

The Ten Lost Books + of the Prophets +

MOSES, SOLOMON &

JESUS of NAZARETH



"Into He, the Power shall be Manifest!"

WRITTEN
BY

by LEWIS de CLAREMONT

THE
TEN LOST BOOKS
OF THE PROPHETS

Moses, Solomon and Jesus of Nazareth

ALL TEN BOOKS IN ONE GREAT VOLUME

by
LEWIS de CLAREMONT

Author of

The Ancients Book of Magic
Legends of Incense, Herb and Oil Magic
How to Get Your Winning Number
The Ten Lost Books of the Prophets
The Seven Keys to Power
The Seven Steps to Power

"UNTO YE, THE POWER SHALL BE MANIFEST"

"This book is herewith dedicated to the great assistance given the author by his spirit guide."

"APPOLLONIUS OF TAYANEUS"

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SEPHER SCHIMMUSCH TEHILLIM;

or

USE OF THE PSALMS.

For The Physical Welfare Of Man

A Fragment out of the PRACTICAL KABALA,
together with an Extract from a few
other Kabalistical Writings.

Translated by — GODFREY SELIG

Lect. Publ. Acad. Lips. 1788

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

THE TEN LOST BOOKS OF THE PROPHETS

The Use and Efficacy

of .

THE PSALMS

and

THE MANY PURPOSES TO WHICH

THEY MAY BE APPLIED

Publisher's Note: The publisher wishes to emphasize the fact that he has
given the statements contained herein exactly as they have been translated
by the author from the German Kabalistic writings, with no representations
that these statements are accurate or true. He has reprinted these writings as
the exact reproductions of these ancient secrets.

INTRODUCTION

It has always been my conception that among all the phenomena of mysticism, the highest form both relative to range, power, scope and Allegoric wisdom is a phenomena known as DIVINE MYSTICISM. DIVINE MYSTICISM or Divine Miracles are the expression of esoteric magical occurrences as revealed by God, to his chosen few.—THE PROPHETS.

In these books I will endeavor to explore the field of DIVINE MAGIC giving the reader, a bird's eye view of the salient features of Divine Magic rather than a solid presentation of the subject as a whole.

The reason for this will be obvious when one thinks of the many centuries of variegated thought that had to be picked within the relatively small number of pages allotted to this book.

Following this epitome, I will endeavor to present my personal conception of the true divine mysticism garnered from the immortal lips of the GREATEST OF TEACHERS — JESUS OF NAZARETH, together with the impressions created by an INNER study of HIS expressions.

The Ten Lost Books of the Prophets are pure lessons in divine magical phenomena and are divided into two divisions.

1. Historical.
2. Contacting the Higher Consciousness.

Magic is apparent in our every day existence although it is never named as such. The so-called miracles of science are but one form of this expression.

Faith Healing, Spiritism, Hypnotism and hundreds of other psychic manifestations have kindred other instances of divine magic. Much of this esoteric wisdom has been revealed to mankind through tradition and legendary lore. By dividing the sources of this revelation in this manner it becomes apparent that to the Bible, tradition ascribes "force" or "power" far greater than the power of the mere words represented therein, also that there is contained written within the Bible an esoteric occult significance of deep and tremendous magical import—that the words of the Commandments and Psalms and certain other passages are definite magical formulas, each sufficient to a purpose.

EXODUS: 15—26

If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee:

The purpose in preparing this book has been to reveal and perhaps teach to all and sundry, who in an endeavor of understanding the "Great Mystery" are yearning to contract, receive and perhaps also bind themselves to the "Solar Intelligence"—JEHOVAH.

THE TEN LOST BOOKS OF THE PROPHETS

I believe as Jesus said, "All this can ye do and more, because Jehovah willed it so." I believe like Jesus—you are cast in the image of God and are God-like, just as the Great Prophets were. I believe that our God-like spirit is everlasting and all enduring—that in this manner, as well, we are God-like. I believe that the "Great Solar Intelligence" willed that we, all of us, understand and become empowered with the expression of "divine power."

JAMES: 5-14

Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord.

PSALMS: 107—17-18-19-20

Fools because of their transgression and because of their iniquities are afflicted: Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble and he saveth them out of their distresses. HE SENT HIS WORD AND HEALED THEM, and delivered them from their destructions.

Jesus asked, "Believe ye that I am able to do this?" The blind answered, "Yea, Lord!" Then he touched their eyes, saying, "According to your faith be it unto you," and their eyes were opened.

You can see how he made sure that the necessary element of the law of suggestion was present before he healed them. He made sure of faith and belief, then he made the suggestion.

When the ten lepers called to him he simply instructed them to show themselves unto the high priests, and they were cleansed. He knew that if they did as they were told they must have faith.

When one of the ten was grateful enough to return and thank him, the man was rewarded for his gratitude by being told the secret, when Christ said unto him: "Go thy way, THY FAITH HATH MADE THEE WHOLE."

MATTHEW: 4—23-24-25

And Jesus went about all Gallilee, teaching in their synagogues, and preaching the gospel of the Kingdom and healing all manner of sickness and all manner of diseases among the people.

It is universally acknowledged that we are named after the most Holy Name, The RULER of the world and that we received the Holy Decalogue or the written law from him. It is further well known that in addition to the laws which HE gave to Moses engraved upon stone, HE also gave to him certain verbal laws, by which through his protracted stay upon the Mountain Sinai, where all doctrines, explanations of mysteries, holy names of God and the Angels and particularly how to apply this knowledge to the best interest of man were entrusted to him.

All these doctrines which God pronounced good, but which were not generally made known and which in the course of time were called The Kabala or Traditions, Moses communicated during his life to Joshua, his successor. Joshua handed them over to the elders, the elders gave them to the judges and from the judges they descended to the Prophets.

The Prophets entrusted them to the wise men and so the Kabala was handed down from one to the other — by word of mouth — to the present day.

Therefore, do we know that in a Torah there are many names of the most High and His Angels, besides deep mysteries which may be applied to the welfare of man, but which on account of the perverseness of humanity, also to guard against their abuse have been hidden from the great mass of human beings.

And it is through this great work, the Ten Lost Books of the Prophets; — that NOW at last are revealed once again from ancient manuscripts once long hidden.

THE MYSTIC POWER OF MOSES
THE SECRETS OF THE PSALMS
THE SECRET ART OF SOLOMON
THE MYSTERIES OF THE ADEPTS
THE SECRET POWER OF JESUS

For all this knowledge was once revealed in ancient manuscripts by the PROPHETS — our great teachers.

I wish to emphasize one fact — that it has not been my intention to disagree with any branch of religion or theology, but I have hoped to coincide with all — for ALL of God is Goodness.

LEWIS de CLAREMONT.

BOOK No. 1

THE FIRST BOOK OF THE HOLY MAGIC

Although this First Book serveth rather for prologue than for the actual rules to acquire this Divine and Sacred Magic; nevertheless, O! Lamech, my son, thou wilt therein find certain examples and other matters which will be none the less useful and profitable unto thee than the precepts and dogmas which I shall give thee in the Second and Third Books.

Wherefore thou shalt not neglect the study of this First Book, which shall serve thee for an introduction unto the Veritable and Sacred Magic, and unto the practice of that which I, ABRAHAM, THE SON OF SIMON, have learned, in part from my father, and in part also from other Wise and faithful Men, and which I have found true and real, having submitted it unto proof and experiment. And having written this with mine own hand, I have placed it within this casket, and locked it up, as a most precious treasure; in order that when thou hast arrived at a proper age thou mayest be able to admire, to consider, and to enjoy the marvels of the Lord; as well as thine elder brother Joseph, who, as the first-born, hath received from me the Holy Tradition of the Kabala.

THE FIRST ARCANUM

Lamech, if thou wishest to know the reason wherefore I give unto thee this Book, it is that if thou considerest thy condition, which is that of being a last-born Son, thou shalt know wherefore it appertaineth unto thee; and I should commit a great error should I deprive thee of that grace which God hath given unto me with so much profusion and liberality.

I will then make every effort, to avoid prolixity of words in this First Book; having alone in view the ancientness of this Venerable and Indubitable Science. And seeing that TRUTH hath no need of enlightenment and of exposition, she being simple and right; be thou only obedient unto all that I shall say unto thee, contenting thyself with the simplicity thereof, be thou good and upright, and thou shalt acquire more wealth than I could know how to promise unto thee.

May the Only and Most Holy God grant unto all, the grace necessary to be able to comprehend and penetrate the high Mysteries of the Kabala and of the Law; but they should content themselves with that which the Lord accordeth unto them; seeing that if against His Divine Will they wish to fly yet higher, even as did Lucifer, this will but procure for them a most shameful and fatal fall. Wherefore it is necessary to be extremely prudent, and to consider the INTENTION which I have had in describing this method of operation; because in consideration of thy great youth I attempt no other thing but to excite thee unto the research of this Sacred Magic. But the manner of acquiring the same will come later, in all its perfection, and in its

proper time; for it will be taught thee by better Masters than I, that is to say, by those same Holy Angels of God. No man is born into the world a Master, and for that reason are we obliged to learn. He who applieth himself thereunto, and studieth, learneth; and a man can have no more shameful and evil title than that of being an ignorant person.

THE SECOND ARCANUM

Therefore do I confess, that I, even I also, am not born a MASTER; neither have I invented this science of my own proper Genius; but I have learned it from others in the manner which I will hereafter tell thee, and in truth.

My father, SIMON, shortly before his death, gave me certain signs and instructions concerning the way in which it is necessary to acquire the Holy Kabala; but it is however true that he did not enter into the Holy Mystery by the true Path, and I could not know how to understand the same sufficiently and perfectly as Reason demanded. My father was always contented and satisfied with such a method of understanding the same, and he sought out no further the Veritable Science and Magical Art, which I undertake to teach thee and to expound unto thee.

After his death, finding myself twenty years of age I had a very great passion to understand the True Mysteries of the Lord; but of mine own strength I could not arrive at the end which I intended to attain.

I learned at Mayence there was a Rabbi who was a notable Sage, and the report went that he possessed in full, the Divine Wisdom. The great desire which I had to study induced me to go to seek him in order to learn from him. But this man also had not received from the Lord the GIFT, and a perfect grace; because, although he forced himself to manifest unto me certain deep Mysteries of the Holy Kabala, he by no means arrived at the goal; and in his Magic he did not in any way make use of the Wisdom of the Lord, but, instead availed himself of certain arts and superstitions of infidel and idolatrous nations, in part derived from the Egyptians, together with images of the Medes and of the Persians, with herbs of the Arabians, together with the power of the Stars and Constellations; and, finally he had drawn from every people and nation, and even from the Christians, some diabolical Art.

And in everything the Spirits blinded him to such an extent, even while obeying him in some ridiculous and inconsequential matter, that he actually believed that his blindness and error were the veritable Magic, and he therefore pushed no further his research into the True and Sacred Magic. I also learned his extravagant experiments, and for ten years did I remain buried in so great an error, until that after the ten years I arrived in Egypt at the house of an Ancient Sage who was called ABRAMELIM, who put me into the true Path, as I will declare it unto thee hereafter. He gave me better instruction and doctrine than all the others; but this particular grace was granted to me by the Almighty Father of all Mercy, that is to say, ALMIGHTY GOD, who little by little illuminated mine understanding and opened mine

eyes to see and admire, to contemplate and search out His Divine Wisdom, in such a manner that it became possible unto me to further and further understand and comprehend the Sacred Mystery by which I entered into the knowledge of the Holy Angels, enjoying their sight and their sacred conversation, from whom at length I received afterwards the foundation of the Veritable Magic, and how to command and dominate the Evil Spirits.

So, in conclusion to this chapter, I cannot say that I have received the True Instruction, save from ABRAMELIM, and the True and Incorruptible Magic, save from the Holy Angels of God.

THE THIRD ARCANUM

I have already said in the preceding arcanum that shortly after the death of my father, I attached myself unto the research of the True Wisdom, and of the Mystery of the Lord. Now in this arcanum I will briefly mention the places and countries by which I have passed in order to endeavor to learn those things which are good. And I do this in order that it may serve thee for a rule and example not to waste thy youth in petty and useless pursuits, like little children sitting round the fireplace.

For there is nothing more deplorable and more unworthy in a man than to find himself ignorant in all circumstances—He who worketh and travel-leth, learneth much; and he who knoweth not how to conduct and govern himself when far from his native land, will know still less in his own house how to do so. I dwelt then, after the death of my father, for four years with my brothers and sisters, and I studied with care how to put to use profitably what my father had left me after his death; and seeing that my means were insufficient to counterbalance the expenses which I was compelled to suffer. After having set in order all my affairs and business as well as my strength permitted, I set out, and I went into Vormatia to Mayence, in order to find there a very aged Rabbi named Moses, in the hope that I had found in him that which I sought.

As I have said in the preceding arcanum, his Science had no foundation such as that of the True Divine Wisdom. I remained with him for four years, miserably wasting all that time there and persuading myself that I had learned all that I wished to know. I was only thinking of returning to my paternal home when I casually met a young man of our sect named SAMUEL, a native of Bohemia, whose manners and mode of life showed me that he wished to live, walk, and die in the Way of the Lord and in His Holy Law; and I contracted so strong a bond of friendship with him that I showed him all my feelings and intentions. As he had resolved to make a journey to Constantino-ple, in order to there join a brother of his father, and thence to pass into the Holy Land wherein our forefathers had dwelt, and from the which for our very great errors and misdeeds we had been chased, and cast forth by God.

He, having so willed it, the moment that he had made me acquainted with his design, I felt an extraordinary desire to accompany him in his journey, and I believe that Almighty God wished by this means to awaken me, for I could take no rest until the moment that we mutually and recipro-cally passed our word to each other and swore to make the voyage together.

On the 13th day of February, in the year 1397, we commenced our journey, passing through Germany, Bohemia, Austria, and thence by Hungary and Greece unto Constantinople, where we remained two years, and I should never have left it, had not death taken Samuel from me at length through a sudden illness. Finding myself alone, a fresh desire for travel seized me, and so much was my heart given thereto, that I kept wandering from one place to another until at length I arrived in Egypt, where constantly travelling for the space of four years in one direction and another, the more I practiced the experiments of the magic of RABBIN MOSES, the less did it please me.

I pursued my voyage towards our ancient country, where I fixed my residence for a year, and neither saw nor heard of any other thing but misery, calamity, and unhappiness.

After this period of time, I there found a Christian who also was travelling in order to find that which I was seeking also myself. Having made an agreement together, we resolved to go into the desert parts of Arabia for the search for that which we ardently desired; feeling sure that, as we had been told, there were in those places many just and very learned men, who dwelt there in order to be able to study without any hindrance, and to devote themselves unto that Art for which we ourselves were seeking; but as we there found nothing equivalent to the trouble we had taken, or which was worthy of our attention, there came into my head the extravagant idea to advance no farther, but to return to my own home. I communicated my intention to my companion, but he for his part wished to follow out his enterprise and seek his good fortune; so I prepared to return.

