiritual being referred to as the "Holy Guardian Angel."

The exact nature of the Holy Guardian Angel defies proper definition. The book makes it clear, however, it is a divine entity uniquely linked to each individual—in essence the magician's personal spiritual soul mate. Another way of looking at this relationship would be for us to consider the magician as being a spiritually incomplete *human* unit until united with the Holy Guardian Angel—and to consider the Holy Guardian Angel as being a spiritually incomplete *angelic* unit until it has become one with the magician.

The concept of a personal guardian spirit or angel who must be acknowledged or placated before one begins to operate is nothing new to the traditions of Western magic. The concept of the Holy Guardian Angel as presented in the Abramelin operation, however, goes far beyond an obligatory toast to the good angels or a quick prayer for God's blessing before conjuring demons. The lengthy (and increasingly intense) preparation ceremony is a serious and arduous regimen that ruthlessly pushes the magician month-by-month toward a single-pointed passion for the Angel. The operation is crowned by a supreme invocation and ecstatic consummation of the divine marriage.

Students of Eastern mysticism will at once recognize this part of the ceremony as being very similar to that of the Bhakti yogi who achieves ecstatic union with his or her deity by means of focused love and devotion. The Abramelin operation, however, does not stop here. In order for the magician's consciousness to be a worthy eidolon of the divine it must thoroughly reflect not only the highest heavens but also the lowest hells.

For three days after the supreme invocation, the magician remains locked in blissful intimacy with the Angel as his consciousness melds with that of the Angel and his metamorphoses become complete. Then, and only then, guided by the omniscient wisdom of the Angel, the magician systematically conjures to vis-

ible appearance each and every “unredeemed” spirit of the infernal regions. One-by-one, in order of their rank in the hierarchy of hell, the magician compels the unredeemed spirits to confess their subservience and swear complete and unconditional obedience. Only after all this has occurred is the magician ready to safely use the magic squares in the back of the book.

The systematic, almost scientific, approach of the Abramelin method appealed instantly to the late-19th-century esotericists. The few volumes of the first edition of the Mathers translation were immediately snatched up by members of the Golden Dawn and other interested parties, many of whom were naturally more interested in the theoretical aspects of the work than actually performing the operation. Still, its reputation as a bona fide “magic book” (rather than merely a book about magic) soon spread, and with it the dark notion that because the book revealed the secrets of how to conquer the world’s evil spirits, then the evil spirits would do anything to keep this knowledge from the world. Rumors spread that *The Sacred Magic of Abramelin the Mage* was a sorcerer’s handbook—that it was dangerous to even have a copy in one’s home. Sadly, from almost the moment of its publication, the bright glories of this marvelous and unique document were eclipsed by the most ridiculous fears and superstitions.

I confess. In 1976, when I first ran across a copy in a used bookstore in Hollywood, my hand actually shook as I pulled it from its place on the dusty shelf. Fearing demonic attack, I very cautiously drove home and tucked it away in a black borrowed slipcase and kept it apart from my other books. Not wishing to take responsibility for the unspeakable evils that might befall them, I refused to loan it or even show it to curious friends.

Today I feel pretty silly about the whole thing, especially considering the fact that the book that caused me to quake in my boots and lose friends—the book that established Mathers’s reputation and caused such a supernatural uproar over a hundred years ago—was itself so incomplete and dissimilar to the

original German texts as to be almost worthless as an accurate rendering of the content and intent of the original documents.

This is not to say that Mathers's *Sacred Magic* is not a valuable contribution to the library of Western magical literature or to suggest that he did a poor job of translating the 1750 French manuscript into proper English. On the contrary, experts tell us Mathers did a wonderful job. The problem rests with the woefully incomplete and "doubtful French text" from which he worked.

Even though I was at the time completely unaware of this fact, I was delighted when a few years ago I discovered that Mr. Dehn had compiled and edited a new German edition of *Buch Abramelin* from material gleaned from the earliest surviving manuscripts of the text. Naturally, I lamented the fact that I could not read a word of German, but was soon cheered by news there would soon be an English translation. I contacted the publisher to offer my assistance and was sent the partially edited manuscript. The moment I set it side-by-side with Mathers' translation I realized that nearly everything I thought I knew about the magic of Abramelin was going to change.

The first and most obvious difference between the two texts is the style of the writing itself. I was delighted how easily and naturally Mr. Guth's translation flowed compared to the formality of Mathers's King James style. This I more or less expected. What I didn't expect was how the text itself differed in content. First of all, the original book was comprised of four "books" instead of only three that are found in the Mathers edition. Second, we learn that the heroic six-month preparation program that is outlined in Mathers is actually a much more complex ceremony lasting *eighteen* months.

These are in-and-of themselves exciting and significant differences, but as I read on I discovered more numerous and profound dissimilarities, so many in fact that I soon abandoned any thoughts of itemizing them for this Foreword. For those readers who are familiar with the Mathers edition, these will

become abundantly obvious the moment you open the book. I feel I must, however, point out something in particular that is likely to be quite unsettling for all those who have held in particular reverence the section of *The Sacred Magic* that concerns itself with the magic squares.

The fourth book of *The Book of Abramelin* (Book Three in the Mathers translation) is comprised of thirty short chapters that present us with a series of magic squares containing letters arranged upon a grid of smaller squares. The magic squares for each chapter are numbered. They are also preceded by a numbered index outlining each square's particular virtue and power. Justified or not, in the minds of many practicing magicians, this section of the book is magically the most important.

Once the magician has successfully gained knowledge and conversation of the Angel, he or she is instructed how to use the magic squares to affect all manner of wonders. As one might expect, this part of the book has always been alluring to dilettantes and would-be-wizards who turn straight to this section and find themselves devilishly tempted to use the squares without first going to all the trouble of invoking their Holy Guardian Angel. Many a fabled misfortune (real or imagined) suffered by Golden Dawn-era magi has been blamed on the premature use of these squares. Crowley himself treated them with particular respect and carefully hand copied a complete set and bound them in an expensive folio. He warned students to be especially careful to not leave them laying about, cautioning that they have a tendency to escape the magician's control and do their mischief on the world.

Grady McMurtry (a young U.S. Army lieutenant stationed in England during World War II and a student of Aleister Crowley) told me of the day Crowley (upon returning from the kitchen with a fresh pot of tea) caught McMurtry thumbing through his book of Abramelin squares. Frail as Crowley was he managed to scare the young man nearly out of his skin

by shouting, "Don't touch that! You don't know what forces you could unleash!"

Such was the mystique the squares of Abramelin held on the magical imagination of Golden Dawn-era magicians. One can only imagine what they might have thought if they knew that virtually none of the information concerning the magic squares in the Mathers translation agrees with that found in the original German manuscripts.

For instance, there are 242 squares in the Mathers edition, 160 of them (over two-thirds) are only partially filled in with letters. The German edition, on the other hand, itemizes material for 251 squares, all of them completely filled in. Furthermore, there is dramatic (almost universal) disparity in how the magic words that would fill the squares are spelled; how the squares are distributed within the chapters; and how the squares are indexed and identified.

It almost breaks one's heart to think of the countless hours Mathers consumed writing his commentaries on the squares as he heroically labored to justify qabalistically the possible meanings to *misspelled words* that fill *incomplete squares* that are *out of order, incorrectly distributed, and misidentified*.

I realize it may appear that I'm being unduly hard on poor Mathers. That is certainly not my intention. I have the highest regard for this great magical genius whose work continues to enlighten and inspire new generations of serious students of the Western mysteries. We owe him an immeasurable debt. Our focus should be not on what his translation was *not*; rather, we should celebrate what the new Dehn-Guth translation *is*; an elegant and accurate exposition of an ancient and artful technique for self-realization and self-initiation. I for one welcome this important and highly readable edition of the book that is once again destined to make a profound impact on the world of Western occultism.

Lon Milo DuQuette

Translator's Note

Georg and I did all our translations by working through spoken language; he read the German aloud as I translated into English. We sensed the Spiritual world participating with our work.

I tried to retain in the English text the spiritual insights often alluded to, rather than stated, in the German original. My background in several spiritual traditions has helped me enormously in this respect.

Abraham's surviving manuscripts are all written in German, without useful paragraphs or punctuation. We have added these.

Book One is relatively easy to understand and I have taken the liberty of retaining much of its original tone: that of a letter from a Jewish father to his son. The other books have been translated straightforwardly, with modern word usage to improve their readability.

We puzzled over the best translation of several German words, which were often archaic. Two worth mentioning are *Herr* and *böse Geister*. The usual English translation of *Herr*, in this context, is "Lord." We felt that this translation creates spiritual, social, and political connotations in the mind of the English reader that are not what Abraham intended. We settled on "Adonai" as having the closest tone to the original. This issue is expanded upon in the Introduction.

We noticed—by observing the context—that when Abraham wrote *böse Geister*, he meant what Anthroposophical literature would call "unredeemed spirits": trapped or lost spirits, rather than directly destructive or manifestly evil entities. The more literal translation of *böse* into the English "evil" would, we felt, create a feeling in modern Christian readers

that Abraham, a Jew from the Middle Ages, would not have shared. So we have used “unredeemed spirits” which suggests that Abraham’s art is indeed, as he says, proper and correct.

Steven Guth

Introduction

I began working on this book in the summer of 1980. Since then, I have been involved in many wonderful experiences. I take this to be a confirmation that this book has received the blessings of the higher worlds.

From a historical perspective, Abraham's work contains perhaps the world's first example of a technique for self-development and self-initiation.

In the last hundred years, since the first translation of this work into English, the text has received a reputation as a sorcerer's handbook. It has been my endeavor to remove this stigma from the material and to present it in a form as close as possible to Abraham's original intentions. The most significant questions one can ask about a text from the Middle Ages are: Who wrote the material? Who edited it? What was added to it during its transcriptions?

The Book of Abramelin was written during the 14th and 15th centuries, the period after the European plague. In 1349, Europe was ravaged by the Great Plague, which was blamed on the Jews. The parents of Abraham were among the few who survived the plague and the subsequent pogrom against the Jews. The Jewish population in the huge Holy Roman Empire was reduced to thousands. In a few large towns there remained only a handful of Jews, and we know that in the three towns in which this story unfolds—Speyer, Worms, and Mainz—the entire Jewish population was driven away and only allowed to return in 1356.

The name "Abraham of Worms" can be found in only one official record of the period. In the *Regesten* of Kaiser Sigismund there is mention of a Jew Abraham, who had helped him and Duke Frederic of Saxony many times (see fig. 47, p. 217). A translation of the entry reads: "Sigismund, in appreci-

ation of his former services to himself and the Duke Frederic of Saxony, places Abraham the Jew, inhabitant of the city of Leipzig into the position of his 'special Jew and private servant' and grants escort and protection in the whole empire for himself and his family." This confirms Abraham's biography as he set it out in Book One.

We have records of only a small number of important Jewish intellectuals in the Renaissance. There is a historical person who was born in a similar time period as "Abraham from Worms," who was known to have had the same education, similar positions, and matching periods in life. This was the well-known scholar Rabbi Jacob ben Moses ha Levi Möllin, more commonly known as the MaHaRIL. This is fully discussed in Appendix B, where details establish that Abraham of Worms was a historical person.

This issue of historicity has many fascinating details. One is the question of Abraham's teacher, Abramelin. Was Abramelin a literary tool or a real person? In an attempt to settle the question by archaeological evidence, I have on three occasions searched in the area of the hermitage described in Book One. The exact location of the hermitage still needs to be confirmed, but the probability that Abramelin existed seems high. These journeys of discovery are discussed in Appendix A, "The Editor's Quest."

MANUSCRIPT SOURCES USED IN THIS EDITION

Two manuscripts—one encoded and the other a clear copy, both dated 1608—are from the Library of Duke August in the town of Wolfenbüttel, near Hannover, Germany. This manuscript is mentioned by the Rosicrucians and is considered by them to be a work that anticipated important thoughts of the Rosicrucian movement and alchemical philosophy (see 1997 exhibition catalog, *Cimelia Rodosthaurotica*, Wolfenbüttel.) Catalog number for the manuscripts are Codex Guelfibus 10.1 and 47.13.

In the Dresden library, manuscript no. 1 is obviously the younger one of the two and appears to have a different origin than the Wolfenbüttel manuscripts. It is badly written in Latin script and we used it to verify occasional words only when the older German script style proved mystifying. Circa 1700, SLUB MS N 111.

Dresden manuscript no. 2 is a very attractive and precisely-written manuscript, possibly from the library of a Saxon duke. Circa 1750, SLUB MS N 161.

An edition by Peter Hammer, publisher in Cologne. A very rare book, evidently known by the members of *Fraternitas Saturni*, the German branch of the *Ordo Templi Orientis*. Wilhelm Quintscher, one of Aleister Crowley's German friends, had a copy. Neither Quintscher nor Crowley recognized the differences between this edition and the Mathers translation (see below). Dated 1725. Reprint, by Scheible, in Stuttgart, ca. 1850.

Anonymous French manuscript from *Bibliothèque de l'Arsenal*, Paris. Written in the Latin script of the time, this manuscript is easy to read. The French translator had considerable difficulties with the German text. Problems arose from the baroque German script and the unique way in which some of the German letters of the time were shaped. Abbreviations are confusing. The coding in Wolfenbüttel appears to have been a problem for the translator. Circa 1750.

Samuel Mathers's edition as an English translation of the French translation. Mathers translated the doubtful French text with great care, rendering it into the style of English that is used in the King James version of the Bible. Completed in 1893, the translation was first published later. Reprint, New York: Dover, 1974.

Oxford manuscript, Bodleian Library, Hebrew, anonymous. According to respected Kabbalist Gershom Scholem, this manuscript is translated from German.¹ Rabbi Salomon Siegl translated back into German at my request. The Hebrew text shows scholarship and is interesting. It may come from another yet unknown manuscript. The compiler uses a language that interprets the German words for students with kabbalistic knowledge. This manuscript was first discovered by Moritz Steinschneider and mentioned in his bibliography of Hebrew manuscripts.² Circa 1740. MS.OPP.594.

During my research, the elementary works of importance reduced themselves to the encoded Wolfenbüttel library MS, Dresden library MS no. 2, Peter Hammer's edition, and the Hebrew Oxford MS. From the texts it is clear that Abraham wrote in German. The author lived in southwestern Germany, in an area where Jews have been integrated since Roman times.

Worms is a Jewish holy city and has been called "Little Jerusalem." The German language of the Worms district was the *lingua franca* of the regional Jewish communities and in time spread to Eastern Europe.

Another reason for the use of vernacular German was that Abraham seemed to have no contact with his son Lamech, who was to inherit the books. He mentions many times throughout the text that he does not know if Lamech will become a learned Jew or an "ordinary person." Only the learned Jews could read Hebrew.

¹ Gershom Scholem, *Kabbalah: A Definitive History of the Evolution, Ideas, Leading Figures and Extraordinary Influence of Jewish Mysticism* (New York: Meridian, 1978), p. 186.

² Moritz Steinschneider, *Catalogus librorum Hebraeorum in bibliotheca Bodleiana*, 3 volumes (Berlin: Friedlander, 1852–1860).