THE FOURTH ARCANUM

On my return journey I began to reflect on the time which I had lost in travelling, and on the great expense which I had been at without any return, and without having made any acquisition of that which I wished for and which had caused me to undertake the voyage. I had, however, taken the resolution of returning to my home on quitting Arabia Deserta by way of Palestine; and so into Egypt; and I was six months on the way.

I at length arrived at a little town called ARACHI, situated on the bank of the Nile, where I lodged with an old Jew named AARON, where indeed I had already lodged before in my journey; and I communicated unto him my sentiments.

He asked me how I had succeeded, and whether I had found that which I wished. I answered mournfully that I had done absolutely nothing, and I made him an exact recital of the labours and troubles which I had undergone, and my recital was accompanied by my tears which I could not help shedding in abundance, so that I attracted the compassion of the old man and he began to try to comfort me by telling me that during my journey he had heard say that in a desert place not far from the aforesaid town of ARACHI dwelt a very learned and pious man whose name was ABRAMELINO, and he exhorted me that as I had already done so much, not to fail to visit him, that perhaps the Most Merciful God might regard me with pity, and grant me that which I righteously wished for.

It seemed to me as though I was listening to a Voice, not human but celestial, and I felt a joy in mine heart such as I could not express; and I had neither rest nor intermission until AARON found me a man who conducted me to the nearest route, by which walking upon fine sand during the space of three days and a half, without seeing any human habitation, I, at length, arrived at the foot of a hill of no great height, and which was entirely surrounded by trees.

My Guide then said: "In this small wood dwelleth the man whom you seek;" and having showed me the direction to take he wished to accompany me no further, and having taken his leave of me he returned home by the same route by which we had come, together with his mule which had served to carry our food. Finding myself in this situation I could think of no other thing to do than to submit myself to the help of the Divine Providence by invoking His very holy Name, Who then granted unto me His most holy Grace, for in turning my eyes in the aforementioned direction, I beheld coming towards me a venerable aged Man, who saluted me in the Chaldean language in a loving manner, inviting me to go with him into his habitation; the which courtesy I accepted with an extreme pleasure, realizing in that moment how great is the Providence of the Lord.

The good old Man was very courteous to me and treated me very kindly, and during an infinitude of days he never spake unto me of any other matter than of the Fear of God, exhorting me to lead a well-regulated life, and from time to time warned me of certain errors which man commits through human frailty, and, further, he made me understand that he detested the acquisition of riches and goods which we were constantly employed in gaining in our towns through so severe a usury exacted from, and harm wrought to, our neighbor. He required from me a very solemn and precise promise to change my manner of life and to live not according to our false dogmas, but in the Way and Law of the Lord.

The which promise I having ever after inviolably observed, and being later on again among my relatives and other Jews, I passed among them for a wicked and foolish man; but I said in myself: "Let the Will of God be done, and let not respect of persons turn us aside from the right path, seeing that man is a deceiver."

The aforesaid ABRAMELIN, knowing the ardent desire which I had to learn he gave me two manuscript books, very similar in form unto these which I now bequeath unto thee, O Lamech, my son; but very obscure; and he told me to copy them for myself with care, which I did, and carefully examined both the one and the other.

And he asked me if I had any money, I answered unto him "Yes." He said unto me that he required ten golden florins, which he must himself, according to the order which the Lord had given unto him, distribute by way of alms among seventy-two poor persons, who were obliged to repeat certain Psalms; and having kept the feast Saturday, which is the day of the Sabbath, he set out to go to ARACHI, because it was requisite that he should himself distribute the money.

(End of Book One)

BOOK No. 2

THE FIFTH ARCANUM

He ordered me to fast for three days, that is to say, the Wednesday, Thursday, and Friday following; contenting myself with only a single repast in the day, wherein was to be neither blood nor dead things; also he commanded me to make this commencement with exactness, and not to fail in the least thing, for in order to operate well it is very necessary to begin well, and he instructed me to repeat all the seven psalms of David one single time in these three days; and not to do or practice any servile operation.

The day being come he set out, and took with him the money which I had given him. I faithfully obeyed him, executing from point to point that which he had ordered me to do.

His return was fifteen days later, and being at last arrived he ordered me the day following (which was a Tuesday), before the rising of the Sun, to make with great humility and devotion a general confession of all my life unto the Lord, with a true and firm proposal and resolution to serve and fear Him otherwise than I had done in the past, and to wish to live and die in His most Holy Law, and in obedience unto Him.

I performed my confession with all the attention and exactitude necessary. It lasted until the going down of the Sun; and the following day I presented myself unto ABRAMELIN, who with a smiling countenance said unto me: "It is thus I would ever have you." He then conducted me into his own apartment where I took the two little manuscripts which I had copied; and he asked me whether truly, and without fear, I wished for the Divine Science and for the True Magic.

I answered unto him that it was the only end and unique motive which had induced me to undertake a so long and troublesome voyage, with the view of receiving this special grace from the Lord. "And I," said ABRAMELIN, "trusting in the mercy of the Lord, I grant and accord unto thee this Holy Science, which thou must acquire in the manner which is prescribed unto thee in the two little manuscript books, without omitting the least imaginable thing of their contents; and not in any way to gloss or comment upon that which may be or may not be, seeing that the Artist who hath made that work is the same God Who from Nothingness, hath created all things.

Thou shalt in no way use this Sacred Science to offend the Great God, and to work ill unto thy neighbor; thou shalt communicate it unto no living person whom thou dost not thoroughly know by long practice and conversation, examining well whether such a person really intendeth to work for the Good or for the Evil. And if thou shalt wish to grant it unto him, thou shalt well observe and punctually, the same fashion and manner, which I had made use of with thee. And if thou dost otherwise, he who shall receive it shall draw no fruit therefrom. Keep thyself as thou wouldst from a Serpent from selling this Science, and from making merchandise of it; because the

Grace of the Lord is given unto us free and gratis, and we ought in no wise to sell the same.

This Veritable Science shall remain in thee and thy generation for the space of seventy-two years, and will not remain longer in our Sect.

Let not thy curiosity push thee on to understand the cause of this, but figure to thyself that we are so good that our Sect hath become insupportable not only to the human race, but even to God himself!"

I wished in receiving these two small manuscripts to throw myself on my knees before him, but he rebuked me, saying that we ought only to bend the knee before God.

I avow that these two books were so exactly written, that thou, O Lamech, my son, mayest see them after my death, and thou shalt recognize how much respect I have for thee.

It is true that before my departure I well read and studied them, and when I found anything difficult or obscure I had recourse unto ABRAMELIN, who with charity and patience explained it unto me.

Being thoroughly instructed, I took leave of him, and having received his paternal blessing; a symbol which is not only in use among the Christians, but which was also the custom with our forefathers; I also departed, and I took the route to Constantinople, whither having arrived I fell sick, and my malady lasted for the space of two months; but the Lord in His mercy delivered me therefrom, so that I soon regained my strength, and finding a vessel ready to depart for Venice I embarked thereon, and I arrived there, and having rested some days I set out to go unto Trieste, where having landed, I took the road through the country of Dalmatia, and arrived at length at my paternal home, where I lived among my relatives and my brothers.

THE SIXTH ARCANUM

It is not sufficient to travel and journey abroad and see many lands, if one does not draw some useful experience therefrom.

Wherefore, in order to show unto thee a good example, I will in this arcanum speak of the Mysteries of this Art which I discovered in one way and another while travelling in the world, and also of the measure and understanding of their various science; while, in the Seventh Arcanum following I will recount the things which I have learned and seen with some among them; and whether in actual practice I found them true or false.

I have already before told you that my first Master had been the RABBIN MOSES at MAYENCE, who was indeed a good man but entirely ignorant of the True Mystery and of the Veritable Magic. He only devoted himself to certain superstitious secrets which he had collected from various infidels, and which were full of the nonsense and foolishness of Pagans and Idolaters; to such an extent that the Good Angels and Holy Spirits judged him unworthy of their visits and conversation; and the Evil Spirits mocked him to

a ridiculous extent. At times, indeed, they spoke to him voluntarily and by caprice, and obeyed him in matters vile, profane, and of no account, in order the better to entrap, deceive and hinder him from searching further for the true and certain Foundation of this Great Science.

At ARGENTINE I found a Christian called JAMES, who was reputed as a learned and very skillful man; but his Art was the Art of the Juggler, or Cup and Ball Player; and, not that of the Magician.

In the town of PRAGUE I found a wicked man named ANTONY, aged twenty-five years, who in truth showed me wonderful and supernatural things, but may God preserve us from falling into so great an error, for the infamous wretch avowed to me that he had made a Pact with the Demon, and had given himself over to him in body and in soul, and that he had renounced God and all the Saints; while, on the other hand, the deceitful LEVIATHAN had promised him forty years of life to do his pleasure.

ANTHONY made every effort, as he was obliged to by the Pact, to persuade me and drag me to the precipice of the same error, and misery; but at first I kept myself apart from him, and at last I took flight.

Unto this day do they sing in the streets of the terrible end which befell him, may the Lord God of His Mercy preserve us from such a misfortune. This should serve as a mirror of warning to keep far from us all evil undertakings and pernicious curiosity.

In AUSTRIA I found an infinitude, but all were either ignorant, or like unto the Bohemians.

In the Kingdom of HUNGARY I found but persons knowing neither God nor Devil, and who were worse than the beasts.

In GREECE I found many wise and prudent men, but, however, all of them were infidels, among whom were three who principally dwelt in desert places, who showed unto me great things, such as how to raise tempests in a moment, how to make the Sun appear in the night, how to stop the course of rivers, and how to make night appear at mid-day, the whole by the power of their enchantments, and by applying superstitious ceremonies.

Near CONSTANTINOPLE, in a place called EPHIHA, there was a certain man, who instead of Enchantments, made use of certain numbers which he wrote upon the earth; and by means of these he caused certain extravagant and terrifying visions to appear; but in all these Arts there was no practical use, but only the loss of soul and of body, because all these only worked by particular Pacts, which had no true foundation; also all these Arts demanded a very long space of time; and they were very false, and when these men were unsuccessful they had always ready a thousand lies and excuses.

In the same city of CONSTANTINOPLE I found two men of our Law, namely, SIMON and the RABBIN ABRAHAME, whom we may class with RABBIN MOSES of Mayence.

In EGYPT the first time I found five persons who were esteemed and reputed as wise men, among whom were four, namely, HORAY, ABRIMELCH, ALCAON, and ORILACH, who performed their operations by the means of the course of the Stars and of the Constellations, adding many Diabolical Conjurations and impious and profane prayers, and performing the whole with great difficulty. The fifth, named ABIMELU, operated by the means and aid of Demons, to whom he prepared statues, and sacrificed, and thus they served him with their abominable arts.

In ARABIA they made use of plants, of herbs, and of stones as well precious as common. The Divine Mercy inspired me to return thence, and led me to ABRAMELIN, who was he who declared unto me the Secret, and opened unto me the fountain and true source of the Sacred mystery, and of the Veritable and Ancient Magic which God had given unto our forefathers.

Also at Paris I found a wise man called JOSEPH, who, having denied the Christian faith, had made himself a Jew. This man truly practiced Magic in the same manner as ABRAMELIN, but he was very far from arriving at perfection therein; because God, who is just, never granteth the perfect, veritable and fundamental treasure unto those who deny Him; notwithstanding that in the rest of their life they might be the most holy and perfect men in the world.

I am astonished when I consider the blindness of many persons who let themselves be led by Evil Masters, who take pleasure in falsehood, and, we may rather say, in the DEMON himself; giving themselves over unto Sorceries and Idolatries, one in one manner, another in another manner, with the result of losing their souls.

But the Truth is so great, the Devil is so deceitful and malicious, and the World so frail and so infamous that I must admit that things cannot be otherwise. Let us then open our eyes, and follow that which I shall lay down in the following arcanums, and let us not walk in another Path, whether of the Devil, or of men, or of Books which boast of their Magic; for in truth I declare unto thee that I had so great a quantity of such matters written out with so much Art, that had I not had these of ABRAMELIN, I could herein have given thee those.

However, it is true that just as there is only one God, that not one of these Books is worth an obolus. Yet with all this there are men so blind that they buy them at exorbitant prices, and they lose their money, their time, and their pains, and which is worse, very often their souls as well.

THE SEVENTH ARCANUM

The Fear of the Lord is the True Wisdom, and he who hath it not can in no way penetrate the True Secrets of Magic, and he but buildeth upon a foundation of sand, and his building can in no way last.

The RABBIN MOSES persuaded me to be wise, while he himself, with words which neither he himself nor any other person understood, and with extravagant symbols made bells to sound, and while with execrable conjurations he made appear in glasses him who had committed a theft, and while he made a water causing an old man to appear young (and that only for the space of two hours and no longer).

All the things he indeed taught me, but the whole was but vanity, low curiosity, and a pure deception of the DEMON, leading to no useful end imaginable, and tending to the loss of the Soul. And when I had the Veritable Knowledge of the Sacred Magic, I both forgot them, and banished them from mine heart.

That impious Bohemian, with the aid and assistance of his Associate, performed astounding feats. He rendered himself invisible, he used to fly in the air, he used to enter through the keyholes into locked-up rooms, he knew our greatest secrets, and once he told me things which God alone could know. But his Art cost him too dear, for the Devil had made him swear in the Pact that he would use all his secrets to the dishonour of God, and to the prejudice of his neighbor. Ultimately his body was found dragged through the streets, and his head without any tongue therein, lying in a drain. And this was all the profit he drew from his Diabolical Science and Magic.

In AUSTRIA I found an infinitude of Magicians who only occupied themselves in killing and maiming men, in putting discord among married people, in causing divorces, in tying witch-knots in osier or willow branches to stop the flow of milk in the breasts of nursing women, and similar infamies. But these miserable wretches had made a Pact with the Devil, and had become his slaves, having sworn unto him that they would work without cessation to destroy all living creatures. Some of these had two years (for their Pact) to run, some three, and after that time they underwent the same fate as the Bohemian.

At LINTZ I worked with a young woman, who one evening invited me to go with her, assuring me that without any risk she would conduct me to a place where I greatly desired to find myself. I allowed myself to be persuaded by her promises. She then gave unto me an unguent, with which I rubbed the principal pulses of my feet and hands; which she did also; and at first it appeared to me that I was flying in the air in the place which I wished, and which I had in no way mentioned to her.

I pass over in silence and out of respect, that which I saw, which was admirable, and appearing to myself to have remained there a long while. I felt as if I were just awakening from a profound sleep, and I had great pain in my head and deep melancholy. I turned round and saw that she was seated at my side. She began to recount to me what she had seen, but that which I had seen was entirely different. I was, however, much astonished, because it appeared to me as if I had been really and corporeally in the place, and there in reality to have seen that which had happened.

However, I asked her one day to go alone, to that same place, and to bring me back news of a friend whom I knew for certain was distant 200 leagues. She promised to do so in the space of an hour. She rubbed herself with the same unguent, and I was very expectant to see her fly away; but she fell to the ground and remained there about three hours as if she were dead, so that I began to think that she really was dead. At last she began to stir like a person who is waking; then she rose to an upright position, and with much pleasure began to give me the account of her expedition, saying that she had been in the place where my friend was, and all that he was doing; the which was entirely contrary to his profession.

Whence I concluded that what she had just told me was a simple dream, and that this unguent was a causer of a fantastic sleep; whereon she confessed to me that this unguent had been given to her by the Devil.

All the Arts of the Greeks are Enchantments and Fascinations, and the Demons hold them enchained in these accursed arts so that the Foundation of the True Magic may be unknown to them which would render them more powerful than they; and I was the more confirmed in this opinion because their operations were of no practical use whatever, and caused injury unto him who put them into practice, as in fact many of them avowed plainly to me, when I had the True and Sacred Magic. There are also many operations which they say are handed down from the Ancient Sibyls. There is an Art called White and Black; another Angelical, TEATIM: in which I avow that I have seen orations so learned and beautiful, that had I not known the venom therein hidden, I would have given them herein. I say all this because it is very easy to him who is not constantly upon his guard to err.

One old scribbler of symbols gave me many enchantments which only tend to work evil. He performed other operations by means of numbers, which were all odd, and of a triple proportion, in no way similar to the other, and my presence a very fine tree which was near for proof of this, he caused by such means in my house to fall to the ground and all the leaves and fruits were consumed in a very short time.

And he told me that in Numbers there was hidden a very Great Mystery, because that by the means of numbers, one can perform all the operations for friendship, riches, honours, and all sorts of things, good and evil; and he assured me that he had tried them, but that yet some that he knew to be very true had not yet succeeded with him. With regard to this particular, I found out the reason through the Wise ABRAMELIN, who told me that this came and depended from a Divine Ministry, that is to say, from the Kabala, and that without that, one could not succeed.

All these things have I beheld, and many others, and those who possessed these secrets gave them to me out of friendship. I burned these recipes afterwards in the house of ABRAMELIN, they being absolutely things very far removed from the Will of God, and contrary to the charity which we owe unto our neighbor.

Every learned and prudent man may fall if he be not defended and guided by the Angel of the Lord, who aided me, and prevented me from falling into such a state of wretchedness, and who led me undeserving from the mire of darkness into the Light of the Truth.

I have known and felt the effects of the goodness of the Wise ABRA-MELIN who of his own free will, and before I had asked him so to do, accepted me for his disciple. And before that I had declared my wish unto him he would accomplish and fulfil my desire; and all that I wished to obtain from him he knew before I could open my mouth.

Also he recounted to me all that I had seen, done, and suffered from the time of my father's death down to this moment; and this in words obscure and as it were prophetic, which I did not then comprehend, but which I understood later. He told me many things touching my good fortune, but, which was the principal thing, he discovered to me the source of the Veritable Kabala, the which according to our custom, I have in turn communicated unto thine elder brother JOSEPH, after that he had fulfilled the requisite conditions without the accomplishment of which the Kabala and this Sacred Magic cannot be exercised, and which I will recount in the following books.

Afterwards he did manifest unto me the Regimen of the Mystery of that Sacred Magic which was exercised and put into practice by our forefathers and progenitors, NOAH, ABRAHAM, JACOB, MOSES, DAVID and SOLO-MON, among whom the last misused it, and he received the punishment thereof during his life.

If the Lord God should wish to dispose of me before that thou shalt have attained a competent age, thou shalt find these manuscript books as forming at the same time both an inestimable treasure and a faithful master and teacher.

After ABRA-MELIN I found no one who worked these things truly; and although JOSEPH at Paris walked in the same Path, nevertheless God, as a just Judge, did not in any way wish to grant unto him the Sacred Magic in its entirety, because he had despised the Christian Law.

For it is an indubitable and evident thing that he who is born Christian, Jew, Pagan, Turk, Infidel, or whatever religion it may be, can arrive at the perfection of this Work or Art and become a Master, but he who hath abandoned his Natural Law, and embraced another religion opposed to his own, can never arrive at the summit of this Sacred Science.

THE EIGHTH ARCANUM

God, the Father of Mercy, having granted unto me the grace to return safe and sound into my country; I paid unto Him according to my small power, some little portion of that which I owed Him; thanking Him for so many benefits which I had received from Him, and in particular for the acquisition of the Kabala which I had made at the house of ABRA-MELIN.

It now only remained for me to reduce to practice this Sacred Magic, but many, many things of importance and hindrances presented themselves; among the which my marriage was of the greatest. I therefore judged it fitting to defer putting it in practice, and a principal obstacle was the inconvenience of the place in which I dwelt.

I resolved to absent myself suddenly, and go away into the Heercynian Forests, and there remain during the time necessary for this operation, and lead a solitary life. It was not possible for me to do it sooner for many reasons and dangers of which latter I ran a risk in that place, besides which it would be necessary to leave my wife, who was young.

Finally, I resolved to follow the example of ABRA-MELIN, and I divided my house into two parts; I took another house at rent, which I in part furnished, and I gave over to one of my uncles the care of providing the necessaries of life and the needs thereof.

Meanwhile I with my wife and a servant remained in my own house, and I began to accustom myself to the solitary life, which it was to me extremely difficult to support, because of the melancholic humour which dominated me, and I lived thus till the season of Easter, which I celebrated with all the family according to custom.

Then first, on the following day, in the Name and to the honour of God Almighty the Creator of Heaven and of Earth, I commenced this holy operation, and I continued it for Six Moons without omitting the slightest detail, as thou wilt understand later. And the period of the Six Moons being expired, the Lord granted unto me His Grace by His Mercy; according to the promise made unto our forefathers, since while I was making my prayer unto Him He deigned to grant unto me the vision and apparition of His Holy Angels, together with which I experienced so great joy, consolation and contentment of soul, that I could neither express it nor put into writing. And during the three days, while I was enjoying this sweet and delightful presence with an indescribable contentment, my holy Angel, whom God the Most Merciful had destined from my creation for my Guardian, spoke unto me with the greatest goodness and affection; who not only manifested unto me the Veritable Magic, but even made easier for me the means of obtaining it.

He confirmed as being true the Symbols of the Kabala which I had received from ABRA-MELIN; and he gave me the fundamental means by which I could have an infinitude of others in my operations according to my pleasure, assuring me that he would instruct me fully thereon.

He gave me further very useful advice and admonition, such as an Angel could give; how I should govern myself the following days with the Evil Spirits so as to constrain them to obey me; the which I duly followed out, fulfilling always from point to point his instructions very faithfully, and by the Grace of God I constrained them to obey me and to appear in the place destined for this operation; and they obligated themselves to obey me, and to be subject unto me.

And since then even until now, without offending God and the Holy Angels I have held them in my power and command, always assisted by the power of God and His Holy Angels. And this was so great a prosperity of our house, that I confess that I held myself back from the vast riches which I could have accumulated; although I possess enough to be counted among the number of the rich, as thou wilt know when thou shalt be more advanced in age.

May the Grace of the Lord, and the defense and protection of His Holy Angels never then depart from me, ABRAHAM, nor from my two sons JOSEPH and IAMECH; nor from all those who by your means and by the Will of God, shall receive this operation! So be it!

(End of Book Two)

BOOK No. 3

USE OF THE PSALMS

Those who believe in the efficacy of prayer and a recital of the Psalms while burning incense, using Sanctuary Oil or Holy Oil, may if they wish read and apply the following.

ADMONITION OF THE TRANSLATOR

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

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

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

PSALM FOR WOMAN WHO IS PREGNANT

PSALM FOR DANGEROUS CONFINEMENT

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

The holy name is called Fel Chad, which signifies, great, strong, only God, and is taken from the four following words: Aschre, verse 1; I o, verse 4; Jatzliach, verse 3; Vederech, verse 6.

The prayer is as follows:

May it please thee, O, Eel Chad, to grant unto this woman, N., daughter of R., that she may not at this time, or at any other time, have a premature confinement; much more grant unto her a truly fortunate delivery, and keep her and the fruit of her body in good health. Amen! Selah!

PSALM FOR DANGER AT SEA OR STORM

PSALM 2. — Should you be exposed to danger in a storm at sea, and your life threatened, then recite this Psalm without delay and with becoming reverence, and think respectfully of the holiest name contained therein, namely Scaddei (which means, mighty God), then immediately utter the prayer belonging thereto, after which write everything together on a fragment of a pot, and in full confidence in the Omnipotent, who fixes the boundary of the sea and restrains its power, throw it into the foaming waves, and you will see marvelous wonders, for the waves will instantly cease their roaring and the storm will be lulled.

The words, the letters of which constitute this holy name, are taken from Rageschu, verse 1; Nosseu, verse 2; and Joses, verse 9.

The prayer is as follows: "Let it be, Oh, Scaddei! (Almighty God!) Thy holy will, that the raging of the storm and the roaring of the waves may cease, and that the proud billows may be the place of our destination in safety and in good time stilled. Lead us, Oh, all merciful Father, to health, for only with Thee is power and might. Thou alone canst help, thus Thou wilt surely help to the honor and glory of Thy name. Amen! Selah!

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

PSALM FOR SEVERE HEADACHE OR BACKACHE

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

PSALM FOR LUCK

PSALM 4. — If you have been unlucky hitherto, in spite of every effort, then you should pray this Psalm three times before the rising of the Sun, with

humility and devotion, while at the same time you should impress upon your mind its ruling holy name, and each time the appropriate prayer, trusting in the help of the mighty Lord, without whose will not the least creature can perish. Proceed in person to extricate your contemplated undertaking, and all things will result to your entire satisfaction.

The holy name is called: Jiheje, (He is and will be), and is composed of the four letters of the words: Teppillanti, verse 2; Selahfi, verse 5; Jehovah, verse 5; and Toschiweni, verse 9; the prayer is as follows: May it please Thee, oh Jiheje, to prosper my ways, steps, and doings. Grant that my desire may be amply fulfilled, and let my wishes be satisfied even this day, for the sake of Thy great, mighty and praiseworthy name. Amen! — Selah!

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

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

BY THE TRANSLATOR

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

PSALM FOR COURT CASES

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

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

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

PSALM TO HEAL DISEASE OF THE EYE

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

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

The five letters of this holy name contain, according to the prayer the words; Jehovah al, verse 2; Schuba, verse 6; Oschescha, verse 8; Bewoshn and VejibbahaIn, verse 11.

PSALM FOR CROSSED CONDITION AND TO OVERCOME ENEMIES PLOTTING AGAINST YOU

PSALM 7.—When evil persons conspire to render you unfortunate, if your enemies watch for an opportunity to overthrow you, if they pursue you in order to harm you, then upon the spot pray this Psalm and keep in your mind the holy name of Eel Eljion, great, strong, highest God! then throw the dust in the direction of your enemies, uttering a prayer prescribed for this case, and you will find that your enemies will cease their persecutions and leave you undisturbed. The letters of the holy name are found in the words: Aisher, verse 1, Ode, verse 18, (according to the order of Al, bam, and the letters verse 7); Jadin, verse 9; Jashuf, verse 13; Eljion, verse 18.

The prayer is as follows: Oh, Eel Slijon! great, strong, and highest God! may it please thee to change the hearts of my enemies and opposers, that they may do me good instead of evil, as thou didst in the days of Abraham when he called upon Thee by this holy name. (Gen. xiv. 22.) Amen!—Selah!—

If you have incurred the ill-will of an enemy, whose cunning power and vengeance you have reason to fear, you should fill a pot with fresh water, and pronounce over it the twelve last verses of this Psalm, namely the words: "Arise, Jehovah! in thy wrath!" Pronounce these four times, and at the same time think of the holy name of Eel Eljion, and of your enemy, and pray each time: "Humble and overthrow, Oh! Eel Eljion, mine enemy, N., son of R., that

he may not have the power to provoke or to injure me." Amen! After this prayer, pour the water upon a spot at your enemy's residence, or at a place where he must pass over it, and by doing this you will overcome him.

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

PSALM TO BE SUCCESSFUL IN BUSINESS

PSALM 8.—If you wish to secure the love and good will of all men in your business transactions, you should pray this Psalm three days in succession after sundown, and think continually of the Holy name of Reehmial, which signifies great and strong God of love, of grace and mercy. Pronounce at each time the appropriate prayer over a small quantity of olive oil, and anoint the face as well as the hands and feet. The letters, composing the holy name are found in the words: Addir, verse 2; Jareach, verse 4; Adam, verse 5; Melohim, verse 6; Tanischilenu, verse 7. The prayer reads as follows: May it please thee, Oh, Reehmial Eel, to grant that I may obtain love, grace and favour in the eyes of men according to thy holy will. Amen!—Selah!—

PSALM TO CURE MALE CHILDREN

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

In the second case repeat this Psalm and pray devoutly: May it be agreeable to thy will for thy sake of the most holy name Eheje Aisher Eheje, to release me from the power of my enemies and opposers, and to protect me from their persecutions, as thou once didst protect the Psalmist from the enemies who pursued him. Amen!—Selah!

The letters of this holy name are in the words: Ode, 2; Haojeff, verse 7 and verse 16; and in alphabetical order in the At Basch.

PSALM TO OVERCOME AN EVIL SPIRIT

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

The holy name may be found in the words: Alah, verse 6; Lamma, Anawin, verse 16; and Hassez, verse 17.

PSALM TO OVERCOME FEAR AND STOP PERSECUTION

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

The holy name is in the words: Ofel, verse 2; Paal, verse 5; and Adam. The closing prayer may be as follows: Adorable, mighty and holy God Pele: with thee is advice, action and power, and only thou canst work wonders. Turn away from me all that is evil, and protect me from the persecution of evil men, for the sake of the Great name Pele. Amen—Selah!

PSALM TO OVERCOME PERSECUTING INFLUENCES

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

PSALM TO PROTECT FROM BODILY SUFFERINGS AND UNNATURAL DEATH

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

According to tradition this Psalm is also a good cure for dangerous and painful diseases of the eyes. The patient must procure a plant that is good for the eyes, and with this must pray this Psalm with a suitable prayer, trusting

firmly in the certain help of the mighty Essiel, and then bind the plant upon his eyes. The letters composing this holy name are contained in the words: Ezoth, verse 3; Mismor, verse 1; Jarum, verse 3; Aneni, verse 4; Ojewi, verse 5; and Jagel, verse 6.

Editor's Note: Eyebright herb is considered very good for the eyes when washed with a weak tea made of it.