THE CREATION OF THE FOUR BOOKS

Book One was written last, shortly before Abraham's death in 1427. It is autobiographical and personal. I have verified much of the material in it from existing historical records. My Egyptian travels have also confirmed Abraham's story. The text contains geographical information that could never have been known to a European compiler.

Book Two contains material from the mixed Kabbalah. The recipes were probably collected during Abraham's student days before 1400. They consist of an extensive collection of folk traditions that might have been otherwise lost in the years following the plague.

A further collection of traditions and customs—known as the Minhagim material—was written under Abraham's proper name of Jacob Möllin (the MaHaRIL). This is the larger and theologically more important part of Jewish folk traditions. Similar to Jacob Möllin's work is the Minhagim material collected by his teacher, Abraham Klausner. The dynamic Isaac Tyrnau and Jacob Möllin's pupil Salman von St. Goarshausen were all part of the creative impulse that led to the development of the material in Book Three and Four.

Abraham mentions songs that are useful in some of the magical arts. This is what the MaHaRIL collected as a part of the Jewish folk traditions and set to musical scores. The MaHaRIL material is still used in synagogues.

During the early Renaissance, the Jewish culture's emphasis on self-development as illustrated in the *Abramelin*, engendered the perception that every Jew was potentially a wizard. This is in contrast to the Christians of the time who were under the control of a hierarchical organization that was easy to influence for political ends.

We can see an effect of this Christian culture in Mathers's choice of vocabulary for his translation of the *Abramelin*. When referring to God, the German *Abramelin* text uses, as

did Martin Luther a hundred years later, the word *Herr*. Even today, Germans call their God "Mister." Mathers used the King James Bible's choice of word for God, and King James named his God "Lord," after his nobility.

For these reasons we could not use "Lord," the usual English biblical equivalent of *Herr*. The word "Mister" was also unacceptable, so we settled on the Hebrew word "Adonai."

The recipes in Book Two were easy to translate into modern English. Yet, while working with these translations, we developed the feeling that we may have missed subtle connections that could make the recipes work more effectively. For example, hidden inside the 160 recipes are some fascinating numerological suggestions:

The number 1 appears five times. The number 2 appears seven times. The number 3 appears eighteen times. The number 4 appears once. The number 5 never appears. The number 6 appears three times. The number 7 appears one hundred and twenty nine times. The number 8 appears three times. The number 9 never appears. The next number to appear is 24 which is seen once and the last number to be seen is 49 which appears once.

We have translated 36 representative examples from each of the ten chapters of Book Two.

The prayers that go with each recipe, with a few exceptions, are from the Old Testament. We have left Abraham's text and translated it into English from his vernacular 14th-century German. In brackets, below our translations of the prayers, we have placed (when we could find them) identical biblical quotations from the Authorized King James Version.

Book Three contains the material for self-development and self-initiation. It contains the mature development of the "Magic Art" that was given by Abramelin, and was written after 1409. It alludes to many fascinating esoteric concepts that are not explored in the material. The spirit names listed

in Book Three have held the interest of esotericists for hundreds of years.

Book Four consists of word squares and Abraham requires that they be read only after Book Three has been studied and understood. The direct visual impact and mathematical complexity of the word squares undoubtedly contribute to the continuing fascination that they hold for people. For example, in Book Four, chapter 17, Abraham gives a four-letter word square for “traveling in the air on a cloud” containing the letters NASA—coincidence or convergence?

All four manuscripts used as sources for the material in Book Four have the spirit names written in line form, as we have presented them in this edition. Into this we placed a few examples from the Dresden manuscripts to show the completed word squares.

The spirit names are written in alphabetic script. While working with the word squares, it becomes clear that they were directly derived from Hebrew names, with the German alphabetic pronunciations.

The word squares offer many interesting routes to interpretations. Their construction borders on the mathematically magical. The word squares, their background, and some possible methods of interpretation are discussed in Appendix E.

The appendices contain some of the material that I have collected in the more than 20 years that I have worked on the *Abramelin* text. When, and if, important new material becomes available, I will place it on my German publishing company’s web site, www.araki.de. The site has a link to my email address. I would appreciate your comments and correspondence.

Opening Hymn

I

There was a conjunction of Neptune and Pluto in Gemini from 1398 to 1404. These two slow planets rarely meet—roughly every 500 years. The conflict within the sign of Gemini lies in its hesitancy and tendency to drift into a kind of helplessness. If the occult powers of these outer planets are cultivated in personal discipline, they are useful for developing consciousness, research, discovery in all kinds of fields, new theories, visionary recognition for collective transformation. Around the same time, between 1398 and 1399, Saturn and Uranus formed a conjunction in Sagittarius. This indicates a rational (or spiritual) period of alertness, communication, and innovations. Power issues should be set aside in such a climate, or else divorce (like the schism of the Catholic church) will ensue. If spirituality is subordinated to claims of power, abuse is sure to follow.

Abraham von Worms lived in one of the darkest chapters of Jewish history in Germany. The year of the plague and subsequent pogrom of 1349 was only a few years before his birth. The period was marked by the bad situation of the rural population (The Peasant's Rebellion in Worms, in 1431) on one hand, and the flowering of the cities, trades, and crafts on the other.

In the second half of the 14th century, humanism was founded in Italy. At the beginning of 15th century, the Renaissance started. The 1380s and 1390s saw the foundation of the universities of Heidelberg, Cologne, and Erfurt. The Western Schism of the Church created antipopes as well as

different Reformers like John Wycliffe (1330–1384) and Jan Huss (1371–1415). Germany was ruled by the Luxembourgs.

Abraham's story is a mirror of that time. As an emancipated Jew, he is a consultant to church principals and politicians. A man of his time, involved in its development, he lives in two worlds. Jewishness, its mentality, and way of life is not as assimilated with the population as it will be in the 18th to 20th centuries. Abraham anticipated the progress of social learning and the emancipation. It is self-evident for him to write in German, the common language for the Jewish. Books One and Three show no hint of translation from Hebrew. Book Four, as the occult part of his inheritance, shows evidently Hebrew roots, but not exclusively. Book Two contains customs that have been handed down in all parts—including Christian—of society.

I investigated Abraham's time primarily for biographical reasons, and while doing so I discovered a contemporary, whose picture of life, or biography, was very parallel to Abraham's. I realized then that they were one and the same person. Against the backdrop of those times it is easy to see how someone of that function and education (or skill) could have led two different lives and built up two different identities. This man, who used the name Abraham von Worms as a pseudonym, was Rabbi Jacob ben Moses ha Levi Möllin, the MaHaRIL.

In the following it may be possible to show symbolically which karmic consequences our Jewish scholar survived. Never mind whether it was conscious or unconsciously.

II

It is the time of the Hundred Years' War in France. Upon the stage of world history appears the Virgin, who turns into the tool of Archangels, Principalities, and Powers (the three celestial hierarchies); despite that, blind humankind makes her a

martyr. Gilles de Rais, Joan of Arc's captain, was born in 1404. His father died in 1415. Two important data show synchronicity with Abraham's data. Additionally, two contemporaries without any obvious connection except a shared interest in Abraham's story also encountered de Rais's: Joris Carl Huysman and Aleister Crowley.

Gilles de Rais is accused of performing magical rituals. He confesses, embellishes them, shows details and atrocious delusions. The doors of hell seem to be opened in an epoch during which they couldn't be closed, because it has never been regarded as a period of transformation. Things of the spiritual planes that are symbolically put in a demonology of the underworld of the soul—which exist visually and are designed like in the Tibetan or Egyptian Book of the Dead, in the Book of Dead Names (the *Necronomicon*), in the paintings of Hieronymus Bosch, the devils of Abramelin, or the aberrations of the priesthood—have torn into physical reality; the hell as an element of reality was left to the carnal world. Because of that, humankind was deprived of its maturing and initiating process for centuries; whole societies were nailed in traumata and the rigidity of fear. We see the light of the Renaissance opposing the darkness of the Inquisition, but few people nowadays comprehend how we can build the bridge over oblivion.

Crowley, ever the cynic, exposed the unconscious mechanics in a shattering lecture about Gilles de Rais: anger and bitterness speak out of it. However, new witches' actions are encouraging when they, for example, let Catholic priests say Mass for burnt women.

That era slid into a world war (what else can one call the Thirty Years' War?). Today at least we can say what should never happen again. We retained some of the old wisdom and discovered new wisdom in an Aeon that doesn't overvalue itself. And so we can realize a chance for simple living and being in harmony.

It is irresponsible to mistreat history. History is full of tragic figures and not everybody who thinks beyond the templates of his time succeeds like Crowley in stirring his environment with sincere opposition. Superstition is not vanquished by any means, whether it be the still-unbroken might of allopathic medicine, which evokes demons like AIDS, or the inquisition of political power that murdered somebody like Wilhelm Reich. Jimmy Hendrix, Janis Joplin, and Kurt Cobain ultimately died of modern Western society's failure to embody and respect the reality of the inner realm.

Gilles de Rais was not a magician. He was the anima of the Virgin of Orleans, whose courage horrified the reigning powers. Abraham von Worms, the true magician, who fought his battles in the deserts of Egypt and Mount Sinai—real sites and metaphors of the unexplored inside the lonely (perhaps cosmic) spaces of the soul—carried home invisible trophies: the Secret and the Wisdom. He withdrew himself from the grasp of history, hid his legacy as a secret inheritance in an ordinary wooden chest, where it could rest for a time, to be discovered again in a later time of transformation. This might reveal Abraham's existences in between, perhaps as a Reformer, or as an author of the age of Illumination.

It would thrill me to prove Pico della Mirandola's identity in our century with a wealth of indications. He could have invented the motto "live fast, die young." No one since Jim Morrison has studied the classical poets, the alchemists, and the mythical heroes with the same enthusiasm. Our time is full of heroes from the Renaissance. And of course such an age has its dawn again.

This book is dedicated to the Divine in us all, to the Light and Wisdom that we possess solely by the fact that we are human.

Abramelin

THE BOOK OF THE
TRUE PRACTICE
OF
MAGICAL WISDOM



BY

ABRAHAM THE SON OF SIMON,
SON OF JUDA THE SON OF SIMON



Four Books

1. A record for my son Lamech . . .
Author's biography
2. Useful workings from the blended secret
Kabbalah . . . A formulary for altering situations
3. Accessing the gifts of Adonai . . .
Abramelin's method of self-initiation
4. The fruit of the preceding three books . . .
An index for accessing and working with spirits

CABALA MYSTICA
Agyptiorum
et
Patriarcharum

Das ist

Das Buch der wahren alten
und Göttlichen MAGIE

geschriben Von

ABRAHAM den Sohne Simonis

an

Seiner jüngeren Soffe Lamech.



Fig. 1. Title page of MS 2 in the Dresden library. A possible source of the French translation, which entered the English language through S. L. MacGregor Mathers's *Book of the Sacred Magic of Abra-Melin*. The paper and script style suggest a transcription date of about 1720. The French MS is on a similar paper and uses a similar script of the time. Library records show that no one had viewed the manuscript for 200 years. Dresden, State and University Library of Saxony.

Book One

This is the book of the true practice of Magical Wisdom. It has been passed to me—Abraham, the son of Simon, son of Juda, the son of Simon—by oral tradition.

Some parts of this book have been given to me by my father and other wise, studied, and practicing people. The other parts of this book contain things that I have learned, discovered, and tested by making great events occur.

I have written this manuscript and placed it in a chest so that my youngest son, Lamech, will have a special treasure as his inheritance. My firstborn son Joseph received the holy tradition and Kabbalah from me. From this book, my second son, Lamech, will be able to see, recognize, and use the wonders of God.¹

¹ The Preface text from the 1608 MS.



Fig. 2. Another page from the Worms synagogue *Mahsor*. Thirteenth century, Jerusalem; facsimile in Worms's city archives.

CHAPTER ONE

The reason for this inheritance.

This chapter deals with the reason for this special inheritance. I shall not repeat here what will be obvious in the third book.

In this book I avoid all unnecessary words—the truth does not need any long and complicated explanations. The truth is simple and straightforward—what is true is true.



Fig. 3. Worms. The city's famous dragon symbol is in the foreground. The German word for "dragon" is *worm*. The illustration was made by a Jewish artist. 15th-century drawing in Worms archive.

Only follow what I tell you in this book. Stay simple, remain religious, and be considerate. In this way you will experience more good things than I can tell you about.

The Holy Ghost does not give everyone the honor and duty to be able to learn and experience the important secrets of the Kabbalah, the Law, and the Talmud, so you should do and enjoy what has been given to you by Adonai. You should stay with the situation into which you have been placed by the will of God. Otherwise, if you try to fly too high you, in your pride, could—and will—be led into the situation that was experienced by Lucifer and his angry associates. Adonai may send you a strong wind to throw you to the ground and break your

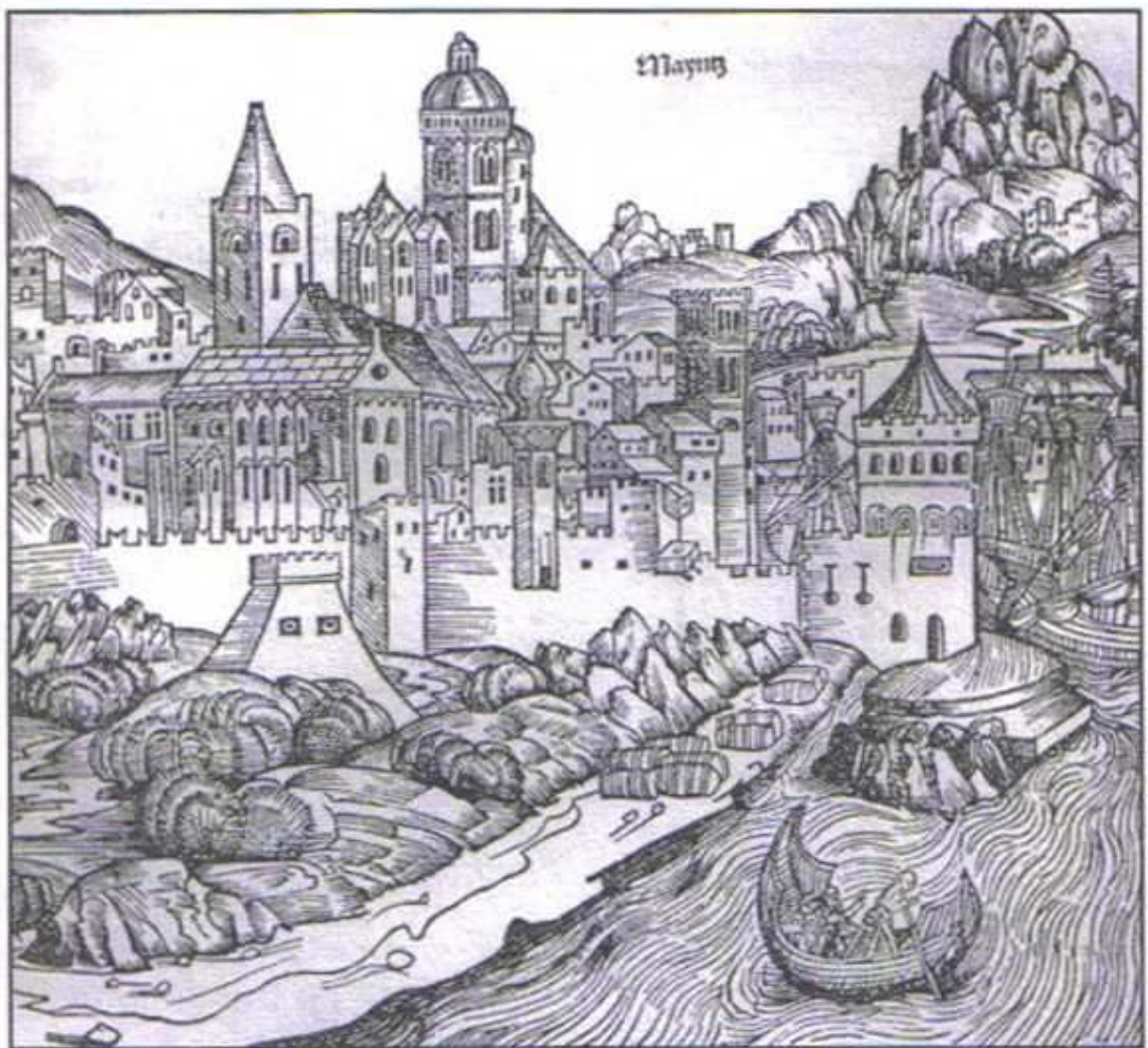


Fig. 4. Mainz (also "Mayntz" or "Mentz"). Print from 1493 as it appeared in *Schedelsche Weltchronik*, one of the first books to be printed in Germany.

wings, so that in the future you would be frightened, fearful, and unable to fly.