PSALM TO BECOME FREE FROM SLANDER AND MISTRUST

PSALM 14. — Whoso prays this Psalm in childlike faith and trust in the most holy name, Eel enunet, that is, the true God, or God of Truth, and prays the prayer belonging to it daily, will find favor with all men, and will be free from slander and mistrust. The prayer is as follows: "May it please thee, Oh! Eel summet, to grant me grace, love and favor with all men whose help I need. Grant, that all may believe my words, and that no slander may be effective against me to take away the confidence of men. Thou canst do this, for thou turnest the hearts of men according to thy holy will, and liars and slanderers are an abomination to thee. Hear me for the sake of thy name. Amen—Selah!

The letters composing this holy name are found in the words Elohim, verse 1; Maskiel, verse 2; Echad, verse 3; Ammi, verse 4; and Azai, verse 6.

PSALM AGAINST INSANITY OR MELANCHOLY MOODS

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

The three letters of this holy name are found in the words: Jagur, verse 1; Ragal, verse 3, and Jimmont, verse 5.

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

PSALM TO FIND OUT NAME OF ROBBER

PSALM TO TURN SORROW INTO JOY

PSALM 16. — This Psalm is important and can be profitably employed in different undertakings. As for example, 1st. If any one has been robbed, he must proceed as follows: Take mud or slime and sand out of a stream, mix them together, then write the names of all suspected persons upon small slips of paper and apply the mixture on the reverse side of the slips; afterwards lay them in a large and clean basin, filled for this purpose with fresh water from the stream—lay them in the water one by one, and at the same time pray this Psalm over them ten times with the prayer adapted to it keeping in mind at

the same time the name of Caar, that is, Living, which name is to be found in the words of sixth verse, as follows: Chabalim, and Alei, and if the name of the real thief is written upon the slip, that upon which his name is written will rise to the surface. The prayer is as follows: Let it be thy will, Eel, Caar, the Living God to make known the name of the thief, who stole from me (here name that which was stolen). God grant that the name of the thief, if it is among the names, may arise before thy eyes, and thus be made known to mine and all others who are present, that thy name may be glorified: grant it for the sake of thy holy name. Amen—Selah!

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

Finally, it is said, that the daily praying of this Psalm will change enemies into friends, and will disperse all pain and sorrow.

PSALM TO KEEP SECURE FROM ALL EVIL

PSALM 17.—A traveler, who prays this Psalm the proper prayer, in the name of Jah, will be secure from all evil for twenty-four hours. Rise early in the morning, with vigor, together with prayer as follows: May it be thy holy will, Oh Jah, Jenora, to make my journey prosperous to lead me in pleasant paths, to protect me from all evil, and to bring me safely back to my loved ones, for thy mighty and adorable name's sake. Amen.

The two letters of the holy name Jah are taken from the words Shoddini, verse 9; and Mirmal, verse 1.

(End of Book Three)



BOOK No. 4

PROLOGUE

to

The BOOK of DIVINE MAGICAL OPERATIONS

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

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

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

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

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

THE FIRST CHAPTER OF DIVINE MAGICAL OPERATIONS

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

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

(1)

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

(3)

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

(2)

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

(5)

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

(6)

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

(7)

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

(9)

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

(11)

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

(10)

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

(4)

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

(8)

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

NOTES TO THE FIRST CHAPTER OF DIVINE MAGICAL OPERATIONS

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

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

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

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

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

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

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

No. 4 is a Square of 25 Squares and, again NBA = to prophesy. — ADAIH perhaps from a perfect double Acrostic. — NABHI from Hebrew Heb. DIH =

a bird of omen, BAKAB from Heb. KAB = in trouble. HIADA from Hebrew IDH = sent directly forward or thrown. IBHAN from IBH Hebrew = to give or bring. Hence the formula would be somewhat "To prophesy by omens the troubles to come"; the which is much more applicable to No. 6, "The Tribulations to come," than to No. 4, which is for "The Things to happen in War."

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

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

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

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

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

No. 10 is another double Acrostic of 64 Squares, and No. 11 one of 49 Squares. I have here given a sufficiently careful analysis of the meanings of the combinations formed by the letters in the preceding Squares to give the reader a general idea of the formulas involved. To avoid an undue extension of these notes, I shall not usually analyse every name contained in each Square, but shall confine myself in most cases to giving sufficient indications of the meanings of the principal word or words only, which are therein employed. The reader must remember also that in such an Acrostic arrange-

THE TEN LOST BOOKS OF THE PROPHETS

ment of the letters of words, half of those therein contained will simply be inversions of the principal word or words therein contained. For example, in No. 11, REAHBEM is of course MEBHAER written back. — ELIAILE reads the same way backwards or forwards — So does HAOAOAH; and BIKOSIA written backwards gives AISOKIB. Yet undoubtedly some of these words are to an extent translatable also, and in this case will be found to have a bearing on the subject-matter of the Square. Hebrew especially is a language in which this method will be found to work with a readiness unattainable in ordinary European languages, from the fact that its Alphabet may be said to be entirely Consonantal in character, even such letters as Aleph, Vau, and Yod, being rather respectively, a drawing in of the breath rather than the letter A; V rather than U; and Y rather than I. Also in common with all really ancient languages the system of Verbal Roots from which all the words of the language are derived, has this effect, viz., that the majority of combinations of two or three letters will be found to be a Verbal Root, bearing a definite meaning. Besides all this, in the Kabala each letter of the Hebrew Alphabet is treated as having a complete sphere of hieroglyphic meanings of its own whence the most important ancient Hebrew Names and Words can be treated by the Kabbalistic Initiate as in fact so many formulas of Spiritual force. I have been thus lengthy in explanation in order that the reader may have some idea of the reason of the construction and use of these Magic Squares.

THE SECOND CHAPTER

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

(1)

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

(2)

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

THE TEN LOST BOOKS OF THE PROPHETS

THE THIRD CHAPTER

For divers Visions.

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

(1)

C	I	L	I	O	N	I	N
I							
I							
I							
O							
N							
I							
N							

(3)

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

(2)

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

(4)

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

(5)

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

(6)

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

(7)

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

(8)

A	D	M	O	N
D				
M				
O				
N				

(9)

L	E	L	L	H
L				
L				
E				
H				

THE FOURTH CHAPTER

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

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

(1)

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

(2)

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

(3)

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

(4)

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

(1)

D	O	D	I	M
O				
D				
I				
M				

(3)

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

(4)

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

(6)

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

(5)

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

(7)

E	L	E	M
I			
E			
M			

(8)

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

(2)

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

(10)

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

(9)

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

(11)

A	H	H	B
			E
			A
B			R

(13)

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

(15)

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

(20)

C	A	T	A	N
A				
T				
A				
N				

(16)

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

(14)

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

(19)

S	A	R	A	H
A				
R				
A				
H				

(18)

T	A	A	F	A	H
A					
A					
F					
A					
H					

(17)

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

(12)

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

(End of Book Four)

BOOK No. 5

THE NINTH ARCANUM

In order to show that Man ought to make use of the good things of the Lord by applying them unto a good end, that is to say, unto His honour and glory, both for his own use and that of his neighbour; I will describe in a few words in this present arcanum many and the most considerable operations which I have carried out; and the which, with the aid of the All-Powerful Lord and of the Holy Angels, by the means of this Art I have easily conducted unto the desired end. And I write not this description in any way to vaunt myself, nor out of vain glory, the which would be a great sin against God, because it is He Who hath done the whole, and not I; but only do I write this that it may serve for instruction unto others, so that they may know wherein they ought to avail themselves of this Art, as also that they may use it to the honour of Him Who hath given this wisdom unto men, and glorify Him and in order that each one may know how great and inexhaustible are the treasures of the Lord, and render unto Him particular thanks for so precious a gift.

I thank Him especially for having granted unto me, who am but a little worm of Earth, through the means of ABRAMALIN the power to give and communicate unto others this Sacred Science.

After my death a book will be found, which I commenced to write at the time when I was beginning to put in practice this Art, which, reckoning the number of the years, was in 1409, until today on which I am arrived at the 96th year of mine age, with all honor and augmentation of fortune; and in this book can be read in detail even to the very least thing which I have done. But here, as I have aforesaid, I will describe only the most remarkable.

Up till now I have healed persons of all conditions, bewitched unto death, less than 8413, and belonging unto all religions, without making an exception in any case.

I gave unto mine Emperor SIGISMOND, a very clement Prince, a Familiar Spirit of the Second Hierarchy, even as he commanded me, and he availed himself of its services with prudence. He wished also to possess the secret of the whole operation, but as I was warned by the Lord that it was not His Will, he contented himself with what was permitted, not as Emperor, but as a private person; and I even by means of mine Art facilitated his marriage with his wife; and caused him to overcome the great difficulties which opposed his marriage.

I delivered also the Count FREDERICK by the means of 2,000 artificial cavalry, free out of the hands of the Duke Leopold of Saxonia the which Count Frederick without me would have lost both his own life, and his estate as well (which latter would not have descended) unto his heirs.

Unto the BISHOP OF OUR CITY also, I showed the betrayal of his government at Orembergh, one year before the same occurred; and I say no

more concerning this because he is an Ecclesiastic passing over in silence all that I have further done to render unto him service.

The COUNT OF VARICH was delivered by me from prison in England the night before he was to have been beheaded.

I aided the flight of the DUKE, and of his POPE JOHN, from the Council of Constance, who would otherwise have fallen into the hands of the enraged Emperor; and the latter having asked me to predict unto him which one of the two Popes, John XXIII and Martin V should gain in the end, my prophecy was verified; that fortune befalling which I had predicted unto him at Ratisbon.

At the time when I was lodged at the house of the DUKE OF BAVARIA, my Lord, for matters of the greatest importance; the door of my room was forced, and I had the value of 83,000 Hungarian pieces stolen from me in jewels and money. As soon as I returned, the thief (although he was a Bishop!) was forced to himself bring it back to me in person and to return with his own hands to me the money, jewels, and account books, and to give me the principal reasons which had forced him to commit the theft, rather than any other person.

Six months ago I did write unto the GRECIAN EMPEROR, and I warned him that the affairs of his Empire were in a very bad condition, and that his Empire, itself was on the brink of ruin, unless he could appease the Anger of God. As there only remaineth unto me but a little while to live, those who remain after me will receive the news of the result of this prophecy.

Now when once the faculty of being able to avail oneself of the Sacred Magic hath been obtained, it is permissible to demand from the Angel a sum of coined money proportionate unto thy birth, quality and capacity, the which without difficulty will be granted unto thee. Such money is taken from the Hidden Treasures. It is, however, necessary to note that in all Treasures one is allowed to take the fifth part, God permitting the same, although some braggart chattering do say that there be an infinitude hereof which be destined and reserved unto Anti-Christ, I do not for a moment say that this may not be true but undoubtedly from the same Treasures one may also take the fifth part. There are yet more which be destined unto others. Mine own particular treasure was assigned unto me at Heripolis. It was of gold, which had never been struck into ingots; and which I afterwards caused to be beaten out and converted into its equivalent weight of golden florins, by the Spirits; the which was done in a few hours; (and I did this operation seeing that) mine own possessions were few and of little worth and so poor was I that in order to marry a person who had a considerable dowry, I was forced to make use of mine Art. I married my cousin with 40,000 golden florins as a dowry, the which sum served as a cover to my fortune.

It is necessary to be prompt and adroit in all these operations, seeing that in the things which belong unto God we can easily commit still greater errors than those into which SOLOMON fell.

All these signs have I worked with great ease and pleasure, and with very great utility (unto myself and others). All these operations and others in

infinite number have I performed by the Signs and never have I failed in attaining mine end. I have always been obeyed (by the Spirits), and everything hath succeeded with me because I have myself obeyed the Commandments of God. Also I have from point to point followed out that which mine Angel hath counselled and prescribed unto me; following out also exactly that which ABRA-MELIN had taught me, because the instructions which I received, although in very obscure words and Hieroglyphics, have caused me to attain mine object, and have never permitted me to errant fall into pagan, strange, and superstitious idolatries; I being always kept in the Way of the Lord, Who is the True, the Only, the Infallible End, for arriving at the possession of this Sacred Magic.

THE TENTH ARCANUM

The infamous BELIAL hath no other desire than that of obtaining the power of hiding and obscuring the True Divine Wisdom, so that he may have more means of blinding simple men and of leading them by the nose; so that they may always remain in their simplicity, and in their error, and they may not discover the Way which leadeth unto the True Wisdom; seeing that otherwise it is certain that both he and his Kingdom would remain bound and that he would lose the title which he giveth himself of "Prince of this World," having become the slave of man. This is wherefore he seeketh to annul and destroy utterly this Sacred Wisdom.

I, however, do pray all and singular to be upon their guard, and in no way to despise the Way of Wisdom of the Lord, nor to allow themselves to be seduced by the DEMON and his adherents; for he is a liar and will be so eternally; and may the Truth for ever flourish; for in following out and obeying with fidelity that which I have written in these Books, not only shall we arrive at the desired end, but we shall sensibly know and feel the Grace of the Lord, and the actual assistance of His Holy Angels, who take an incredible pleasure in seeing that they are obeyed and that you intend to follow out the Commandments of God, and that their instructions are observed. Such then are the particular points upon which I insist.

This Wisdom hath its foundation in the High and Holy Kabala which is not granted unto any other than unto the First-Born, even as God hath ordained, and as it was observed by our predecessors. Thence arose the difference and the truck or exchange between JACOB and ESAU; the primogeniture being the Kabala, which is much nobler and greater than the Sacred Magic. By the Kabala we can arrive at the Sacred Magic, but by the latter we cannot have the Kabala.

Unto the Child of a Servant, or of an Adulterer, the Kabala is not granted, but only unto a Legitimate Child; as occurred in the case of ISAAC and ISHMAEL; but the Sacred Wisdom through the Mercy of God all can acquire, provided that they walk in the right Path; and each one should content himself with the Gift and Grace of the Lord. And this must not be done out of curiosity, and with extravagant and ridiculous scruples, wishing to know and understand more than is right; seeing that temerity is certainly

punished by God, Who then permitteth him who is presumptuous not only to be turned aside out of the True Way by the Second Causes, but also the DEMON hath power over him, and he ruineth and exterminateth him in such a manner, that we can only say that he himself is the sole cause of his own ruin and misery.

It is certain that the OLD SERPENT will attempt to contaminate the present Books with his venom, and even to destroy and lose it utter-treat thee by the True God Who hath created thee and all things, and I entreat every other person who by thy means shall receive this method of operation, not to be induced or persuaded to have any other sentiment or opinion, or to believe the contrary. Pray unto God and ask Him for His assistance, and place all thy confidence in Him alone. And although thou canst not have the understanding of the Kabala, nevertheless the Holy Guardian Angels at the end of the Six Moons or Months will manifest unto thee that which is sufficient for the possession of this Sacred Magic.