So remain clever and wise and correctly understand what I am telling you.

Remember, because you are too young, that in this book I am spooning pabulum into your mouth. How to cook and use the pabulum you will learn—step by step—as you grow older from good cooks, the wise masters, and yes, also the good holy angels of God.

Nobody is born as a master—everyone needs to learn and to become a master—this is what happened to me and to everyone else. Engage yourself deeply in this study and you will be rewarded with experiences; the most shameful and disgusting title is “ignorant.”

CHAPTER TWO

How I learned from others.

You should also know how I learned from others to become a master. What happened is that my father Simon—shortly before he joined his fathers—gave me, by word of mouth, signs and advice about the holy secrets. He taught me as much as was correct.

But he—who knows all—also knows that he gave me the mercy to fully understand enough of the holy mysteries. My father did not strive correctly toward the holy mysteries, so I did not learn the correct way to work toward the mysteries.

I was an immature 20 years old when my father died. I had happiness and joy from the mysteries of Adonai—but, alone, I could not find the correct path.



Fig. 5. Rhine River; Worms is in the middle. Other towns mentioned by Abraham are Speyer (shown as "Spir" on this map), Mainz (Mentz), and Ladenburg. Print, 16th century. Worms archive.

Gossip told of a wise rabbi in Mainz who was full of godly wisdom and magical knowledge. I gave myself to him to learn and become wise. The rabbi had not received the full gift of mercy from Adonai. He helped me understand some of the high secrets. What he taught was not complete or satisfactory. In his magical system he followed the ideas of people who were atheists or agnostics.

He used pictures from the Egyptians, herbs from the Medes and Persians, stars and constellations from the Arabs. He took from all people and nations—even from Christians—diabolical crafts. Spirits created false mirror images to blind him, so he believed his efforts to be true magic. As a result he made no further efforts to search for the real holy magic.

I also believed that I had achieved the right knowledge until ten years later when I met Abramelin, the old wise father in Egypt. He showed me the right way, which I will tell you about later.

The highest mercy was given to me from the Father of Kindness, the active great God, who again and again gave enlightenment to my mind. He opened my eyes so that I could see the holy secrets.

In time, I have become able to recognize the holy angels and the good spirits. I now share their friendship and have discussions with them. They have explained to me the basis of true magic and how unredeemed spirits need to be—and must be—controlled.

To finish, I need to say that I learned the holy secrets through Abramelin's teachings from God himself; and I learned to do the true, not false, magic from the holy angels.

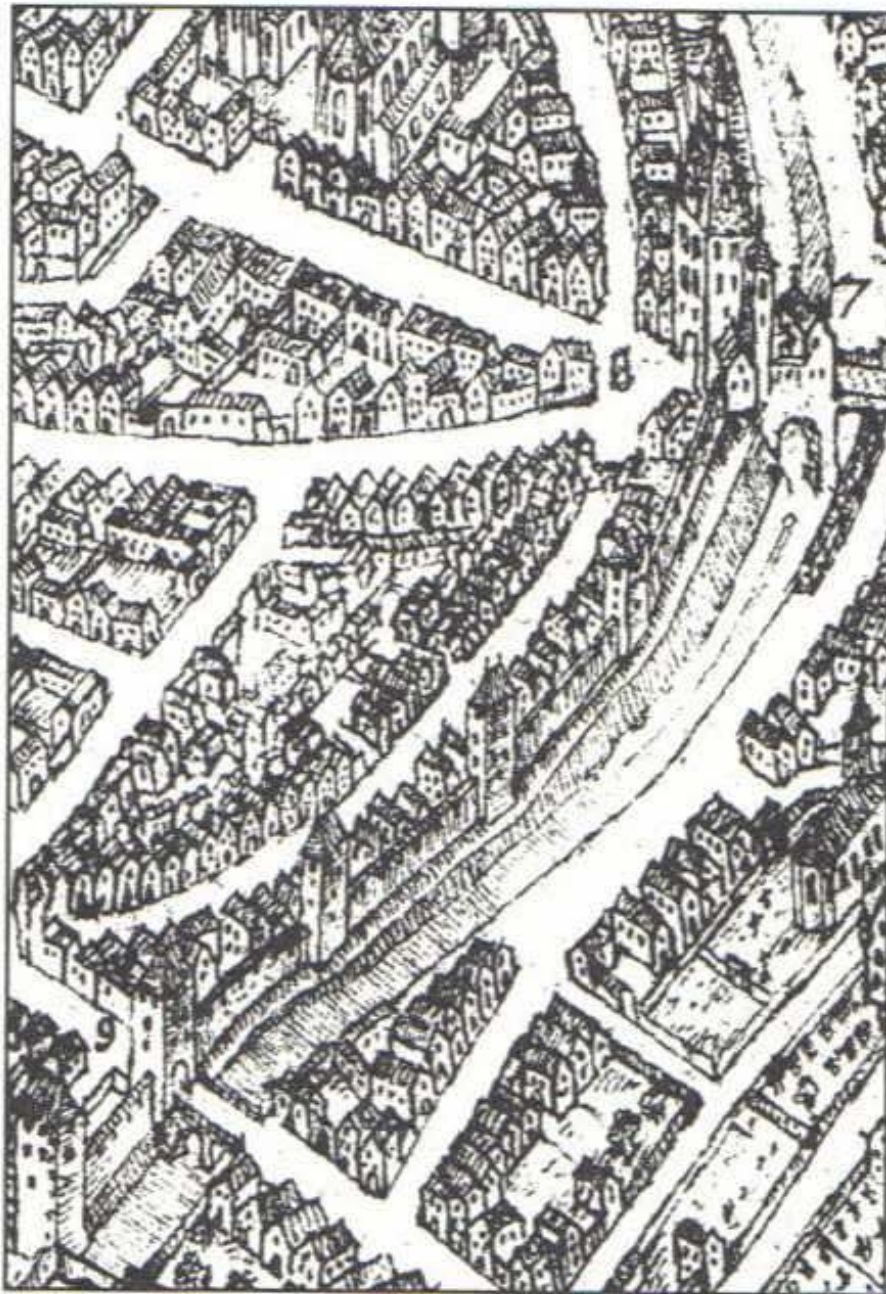


Fig. 6. Accurate 17th-century copper etching of the Jewish section of Worms. Worms would have been very similar in Abraham's time. The Jewish ghetto runs from the Mainz gate and bridge, on the right edge of the illustration, along the inside of the wall with its four watchtowers. Judengasse is the curved road inside the wall and you can see one entrance to the ghetto at top end of this street. Outside the wall is the moat. The curved road that runs down to the left from the Mainz gate is the Friedrichstrasse. At the other end of Judengasse at Baerengasse is the other ghetto entrance. The synagogue is right in the center, along Judengasse and Hintere Judengasse. The Jewish school, called Raschi House, and the *Mikwe* (the well for ritual washing) are between them. Sporergasse and Sternegasse border the ghetto on the left. In 1689 the French burned down the town. Today the streets remain the same as they were in Roman times, but the houses are larger. Illustration by Peter Hamann.

CHAPTER THREE

Countries and lands I visited.

In the last chapter I told you how, after my father's death, I searched for the truth and the secrets of Adonai. Now I shall tell you about the towns and countries I traveled through for the purposes of study.

I do this to give you a rule and some examples so that you can organize your youth properly rather than spoil and waste it uselessly, the way little girls who sit around the kitchen fire do. There is nothing more needy of criticism and worthless than general disinterest. He who does not journey does not return. He who does not have foreign experiences does not know how to organize his time and energies at home. The stay-at-home is like an archer painted on the wall: shooting continuously but never hitting anything.

After my father's death on the sixth day of the month of Thebith in 1379, I stayed for four years with our friends, brothers, and sisters. During this time I tried to correctly understand and properly use what my father had passed on to me.

When I realized that I could not do the necessary things by myself—and for myself—I organized the most important of my affairs and businesses. I said farewell to all friends and moved to Mainz to be with old Rabbi Moses.

Gossip had given me the hope that I would find in Mainz what I was seeking. But there was no foundation for spiritual wisdom within Rabbi Moses. I worked four years with him. I intended to return home believing I had learned what I needed.

Then I met Samuel from Bohemia, a young man of our religion. His demeanor and behavior showed me that he traveled on the path of Adonai. I befriended him and he confided in me that he intended to travel to Constantinople to meet

his father's brother, and from there travel on to the blessed land where our fathers lived. I had an extremely strong desire to travel with him and had no peace until we made an agreement, promised and swore to travel on together.

On the 13th day of Tiar, 1387, we made our way through Germany, Bohemia, Austria, and eventually Hungary toward Constantinople. I stayed there for two years and would have remained there if Samuel had not caught a severe illness and died.

So was God's will. In my heart I constantly wanted to keep moving and traveled on from town to town until I came to Egypt. I was there for four years, journeying back and forth. The more I saw and experienced the less I liked the magic that I had learned from Rabbi Moses.

From Egypt I returned to our beloved fatherland where I encountered only grief, misery, and distress for a year. Then



Fig. 7. Map of the Nile River, showing hermitages. Thebes—modern Luxor—is in the center. The map is inaccurate, but it does show the large number of Christian saints and hermitages that are ascribed to the area. Detail from a larger map printed in 1690. Bibliothèque Nationale de France, Paris.

I met a fellow traveler who, although Christian, searched for the same as I. We agreed to move to the wilderness of Arabia because we had been told of the many holy hermits who lived in the area. They lived here so that they would be undisturbed in their search for the skills of their art.

We searched for five years but could find nothing that suited what we sought. Then a wonderful but difficult thought entered my head: I should discontinue my journey and return home so that I would find what I was searching for. I told my companion Christopher about this but he wanted to continue his search through Arabia. We parted company, he went further into the desert, and I retraced my steps toward home.

CHAPTER FOUR

I find Abramelin.

After traveling around for a time at great expense, I became depressed and decided to return home. I moved again from the Arabian desert, to Palestine, to Egypt, and remained there for almost a year. I came to Araki, a small place near the Nile, and again met Aaron, a very old man of our origin. Half a year before, on a previous visit, I had stayed with him. He asked me about the success of my journey and if I had found what I was searching for. I replied, with a sorrowful heart, "No," and told him about the experiences on my journey with so much emotion that my eyes overflowed from my frustration and pain. This touched the old man's heart and he comforted me. He told me that while I was away he had heard of an unusually wise man who was close to Araki. He advised me to visit Abramelin because it appeared that the good God had been touched by the desires in my heart.



Fig. 8. Map of the Nile River, north of Luxor, which is a bit off the map to the south. The map shows the complex of modern irrigation channels that branch out from the Nile. Araki is near the top left of the map, at the lower point of a small triangle with Farchout and Hau (Hiw). Kenneh (Quena) the largest town on the map is on the bend in the Nile. The map is accurate within the flood plain of the Nile but the wadis (valleys) that run south into the barren tableland in the bottom left quadrant are not accurate. One caravan road is marked as running up a wadi from near Araki. Perhaps this was the route that Abraham took from Araki to Abramelin's hermitage. The journey, he says, took one and half days. Map, 1860, Institute Français Kairo.

I considered that I had heard heavenly rather than human advice and was cheerful and happy. I was restless until good old Aaron found me a man who knew his way around the district. I journeyed with this man for one and a half days over an uninhabited, stony plain until we came to a little hill on which grew bushes and trees. Here, my guide informed me, I would connect with my man. I asked my guide to go on, but he refused, turned around with his mule—on which was carried food and drink—and for some unknown reason immediately left me.

I knew of no other way of getting help and advice than to submit to the ultimate help and cried out his high name. He quickly heard me, because as I lifted my eyes, I saw an old man approaching. His friendly greeting was in the Chaldaic language, he asked me to follow him. I did this with happiness and thanks: In this event I recognized the high foresight of God.

Very politely he lead me into the place where he lived. There I learned his name—Abramelin—and in time also the foundation and structure of wisdom.



Fig. 9. Remains of a bathhouse in Araki. The only remaining medieval building in the town. Editor's photograph, 1989.

For days without end he spoke about the fear of God. He warned me that I needed to live an ordered life. From time to time he told me of mistakes that are easy to make because of human weakness. Later he made it clear to me that he rejected the gaining of wealth and possessions—a thing we ceaselessly do in our towns because of nastiness and greed—things forced on us by our neighbors.

I solemnly swore to him to alter my way of living and not to embrace the false beliefs of our society but to live on the path and according to the rules of Adonai. I never broke this oath. This has made me appear to my friends, relatives, and other Jews as a bad and crazy person. I say to myself, let the will of God happen, and no matter what other people think, I must follow the right path.

Abramelin, knowing my strong desire to learn, gave me two scripts. These very secret manuscripts were similar to this one which I bequeath to you. Abramelin impressed on me the need to copy them with great care. I did this and copied both books with sincerity.

Abramelin asked if I had any money. I answered, “Yes.” He asked me for 10 gold guilders which he—as an obligation to Adonai—was required to distribute as alms to 72 people. The recipients were required to pray certain psalms.

After the Sabbath he made his way to Araki. He had asked me to swear that I would fast for three days—Wednesday, Thursday, and Friday—and to satisfy myself with one meal a day, which should contain no blood or anything dead. He requested that I do this with exactness and not to make any mistakes. He said that to work well it is important to start well. He advised me to repeat the seven psalms¹ every day during these three days and not to do any hard work.

On the appointed day, he went off with the money that I had given him. I did everything that he had asked me to do. He returned 15 days later. On the following Tuesday he

¹ The psalms of repentance, Psalm 6, 32, 38, 51, 102, 130, 143.

impressed on me the need before sunrise to make, with great sincerity, a general confession to Adonai of my whole life. I needed to make a firm and true promise to serve and fear Adonai as I had never done before, and to wish to live and die within his holy law and to be obedient to him.

I carried out my confession with great attention and exactness. It took until sunset. On the next day, I presented myself to Abramelin, who with a smiling face said, "I like you like that." He led me into his room where I took the two manuscripts I had copied and asked me if I truly and fearlessly searched for the holy wisdom and correct magic. I answered him that this was the reason and motive for my long and tiresome journey; I hoped to receive the mercy of Adonai.

"Because of my heartfelt confidence in the mercy of God," said Abramelin, "I grant and give you the holy wisdom that you must discover in the way it is written in these two small manuscript books. Do not leave out the smallest imaginable part of their contents. Make no marginal notes or location marks on what is written. Realize that the creative artist who completed this work is the same God who made everything out of nothing.

"You must never use the holy wisdom to insult the high God or to do bad things against those next to you. You should tell it to no living person who you do not thoroughly know through long experience and conversation. Examine thoroughly if the person really wants to work for God or the devil. Those who you give it over to need to be carefully and exactly watched—as I have done with you. If you do differently, the recipient will have no fruits to harvest.

"Avoid, as you would a snake, selling and making a business of this knowledge. The mercy of God is given free to us, without charge, and we must not in any way sell it. This true knowledge must stay within yourself and in your care for 72 years—it will not stay longer in our sect. Do not let your curiosity make you seek to understand this, but imagine we are so

good that our sect becomes unbearable for the whole human race—yes, even for God, himself!”

On receiving these two small books, I wanted to throw myself on my knees, but Abramelin prevented me, saying, “We should kneel only before the face of God.”

I assure you that I have written these two books so exactly that when—after my death—you see them, you will understand my regard and respect for you.

Before I continued on my journey, I sincerely and carefully read the books. When I had difficulties or problems with the text I would discuss them with Abramelin, who explained things to me with patience and kindness. I stayed with Abramelin for a year until I properly connected, understood, and experienced the truth.

I intended to return home and put my art and what I had learned to good use. With Abramelin’s fatherly blessing (a sign not only of the Christians, it was also a habit of our forefathers), I joyfully went on my way.

I followed the route to Constantinople. There it pleased Adonai in his divine wisdom to test my patience with a long, tiring sickness. For one and a half years I lay sick in bed until Adonai gave thought to my sadness and by his mercy freed me from fate.

Fresh and happy, within six weeks I met a Christian German who wanted to sail from Constantinople to Venice. With many words and much money I attached myself to him and got myself onto the boat. Happily I came across.

I went to the brothers who after a while recognized me through validating signs; they showed me much good will and friendship. They told me that in France and Italy there were some well-known and very wise people of the art. I wanted, before I went home and gave myself to stillness, to visit these wise people and observe their art.

From Venice I traveled through Italy’s most famous towns. I traveled over the sea to France, most of which I went through. Traveling overland I journeyed to the Rhine in Germany where

on the 12th of Elul, 1404, I returned to my father's house in Worms. I arrived because I was under protective cover and in the company of the Holy Guardian Angel of Adonai.

CHAPTER FIVE

Other masters I have found.

It is not enough that one wanders over many lands like a dog in a kitchen. It is necessary to understand more afterwards than before. Everyone should be able to describe properly what he has seen and learned. A clear description of what has been seen gives listeners the opportunity to judge whether a traveler's boasts are true.

So as to give you examples in this chapter I will tell you about people who call themselves masters of the art and I will tell you about how they manage their art. In the sixth chapter, I intend to explain to you what I have seen and learned. And I will also tell you whether, on reflection, I found their doings true or not.

The very first master I visited was Rabbi Moses from Mainz. Religious, but incompetent in holy secrets and magic knowledge, he was superstitious, with his art patched together from a collection of atheist and agnostic systems. Because of this, he received no response or help from the holy angels and good spirits. The unredeemed spirits joked with him, sometimes for their own pleasure, they helped him with childish things, and so were better able to trick and hinder him. He did not continue searching for the right basis or correct system.

In Strasbourg I met Jacob, a Christian, regarded as a marvelous Master. But it was all tricks and cheating: in the correct art he could do less than nothing.

In Bohemian Prague I found 25-year-old Anthony, a confused young man who showed me exceptional supernatural things. But God protect me, you, and everyone that anyone should sink so low! The fool told me that he had sold his body and soul to the devil—totally rejecting the highest creator and all his associated beings. In return, the devil Leviathan promised Anthony that for 40 years he would do whatever he requested. He quickly tried to persuade me to become trapped into the same situation. I moved from him and finally fled from him and his arts. His pitiful end, two years later, is known to every child; a song about it is still sung in the streets. Oh, forbid, my faithful God! Let this be an example and a warning to you: flee far from such young fools.

In Austria I found many people but all were bad or crazy; some were caught in the same pitiful situation as the Bohemian I have just told you about. But it is not worth the trouble to write about simple, unskilled, and crazy people.

In Greece I found fine, skilled elders who were mostly unbelievers. Three were special, all lived in the wilderness, and they showed me exceptional things. They made unexpected thunder storms, snow, hail, sunshine at night and night in the afternoon; they made running water stand still. For all their work they sang special songs and rhymes in their own language; they used these together with gestures and ceremonies.

In Hungary, I found people who served neither god nor devil and were worse than the beasts of the field.

In Epiphus, close to Constantinople, lived a person who instead of song wrote special formulas on the ground. With these he made incredibly unusual visions and discoveries—but all them were useless. They appeared for the wrong reasons and worked slowly; and when things did not succeed, he had a thousand excuses.

In Constantinople I found two of our house, Simon Moses and Rabbi Abraham. Both had learned the same magic as Rabbi Moses from Mainz, but Abraham knew more about the

Kabbalah. Both apologized for not having searched further into the magic.

In Egypt the first time, I found five men honored as clever men. Of these, three—Horay, Alkoran, and Selikh—worked through astrology from books; satanic oaths; monotonous, long, godless prayers; and powerful ceremonies. The other two—Halimeus and Abimelech—honored the devil to whom they offered licenses, and figures that they made to talk and move.

Similarly, in Arabia they did magic by taking into account the times and configurations of the heavens. Where the Egyptians used pictures and similar things, the Arabians used herbs, and precious and ordinary stones. These and other similar people I found in the Arabian wilderness. They called themselves masters of magic but they were hopeless; most could do little or nothing.

Finally, guided by the mercy of God, through the Holy Angel, I was led to Abramelin. He was the first and only person who showed me the source of all the holy secrets and the true old magic—as it was used by our forefathers; he unlocked and opened these for me and showed me how to use them.

Later in Paris, I found the learned master Joseph who had turned from our belief and holy law to become a Christian. He was like Abramelin in his magic but not in its entirety because the righteous God never gives the right and true treasure to those who deny him. Otherwise he is the friendliest upon whosoever the sun may shine.

In Italy, and later in Germany, I found and recognized several masters, especially Master Albrecht. I recognized them from their person and from their writings. But all their doings had neither hand nor feet and they were like Rabbi Moses from Mainz in their doings. Some were even worse; there is no sense in even talking about those who hope, with false stories and lies from books, to try to understand and become wise. They become crazy, lose their humanity, and become donkeys; I shall tell you about this later.

CHAPTER SIX

The beginning of wisdom.

The beginning of wisdom is the fear of God, as is mentioned in Sirach chapter 1, verse 14.² He who does not fear Adonai and yet pursues the Wisdom either becomes crazy or falls into the webs of Satan and Lucifer or Leviathan. This is because he builds on sand without a foundation on which his house can stand.

The first master, Rabbi Moses, imagined he was a prominent artist in the magical wisdom when with unintelligible words and unusual statues he made all the church bells in the town ring. Or, when with spells he made the image of a thief appear in a glass. His greatest and most reliable piece of art (because the others often failed him) was with water, which he had secretly prepared with long, ungodly spells; he transformed himself from an old man into a young man, but this transformation never lasted for more than two hours.

Dear son, all these things are but a mixture of simple jokes and devil's doings in which there is no use—just the opportunity for great suffering and dangers to the soul. That is why I cast them out of my mind when I discovered the right truth and the godly magic. All that cheats God and insults others I have removed from my heart.

The second master, Jacob from Strasbourg, was only a cheat and trickster. Whenever I asked, he could show me ghosts in a mirror—sometimes an animal, sometimes a rider, sometimes a child, sometimes a girl, and so on. These gave no answer and made no movement; it was as if they were frozen or made out

² Sirach is the lost book of the Bible, supposedly lost for a thousand years. Rediscovered in 1898.

of something solid. Finally, I saw that they were small pictures that he repeatedly and secretly stuck on the wall. His trick was to hold a curved glass in front of my face in which the picture appeared and seemed alive. At night he showed tiny pictures in devil's clothes that sprang and danced about. Later, in the company of two honest people, I confronted Jacob and we made him admit that they were pulled by hidden threads, made from horse or lady's hair.

With the help of his friends, the godless Bohemian from Prague showed me wonderful things. In my presence he made himself invisible. For half an hour, I saw him fly two ells³ high over the ground. He went out and came in through keyholes and properly locked doors. He told me things that only God, and no other creature in creation, could have known. He was in pact with the devil. His art was to scorn God and damage others. Finally, his body was rendered into uncountable pieces and thrown onto a garbage heap. His head, without tongue and eyes was found in a small, unused room.

Fourthly, the masters in Austria. Here I found countless people like the Bohemian. They could only kill animals, cripple people, change the weather, and make hail. They could destroy marriages, weaken nature, make witches' knots in willow trees, stop the flow of mother's breast milk, and similar things; altogether bad doings executed with simple words and rituals. All these people had previously given themselves to the devil, rejecting the creator and all religious people.

All had more or less a pact for two, three, four, or five years after which they had a fate similar to what befell the Bohemian. From this you can see, my son, how blind is the world and into what idiocies curiosity drives people.

Among the others I met in Austria was a woman in Linz, the daughter of a Christian, whose mother and father had

³ An ell is an English linear measure equal to 45 inches, formerly used in measuring cloth.

recently died. She offered to take me to a town that I wanted to visit. She told me that there was no danger or risk and I agreed to go. She persuaded me to go to the house where she lived alone—I went there at 3:00 in the night.

She gave me an ointment, which she rubbed onto the arteries of my hands and feet. It felt like I was journeying to the town which I in my heart had wished to visit and which I had not told her about. I told her nothing about what I had seen. Awakening from a deep sleep, it seemed as if I had been far away; in my head I had a melancholic confusion or depression, but no pain. When I came to, I saw her sitting next to me; we both described what we had seen. Our experiences were very different.

I was in great wonder and surprise because I thought that I had traveled away in my body and had personally experienced everything. I thought about this for a few days, then I asked her to travel by herself to a town that I named. I asked her to bring news from a good friend who I knew was at least 100 miles away. She promised to do this within the hour; she then thoroughly rubbed herself with ointment and lay down next to me.

I was fearful when she lay there as if dead for four hours. Finally she breathed again, turned, and moved in her sleep. She sprang up, ran happily toward me and began to tell me about the town she had visited, the meeting she had with my friend, and what he was doing. I know that all this could not all be true, and that it was all quite simply a dream. The ointment was nothing other than a good and fantastic sleeping ointment that made all imaginations appear as realities. The natural masters believe in such ointments, but it is unnecessary to write about them here.

I have investigated the Greek art many times and I have come to the conclusion that it is a devil's mixture kept going by unbelievers who wish to remain in blindness. A Greek, Pilovior, on a sunny clear afternoon, created for me a dark night with lightning, a thunder storm and rain. I sweated in fright. It snowed, even though it was summer, to a height of half a wade. This carried on until the old man took me by the hand and walked me six paces

out of the snow; then, when I turned around, everything had disappeared and the sky was sunny and clear.

Pilovior achieved all this with an old Greek song that he sang four times in a very loud voice. He wrote it out for me. He had called on neither god nor the devil. I think that good people have become so startled and confused by the devil that they do not recognize the devil's might. This confirms my opinion that nothing useful is achieved by the Greeks who say that their art does not help either themselves or their friends even though they have books full of old Greek and Latin songs from fortune-telling old sibyls and also the pagan poet Virgil and other similar authors.

One art is called white and black, another one is like the angelic Teatim. An old symbol writer, Philip of Epiphus, gave me invocations that achieved only bad things. He showed me and gave me songs to take with me, he showed me how they worked. With numbers he made things happen. All the numbers were different; they were crooked and threefold. As proof, he destroyed his apple tree in half an hour—leaves and fruit fell and rotted. He explained a great secret in numbers that cause good and bad, friendship, riches, and marriages. He had used these often but never got them to work. Abramelin later taught me that these work out of the divine secret of the Kabbalah and hang together with it; without this understanding, nothing can be understood. The songs and superstitious hymns, some 40 pieces I burned in Abramelin's house and scattered the ashes into the wind; I did this because these harm us and hindered us from the finding the right wisdom of God.

The most important of the Egyptian masters, the fiddler Halimeg, was sincere when he showed me his art. He forced a spirit into a piece of a timber; it moved itself three paces and answered clearly in my language, easy to understand but confusing, so that you could also think that the spirit was a singing bird. Later, when Halimeg showed me how to control the spirits, I realized that his was not the way of the true magic because the picture had to be carved at an exact astrological time. The

praying, the bathing, the oiling, and the fanciful smearing all had to be done at special times. He never prayed to Adonai, he only called for the devil in cooked-up Chaldaic words.

Similar were the works of other Arabs. These forced their spirits into stones—ordinary and precious—and flowers and herbs. Alkyky, a young Arabian priest, conjured up a flower and threw it in front of an old woman passing by. She smelled it and changed into a goose; six hours later, she returned to her old shape—I saw this for myself.

I was shown these, and many similar arts, which were given to me with goodwill; I burned all of them in Abramelin's house. I did this because all these things were against God, his holy law, and neighborly love—they changed people from being children and servants of God to being children and servants of the devil.

From this you can see how easy it is for people to fall if not protected and led by the angel of Adonai. I also would have come into such blindness and harm if I had not come to the truly wise Abramelin. He, before I could even ask, took me as his student, fulfilled my desires, and knew and answered everything even before I opened my mouth. He told me of my father's death. He told me everything I have done and said. In flowery and prophetic words—which I only later understood—he told me about my future and especially about my serious sickness in Constantinople.

Importantly, he uncovered for me the source of the holy revelation and wisdom of the Kabbalah, which, according to the way of our forefathers, I have given to your elder brother Joseph as his inheritance. He also showed me the source of the true art and magic that our beloved forefathers Noah, Abraham, Jacob, Moses, Samuel, David, Solomon, and uncountable others used so much. Later, in a clear and fatherly way, I will describe this art and magic to you. This is so that if God, the owner of my soul, should ask me for it before you reach the age of manhood and inheritance, you will have trustworthy protection and schooling from this book.

Many of the arts you find described in the fourth book I have seen with my own eyes at Abramelin's and have done them for myself. I have never met anyone like Abramelin again.

Although Joseph from Paris was on the same path, God did not show him complete mercy—he did not lay before Joseph all the divine law and ceremonies because (and this is certain) a born pagan, Christian, Jew, unbeliever, or anybody can become a complete master of these things—but not a renouncing Jew who has left Adonai's law and has whored with other strange religions' obligations.