THE ELEVENTH ARCANUM

It being understood that in this operation we have to do with a Great and Powerful Enemy, whom through our own weakness and human strength or science we cannot resist without particular aid and assistance from the Holy Angels, and from the Lord of the Good Spirits; it is necessary that each one should always have God before his eyes, and in no way offend Him.

On the other hand he must always be upon his guard and abstain as from a mortal sin from flattering, obeying, regarding or having respect to the DEMON, and to his Viperine Race; neither must he submit himself unto him in the slightest thing, for that would be his ruin and the fatal loss of his soul. As it happened unto all the seed descended from NOAH, LOT, ISHMAEL, and others who did possess the blessed land (before our forefathers) who inherited this Wisdom from father to son, from family to family; but in course of time having lent an ear unto the Treacherous Enemy, they let themselves be turned away from the Veritable Path, and did lose the True Science which they had received from God by the means of their fathers, and gave themselves over unto Superstitious Sciences, and unto Diabolical Enchantments, and unto Abominable Idolatries, the which was the cause that thereafter God did chastise them, defy them, and chase them from their country; and did introduce in their stead our predecessors; from which same errors again later came the cause of our present misery and servitude, the which will last even unto the end of the world; since they in no way wished to know the Gift which God had given unto them, but instead abandoned it to embrace and follow the deceits of the DEMON.

This is wherefore each one should take care to submit himself unto him neither by acts, nor by words, nor by thoughts, because he is so adroit and prompt that he can seize one unexpectedly; just as a Spider may take a Bird. Let that miserable Bohemian and the others whom I have before mentioned, serve, for an example to avoid (even as they did unto me).

In the commencement of the Operation there appeareth a Man of

Majestic Appearance, who with great affability doth promise unto thee marvellous things. Consider all this as pure vanity, for without the permission of God he can give nothing; but he will do it unto the damage and prejudice, ruin and eternal damnation of whomsoever putteth faith in him, and believeth in him; as we may see in the Holy Scripture in the matter of PHAROAH, and his adherents, the which despised the Veritable and certain Wisdom of MOSES and AARON, and were in the beginning backed up by the Devil who showed them by the means of Enchantments that he could both do and put in practice all the works of the aforesaid holy men, whence he ultimately did reduce them to such a condition of obstinacy and blindness, that without perceiving their own error and the deceit of the DEMON, they were cruelly chastised by God with divers plagues, and were at last all drowned in the Red Sea. This is wherefore in conclusion I say unto thee in few words, that we must rely upon God alone, and put all our confidence in Him.

THE TWELFTH ARCANUM

God be my witness that I have not learned this Science out of curiosity, nor in order to avail myself of it for an evil purpose, but rather to use it for the honour and glory of my God, for mine own use, and for that of my neighbour, and I have never wished to employ it for vain and vile things, but I have laboured with all my strength to aid all creatures, friends and enemies, faithful and unfaithful, as well the one as the other, with a perfect will and a good heart, and I have also made use of it for the animals.

I have before cited certain examples in order to show unto thee that God Almighty doth not in any way grant the Art or the Science unto a person in order that he may use it for himself alone, but in order that he may provide for the needs of others, and of those who do not possess this Sacred Science. This is why I pray every one to follow mine example, and if he doeth otherwise the Malediction of the Lord will fall upon him, and as for myself I shall be excusable and innocent before God, and before all men.

We must then study to flee the Evil and to obtain all the Forces of Good. He who shall act thus all the days of his life shall have the succour and assistance of the faithful, benign and holy Angels; and he who shall use it for Evil shall be abandoned by the same Angels, and shall be in the power of the Treacherous Enemy, who never faileth to obey the commands of such an one to work Evil, in order to render him his slave. It is necessary to have as a general rule and maxim which never faileth, that whenever thou wishest to give it unto him, it is necessary to test his sincerity and his intentions, and delay him, according to the instructions which I give unto thee in these Books. And if he seeketh to obtain it by indiscreet methods, and sayeth unto thee that this operation may be true or not true, feigning doubts in order to compel thee to give it unto him, or that he maketh use of other stratagems, thou mayest then conclude that such a man walketh not in the Way of the Lord. If any person wisheth it in a way opposed to that which God employeth to grant it, this would be presumptuous.

And if any person seeketh to obtain it not for himself, (but for either) a child or a relative, who is not such as he should be who receiveth so great a

treasure; he who shall grant it unto him shall be culpable of a great evil, and shall himself lose the Grace and Wisdom of the Lord, and shall deprive his heirs of the same eternally.

If a man of evil life, whom one shall feel by means of this Sacred Science will persist in his evil way of life, shall come unto thee to seek this Sacred Science, it is probable that such a man doth not desire to use it for good and in a right intention, but that having received it, he will use it for evil. I have also in such case myself, however, seen and felt that God, who penetrateth the secret of our hearts, hath put by indirect means obstacles in the way of such an one's success causing difficulties to arise of one kind and another. So that he who at the first wisheth to possess this Science in order to use it against his neighbour and to commit all sorts of abominations manifesteth himself as an unworthy person unto him who had resolved to give it unto him.

Shun Commerce and the converse of those who actually in the search for this Science shall do and say all things which tend to Evil; seeing that such men can become the Enchanters of the Devil. I am very prolix upon this point, and I am exaggerating much, because it is certain that once the Operation is given in due form, it is AN IRREVOCABLE ACT.

But if, on the other hand, after an exact examination and inquisition thou shalt find a person tranquil and sincere, thou must aid him, because God Who hath aided him; unto this end hath He put into thine hands this Sacred Science.

Thou must make every effort to procure peace amongst those who are at discord, and sworn enemies among themselves; and it is imperative to do good unto every one, this being the sole and true means of rendering favourable unto thee, God, the Angels, and Men; and of making the DEMON thy slave, and obedient in all and through all. And such an one shall pass the rest of his life with a good and right conscience, in honour and peace, with contentment, and useful unto all beings. I entreat those who shall be possessors of a so great treasure to employ it in the proper manner, and never to cast it before swine.

Thou shalt use it for thyself, O LAMECH, my son, but of the fruit which thou shalt draw therefrom, thou shalt make partakers those who have need, and the more thou shalt give, the more shall thy means increase. The same shall happen unto him to whom thou shalt give it.

In these regions and countries we are slaves, and justly afflicted for our sins and those of our fathers; however, we ought to serve the Lord in the best manner which shall be possible unto us.

And by such an one shall the Treasure be kept secret, and shall be given unto his heirs as far as he can, being wary of disinheriting them in order to give it unto others, and of causing it to fall into the hands of the Infidels, or of rendering the Wicked possessors thereof.

THE THIRTEENTH ARCANUM

Mine intention was in no way to be so prolix in these books; but what will not paternal love do? and the importance of the matter permitteth it.

Let each one who will carry out this glorious enterprise rest in peace and surety, because in these Books is comprised all that can be necessary for this operation. For I have written it with much care, attention, and exactitude; so that there is no phrase which doth not give thee some instruction or advice.

However, I pray such an one for the love of God, Who reigneth and will reign eternally to commence no operation unless beforehand for the space of Six Months he hath read and reread this Book with care and attention, considering all points in detail; for I am more than sure that he will not encounter any doubtful matter which he will not be able to solve himself, but further day by day will he assume unto himself a great and ardent desire, pleasure and will, to undertake this so glorious operation; the which can be effected by any person of any religion soever, provided, however, that during the Six Moons he hath not committed any sin against the Law and Commandments of God.

Now it remaineth unto me, O LAMECH, my son, to show unto thee the marks of my extreme paternal tenderness, by giving thee two principal pieces of advice, by the means of which, and after observing all the other particulars which I shall describe, thou (and any person unto whom thou shalt accord this Sacred Science), mayest indubitably arrive at the perfection of this same Wisdom.

It is necessary, however, to understand that many have undertaken this operation; and that some have obtained their wish; but that there are others who have not succeeded, and the reason of this hath been because their Good Angel hath not appeared unto them in the day of the Conjunction, their Angel being by its nature Amphiteron, because the Angelic nature differeth to so great an extent from that of men, that no understanding nor science could express or describe it, as regardeth that great purity wherewith they be invested.

I do not wish that thou, LAMECH, my son, and thy successor, and friends, should be deprived of a so great treasure. I in no way wish to abandon thee in so essential a matter. The other point is the Psalm which I will tell thee also; and though thou givest the operation unto another person, although he be a friend, thou shalt in no wise communicate this unto him, because this Psalm is the preservative against all those to whom thou shalt have given the Holy Magic, should they wish to make use of it against thee; and thou shalt be able thyself to make excellent use of it against them. This was granted by the Lord unto DAVID for his own preservation.

For the first point: the day being come when it is necessary to perform the Orations, Prayers, and Convocations of thy Guardian Angel, thou shalt have a little Child of the age of six, seven, or eight years at the most, who shall be clothed in white, the which child thou shalt have washed from head to foot, and thou shalt place upon his forehead a veil of white silk very fine and

transparent, which covereth the forehead even unto the eyes; and upon the veil it is necessary to write beforehand in gold with a brush a certain Sign made and marked in a certain manner and order; the which doth serve to conciliate and to give grace unto the mortal and human creature to behold the face of the Angel.

He who operateth, shall do the same thing, but upon a veil of black silk, and shall put it on in the same manner as the Child. After this thou shalt make the Child enter into the Oratory and thou shalt rouse him to place the fire and the perfume in the censer, then he shall kneel before the Altar; and he who performeth the operation shall be at the door, and prostrate upon the ground, making his Oration, and supplicating His Holy Angel that he will deign to appear and show himself unto this innocent being, giving unto him another Sign if it be necessary in order to see him himself on the two following days.

It is requisite that he who shall operate shall take heed to in no wise regard the Altar, but having his face towards the ground let him continue his Orations, and as soon as the child shall have seen the Angel thou shalt command him to tell thee, and to look upon the Altar and take the lamen or plate of silver which thou shalt have placed there for this purpose, in order to bring it unto thee if it be necessary, and whatever other thing the Holy Angel shall have written thereon, wherewith thou oughtest to work on the two following days. The which being done he will disappear. Which being carefully done, the Child will tell thee (for this, it is necessary to have instructed him beforehand), and thou shalt command him to bring unto thee the little plate, by the which when thou hast received it thou shalt know what the Angel hath ordered thee to do. And thou shalt cause it to be replaced upon the Altar, and thou shalt quit the Oratory, thou shalt close it, and thou shalt in no wise enter therein during the first day, and thou shalt be able to send the Child away. And he who shall perform the Operation shall prepare himself during the rest of the day for the morrow following, to enjoy the admirable presence, of the Holy Guardian Angel, in order to obtain the end so earnestly desired, and which shall not fail thee if thou followest the Path which He shall show unto thee. And these two Signs are the Key of the whole Operation. Unto the Glory of the Most Holy Name of God and of His Holy Angels.

(End of Book Five)

BOOK No. 6

PSALM IF YOU ARE ABOUT TO BE ATTACKED

PSALM 18. — If robbers are about to attack you, pray this Psalm quickly but fervently, with the prayer belonging to it, with confidence in the holiest name of Eel Jah, that is, mighty, all-merciful and compassionate God, the robbers will leave you suddenly, without inflicting the slightest injury upon you. The letters necessary to make the holy name of God are contained in the words, Aisher, verse 1; Shoal, verse 1; Tamin, verse 33, and Haol, verse 47.

The prayer is the following: "Mighty, all-merciful and compassionate God, Eel Jah! may it be pleasing to thy most holy will, to defend me against approaching robbers, and protect me against all enemies, opposers and evil circumstances, for thine is the power and thou canst help. Hear me for the sake of thy most holy name, Fel Jah. Amen — Selah! —

Is there a sick person with you, with whom the usual bodily remedies have failed, fill a small flask with olive oil and water pronounce over it, with reverence, the eighteenth Psalm, anoint the limbs of the patient, and pray a suitable prayer in the name of Eel Jah, and he will soon recover.

PSALM FOR A PROTRACTED AND DANGEROUS CONFINEMENT

PSALM 19. — During a protracted and dangerous confinement take earth from a crossroad, write upon it the five first verses of this Psalm, and lay it upon the abdomen of the parturient; allow it to remain until the birth is accomplished, but no longer, and in the meantime pray this entire Psalm seven times in succession, with the proper holy name of God and the appropriate prayer. The holy name of this Psalm consists of two letters from the most holy name Jehovah. He, which, according to the tradition of the Kabbalists, are of great power, and which embrace the so-called ten Sepiroth or reckonings, and other deep mysteries.

The prayer is as follows: Lord of heaven and earth! May it please thee graciously to be with this parturient, N., daughter of R., who is fluctuating between life and death; ameliorate her sufferings, and help her and the fruit of her body that she may soon be delivered. Keep her and her child in perfect health and grant her life, for the sake of the holy name, He. Amen. — Selah! —

Do you desire your son to possess an open and broad heart, so that he may become an apt student and understand the lessons placed before him readily, then speak this Psalm over a cup filled with wine and honey, pronounce also the holy name and an appropriate prayer over it, and let the lad drink of it, and your desires will be realized.

Finally, it is claimed that this Psalm is effectual in driving away evil spirits. It is necessary, however, to pray this Psalm, with the holy name and an appropriate prayer seven times over the person possessed of the evil spirit. The letters of the name He are contained in the words Hashamaïjim, verse 2 and Begoali, verse 6.

PSALM TO BECOME FREE FROM DANGER AND SUFFERING

PSALM 20. — Mix in a vessel, rose-oil, water and salt, pray over it seven times in the most holy name Jeho, this Psalm and a suitable prayer, in a low voice and with reverence, then anoint with this oil your face and hands and sprinkle it on your clothing, and you will remain free from all danger and suffering for that day.

Are you summoned to appear before the judge in person, in a judicial trial, you should avail yourself of the above means shortly beforehand, and by so doing you will surely be justified and depart without restraint. The prayer in the last case is as follows: Lord and judge of all the World! Thou holdest the hearts of all men in thy power and movest them according to thy holy will; grant that I may find grace and favor in the sight of my judges and those placed above me in power, and dispose their hearts to my best interests. Grant that I may be favored with a reasonable and favorable verdict, that I may be justified by it, and that I may freely go from hence. Hear me, merciful beloved Father, and fulfill my desire, for the sake of thy great and adorable name, Jeho. Amen. — Selah! —

The letters of the holy name Jeho are contained in the words: Asnah, verse 2; Sela, verse 4; and Korem, verse 10.

PSALM FOR DANGER AT SEA

PSALM 21. — During an existing storm at sea, when there is danger at hand, mix rose-oil, water, salt and resin, pronounce over it slowly this Psalm, and the holy name Jeaan, and then pour the consecrated salve into the foaming sea while uttering the following prayer: Lord of the world! Thou rulest the pride of the foaming and roaring sea, and calmest the terrible noise of the waves. May it please thee, for the sake of thy most holy name Jehach, to calm the storm, and to deliver us mercifully from this danger. Amen. — Selah! —

The letters of this holy name are contained in the words: Jehovah, verse 2; Duma, verse 14; and Ki, verse 13.