CHAPTER SEVEN

God returned me to my people.

After faithful God returned me healthy and rested to my family I repaid my financial vows and thanked him for all the fortunate things that he had done for me—especially for what he had let me see and learn from Abramelin.

The very first thing I planned to do was to start the work—exactly as I later write about. Many things prevented this from happening—also partly because of your mother Melcha (even though she did much to help me). Only in the third year and after we were married in Worms did the opportunity occur. The town itself was a difficulty; the people, the running around, working, and so on. I even thought of going to the Black Forest, into isolation for the specified time. But this would have been impossible without damaging and ruining my household.

So I followed Abramelin's advice for such a situation and divided my household into two parts. I also rented another house in town; it was here that I put my relatives and business. I gave it over to my mother's brother so that he could carry on

the household and business for two years—he paid me a considerable yearly rental for my necessities and expenses. I, your mother, one servant and a maid—married together—stayed in this house where we have continued to enjoy the mercy of God; and so also you and your brother will enjoy the same mercy if you follow the way of Adonai.

In this correct and withdrawn way of life, I started by avoiding all unnecessary talk and company. This was not easy for me because of my melancholic mood. I did this until the time of Passah, which I celebrated with all the relatives of the household in the usual way and according to habit. On the next morning I started with the work, creating the order that I write about below, in the name of and to honor Yehovah, creator of heaven and earth and of all creations. Until the eighteenth month I pursued this end; in between, early in the eleventh month, your mother presented me with her firstborn son Joseph. After eighteen months—while I was carrying out my final services to Adonai in my upper prayer room, right next to the summer veranda—he presented me with his holy angels to my great joy and happiness: It is impossible to tell of this, and it is not correct to do so.

I experienced this vision in humility and bliss for three continuous days. I was addressed lovingly and with friendship by my guardian angel. He explained the godly wisdom and Kabbalah and later completely explained the complete truth about this magic. He told me also about the effects of what I had received from Abramelin and showed the way I can form and do similar things. He also gave me clear advice, teachings, and knowledge about how, over the next three days, I could deal with the unredeemed spirits and make them listen to me. I did this and let them all appear on the veranda where I, protected by the mercy of God and his holy angels—indeed, and with much help from them—forced the spirits to remain for the hour; in recognition and submission, they stayed.

The mercy of Adonai and the protection of his holy angels never move from me, Abraham, and my two sons Joseph and Lamech and my whole house. So that we in our misery, sorrow and imprisonment can find no other way to be than in the way of the law of Adonai. Amen.

CHAPTER EIGHT

Magical things I have done.

So you can see how a person needs the gifts of God and how these are to be used to honor God and help one's neighbors, I shall now tell you about things I did with the help of the highest and my art. I write not to boast or to seek acclaim or out of idle pride—this would be a great sin against God, because he is the one who does everything. I tell of these things so that his mercy and wisdom can be further praised and so that you also can recognize how plentiful are the treasures of Adonai. You have to thank him that he gives you mercy and lets me—without any effort or work on your part—tell you about things I have done.

Here are some things—after my death, you will find more set out in my register. I started to practice my art in 1409 and now, with God's help, I have reached an honorable 79 years. I have helped about 40 people who were enchanted in different ways—men and women, Jews and Christians. I made them healthy and dissolved their enchantments.

A. Kaiser Sigismund, our most gracious Lord. I helped him with a very friendly duke—a familiar spirit of the second hierarchy—whom he had requested from me; he used this spirit with intelligence. I also helped Sigismund with his marriage.



Fig. 10. Oil painting of Sigismund, emperor and king of Germany, Poland, and Hungary, who made Abraham a member of his court. He died in 1437.

He wanted to have the secret of the whole operation but Adonai cautioned me and so he was satisfied with what he was allowed as a private person rather than as a lord. With my arts I helped him overcome the great difficulties that were in the way of his marriage.



B. Count Frederick, I freed from the hands of Duke Leopold with the help of 1,000 magically created knights. I describe this in chapter 29. He was captured and would also have lost his reign.

C. To the bishop of our town I showed the betrayal of his official at Ladenburg half a year before it happened. I'll say no more about this because as a priest he remains silent about the things I later did for him.



D. Who helped your cousin out of the jail in Speyer?

E. The duke of Warwick was freed from the English jail the night before his [scheduled] decapitation.

F. I helped the duke and Pope John to flee from the Council of Constance, otherwise they would have fallen into the hands of the kaiser. John could also confirm my prophecy about his question: which—John XXIII or Martin V—was to win the Papacy?



G. In Regensburg it happened as I predicted. Because of important matters, I was staying with the duke of Bavaria. There the door to my room was broken open and jewelry, money, and account books to the value of 3,000 guilders were stolen. When I returned I forced the thief, a bishop, to personally return everything and to confess to me why, for heaven's sake, he did such a thing.



H. Both of the popes mentioned above have often, and in secret, asked for my advice and opinion on future events. They never found it untrue.

I. If the Greek emperor had believed the letter that I sent him half a year ago, then things would not be going so badly for him now. Or, as I worry, they are likely to do in the next few years. I explained to him the poor condition of his kingdom, which is at the edge of ruin, if he does not extinguish the rage of God. As I do not have much time left in my life, I leave it to the future to confirm this prophecy.

J. The operation in Book Four, chapter 13, I have done twice: Once in the house of Saxony and another time in Magdeburg. I was the reason that the heritage has passed on to the children.

Now, once access to the holy magic has been achieved, it is permitted to demand from the Angel a sum of coined money proportional to birth, status, and authority. This will be granted without difficulty; the money is taken from the secret treasures. It is important to note that God permits us to take a fifth of all treasures.

K. My own special treasure was given to me in Wurzburg, where I performed the operation of Book Four, chapter 6. It was in no way ancient or guarded; it was raw gold that I had spirits smithy and make into guilders—it took a few hours.

L. My own inheritance was small and worthless. I was so poor that I had to use my art to marry someone with a big dowry. I used the 3rd and 4th signs in Book Four, chapter 19, and married my cousin with a dowry of 40,000 gold guilders, which was enough for my happiness.

M. All signs in chapter 18 I used so many times that I have lost count.

N. With Book Four, chapters 2 and 8, I have made large and wonderful experiments. The first sign, in the first chapter, is the best.

It is necessary to be clever and consciously precise in these matters. Because in doing God's things, we c

This number remains unchanged.

*Make even three,
Then rich you'll be.*

Put three into the number nine and nine into the number three, giving three once again.

Skip o'er the four!

This is where the witch requires that the four is removed. From here she starts to change the correct harmonic Saturn square by replacing the four with zero.

*From five and six,
The witch's tricks
Make seven and eight*

In the second row, replace the five at the center with the seven from the end. In the third row, swap the positions of the six and eight—the witch's changes continue.

'Tis finished straight:

The four is made zero and through the exchange of five and six with the seven and eight is created the following word square:

The Witch's Square

0 9 2
3 7 5
6 1 8

And nine is one.

The combination of all nine “cells” makes one magic square.

And ten is none.

A magic square with ten squares cannot exist. Later, Goethe has Mephistopheles say:

The art is old and new, my friend.
It was the way in all the ages,
Through Three and One, and One and Three,
Error instead of truth to scatter. . . .

The witch’s magic was able to give Faust temporary sexual ecstasy. With this square, the witch could never have created a faithful and lasting love. This could only have been done with the harmonic Saturn square. Maark goes on to tell us that the harmonic Saturn square is an old magic square and was often used for love and marriage in the Far East.

Spirit Names— Comparison between Sources.

The spirit names are not consistently recorded by different sources. I have made up a table of showing how the major sources have treated the material. The manuscript sources used in this compilation are discussed in the Introduction, and complete titles are in the Bibliography.

ANNOTATIONS USED

- MSW: Manuscript (encoded), Wolfenbüttel Library, dated 1608
- SM: Samuel L. MacGregor Mathers), reprint 1974 New York. Mathers used the anonymous French manuscript from the Bibliothèque de l' Arsenal. He copied it accurately but the French manuscript was flawed.
- PH: Peter Hammer's MS, published in Cologne, 1725
- MSD2: Manuscript No. 2, Dresden Library, ca. 1720

From source:	MSW	SM	PH	MSD2
Oriens, Paymon, Ariton, Amaimon	1	1	1	1
Astaroth and Asmodeus	2	2	2	2
Asmodeus and Magoth	3	4	-	-
Amaimon and Ariton	4	3	3	3
Astaroth	5	5	4	4
Magot (and Kore in SM)	6	6	5	5
Asmodeus	7	7	6	6
Beelzebub	8	8	7	7
Oriens	9	9	8	8
Paymon	10	10	9	9
Ariton	11	11	10	10
Amaymon	12	12	11	11

Servants of Oriens, Paimon, Ariton, and Amaimon

MSW	SM	PH	MSD2
MOREH	MOREL	MORECH	MOREL
SARAPH	SARAPH	SERAP	SARAP
PROXONOS	PROXOSOS	PROXONES	PROXONES
NABHI	HABHI	NABHI	NABHI
KOSEM	HOSEN	KOSEM	KOSEM
PERESCH	(MELNA)	PERESCH	PERESCH
THIRAMA	TIRANA	THIRAMA	THIRAMA
ALLUPH	ALLUPH	ALLUPH	ALLUPH
NESCHAMAH	NERCAMAY	NESCHAMACH	NESCHAMAH
MILON	NILEN	MILON	
FRASIS	TRACI	FRASIS	
CHAYA	ENAIA	HAYA	
MALACH	MULACH	MALACH	
MELABED	MALUTENS	MOLABED	MOLABETH
YPARCHOS	IPARKAS	YPARCHOS	YPACHOS
NUDETON	NUDITON	NUDATON	NUDATEN
MEBHAER	MELHAER	METHAER	MEBHAER
BRUACH	RUACH	BRUAH	BRUAH
APOLION	APOLHUN	APOLLYON	APOLLION
SCHALUAH	SCHABUACH	SCHALUAH	SCHALVAH
MYRMO	MERMO	MYRMO	MYRMO
MELAMMED	MELAMUD	MELAMOD	MELAMMOD
POTHER	POTER	POTHER	POTHER
SCHED	SCHED	SCHAD	SCHAD
ECKDULON	EKDULON	ECKDULON	ECKDULON
MANTIES	MANTIENS	MANNES	MANTES
OBEDAMAH	OBEDAMA	OBEDOMAH	OBEDEMAH
JACHIEL	SACHIEL	IACHIEL	TACHIEL
IUAR	ACUAR	IVAR	TUAR
MOSCHEL	MOSCHEL	MOSCHEL	MOSCHEL
PECHACH	PEREUCH	PECHAH	PECHAH
HASPERIM	ASPERIM	HASPERIM	HASPERIM
KATSIN	KATINI	KATSIN	KATHIN
FOBFORA	TORFORA	POSPHORA	PHOSPHORA
BADAD	BADAD	BADAD	BUDAD
COHEN	COLEN	KOHEN	KOHEN
CUSCHI	CHUSCHI	CUSCHI	CUSCHI
FABMA	TASMA	FAYMA	FASMA
PAKID	PACHID	PAKID	PAKID
HELEL	KELEN	HELEL	HELEL
MARA	PAREK	MAHRA	MARAH
RASCHEAR	RACHJAR	RASCHEAR	RASCESEAR

Servants of Oriens, Paimon, Ariton, and Amaimon (cont.)

MSW	SM	PH	MSD2
NOGAH	NOGAR	NOGAH	NOGAS
ADON	ADON	ADON	ADON
ERIMITES	ERENUTES	ERIMITES	ERIMITES
TRAPIS	TRAPIS	TRAPIS	TRAPIS
NAGID	NAGID	NAGID	NAGID
ETHANIM	ETHANIM	ETHAMIIN	ETHAMIM
PATTID	PATID	AFPADIT	ASPATID
NASI	NAJIN	NASI	NASI
PARELIT	PAREHT	PERALIT	PERELIT
EMFATISON	EMPHATISON	EMFATISON	EMPHATISOY
PARASCH	PARASEH	PARUCH	PARASCH
GIRMIL	GEREVIL	GIRMIL	GERMIL
TOLET	TULOT	TOLET	TOLET
HELMIS	ELMIS	HELMIS	HELMIS
ABMIELh	ASMIEL	ASINEL	ASMIEL
IRMINON	IRMINON	IRMINON	IRMINON
ASTUREL	ASTUREL	ASTUREL	ASTUREL
FLABISON	PLATIEN	FLABISON	HABISOY
NASCELON	NUTHON	NASCELON	NASCALON
LOMIOL	LOMIOL	LOMIOL	LOMINOL
YSMIRIEK	IMINK	YSMIRK	YSMIRIK
PLIROKY	PLIROK	PLIROKI	PLIROKI
AFLOTON	ATLOTON	AFLOTON	ASLOTON
HAGRION	TAGNON	ZAGRION	ZAGRION
PERMASÉS	PARMATUS	PARMASAS	PARMASAS
SARASIM	IARESIN	SARASIM	SARASIM
GORILON	GORILON	GORIOLON	GORILON
AFOLOP	AFARORP	AFOLOV	ASOLOP
LIRIOL	LIRION	LIRIELL	LIRIEL
ALOGIL	PLEGIT	ALOGILL	ALOGIL
OGOLOGON	OGILEN	OGOLOGON	AGOLOGON
LARALOS	TARADOS	LARUBOS	LARALOS
MORILON	MORILEN	MORILON	MORILOY
LOSIMON	LOSIMON	LOSIMON	LOSIMON
RAGARAS	RAGARAS	KAGARAS	RAGARES
IGILON	IGILON	IGILON	IGILON
GESEGAS	GOSEGAS	GESEGAS	GESEGAS
UGESOR		UGEFOR	UGESOR
ASOREGA	ASTREGA	ASOREGA	AFOREGA
PARUSUR	PARUSUR	PARUCHU	PARUSUR
SIGIS	IGIS	SIGES	SIGES
AHEROM	AHEROM	ATHEROM	ASEROM

Servants of Oriens, Paimon, Ariton, and Amaimon (cont.)

MSW	SM	PH	MSD2
RAMORAS	RAMARATZ	RAMARATH	RAMARĀL
IGARAG	IGARAK	IGAVOG	IGARAG
GELOMA	GELOMA	GOLOMA	GOLOMA
KILIK	KILIK	KILIK	KILIK
ROMORON	REMORON	ROMOSAF	ROMOSAF
NEGEN	NOGEN		
EKALAK	EKALIKE		
ILEKEL	ISEKEL		
ELZEGAR	ELZEGAN		
IPAKOL	IPAKOL		
NOLOM			
HOLOP			
ARIL	HARIL		
KOKOLON	KADOLON		
OSOGYON	IOGION		
IBULON	(ALAGAS)		
HARAGIL	ZARAGIL		
IZOZON	IRRORON		
ISAGAS	ILAGAS		
BALABOS	BALALOS		
NAGAR	(MOLIN)		
OROYA	OROIA		
LAGASAF	LAGASUF		
ALPAS	ALPAS	ALPAS	ALPAS
SOTERION	SOTERION	SOTERION	SOTERION
AMILLIS	(DECCAL)	AMILLES	AMILLIS
ROMAGES	ROMAGES	RAMAGES	ROMAGES
PROMACHOS	PROMAKOS	PROMATHOS	PROMATHOS
METOFEPH	METAFEL	METOSEPH	METOSEPH
PARASCHON	DARASCON	PARASCHOU	PARASCHON

Servants of Astaroth and Asmodeus

MSW

AMAMIL
ORINEL
TINIRA
DRAMAS
ANAMALON
KIRIK
BUBANABUB
RANAR
NAMALON
AMPHOLION
ABUSIS
EXENTERON
LABONIX
CONCAVION
OHOTAM
TARETO
TABBAT
BURIUB
OMAN
CARASCH
DIMURGOS
KOGIEL
PANFOTRON
LIRIOL
IGIGI
DOSOM
DAROCHIM
HORAMAR
AHABHON
YRAGAMON
LAGIROS
ERALYX
GOLOG
LAMAL
HAGEYR
UDAMAN
BIALOD
GALAGOS
BAGALON
TINAKOS
AKANEF
OMAGOS

SM

AMANIEL
ORINEL
TIMIRA
DRAMAS
AMALIN
KIRIK
BUBANABUK
RANER
SEMLIN
AMBOLIN
ABUTES
EXTERON
LABOUX
CORCARON
ETHAN
TARET
DABLAT
BURIUL
OMAN
CARASCH
DIMURGOS
ROGGIOL

LORIOL
ISIGI
TIORON
DAROKIN
HORANAR
ABAHIN
GUAGAMON
LAGINX
ETALIZ
GOLEG
LEMEL
AGEI
UDAMAN
BIALOT
GAGALAS
RAGALIM
FINAXOS
AKANEF
OMAGES

PH

AMAMIL
ORIENELL
TIMIRA
DRAMOS
ANEMALON
KIRIK
BUBAMABUB
RANAR
NAMALON
AMPHOLION
ABUSIS
EXENTION
TABORIX
CONCAVION
OHOLEM
TARATO
TABBAT
BURIUD
OMAN
CARASCH
DIMURGOS
KOGIEL
PEMFODRAM
SIRIOL
IGIGI
DOSOM
DARACHIM
HOROMAR
AHAHBON
YRAGAMON
LAGIROS
ERALIR
GOLOG
LENIEL
HAGEYS
VOLEMAN
BIALOD
GALAGOS
BAGALON
TMAKOS
AKANEF
OMAHOS

MSD2

AMANIEL
ORIEL
TINIRA
DRAMIAS
AMMALON
KIRIK
BIEBANABUB
RANAR
NAMALON
AMPHOLION
ABUSIS
EXERLAOY
TABORIX
CONCAVION
OSOLEM
TARATO
TABBAT
BIERIUB
OMAN
CARASCH
DIMURGOS
ROGIEL
PEMFOTRON
LIRIOL
IGIGI
DOSOM
DARACHIM
HORAMAR
ASABHO
YRAGAMON
LAGIROS
ERALEPP
GOLOG
LENIEL
HAGEYR
UDAMAN
BIALOD
GALAGOS
BUGALON
TINAKOS
AKANEF
OMAGOS

Servants of Astaroth and Asmodeus (cont.)

MSW	SM	PH	MSD2
ARGAX	AGRAX	ARGAX	ARGAX
AFRAY	AFRAY	AFREY	AFREY
SAGAREZ	SAGARES	SAGAREZ	SAGAREZ
UGALIS	UGALES	UGALIS	UGALIS
ERMIHALA	HERMIALA	ERIMIHALA	EMIHALA
HAHYAX	HALIGAX	HABÜNZ	HAHYAX
GAGONIX	GUGONIX	GAGONIR	GAGONIX
OPILON	OPILM	OPILON	OPILON
DAGULEZ	DAGULER	PAGULDEZ	RAGULELEZ
PACHAHY	PACHEL	PASCHY	PAHESU
NIMALON	NIMALON	NIMALON	NIMALON

Servants of Asmodi and Magot

MSW	SM
MAGOG	MAGOG
SOCHEN	APOT
DIOPEZ	DIOPOS
LAMARGOS	TOUN
DISOLEL	DISOLEL
SIPHON	SIFON
KELA	KELE
MAGYROS	MAGIROS
MEBASCHEL	MABAKIEL
SARTABACHIM	SARTABAKIM
SOBHE	SOBE
UNOCHOS	INOKOS
	LUNDO
	BIRIEL
	OPUN

Servants of Amaimon and Ariton

MSW	SM	PH	MSD2
HAROG	HAUGES	HOROG	HAROG
AGEBOL	AGIBOL	ALGEBOL	AGEBOL
RIGOLEN	RIGOLEN	RIGOLON	RIGOLON
IRASOMIN	GRASEMIN	TRASONIM	IRASOMIM
ELAFON	ELAFON	ELASON	ELAFON
TRISACHA	TRISAGA	TRISACHA	TRISACHA
GAGOLCHON	GAGALIN	GAGOLCHON	GAGALCHON
KLORACHA	CLERACA	KLORECHA	KLORECHA
YEYATRON	ELATON	YRIATRON	YRIATRON
PAFESLA	PAFESLA	PAFESSA	PAFESLA

Servants of Astaroth

MSW

AMA

TEXAI
KATARON
RAK
SCHELEGON
GIRIAR
ASIANON
BAHAL
BARAK
GOLOG
IROMENIS
KIGIOS
NIMIRIX
HIRIH
OKIRGI
FAGUNI
HIPOLEPOS
ILOSON
CAMONIX
ALAFY
APORMANOS
OMBALAF
GARSAS
UGIRPON
GOMOGIN
ARGILON
EARAOE
LEPACHA
KALOTES
YCHIGAS
BAFAMAL

SM

AMAN
CAMAL
TOXAI
KATARON
RAX
SCHELAGON
GINAR
SIAMON
BAHAL
DAREK
GOLEN
GROMENIS
RIGIOS
NIMERIX
HERG
OKIRI
FAGANI
HIPOLOS
ILESON
CAMONIX
ALAN
APORMENOS
OMBALAT
QUARTAS
UGIRPEN
GONOGIN
ARGILON
ARAEX
LEPACA
KOLOFE
ISCHIGAS
BAFAMAL

PH

AMAM
CAMALAL
TEXAL
KATARON
RAH
SCHELEGON
GIRIAR
ASIANON
BAHAL
BAROOK
GOLOG
IROMONIS
KIGIOS
NIMIRIX
HERICH
AKIRGI
FAGUM
HIPOLOPOS
ILOSON

GARSAS
UGIRPON
GOMOGNU
ARGILON
TARGOE
LEPACHA
KALOTES
YCHIAGOS
BASAMAL

MSD2

ANNAN
CAMAL
TEXAI
KARARON
PAK
SCHELEGON
GIRAR
ASIANON
BASAL
BAROOX
GOLOG
IRAMONIS
KIGIOS
NIMIRIX
HIRICH
AKREY
FAGUNI
HIPOLEPOS
ILOSON
CAMONIX
ALASI
APORMENOS
OMBALAF
GARSAS
UGIRPON
GOMOYNU
ARGILON
TARAOC
LEPACHA
KALOTES
YCHIGUS
BAFAMEL

Servants of Magoth

MSW

NACHERAN
NASOLICO
MESAF
MASADUL
SAPIPAS
FATURAB
FERNEBUS
BARUEL

SM

NACHERAN
KATOLIN
LUESAF
MASAUB
SUPIPAS
FATURAB
FERSEBUS
BARUEL

PH

NACHERON
NATOLICO
MESAF
MASADUL
LAPIPAS
FATURAB
FERNEBUS
BARNEL

MSD2

NACHERON
NATOLICO
MESAF
MASADUL
SAPPIPAS
FATURAB
FERNEBUS
BARNEL

Servants of Magoth (cont.)

MSW	SM	PH	MSD2
UBARIM	UBARIN	UBARIM	UBARIM
URGIDO	URIGO	URGIVO	URGIDO
YSQUIRON	ISCHIRON	YSQUIRON	YSQUIRON
ODAC	ODAX	ODAC	ODAC
ROTOR	ROLER	ROTOR	ROTOR
ARATOR	AROTOR	ARATOR	ARATOR
BUTHARUTH	BUTARAB	BUTHARUTH	BUTHARATH
HARPINON	ARPIRON	HARPINON	HASPINON
ARRABIM	ARRABIN	ARRABIM	ASSAHIM
KORE		KORE	YKORE
FORTESION	FORTESON	FORTESLON	FORTESTON
SCRUPULON	SORRIOLENEN	SERUPOLON	SERUPOLON
MEGALLEH	MEGALAK	MAGALECH	MOGALLECH
ANAGNOSTOS	ANAGOTOS	ANAGESTOS	ANAGNOSTOS
SIKASTIR	SIKASTIN	SIKASTIR	SIKASTIR
MECHEBBER	MEKLBOC	MECHEBBER	MECHETBER
TIGRAPHON	TIGRAFON	TIGRAPHON	TIGRAPHON
MATATAM	MANTAN	MALATA	PIALATA
TAGORA	TAGORA	TAGORA	TAGORA
PETANOP	PETUNOF	PETUMOS	PETARIOP
DULID	DULID	DUELLID	DUELLID
SOMIS	HEMIS	SOMIS	SOMIS
LOTAYM	TIRAIM	LOTAGIM	LOTAYM
HYRYS	IRIX	HYRIS	HYRIS
MADAIL	MADAIL	CHADAPL	MADAYL
DEBAM	DEBAM	DEBAM	DEBAN
OBAGIRON	ABAGIRON	OBAGRION	OBAGIRON
NESISEN	NENISEM	PASCHEN	PASIFEN
LOBEL	Cabel Sobel	LOBEL	LOBEL
ARIOTH	ARIOTH	ARIOTH	ARIOTH
PANDOLI	PANDOLI	PANDORI	PANDOLI
LABONETON	LABONETON	LABONETON	LABONETON
KAMUSEL	KAMUSIL	KAMUSEL	RAMUSEL
CAYFAR	KAITAR	COYTAR	CAYTAR
NEARACH	SCHARAK	NEARAH	NEARAH
MASADUL	MAISADUL	MAHADUL	MASUDUL
MARAG	MARAG	CHARAG	MURAG
KOLAN	KOLAM	KOLAN	KOLAN
KILIGIL	KILIGIL	KILIGIL	KILIGIL
COROCON	CORODON	COROCON	COROCON
HIPOGON	HEPOGON	HIPOGON	HIPOGON
AGILAS	AGILAS	AGILAS	AGILAS

Servants of Magoth (cont.)

MSW	SM	PH	MSD2
NAGAN	HAGION	NAGAR	NAGAN
EGACHIR	EGAKIREH	ECHAGIR	EGACHIR
PARACHMON	PARAMOR	PARACHMON	PARACHNION
OLOSIRMON	OLISERMON	OLOSIRMON	OLOSIRMON
DAGLUS	DAGLAS	DAGLOS	DAGLUS
ORMONOS	HORMINOS	ORMONAS	ORMONAS
HAGOCH	HAGOG	HAGOS	HAGOCH
MIMOSA	MIMOSA	MIMOSA	MIMOSA
ARAKISON	AMCHISON	ARAKUSON	ARACUSON
RIMOG	RIMOG	RIMOG	RIMOG
ILARAK	ILARAX	ISERAG	ILERAK
MOKASCHEF	MAKALOS	CHEIKASEPH	MEI, KASEPH
KOBHAN	COLVAM	KOFAN	KOPFAN
BATIRMISS	BATTERNIS	BATIRUMS	BATRINAS
LCHATYL	LOCATER	LOCHATY	LCHATYL

Servants of Asmodeus

MSW	SM	PH	MSD2
IEMURI	ENIURI	IENIURI	JEMURI
MEBHASSER	MEBBESSER	MEBHESSER	MEPHASSER
BAKARON	BACARON	BAKARON	BAKARON
HYLA	HOLBA	HYLA	HYLA
ENEI	ONEI	ENEI	ENEI
MAGGID	MAGGID	MAGGID	MAGGIAS
ABHADIR	ABADIR	ABHACHIR	ABSEDIR
PRESFEES	PRECHES	PRESFEES	BREFSEES
ORMION	ORMION	ORMION	ORMION
SCHALUACH	SCLAVAC	SCHALUACH	SCHALMACH
GILLAMON	GILARION	GILLAMON	GILLARON
YBARION	SBARIONAT	YBARION	YTARION
	UTIFA		
	OMET		
	SARRA		
	HIFARION		

Servants of Beelzebub

MSW	SM	PH	MSD2
ALTANOR	ALCANOR	ALTANOR	ALTANOR
ARMASIA	AMATIA	ARMASIA	ARMASIA
BELIFERES	BILIFARES	BELIFARES	BELIFARES
CAMARION	LAMARION	CAMARION	CAMARION
CORILON	CORILON	CORILON	CORILON

Servants of Beelzebub (cont.)

MSW

DIRALISIN
 ERALICARISON
 ELPINON
 GARINIRAG
 SIPILLIPIS
 ERGONION
 IOTIFAR
 MYNYMARUP
 KARELESA
 NATALES
 CAMALON
 YGARIM
 AKAHIM
 GOLOG
 NAMIROS
 HARAOTH
 TEDEAN
 IKON
 KEMAL
 ADISAK
 BILEK
 IROMAS
 BAALSORI
 AROLEN
 KOBADA
 LIROKI
 NOMIMON
 IAMA
 AROGOR
 IPOKYS
 OLABKY
 HAYAMEN

 ALOSON
 ERGOSIL
 BOROB
 UGOBOG
 HASKUB
 AMOLOM
 BILIFOT

SM

DIRALISEN
 LICANEN
 ELPONEN
 DIMIRAG
 PELLIPIS
 ERGAMEN
 GOTIFAN
 NIMORUP
 CARELENA
 NATALIS
 LAMALON
 IGURIM
 AKIUM

 NAMIROS

 TACHAN
 IKONOK
 KEMAL

 BILICO
 TROMES
 BALFORI
 AROLEN
 KABADA
 LIROCHI
 NOMINON
 IAMA
 AROGOR
 KIPOKIS
 HOLASTRI
 HACAMULI
 SAMALO
 PLISON
 ZAGALO
 BOROL

 AMBOLON
 BILIFOR

PH

DIRALISIN
 ERALICARISON
 ELIPINON
 GARINIRAUS
 SIPILLIPIS
 ERGONION
 LOTIFAR
 CHYMINGMORUG
 KARELESA
 NATALES
 LAMALON
 YGARIM
 AKAHIM
 GOLOG
 NAMIROS
 ISTAROTH
 TEDEAM
 IKON
 KEMAL
 ADISAK
 BILEK
 IROMES
 BAALHORI

 IAMA
 AROGOR
 IPAKYS
 OLASCKY
 HAYAMAN
 SAMECHLO
 ALOSON
 SEGOSEL
 BAROB
 UGOBOG
 HAOKUB
 AMOLOM
 BILIFOT

MSD2

DIRALISIN
 ERALICARISON
 ELPINON
 GARNIRIAY
 SIBILLIBIS
 ERGONION
 IOTIFAR
 MYNIMORUG
 KARELESA
 NATALES
 LAMALON
 IGARIM
 AKASIM
 GOLOG
 NEMIROS
 HARAOTH
 TEDEAM
 IKON
 KEMAL
 ADISAK
 BILEY
 IROMES
 BAALSORI
 ARALON
 KOBADA
 LIROKY

 HAYAMEN
 SANNIESSO
 ALOSON
 SEGOSIL
 BOROB
 UGOBOG
 HAOKUB
 AMOLOM
 BILIFOT

Servants of Beelzebub (cont.)