If you have a petition to present to the king, or to some other person in high power, pronounce this Psalm over a mixture of olive oil and resin, and at the same time think of the holy name of Jehach, anoint your face, and pray in faith and in confidence a prayer suitable to your circumstances, and then you may comfort yourself with the assurance that you will be favorably received and receive grace.

PSALM TO KEEP ALL MISFORTUNE AWAY

PSALM 22. — If a traveler prays this Psalm seven times daily, with the appropriate divine name, Aha, and a prayer arranged according to surrounding circumstances, in full trust in the mighty protection of our exalted and most merciful God, no misfortune will happen to him. Should he travel by water neither pirates nor storms can harm him, and if he travels by land he will be safe from harm, by beasts and men.

The letters of this holy name are found in the words: Eli, verse 2; Assab, verse 33.

PSALM TO RECEIVE INSTRUCTION OR INFORMATION THROUGH A DREAM OR VISION

PSALM 23. — Should you desire to receive reliable instructions in regard to something through a vision or in a dream, then purify yourself by fasting and bathing, pronounce the Psalm with the holy name Jah seven times, and pray at the end of each repetition. Lord of the World! notwithstanding thy unutterable mighty power, exaltation and glory, thou wilt still lend a listening ear to the prayer of thy humblest creature, and wilt fulfil his desires. Hear my prayer also, loving Father, and let it be pleasing to thy most holy will to reveal unto me in a dream, whether (here the affair of which a correct knowledge is desired must be plainly stated) as thou didst often reveal through dreams the fate of our forefathers. Grant me my petition for the sake of thy adorable name, Jah. Amen. — Selah! —

The letters of the holy name Jah, contain the words: Jehovah, verse 1; Napschi, verse 3; and according to the alphabetical order Aasch Bechar, according to which the letters He and Nun become transposed.

PSALM TO ESCAPE DANGER OF FLOODS

PSALMS 24 and 25. — Although the contents of these two Psalms differ materially in respect to their mystical uses, they are equal and alike in power and action. Whoever repeats these Psalms daily in the morning with feelings of devotion, will escape from the greatest danger, and the devastating flood will not harm him.

The holy name is called Eli, and is found in the words of the twenty-fifth Psalm; Elecha, verse 1; Lemaan, verse 11, and Mi, verse 12.

PSALM FOR SOMEONE WHO IS TO UNDERGO SEVERE IMPRISONMENT

PSALM 26. — When imminent dangers threaten, whether by land or by water, or some one should be called upon to undergo severe imprisonment, he should pray this Psalm with the indicated holy name of Elohe, and with an appropriate prayer, and then he may confidently look forward to an early release from prison.

You will find the letters of this holy name in the words: Aisher, verse 10; Lischmoa, verse 7; Lo, verse 4 (after the order of At Basch), and Chattaim, verse 9.

PSALM TO RECEIVE HOSPITALITY

PSALM 27. — If you wish to be well and kindly received in a strange city, and desire to be hospitably entertained, repeat this Psalm upon your journey again and again, with reverence, and in full confidence that God will dispose the hearts of men to receive and entertain you kindly.

REMARK BY THE TRANSLATOR

Since the author has neither a holy name nor prayer for the above Psalm, it may be presumed that the frequent repetition of the Psalm is sufficient for all purposes intended.

PSALM TO BECOME RECONCILED WITH YOUR ENEMY

PSALM 28. — Do you wish your enemy to become reconciled to you? Pronounce this Psalm, with the appropriate holy name Alle, and a suitable prayer trusting in the power and readiness of the Great Ruler of hearts, and so, your wish will be fully realized.

The two letters of this holy name are contained in the words: Ledavid, verse 1; and Allaolam, according to the order of At Basch.

PSALM TO CAST OUT AN EVIL SPIRIT

PSALM 29. — This Psalm is highly recommended for casting out an evil spirit. The manner of proceeding is as follows: Take seven splinters of the osier and seven leaves of a date palm that never bore fruit, place them in a pot filled with water upon which the sun never shone, and repeat over it in the evening, this Psalm with the most holy name of Aha, ten times with great reverence; and then in full trust in the power of God, set the pot upon the earth in the open air, and let it remain there until the following evening. Afterwards pour the whole of it, at the door of the possessed, and the Ruach Roah, that is, the evil spirit, will surely depart.

The two letters of this holy name are contained in the words Jehovah, verse 11, and according to the alphabetical order called Ajack Bechar and Habre, verse 2.

REMARKS BY THE TRANSLATOR

With this Psalm also there is no prescribed prayer given.

PSALM TO BE SAFE FROM ALL EVIL OCCURRENCES

PSALM 30. — Whoever prays this Psalm daily, shall be safe from all evil occurrences. The holy name is Eel, and may be found in the words: Aromimdha, verse 2; and Lemaan, verse 12.

BY THE TRANSLATOR

This Psalm and the following are also without a prescribed prayer.

PSALM TO ESCAPE VEXATION

PSALM 31. — Would you escape slanders, and are you desirous that evil tongues may do you no harm or cause you vexation, repeat this Psalm in a low voice, with commendable devotion, over a small quantity of pure oil, and anoint your face and hands with it in the name of Jah.

The letters constituting this holy name are found in the words: Palteni, verse 2, and Hammesachlim, verse 22.

REMARK: The translator regards it necessary to remark once for all, that prayers especially adapted to these as well as many of the following Psalms are wanting, and that the author undoubtedly thought that the prayers already given would enable each one to extemporize a suitable prayer. This presumption is the more probable, since we find further on in the work, that the author exhorts all to engage in prayer to God, without prescribing any particular form. Another circumstance, however, related to the holy names, and if these are wanting it was so ordered by the ancient Kabalists, and on this account it should be particularly noted at all times.

PSALM TO RECEIVE GRACE, LOVE AND MERCY

PSALM 32. — Whoever prays this Psalm daily receives grace, love and mercy. With this Psalm will be found neither holy name nor prayer.

PSALM TO KEEP CHILDREN ALIVE

PSALM 33. — Have you been unfortunate in respect to the constant death of your children at birth, pronounce this Psalm with the holiest name Jehovah, over pure olive oil and anoint your wife, therewith, and the children born to you thereafter will live.

At the time of a general famine, the inhabitants of the afflicted district should pray this Psalm with united hearts and powers, and they will surely be heard.

The Letters of this holy name you will find in Iajehovah, verse 2, Hodu, verse 3, Azath, verse 9, and Hejozer, verse 14.

PSALM TO HAVE HIGH PEOPLE RECEIVE YOU FAVORABLY

PSALM 34. — Have you resolved to visit a prince or another person high in authority, pronounce this Psalm and the Holy name Pele, that is, Wonderful, briefly before appearing in their presence and you will be received pleasantly and find favor.

The letters of this holy name are found in the words, Paude, verse 23; Lifue, verse 1, and Kara, verse 7.

Even so this Psalm is highly recommended to each traveler, for if he prays it diligently he will surely finish his journey in safety.

PSALM FOR A LAWSUIT

PSALM 35. — Have you a lawsuit pending in which you are opposed by unrighteous, revengeful and quarrelsome people, then pray this Psalm with its holy name Jah, early in the morning for three successive days, and you will surely win your case.

The letters composing this holy name are contained in the words, Lochmi, verse 1; and in Wezinna verse 2.

PSALM AGAINST ALL LIBEL

PSALM 36. — Against all evil and slanderous libels pray this Psalm, and they will cause you no injury.

The holy name of this Psalm is found in the words: Arven, verse 6; Mischpatecha, verse 7; Tehom, verse 7.

PSALM FOR ANYONE WHO HAS DRUNK TOO MUCH

PSALM 37. — If any one has drunken so much wine as to lose his reason, and in consequence fears are entertained for his safety, then quickly pour water into a pitcher, pronounce this Psalm over it and bathe his head and face with the consecrated water, and give him also to drink of it.

PSALM IF THE LAW IS TAKING MEASURES TO PUNISH YOU

PSALM 38 and 39. — If you have been so much slandered that the king and the officers of the law have been turned against you, and are taking measures to punish you, arise early, at the break of day and go out into the fields. Pray these Psalms and their holy name seven times with great devotion, and fast the entire day.

The holy name of the first Psalm is Aha, and of the second He, taken from the words Hascha, verse 14, and Amarti, verse 2.

PSALM TO FREE YOURSELF FROM EVIL SPIRITS

PSALM 40. — The principal characteristics of this Psalm is that, by its use, we can free ourselves from evil spirits, if we pray it daily.

The holy name is Jah, and is found in the words: Schauaiti, verse 2, and Chuscha, verse 14.

PSALM IF ENEMIES HAVE MADE YOU LOSE MONEY AND CAUSED YOU TO BE MISTRUSTED

PSALMS 41 and 43. — If your enemies have despoiled you of credit and caused you to be mistrusted, and thereby reduce your earnings, or perhaps deprive you of your office and installed another in your place, you should pray these three times a day for three successive days, together with a prayer that is appropriate to your circumstances, and by doing this you will perceive incredible things. Your enemies will be put to shame and you will be unscathed.

The 42nd Psalm possesses this peculiar characteristic. If you wish to be sure in regard to a certain cause, and desire to obtain information through a dream, you must fast one day and shortly before retiring to rest you must pray this Psalm and the holy name Zawa, (which means Lord of Hosts)—

belonging to the Psalm, seven times, making known your desires, each time, in an appropriate prayer in which your wishes should be plainly named.

PSALM TO BECOME SAFE FROM ENEMIES

PSALM 44. — If you wish to be safe from your enemies the frequent praying of this Psalm will, it is said, answer your expectations.

PSALM FOR MAKING PEACE BETWEEN MAN AND WIFE

PSALMS 45 and 46. — These two Psalms are said to possess the virtue of making peace between man and wife, and, especially, to tame cross wives. The saying is namely: Whoever has a scolding wife, let him pronounce the 45th Psalm over pure olive oil, and anoint his body with it, when his wife, in the future will be more lovable and friendly. But if a man has innocently incurred the enmity of his wife, and desires a proper return of conjugal love and peace, let him pray the 46th Psalm over olive oil, and anoint his wife thoroughly with it, and, it is said, married love will again return.

The holy name is Adojah, (this name is composed of the first syllables of the two most holy names of God, Adonai and Jehovah).

The letters are in the words: Elohim, verse 2; Meod, verse 2; Jehovah verse 8, and Sela, verse 12.

PSALM TO MAKE YOURSELF BELOVED BY YOUR FELLOW-MEN

PSALM 47. — Do you wish to be beloved, respected and well received by all your fellow-men, pray this Psalm seven times daily.

PSALM TO STRIKE TERROR IN YOUR ENEMIES

PSALM 48. — If you have many enemies without cause, who hate you out of pure envy, pray this Psalm often, and with it think of the holy name Sach which means Pure, Clear and Transparent, and your enemies will be seized with fear, terror, and anxiety, and in the future they will no more attempt to injure you.

The letters of the holy name are to be found in the words: Ahasatam, verse 7, and Ki, verse 14.

PSALM TO OVERCOME FEVER IN A MEMBER OF YOUR FAMILY

PSALMS 49 and 50. — Is one of your family burdened with a severe and perhaps incurable fever, then take a new pen and ink prepared for this purpose, and write the 49th Psalm and the first six verses of the 50th Psalm, together with the appropriate holy name Schaddi, which signifies Almighty, and which belongs to these Psalms, upon pure parchment prepared for this particular case, and hang it around the patient's neck with a silken string.

The letters composing the divine name, Schaddei can be found in the words of the 49th Psalm, Schimma, verse 1; Adaw, verse 3, and Wikas, verse 8.

REMARKS BY THE TRANSLATOR

(Should some one choose to write and wear talisman such as is described on page 23, we would kindly advise him to procure parchment, ink and pen from a Jewish writer of the ten commandments).

It is asserted that whosoever wears the 50th Psalm, written as above described, upon his person, will be safe from all danger, and escape from all the machinations of robbers.

The holy name is Chai, which signifies, Living, and the letters are taken from the words: Sewach, verse 5; and Anochi, verse 7.

PSALM TO RECEIVE GOOD AFTER COMMITTING A HEAVY SIN

PSALM 51. — Is any one troubled with an anxious and restless conscious on account of the commission of a heavy sin, then let him pronounce this Psalm with the word Dam connected with it in the mind, three times a day, namely, early at noon and in the evening over poppy-oil, and at the same time utter a prayer suitable to the occasion in which the evil deed must be mentioned in deep humility and sorrow, which must be obtained from the just yet merciful Judge of all men through a contrite heart, then let him anoint himself with the consecrated oil over the body, and he will find in a few days that he has found grace and that the heavy burden has been removed.

The letters of the word Dam, through the transposition of the B and M in the words Parim, verse 20, and Bebo, verse 2, are taken according to the order of the alphabet, Al Bam, in which the B is taken for M.

PSALM TO FREE YOURSELF FROM SLANDER

PSALM 52. — He who is so unfortunate as to be disturbed through frequent slanders is to utter this Psalm daily in the morning, and no special prayer or holy name is needed to obtain the benefit of the Psalm.

(End of Book Six)

BOOK No. 7

PSALMS TO REVENGE YOURSELF AGAINST OPEN AND SECRET ENEMIES

PSALM 53 to 55. — These three Psalms are ordained to be uttered by him who is persecuted without cause by open and secret enemies. If he desires only to quiet his enemies, or fill them with fear, he must daily repeat the prescribed 53rd Psalm with the holy name Ai. The letters of this name are the first letters of the two blessed names of God, Adonai, Jehovah, and are found in the words Amar, verse 2, and Jismach, verse 6.

If, however, he wishes not only to be secure from their miracle, but if he also desires to revenge himself upon them, then he must repeat the 54th Psalm with the prescribed holy name Jah. The letters of this are found in the last words of this Psalm, Eeni, and in the word Inmenu, verse 2, and indeed according to the Kabalistic rule Gematria, inasmuch as the letter He, when it is written out signifies six in number, and in this manner may easily be taken for the letter Vav, which, in counting also numbers six.

Should he desire to render his enemies evil for evil, he shall repeat the 55th Psalm with the name Vah, which contains both of the final letters of the name Jehovah. The letters of this name are found in the words: Wattah, verse 12, and Haasinad, verse 2.

PSALM TO FREE YOURSELF FROM THE INFLUENCE OF PASSION

PSALM 56. — This Psalm is recommended to him, who is desirous of freeing himself from the bonds of passion and of sense, and who is anxious to be delivered from the so-called Jezer Horra, which means, the evil lusts of the desire to commit sin.