MSW	SM	PH	MSD2
GRANON	GRAMON	GRANON	GRAVON
PAGALUST	MAGALAST	PAGALUST	BAGALUST
XIRMYS		XYRMIS	NYRMIS
LEMALON	LAMOLON	LEMALON	LEMALON
RADARAP	RADERAF	RADUCA	RADAROP
	ORGOSIL		
	SOROSMA		
	ADIRAEI		
	ARCON		
	DORAK		

Servants of Oriens

MSW	SM	PH	MSD2
GAZARON	GASARONS	GEZERON	GEZERON
SARISEL	SARISEL	SARISEL	GARISEL
SOROSMA	SOROSMA	SOESMA	SOESMA
TURITIL	TURITEL	TURITIL	TURITIL
BALACHEM	BALAKEN	BALACHMAN	BALACHAN
GAGISON	GAGISON	GAGISON	GAGISON
MAFALACH	MAFALAC	MAFALACH	MAFALACH
ZAGAL	AGAB	ZAGOL	ZAGAL

Servants of Paymon

MSW	SM	PH	MSD2
ICHDISON	DISON	ICHDISEM	ICHDISON
SUMURON	SUDORON	SUMURAN	SUMURAN
AGLAFYS	AGLAFOS	AGLAFYS	AGLAFYS
HACHAMEL	ACHANIEL	HACHAMEL	HACHAMEL
AGAHALY	AGAFALI	AGASALY	AGASALY
KALGOSA	KABERSA	KALYOSA	KALGOSA
EBARON	EBARON	EBARON	EBARON
ZALOMES	ZALANES	ZALANES	BULANES
ZUGOLA	UGOLA	ZUGULA	ZUGOLA
LARACH	CAME	CARAHAM	CARAH
KAFLES	ROFFLES	KAFLES	KAFLES
MEMNOLIK	MENOLIK	MEMNOLIK	MEMNOLIK
TAKAROS	TACAROS	TAKAROS	TAKAROS
ASTOLIT	ASTOLIT	ASTOLIT	ASTOLIT
MARKU	RUKUM	MARKY	MARCY

Servants of Ariton

MSW	SM	PH	MSD2
ANADIR	ANADER	ANADIR	ANADIR
EKOROK	EKOROK	EKOROK	EROROK
ROSARAN	ROSARAN	ROSORAN	ROSARAN
NAGANI		NEGANI	NAGANI
LIGILOS		KIGILOS	LIGILOS
SECABIM	SEKABIN	SECADMI	SECABIM
CALAMOSI	CAROMOS	CALAMOSY	CALAMOSY
SIBOLAS	SIBOLAS	SIBOLAS	SIBALAS
FORFARON		FORFASON	FOSFASON
ANDRACHOS	ANDROCOS	ANDRACHOR	ANDRACHOS
NOTISON	NOTISER	NOTISER	NOTIFER
FILAXON	FLAXON	FILAKON	FILAXON
HAROSUL	HAROMBRUB	HORASUL	
SARIS	SARIS	SARIS	
ELONIM		EKORIM	
NILION	MILIOM	NELION	
YLEMLIS	ILEMLIS	YLEMLYS	YLEMLYS
CALACH	GALAK	CALACH	CALACK
SARASON	SAPASON	SAPOSON	SAPASON
SEMEOT	SERMEOT	SEMEOL	SEMEOL
MARANTON	MARANTON	CHARONTON	MARONTHON
CARON	CARON	CARON	CARON
REGERION	REGINON	REGERION	REGORION
MEGALOGIM	MEGALOSIN	MEGALOGIM	MEGALOGIM
IRMENOS	IRMENOS	IRMENOS	IRMENOS
ELAMYR	ELERION	ELAMYR	ELAMYR



Fig. 55. Demons. Modern psychologists would say that the demons of the underworld are expressions of our personal fears and forbidden longings. Woodcut, 15th century.

Servants of Amaymon

MSW	SM	PH	MSD2
RAMIUSON	RAMISON	RAMGISON	RAMYISON
SIRGILIS	SCRILIS	SIRGILIS	SIRGILES
BARIOL	BURIOL	BARIOL	BARIOL
TARAHIM	TARALIM	TARAHIM	TARASIM
BURNAHAS	BURASEN	BUMAHAM	BUMAHAN
AKESELY	AKESOLI	AKEFELY	AKEFELY
ERKAYA	EREKIA	ERKEYA	ERKOYA
BEMEROT	ROMEROC	BEMROT	BEMROT
KILIKIM	ILLIRIKIM	KILIKIM	KILIKIM
LABISI	LABISI	LAPISI	LAPISI
AKOROK	AKOROS	ABAROK	AKOROK
MARAOS	MAMES	EHERAOS	MERAOS
GLYSY	GLESY	GLYSY	GLYFY
QUISION	VISION	OVISION	QUISION
EFRIGIS	EFRIGIS	EFRIGIS	EFRIGIS
APILKI	APELKI	APILKI	APILKI
DALEP	DALEP	DALEP	DALEP
DRISOPH	DRESOP	DRISOPH	DRISOPH
CARGOSIK	HERGOTIS	CARGOSTE	CARGOSIK
NILIMA	NILIMA	NILIMA	NILIMA



THE SPIRIT NAMES IN THE ORDER LISTED BY SAMUEL MATHERS IN HIS BOOK TWO

ORIENS/PAIMON/ARITON/AMAIMON: HOSEN, SARAPH, PROXOSOS, HABHI, ACUAR, TIRANA, ALLUPH, NERCAMAY, NILEN, MOREL, TRACI, ENAIA, MULACH, MALUTENS, IPARKAS, NUDITON, MELNA, MELHAER, RUACH, APOLHUN, SCHABUACH, MERMO, MELAMUD, POTER, SCHED, EKDULON, MANTIENS, OBEDAMA, SACHIEL, MOSCHEL, PEREUCH, DECCAL, ASPERIM, KATINI, TORFORA, BADAD, COELEN, CHUSCHI, TASMA, PACHID, PAREK, RACHJAR, NOGAR, ADON, TRAPIS, NAGID, ETHANIM, PATID, PAREHT, EMPHASTISON, PARASEH, GEREVIL, ELMIS, ASMIEL, IRMINON, ASRUREL, NUTHON, LOMIOL, IMINK, PLIROK, TAGNON, PARMATUS, IARESin, GORILON, LIRION, PLEGIT, OGILEN, TARADOS, LOSIMON, RAGARAS, IGILON, GOSGAS, ASTREGA, PARUSUR, IGIS, AHEROM, IGARAK, GELOMA, KILIK, REMORON, EKALIKE, ISEKEL, ELZEGAN, IPAKOL, HARIL, KADOLON,

IOGION, ZARAGIL, IRRORON, ILAGAS, BALALOS, OROIA, LAGASUF, ALAGAS, ALPAS, SOTERION, ROMAGES, PROMAKOS, METAFEL, DARASCON, KELEN, ERENUTES, NAJIN, TULOT, PLATIEN, ATLOTON, AFARORP, MORILEN, RAMARATZ, NOGEN, MOLIN.

ASTAROTH/ASMODEUS: AMANIEL, ORINEL, TIMIRA, DRAMAS, AMALIN, KIRIK, BUBANA, BUK, RANER, SEMLIN, AMBOLIN, ABUTES, EXTERON, LABOUX, CORCARON, ETHAN, TARET, DABLAT, BURIUL, OMAN, CARASCH, DIMURGOS, ROGGIOL, LORIOL, ISIGI, TIORON, DAROKIN, HORANAR, ABAHIN, GOLEG, GUAGAMON, LAGINX, ETALIZ, AGEL, LEMEL, UDAMAN, BIALOT, GAGALAS, RAGALIM, FINAXOS, AKANEF, OMAGES, AGRAX, SAGARES, AFRAY, UGALES, HERMIALA, HALIGAX, GUGONIX, OPILM, DAGULER, PACHEL, NIMALON.

AMAIMON/ARITON: HAUGES, AGIBOL, RIGOLEN, GRASEMIN, ELAFON, TRISAGA, GAGALIN, CLERACA, ELATON, PAFESLA.

ASMODI/MAGOT: TOUN, MAGOG, DIOPOS, DISOLEL, BIRIEL, SIFON, KELE, MAGIROS, SARTABAKIM, LUNDO, SOBE, INOKOS, MABAKIEL, APOT, OPUN.

ASTAROT: AMAN, CAMAL, TOXAI, KATARON, RAX, GONOGIN, SCHELAGON, GINAR, ISIAMON, BAHAL, DAREK, ISCHIGAS, GOLEN, GROMENIS, RIGIOS, NIMERIX, HERG, ARGILON, OKIRI, FAGANI, HIPOLOS, ILESON, CAMONIX, BAFAMAL, ALAN, APORMENOS, OMBALAT, QUARTAS, UGIRPEN, ARAEX, LEPACA, KOLOFE.

MAGOTH/KORE: NACHERAN, KATOLIN, LUESAF, MASAUB, URIGO, FATURAB, FERSEBUS, BARUEL, UBARIN, BUTARAB, ISCHIRON, ODAX, ROLER, AROTOR, HEMIS, ARPIRON, ARRABIN, SUPIPAS, FORTESON, DULID, SORRIOLENEN, MEGALAK, ANAGOTOS, SIKASTIN, PETUNOF, MANTAN, MEKLBUC, TIGRAFON, TAGORA, DEBAM, TIRAIM, IRIX, MADAIL, ABAGIRON, PANDOLI, NENISEM, COBEL, SOBEL, LABONETON, ARIOTH, MARAG, KAMUSIL, KAITAR, SCHARAK, MAISADUL, AGILAS, KOLAM, KILIGIL, CORODON, HEPOGON, DAGLAS, HAGION, EGAKIREH, PARAMOR, OLISERMON, RIMOG, HORMINOS, HAGOG, MIMOSA, AMCHISON, ILARAX, MAKALOS, LOCATER, COLVAM, BATTERNIS.

ASMODEUS: ONEI, ORMION, PRECHES, MAGGID, SCLAVAC, MEBBESSER, BACARON, HOLBA, HIFARION, GILARION, ENIURI, ABADIR, SBARIONAT, UTIFA, OMET, SARRA.

BEELZEBUB: ALCANOR, AMATIA, BILIFARES, LAMARION, DIRALISEN, LICANEN, DIMIRAG, ELPONEN, ERGAMEN, GOTIFAN, NIMORUP, CARELENA, LAMALON, IGURIM, AKIUM, DORAK, TACHAN, IKONOK, KEMAL, BILICO, TROMES, BALFORI, AROLEN, LIROCHI, NOMINON, IAMAI, AROGOR, HOLASTRI, HACAMULI, SAMALO, PLISON, RADERAF, BOROL, SOROSMA, CORILON, GRAMON, MAGALAST, ZAGALO, PELLIPIS, NATALIS, NAMIROS, ADIRAEI, KABADA, KIPOKIS, ORGOSIL, ARCON, AMBOLON, LAMOLON, BILIFOR.

ORIEN: SARISEL, GASARONS, SOROSMA, TURITEL, BALAKEN, GAGISON, MAFALAC, AGAB.

PAYMON: AGLAFOS, AGAFALI, DISON, ACHANIEL, SUDORON, KABERSA, EBARON, ZALANES, UGOLA, CAME, ROFFLES, MENOLIK, TACAROS, ASTOLIT, RUKUM.

ARITON: ANADER, EKOROK, SIBOLAS, SARIS, SEKABIN, CAROMOS, ROSARAN, SAPASON, NOTISER, FLAXON, HAROMBRUB, MEGALOSIN, MILIOM, ILEMLIS, GALAK, ANDROCOS, MARANTON, CARON, REGINON, ELERION, SERMEOT, IRMENOS.

AMAYMON: ROMEROC, RAMISON, SCRILIS, BURIOL, TARALIM, BURASEN, AKESOLI, EREKIA, ILLIRIKIM, LABISI, AKOROS, MAMES, GLESI, VISION, EFFRIGIS, APELKI, DALEP, DRESOP, HERGOTIS, NILIMA.

HOW FRANZ BARDON USED THE SPIRIT NAMES FROM THE ABRAMELIN

Franz Bardon is well-known in German and American magical circles. In his book, *The Practice of Magical Invocation*, he describes how he met 400 spirits during his ritual work. Curiosity made me investigate where these spirit names came from. Finally, using the Peter Hammer manuscript, I worked out how the long list of spirit names came into being.

Bardon arranges the names in groups of 12—one for each of the signs of the zodiac—and then progresses them through 30 degrees. So he arrives at 30 lines for each of the 12 spirit names: the names of 360 spirits.

If one looks at the Peter Hammer facsimile and counts from the beginning in groups of 12—leaving out the names of the dukes—one arrives at Bardon's complete spirit name list for all 30 degrees. They are even in the same order as presented in Hammer's book. (To allow for comparisons, the table I have prepared below is not in the same order.)

1°: Morech, Serap, Proxones, Nablum, Kosem, Peresch, Thirana, Aluph, Neschamah, Milon, Frasis, Haja,

2°: Malacha, Molabeda; Yparcha, Nudatoni, Methaera, Bruahi, Apollyon, Schaluah, Myrmo, Melamo, Pother, Schad,

3°: Ecdulon, Manmes, Obedomah, Iachil, Ivar, Moschel, Peekah, Hasperim, Kathim, Porphora, Badet, Kohen,

4°: Lurchi, Faluna, Padidi, Helali, Mahra, Rascheä, Nogah, Adae, Erimites, Trapi, Naga, Echami,

5°: Aspadiit, Nasi, Peralit, Emfalion, Paruch, Girmil, Tolet, Helmis, Asinel, Ionion, Asturel, Flabison,

6°: Nascela, Conioli, Isnirki, Pliroki, Aslotama, Zagriona, Parmasa, Sarasi, Geriola, Afolono, Liriell, Alagill,

7°: Opollogon, Carubot, Morilon, Losimon, Kagaros, Ygilon, Gesegos, Ugefor, Asoreg, Paruchu, Siges, Atherom,

8°: Ramara, Jajaregi, Golema, Kiliki, Romasara, Alpasos, Soteri, Amillee, Ramage, Pormatho, Metosee, Porascho,

9°: Anamil, Orienell, Timiran, Oramos, Anemalon, Kirek, Batamabub, Ranar, Namalon, Ampholion, Abusis, Egention,

10°: Tabori, Concario, Golemi, Tarato, Tabbata, Buriuh, Omana, Caraschi, Dimurga, Kogid, Panfodra, Siria,

11°: Igigi, Dosom, Darachin, Horomor, Ahahbon, Yraganon, Lagiros, Eralier, Golog, Cemiell, Hagus, Vollman,

12°: Bialode, Galago, Bagoloni, Tmako, Akanejohano, Argaro, Afrei, Sagara, Ugali, Erimihala, Hatuny, Hagomi,

13°: Opilon, Paguldez, Paschy, Nimalon, Horog, Algebol, Rigolon, Trasorim, Elason, Trisacha, Gagolchon, Klorecha,

14°: Irachro, Pafessa, Amami, Camalo, Texai, Karasa, Riqita, Schulego, Giria, Afimo, Bafa, Baroa,

15°: Golog, Iromoni, Pigios, Nimtrix, Herich, Akirgi, Tapum, Hipolopos, Hosun, Garses, Ugirpon, Gomognu,

16°: Argilo, Tardoe, Cepacha, Kalote, Ychniag, Basanola, Nachero, Natolisa, Mesah, Masadu, Capipa, Fermetu,

17°: Barnel, Ubarim, Urgivoh, Ysquiron, Odac, Rotor, Arator, Butharusch, Harkinon, Arabim, Koreh, Forsteton,

18°: Sernpolo, Magelucha, Amagestol, Sikesti, Mechebbera, Tigrapho, Malata, Tagora, Petuno, Amia, Somi, Lotogi,

19°: Hyris, Chadail, Debam, Abagrion, Paschan, Cobel, Arioth, Panari, Caboneton, Kamual, Erytar, Nearah,

20°: Hahadu, Charagi, Kolani, Kibigili, Corocona, Hipogo, Agikus, Nagar, Echagi, Parachmo, Kosirma, Dagio,

21°: Oromonas, Hagos, Mimosah, Arakuson, Rimog, Iserag, Cheikaseph, Kofan, Batirunos, Cochaly, Ienuri, Nephasser,

22°: Bekaro, Hyla, Eneki, Maggio, Abbetira, Breffeo, Ornion, Schaluach, Hillaro, Ybario, Altono, Armefia,

23°: Belifares, Camalo, Corilon, Dirilisin, Eralicarison, Elipinon, Gariniranus, Sipillipis, Ergomion, Lotifar, Chimirgu, Kaerlesa,

24°: Nadele, Baalto, Ygarimi, Akahimo, Golopa, Naniroa, Istaroth, Tedeo, Ikon, Kama, Arisaka, Bileka,

25°: Yromus, Camarion, Jamaih, Aragor, Igakis, Olaski, Haiamon, Semechle, Alosom, Segosel, Boreb, Ugolog,

26°: Hadcu, Amalomi, Bilifo, Granona, Pagalusta, Hyrmiua, Canali, Radina, Gezero, Sarsiee, Soesma, Tmiti,

27°: Balachman, Gagison, Mafalach, Zagol, Ichdison, Sumuram, Aglasis, Hachamel, Agasoly, Kiliosa, Ebaron, Zalones,

28°: Jugula, Carahami, Kaflesi, Mennolika, Takarosa, Astolitu, Merki, Anadi, Ekore, Rosora, Negani, Cigila,

29°: Secabmi, Calamos, Sibolas, Forfasan, Andrachor, Notiser, Filakon, Horasul, Saris, Ekorim, Nelion, Ylemis,

30°: Calacha, Sapasani, Seneol, Charonthona, Carona, Regerio, Megalogi, Irmano, Elami, Ramgisa, Sirigilis, Boria.

Belonging to the element of air: Parahim, Apilki, Erkeya, Dalep, Capisi, Drisophi, Glisi Cargoste

Abraham from Worms— Links to Modern Jewish Scholarship.

It is interesting to look at some of the references Jewish scholar Gershom Scholem makes to the Abramelin material.

Scholem is well-known for his discussions on the mystical and Kabbalistic streams in Judaism. Born in Berlin in 1897, he involved himself in Jewish studies and Zionism while still in school. In 1922 Scholem left Germany for Israel and worked in the national library. In 1933, he became a professor at the University of Jerusalem. He died in 1982 and left behind a large collection of works on Jewish mystical and esoteric themes.

I have found only three references to the author "Abraham from Worms" in Scholem's publications. Below are some extracts from his work; there possibly are many more.

I know of the following hand-written versions [of the *Abramelin*]: Hebrew in Oxford . . . German in Vienna . . . French, one mentioned by Mathers, the other by Papus . . . the book definitely has a Jewish characteristics. The manuscripts go back to the 16th century. There are only a few Christian additions. Both printed versions are compatible. In general the English-French version is better, because the magical words are written as squares. Mather's commentaries and introduction—both very extensive—are not worthless, but need to be used carefully. The English version has a somewhat Christian style, but does not include the German additions regarding Jesus, his disciples, and the Apocalypse that is found on page 104 of the Berlin edition! The historical dates differ in the various editions. Mathers

did not know about the German text. Steinschneider, *Hebräische Übersetzungen*, paragraph 543 believes the book is a forgery by a Christian fraud, who for the 15th (and even the 16th) century—from where it undoubtedly came—clearly had excellent Hebrew.¹

A special problem is raised by the pseudepigraphic text known in the German editions as *Des Juden Abraham von Worms der wahren Praktik in der uralten göttlichen Magie und in erstaunlichen Dingen, Wie sie durch die heilige Kabbala und durch Elohim mitgetheilt worden* (allegedly Cologne, 1725); the English edition, translated and edited by S. L. MacGregor Mathers from the French manuscripts, is entitled *The Book of the Secret Magic of Abra-Melin the Mage, as delivered by Abraham the Jew unto His Son Lamech* (London, 1898). The evocation of one's guardian angel and related preparatory rituals occupy a central place in this book. It would require a more detailed investigation to determine whether this book was indeed written by a Jewish occultist of the Renaissance period, as it claims (and as is supported by the author's excellent knowledge of Hebrew), or by a non-Jewish German author who tried to project himself into the Jewish mentality. The latter view is supported, not only by the extensive use of Christian symbols, which he might not have known to be Christian, or (which might be interpolations), but especially by the joining of the concepts of Kabbalah and magic as a pair to designate divine knowledge. This combination suggests an author writing under the influence of the Christian Kabbalah of Pico della Mirandola, who introduced this conceptual pair into Renaissance thought. In my article "Alchemie und Kabbala," *Monatsschrift für Geschichte und Wissenschaft des Judentums*, 69 (1925), p. 95, I supported the view that the author was Jewish, as I had not yet realized the influence of Pico. In any event, the entire

¹ Gershom Scholem, *Bibliographia Kabbalistica* (1927), p. 2. Published in German, translation of this passage is mine.—tr.

work, which is extremely interesting, requires a special examination (I might add, of course, that no Jew ever called his son Lamech).²

... For a long time I considered the well-known work of magic, *Des Juden Abraham von Worms Buch der wahren Praktik in der uralten göttlichen Magie*—translated into both German and English (via French) allegedly from a Hebrew manuscript of 1387 and supposedly published in Cologne in 1725 (more likely in 1800)—to be of Jewish origin; cf. *Monatsschrift für Geschichte und Wissenschaft des Judentums* 69, p. 95, and *Bibliographia Kabbalistica* (1927), p. 2. I changed my mind when I found clear evidence of the writings of Pico della Mirandola and his juxtaposition of Kabbalah and magic not only in the title but in the text of the book itself. The book was in fact written in the 16th century by a non-Jew who possessed a striking knowledge of Hebrew. This author also uses the term *melakhab* for alchemy (IV, 7), but only in the German translation! It is the same book that found wide distribution in occult circles in its English version as *The Book of Secret Magic by Abra-Melin the Mage, as Delivered by Abraham the Jew unto His Son Lamech, A.D. 1458*, trans. S. L. Mathers (London, 1898). Mathers was not aware of the German original—which is preserved in many manuscripts—parts of which date back to the 16th century.³

It is clear that Scholem was not aware that “Abraham from Worms” was a pseudonym used by the MaHaRIL, the well-known rabbi whose songs continue to be used in many synagogues. One wonders what he would have written if he had known? How would he have fit the somewhat gnostic material in Abraham’s four books into the mainstream of Jewish scholarship?

² Gershom Scholem, *On the Mystical Shape of the Godhead: Basic Concepts in the Kabbalah* (New York: Schocken, 1991), pp. 314–315, n. 24.

³ Gershom Scholem, *Alchemy and Kabbalah* (Putnam, CT: Spring Publications, 2006), pp. 28–29, n.40.

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About Georg Dehn and Steven Guth



The *Book of Abramelin* is the second book Georg Dehn (pictured on the right in the photograph) has published. It took almost twenty years of research until he was ready to print the first German edition. During those years he ran a bookshop in Worms. Georg was a conscientious objector and a house parent in a social work experiment with prisoners. One fateful day, in 1976 he found Schikowski's big old esoteric bookshop in Berlin, which led to the Abramelin work and book, and also gave Georg the impetus to open a bookshop in his hometown.

Georg is a long-time book collector and part of his book business included antiquarian books. He ran an alternative news magazine for a few years and wrote his first novel about his drop-out experiences in the 70s. Georg's first "big thing" happened when he was 16—with two friends he organized the first Open-Air Rock Festival in Germany (www.open-air-hamm.de), which continues to this day, perhaps setting a record for the longest-running annual rock 'n' roll event in the world.

Georg helped found the German Green party in 1979 and became their first member on the Worms city council in 1982. During this time, he founded an urban renewal project which has survived to this day—"The Factory"—with artists and New Age people; www.schauraum-fabrik.de.

Georg's esoteric studies led him through many subjects, including Buddhism, magic, biblical studies, the theories of C. G. Jung, and finally, astrology. He became a professional astrologer in 1986, working out of a spare room of his bookshop. After selling his business and moving to Leipzig in 1997, Georg became a full-time astrologer.

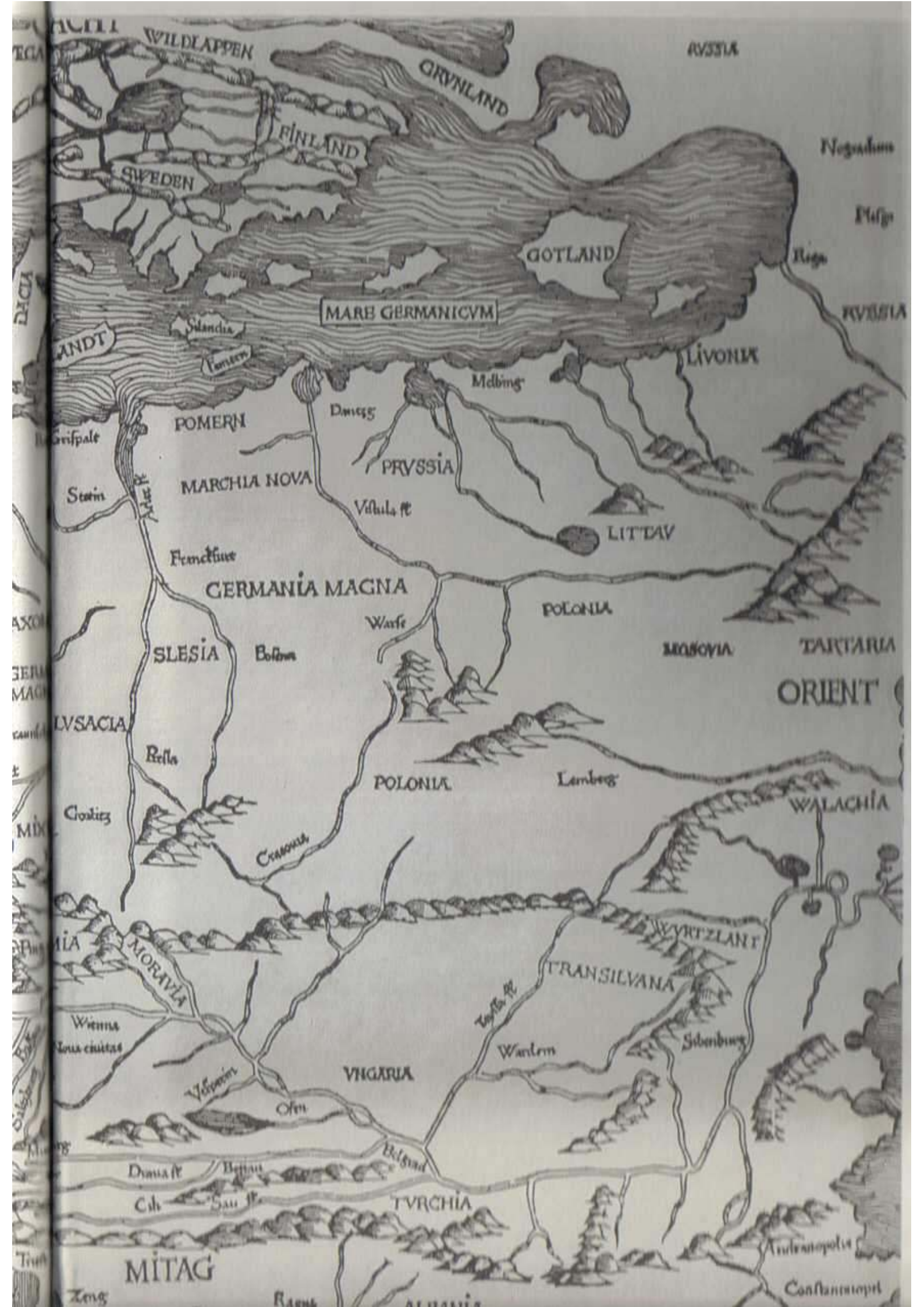
In 2002 he issued the second edition of the *Abramelin*. It was so well-received that he decided to open a publishing house called "Araki" after the farming village in upper Egypt, near where the wisdom of Abramelin originated (see www.araki.de).



STEVEN GUTH (pictured on the left in the photo) was born to Viennese parents in Sydney, Australia, during WWII. His father was a Jewish clothing manufacturer, his mother was Catholic, and the household only spoke German. Steven's first day at school came as a complete linguistic surprise. Steven met his wife Kathrine at university where Steven's interests led him to social psychology. After graduation the couple ran a graphic design and importing agency for a few years. A job offer from Sydney University's adult education department led the couple to 5 years of work with Aboriginal people in community development roles. It was contact with aboriginal people that lead Steven into an investigation of esoteric concepts and schools of thought, while time spent in Singapore with Katherine's extended family sparked Steven's interest in Buddhism.

Steven has written children's books, school texts (in geography) and many esoteric and spiritual articles. A sampling of recent pieces can be found at <http://www.kheper.net/ecognosis/> Steven is fortunate in having met and spent time with more than a dozen or so significant mentors along the path of his life—Anthroposophists, Theosophists, dowsers, healers, priests, philosophers, pagans, and Buddhist monks. Steven gives occasional lectures on various esoteric topics to the local and Sydney Theosophical and Anthroposophical societies. The couple now lives with their extended family (including 3 grandchildren) at "Bibaringa," a 550-acre horse ranch on Mt. Stromlo ridge, ten minutes from the center of Canberra.





WILDLAPPEN

GRØNLAND

RUSSIA

FINLAND

SWEDEN

Negadum

Flig

GOTLAND

Rega

RUSSIA

MARE GERMANICVM

LIVONIA

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POMERN

Danzig

Melbing

Grifpale

MARCHIA NOVA

PRVSSIA

LITTAU

Stetin

Fruchtue

GERMANIA MAGNA

POLONIA

Wars

MOSCOWIA

TARTARIA

SLESIA

Bohem

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