PSALMS TO MAKE YOURSELF FORTUNATE IN ANY OF YOUR UNDERTAKINGS

PSALM 57. — Whosoever wishes to be fortunate in all his undertakings should pray this Psalm daily after the morning prayer in the church, and with it the holy name Chai, signifying Living, which name he should keep constantly in his mind.

The two letters of this name are contained in the words: Chonneni, verse 2, and in Elohim, verse 6.

PSALM TO PROTECT FROM HARM WHEN A VICIOUS DOG ATTACKS YOU

PSALM 58. — If you should be attacked by a vicious dog, pray this Psalm quickly, and the dog will not harm you.

PSALM TO MAKE YOURSELF SAFE FROM BEING POSSESSED WITH EVIL

PSALM 59. — Would you be entirely free from the Jezer Horra, that is, from the inclination which all men possess to do evil, and the sinful appetites and passions which often overcome them, then pray this Psalm from the second verse to the end, for three days in succession, at early noon and in the evening, and the holy name belonging thereto, namely Paltioel, which signifies Strong God, My Rescuer and Saviour; also, pray the prescribed prayer, and you will become aware of the most wonderful changes within yourself.

The prayer is as follows: Lord, my Father and the Father of mine, mighty God! May it please thee for the sake of thy Great, holy and adorable name, Paltioel, to release me from the Jezer Harra (from my evil desires and passions and from all evil thoughts and acts), as thou didst the author of this Psalm when he prayed to thee. Amen. — Selah!

The letters of the holy name of Paltioel may be found in the words, Pischii, verse 3; Elohim, verse 5; Chattati, verse 3; Jehovah, verse 8; Aschir, verse 15, and Maschel, verse 14.

PSALM TO MAKE SOLDIERS SAFE FROM INJURY

PSALM 60. — If you are a soldier in any army, and are about marching into the field, repeat this Psalm, keeping in mind the holy name of Jah, and at the conclusion of each repetition of the Psalm, utter a suitable prayer in full reliance upon the endless omnipotence of Him, who can give the victory where he will, and you will be enabled to return to your home uninjured.

The two letters of the holy name Jah, are contained in the word Zarenu, verse 14, as the last word of this Psalm, and in Lelammed, verse 1.

PSALM TO MAKE YOUR HOME LUCKY

PSALM 61. — When you are about to take possession of a new dwelling, repeat this Psalm just before moving in, with a suitable prayer, trusting in the name of Schaddei, and you will experience blessing and good fortune.

The letters composing this name are taken from the words: Schimmu, verse 2, Ken, verse 9, and Jom, the last word of this Psalm. It should, however, be remarked that both the last letters are selected according to the alphabetical order of Ajack Bechar.

PSALM TO RECEIVE HOLY BLESSINGS

PSALM 62. — Speak this Psalm with proper reverence on Sunday immediately after the evening prayer, and on Monday after the evening prayer, and on Monday after vespers, and at the same time think of the holy name Ittami, which means "concealed, hidden, or invisible" (which most probably refers to the invisible God, who covers the transgressions of penitent sinners) and utter the following prayer: Great, mighty and merciful God! may it be thy holy will to pardon me all my sins, transgressions and offences: wilt thou

cover them, and blot them out as thou didst the sins and transgressions of him who uttered this Psalm in thy presence, wilt thou do this for the sake of the adorable name of Ittami, Amen — Selah!

The letters of this name may be found in the words: Achi, verse 2; Jeschuate, verse 2; Emot, verse 3; Lelohim, verse 6, and Lelsch, verse 13.

PSALM TO OVERCOME TROUBLE AND LOSS FROM BUSINESS PARTNERS

PSALM 63. — If you have reason to believe that your business partners are about to take unfair advantage of you, and that you will suffer loss through them, and if you desire, on this account, to withdraw from the firm, repeat this Psalm, and with it think of the holy name, Jach, and you will not only be able to withdraw without loss, but you will obtain further good fortune and blessings.

The letters of this holy name are contained in the words Jasjmach, verse 11, and Jechuda, verse 1.

PSALM FOR THOSE TRAVELLING AT SEA TO MAKE THEMSELVES SAFE AND FREE FROM ACCIDENT

PSALM 64. — In reference to this Psalm it is only necessary to say, that seafarers who daily pray it with devotion will complete their voyage without accident, and reach their place of destination in good health. As for the rest, neither holy name nor especial prayer have been considered necessary.

PSALM TO BECOME FORTUNATE IN ALL UNDERTAKINGS

PSALM 65. — Whosoever utters this Psalm with its appropriate name Jah, persistently, will be fortunate in all his undertakings, and everything that he attempts will result to his best advantage. It is particularly recommended to one who has a petition to prefer, for it is asserted that he will certainly obtain his desires.

The two letters of this holy name are taken from the words Joschiru, verse 14, and Dumijah, verse 2.

PSALM WHEN POSSESSED BY AN EVIL SPIRIT

PSALM 66. — If a man is possessed of a Ruack Roah (evil spirit), write this Psalm on parchment and hang it upon him; then stretch your hands over him and say: Save me, O God, for the waters are come into my soul.

PSALM FOR SEVERE IMPRISONMENT AND FEVER CAUSED BY EVIL INFLUENCE

PSALM 67 and 68. — Both these Psalms contain the divine name of Jah. The letters composing it are found in the first Psalms and are selected from the words: Jechonnenu verse 2, and from the last word of the verse, Sela. In the

second, on the other hand, from Jakum, verse 2; and from Aora, verse 36. The first should be payable in a protracted case of fever, or in severe imprisonment. The second, on the contrary should be prayed over a vessel filled with water upon which the sun never shone, in a low voice, and in the name of the patient, and then work his body with the water, and the evil spirit will depart from him.

PSALM TO FREE YOURSELF FROM THE SLAVERY OF SENSUOUSNESS AND TO CONQUER ENEMIES

PSALM 69 and 70. — The first of these Psalms should be uttered daily over water, by the libertine and sensualist, who is so confirmed in his evil habits, as to become a slave to them, and who, however much he may desire to escape these habits, is unable to do so. After having prayed this Psalm over the water he should drink of it.

The second should be prayed by him who desires to conquer his enemies.

Neither of these two Psalms have prescribed holy name or prayer.

PSALM TO RECEIVE POWER OF LIBERATING ONE FROM PRISON

PSALM 71. — With this Psalm there is likewise neither holy name nor prayer, but it is said to have the power to liberate any one from prison, who will for a time pray it reverentially seven times a day.

PSALM TO MAKE YOURSELF FOREVER SAFE FROM POVERTY

PSALM 72. — Write this Psalm with the name Aha, in the usual manner, upon pure parchment, and suspend it around your neck, and you will become a universal favorite, and find favor and grace from all men; you may then live unconcerned, for you can never come to poverty.

The letters of the holy name are taken from the words: Elohim, verse 1; and Jeasshruhu, verse 17.

PSALM 73 to 83. — Since these eleven Psalms have neither holy names nor particular closing prayers, I shall, in order to economize on space, record the peculiar virtues ascribed to each one for the good of mankind.

The 73rd Psalm should be repeated reverently seven times daily by those who are compelled to sojourn in a heathen, idolatrous or infidel country, and by doing so, no one need feel afraid that he will be induced to deny his faith.

The frequent and earnest prayer of the 74th Psalm is said to defeat the persecution embittered by enemies, and will frustrate the oppressions of the self-mighty, wealth-seeking, hard-hearted people, and will at the same time bring them to a terrible end.

The devout prayer of the 74th Psalm will effect the forgiveness of sins.

The 76th Psalm is said to be the quickest and most effective defence against danger from fire and water.

Whosoever prays the 77th Psalm daily will not be overtaken by want or danger.

Whosoever prays the 78th Psalm earnestly and often, will be beloved and respected by kings and princes and will receive favor from them.

The frequent prayer of the 79th Psalm, it is said, is fatal to enemies and opponents.

The constant and industrious prayer of the 80th and 81st Psalms is said to be a happy means of saving men from falling into unbelief and saves them also from other errors.

The prayer of the 82nd Psalm will assist an envoy to transact his business toward the last word of this Psalm, and in Lelammed, verse 1.

You should write the 83rd Psalm properly, upon pure parchment, and suspend it around your neck, and by so doing you will abide safely in war, avoiding defeat and captivity. If you should, however, be overcome, your captors will not harm you, for even in captivity no harm can befall you.

PSALM 84. — When a man, through a severe and protracted illness has acquired a repulsive, disgusting and bad odor, he should pronounce this Psalm with the prescribed holy name of Af, which means Father, over a pot of water upon which the sun never shone, and then pour the water all over himself, and the bad smell will leave him.

The letters of the holy name Af, are found in the words: Zebarth, verse 2, and in Bach, verse 6.

PSALM 85. — Do you wish that your former friend, but who now lives at enmity with you, should again be reconciled to you, if you can discover no disposition on his part to make it up with you, then go out into an open field, turn your face towards the South, and pronounce this Psalm, with its prescribed holy name Vah, seven times in succession, and he will approach and receive you in great friendship.

PSALM 86 to 88. — These three Psalms again are left without a holy name, and there is nothing further said about them, than that a person should accustom himself to pray them often, because by so doing much good can be done and much evil avoided. The frequent praying, of the 85th Psalm especially, is said to promote the welfare of the community and the congregation.

PSALM 89. — Should one of your own family or dear friends waste away so rapidly, in consequence of a severe illness, so that they are already near collapse, and useless, speak this Psalm over olive oil and pour the oil over the wool that has been shorn from a wether or a ram, and with it anoint the body and limbs of the patient, and he will speedily recover.

If your friend is under arrest, and you desire his liberation, go into an open field, raise your eyes toward heaven and repeat this Psalm, with a

prayer suited to the circumstances, which should be uttered in full confidence in God.

PSALM 90.—Should you accidentally encounter a lion in the forest, or should you be deceived, cheated or plagued by an evil spirit or ghost, then grasp in your mind the name of God (Schaddei) and repeat this Psalm, and they will withdraw themselves. But you will be still more secure when such a danger should arise, if you pray the following 91st Psalm in connection with the 90th, at one and the same time.

PSALM 91.—The holy name of this Psalm is El, which means Strong God. After speaking this Psalm, and the preceding one, over a person tormented by an evil spirit, or one afflicted by an incurable disease, in the name of Eel Schaddei, then pray humbly: Let it be thy holy pleasure, oh my God! to take from N., son of R., the evil spirit by which he is tormented, for the sake of thy great, mighty and holy name El Schaddei. Wilt thou presently send him health and let him be perfectly restored. Hear his prayer as thou once did that of thy servant Moses when he prayed this Psalm. Let his prayer penetrate to thee as once the holy incense arose to thee on high. Amen. Selah!

The two letters of the name, Eel are contained in the words Jeschuji, verse 16, and Orech, verse 16.

Again write this Psalm in connection with the last verse of the previous Psalm upon clean parchment, and conceal it behind the door of your house, and you will be secure from all evil accidents.

Kabalists ascribe to this Psalm when taken in connection with the above verse, the most wonderful virtue, when it is used in accordance with the nature of existing circumstances, and when it is combined with other scriptural passages, holy names of angels, characters and prayers, it is said, for example:

Prayer through which all distress, danger and suffering may be turned aside. If any one should be in danger of his life, or become distressed, be it what it may, such as being attacked by an incurable disease, pestilence, fire or water, overwhelmed by enemies or murderers, in battles, sieges, robberies, close imprisonment, etc., let him confess his sins first of all, and then speak the Vihi Nasmpayer (the name by which the 91st Psalm with the aforesaid verse is usually known), ninety-nine times, according to the number of the two holiest names of God, Jehovah Adonei. Each time when he comes to the fourteenth verse, "Because he hath set his love upon me," etc., he shall keep in mind the holy name, and then pray devoutly each time: "Thou art the most holy, king over all that is revealed and hidden, exalted above all that is high, sanctify and glorify thy adorable name in this thy world, so that all the nations of the earth may know that thine is the glory and the power, and that thou hast secured me from all distress, but especially out of painful emergency (here the object of the prayer must be distinctly stated), which has overtaken N., son of R. And I herewith promise and vow that I will now and ever after this, as long as I shall live upon the earth, and until I return to the dust from which I was taken." (Here the vow must be verbally stated, —

stating what we will do, perform or give in the service of our Creator. The vow may consist in fasting, giving alms, or in the daily reading of several chapters of the Holy Scriptures, Psalms, of the Sohar or of the Talmud, releasing of captives, nursing the sick and burying the dead.) "Praised be Jehovah, my Rock and my Salvation. Thou wilt be my representative and intercessor, and wilt help me, for thou helpst thy poor, feeble and humble creature, and in time of need releasest from fear and danger, and dealest mercifully with thy people; merciful and forgiving, thou hearest the prayer of every one. Praised art thou, Jehovah, thou who hearest my prayer." (The last words should be repeated seven times at each ending of the prayer.)

And now, whoever will, punctually observe the foregoing instructions three days in succession, in full trust in the mighty help of God, he may rest assured of the assistance which he desires.

Kabalists, and especially the celebrated Rabbi Isaac Loria have assured us that in a time of pestilence or general emergency, the Vihi Noam-prayer should be prayed seven times daily connecting with it in the mind the figure of the golden candlestick, when it is composed of forty-one holy and important words and names of this Psalm with which we should especially consider the holy names in their order. The following are the names.

Vean	Imi	Lir,
Mii,	Lets,	Ibak,
Aab,	Veal,	Beni,
Aan,	Betu,	Jaub,
Ima,	Mili,	Wich,
Beoba,	Aki,	Llu,
Alm,	Miz,	Uma,
Tmol,	Velat,	Rul,
Tetak,	Pesch,	Kuck
Lakad,	Iba,	Afcham,
Schin,	Ktaz,	Raasch,
	Mehoh,	Ana.

After this should be spoken verses, 21-28, chapter xii, of Exodus, and with them keeping in mind the names contained in the 23rd and 28th verses, in the following order:

Awal, Jahel, Ito, Iuj, Husch, Aha, Imo, Vil.

As also Vohu, Uha, Bam, Bili, Zel, Holo, Vesop, and finally the holy name: Nischaszles.

And now, he who observes all these things to the very letter, and who can keep in his memory all the letters, points or vowels, he shall be safe from all danger, shall be as strong as steel, so that, no firearms can harm him. The certainty of this is shown by the Kabalists, because the letter Seijid is not to be found in the entire Psalm, and since the word Seijin or Kie Seijin embraces within its meaning all deadly weapons, this conclusion is entirely correct.

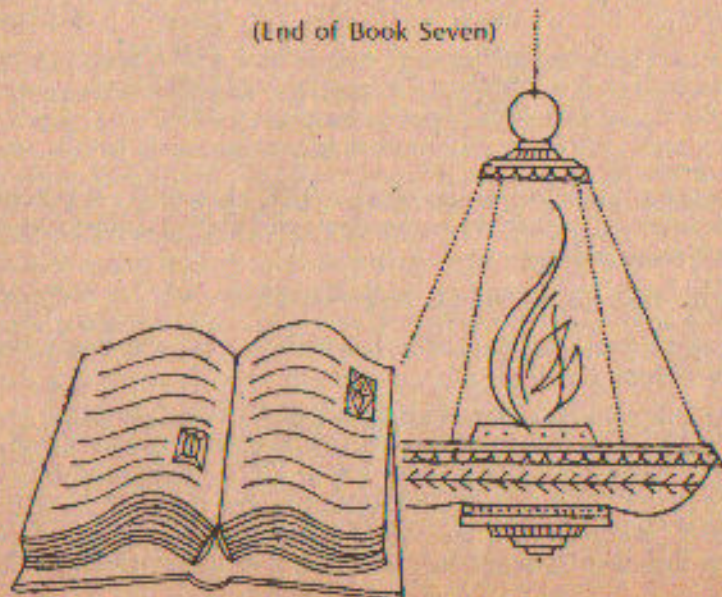
REMARKS BY THE TRANSLATOR

The extraordinary powers ascribed to the 91st Psalm may all be right and proper enough, but it is to be regretted that the reader cannot avail himself of its benefits, especially in the last experiment, because all the recorded holy names consist of the first letter of all the words of the 91st Psalm, and likewise of the 23rd and 28th verses of Exodus, chapter xii, a passage which has already been quoted. It is, therefore, impossible to pronounce this name, properly, neither can it be translated into English or into any other language. And how shall we then memorize the first letters of each word of the Psalms together with the points or vowels belonging to them? If any one, notwithstanding the difficulties attending the use of this Psalm, should desire to avail himself of its virtues, then he must undertake the burdensome task of learning the Hebrew language, or he must write it, and wear it upon his heart as an amulet.

PSALM 92. — He who desires to attain to high honors, let him take with this object in view, a new pot filled with water. Place in it myrtle and vine leaves, and pronounce over it, with perfect trust, the following Psalms, namely, 92, 94, 23, 20, 24, and 100, three times in succession, and at each time let him wash himself out of the pot and afterward anoint his face and whole body with the water; then turn his face toward the north, pray to God for the fulfillment of his desires, and he will see wonderful things. He will be astonished with his ever increasing good fortune. He will also, in a wonderful manner, advance from one post of honor to another.

PSALM 93. — There is nothing special recorded of this Psalm, other than that it is highly recommended to any one who has a suit with a stern and unjust opponent. The proper use of this Psalm, it is said, will surely win him his cause.

(End of Book Seven)



BOOK No. 8

PSALM 94. — If you have a hard, unyielding and bitter enemy, who oppresses you sorely and causes you great anxiety, repair to an open field on Monday, take some incense, into your mouth, turn with your face toward the East and West, and repeat first the 94th Psalm and then the 92nd, seven times keeping in mind at the same time the holy name Eel Kanno Taf, which signifies great, strong, zealous and good God, and pray each time at the ending of these Psalms: "May it please Thee, O great, strong, zealous and good God, to humble my enemy N., son of R., as thou once did the enemies of our great teacher Moses, who rests in peace, and who completed this Psalm to thy glorification. Let my prayer arise to thee as did the sweet smell of incense from the altar of incense, and let me behold thy wonderful power. Amen! — Selah!

PSALM 95. — The appropriate holy name of God peculiar to this Psalm is Eel which is, great, strong God, and the letters are found in the words: Fel, verse 3, and Lezur, verse 1.

The pious believer should pray this Psalm for his erring and unbelieving brethren.

PSALM 96 and 97. — The holy name of these two Psalms is Jah, and the letters of the first are found in the words, Jeschuato, verse 2, and Hawn, verse 7, and those of the other in the words, Jismechu, verse 1, and Atta, verse 9. Who-soever will pray these two Psalms three times daily, will cause his family great joy and contentment.

PSALM 98. — The holy name of this Psalm is also Jah, and should be pronounced in order to establish peace and unity between families. The letters of the holy name are taken out of the words: Israel, verse 3; and Haschiah, verse 1.

PSALM 99. — With this Psalm there is no holy name recorded, and all who wish to become really pious are advised to pray it often with proper devotion.

PSALM 100. — The holy name Jah, so often mentioned already, is also appropriate to this Psalm, and whoever prays it several days successively seven times, will overcome all his enemies. The letters of this holy name are recorded in verse 3, and in Aetodah, verse 4.

PSALM 101. — Whoever bears this Psalm in addition to the 68th upon his person, written upon parchment, is secure from the persecution of evil spirits and vindictive persons.

PSALMS 102 and 103. — Both these Psalms are said to be very good for barren women by the use of which they may receive grace and favor from God. The holy name of the one is called Jah, and is taken from Anneni, verse 3, and the name of the other is Aha, and is taken from the word Adonai, verse 12, and from Sela, verse 20.

PSALM 104.—The frequent and earnest prayer of this Psalm is said to be attended with such great power, that through it the Masick may be destroyed.

REMARKS OF THE TRANSLATOR

The work Masick signifies, according to its poet, only something hurtful, something that will cause harm, it may be by spirits, beings or animals. Generally, however, the Jews understood the term to mean the Devil, and with its connections in this place the word must mean original sin and the propensity to commit sin.

PSALMS 105 to 107.—To these three Psalms the holy name of Jah is ascribed, and according to the original writing, it is said, that the 105th Psalm will cure three days' fever; and finally the praying of the 107th will cure the daily fever.

The letters of the holy names are taken from Lejaikof, verse 7, and Hodu, verse 1, and further from Sochreni, verse 4, and from Tehillato, verse 2 of the 106th Psalm and finally from Iischlach, verse 19, and Verinna, verse 21.

PSALM 108.—Write this Psalm with its proper holy name, Vi, (two letters from the most holy name of Jehovah, in which Kabbalists seek through its many divisions, great secrets), upon clean parchment, and hide it in a secure spot behind the door of your house, and then your going and coming will be blessed, and you will be successful in all your business transactions.

The two letters of the holy name Jehovah, by a transposition of Vav, and Jod, are contained in the words: Zarenn, verse 14, and in Nachon, verse 2.

PSALM 109.—Have you a mighty enemy, who plagues and oppresses you, fill a new jug with new, sparkling wine, add some mustard to it, and then repeat this Psalm three days successively, while at the same time you keep in mind the holy name of Eel (great and strong God), and afterward pour the mixture before the door of your enemy's dwelling. Be careful, however, that you do not sprinkle a single drop upon yourself when in the act of pouring it out.

The letters of the name Eel are found in the words, Lihoin, verse 3, and in Ki Jamood, verse 5.

PSALM 110 and 111.—The first of these Psalms is marked with the holy name Jah, and by its frequent use in the form of a prayer, and a man may compel all enemies and opposers to bow to him and beg for quarter and peace.

Throughout praying the 111th Psalm a man may acquire many friends without the necessity of keeping constantly in mind any special holy name.

PSALM 112 and 113.—By praying the first of these Psalms a man will increase in might and power from time to time, and by praying the second devoutly it is possible to check growing heresy and infidelity. Neither of these Psalms has a peculiar holy name.

PSALM 114.—The Holy name of this Psalm consists of two letters, taken together from the names Adonai (Lord), and Jehovah, namely Aha, which

may be found in this Psalm in the words Jisraoel, verse 1, and Jehuda, verse 2. If you desire success in your trade or business, write this Psalm with its appropriate holy name upon clean parchment, and carry it about your person constantly in a small bag prepared especially for this purpose.

PSALM 115.—If you are determined to dispute with infidels, heretics, and scoffers at religion, pray this Psalm devoutly beforehand.

PSALM 116.—Whoever prays this Psalm daily with devotion, trusting fully in God, will be safe from violent death, neither will he be overtaken by a sudden death.

PSALM 117.—Did you make a vow to obtain a certain commandment or perform a good work, and fail in the performance of them through forgetfulness or carelessness, as soon as you recollect your remissness pray this Psalm with a broken and contrite heart.

PSALM 118.—If you pray this Psalm often and devoutly, you will be able to silence all free-thinkers, scoffers of religion and heretics, who labor to lead you astray.

PSALM 119.—This it is well known is the largest of all the Psalms, and consists in the Hebrew of eight alphabets, but in such a manner, that each letter appears in undisturbed regularity, and through this there arose twenty-two special divisions; which are included in each eight verses, because a particular power is ascribed to each division, which I cannot present to the reader in clearer manner than by placing each letter before him which forms the particular division.

ALEPH.—The eight verses of this letter, which all begin with Aleph, should be pronounced over a man whose limbs shake and quiver, and if this be done in a low and even voice, he will be relieved. If any one has made a vow, which has become burdensome to fulfill, it will be easy for him to keep his promise.

BETH.—It is said that through the second division from the ninth to the sixteenth verse, a man may obtain a good memory, an open heart, desirous to learn, and an extended intelligence. Whosoever desires to attain this must begin as follows: Remove from a hard-boiled egg the shell deftly and cleanly, so that the inside shall remain uninjured, and write upon it the above eight verses as well as the fourth verse, of Deuteronomy, xxxiii, and eight verses of Joshua, i, and also the holy name of the angels Chosniel, Schrewniel and Mupiel. The translation of these three angel-names it is not necessary to know because they must not be pronounced, but since it will be of interest to the reader to know the meaning of them, it will not be superfluous to give them here. Chosniel, signifies Cover, or overshadow me, mighty God! (namely, with the spirit of wisdom and knowledge.) Schrewniel, turn me, again, mighty God! that is, change me, convert me in to a better man or woman, as David once said: "Create in me, oh God (namely, let me attend upon the decrees of thy laws, as if I heard and received them from the mouth of God himself.) Finally the following must also be written upon the egg: Open and enlarge my heart and understanding, that I may hear and compre-

hend everything that I read, and that I may never forget it. All this must be done on a Thursday evening, after fasting the entire day, and then the egg must be inserted whole into the mouth, and when it is eaten, the four first verses of this division must be repeated three times in succession.

GIMEL.—The division of the third letter, verses 17 to 24 should be prayed seven times in succession, in a low, solemn tone and with full confidence in the omnipotence of God, over the seriously injured eye of a friend, so that the pain may cease and the eye restored.

DALETH.—By the earnest praying of this division, verses 25 to 32, a painful injury of the left eye can be cured in the first place, in the same manner as is described above, and in the second place, if a man is engaged in a lawsuit, or is vexed by a change of occupation, or residence, or if he desires to make an advantageous selection, or make resolution, he should repeat these eight times in succession. On the other hand, however, if a man must avail himself of the advice and assistance of many persons in order to accomplish an undertaking successfully, he should repeat this division ten times.

He.—The division of the letter He, verses 33 to 40, is said to make people refrain from committing sins. A sinful being, who has become so much accustomed to commit sin and vice, that he cannot refrain from them, notwithstanding his best resolutions should write these eight verses upon parchment prepared from a clean deer skin, (or cause them thus to be written,) place it in a bag prepared for this purpose and hang it around his neck, so that he will carry it continually upon his breast.

VAU.—Speak these eight verses, 41 to 48, properly over water, and give it to your servant or dependent to drink, and then your rule and power over him will become easy and agreeable, and he will serve you willingly.

ZAIN.—To the seventh division, verses 49 to 56, two different effects are ascribed. It is said, for example: If one of your friends or acquaintances is afflicted with melancholy, or becomes splenetic, or has severe stitching in the side, write this division, with the holy name Raphael, which signifies, heal mighty God, properly upon a small piece of clean parchment, and bind it upon the patient where the spleen is situated.

If you have been led into an undertaking that promises evil results, through the misrepresentations of evil counsellors, repeat this division eighteen times, and you will find means to withdraw from the undertaking without injury to yourself.

CHETH.—Speak the division of this letter, verses 57 to 64, seven times over wine, and give a sick person, who has severe pains in the upper part of his body, to drink of it, and he will soon find relief.

TETH.—The division of the letter Teth, verses 65 to 72, is an easy, quick and tried remedy to cure the severest case of kidney or liver complaints, or to take away pain in the hips. Pronounce these eight verses properly, specially and reverently over the sick person and he will convalesce.

JOD.—Would you find grace and favor with God, and man, pray at the close of each morning prayer the division of this letter, verses 70 and 80, trusting fully in the mercy and grace of God, and your prayer will be heard.

CAPH.—If one of yours has a dangerous sore, or a burning swelling on the right side of the nose, pray the eight verses of this division verses 81 to 88, ten times, in a low and conjuring voice, over the sore, and you will perceive to your astonishment and joy, that the otherwise incurable sore will be healed.

LAMED.—If you are summoned to appear personally before the Judge in a lawsuit, pray on the preceding day, just after the evening prayer, the division of the letter Lamed, verses 89 to 96, and you will obtain a favorable hearing, and will be permitted to leave the court justified.

MEM.—For pain in the limbs, and especially for paralysis in the right arm or hand, a man should pray this division, verses 97 to 104, seven times for three successive days, in a low conjuring voice, over the affected arm, and the pain will cease and the arm will be healed.

NUN.—Have you a mind to travel, pray this division, verses 105 to 112, which begins with the words: "For thy word is a lamp to my feet," a few days previous to starting upon your journey, each time after the morning and evening prayer, and you will accomplish your journey safely and will prosper in your avocation.

SAMECH.—If you have a favor to ask of a superior, pray, before presenting your petition, or before you attempt to ask the favor verbally, the eight verses of the letter Samech, verses 113 to 120, and you will not go away unheard.

AIN.—In the same way and manner as the prayer of the division of the letter Mem, heals pain in the right arm, so also, the praying of the eight verses of the letter Ain, verses 121 to 128, will cure pain, in the left arm and hand.

PE.—The prayer of this division, verses 129 to 136, will prove of the same effect in the case of a boil or swelling on the left side of the nose, and the proceeding in both cases must be the same to effect a cure.

TSADDI.—Since it frequently happens that persons in an official station are induced, thru misrepresentations and other circumstances, to give a wrong and unjust decision, even against their better knowledge and desire, they are kindly advised to pray thee eight verses of this letter, verses 137 to 144, three times devoutly before giving their decision, at the same time asking the help of the Judge of all Judges, to enlighten their minds.

KOPH.—The mysterious operation of this division, verses 145 to 152, relates to the cure of a dangerous and painful injury at the left leg. These eight verses should be pronounced in a low and conjuring voice over a quantity of rose-oil and the injury anointed with the oil.

RESH.—Are you burdened with a painful, constantly running boil in the right ear, pronounce the eight verses of the division of the letter Resh, verses 152-160, in a low and conjuring voice, over onion-water or juice, and

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let one drop run into the ear, when you will experience immediate relief.

SCHIN. — Against severe and burning headache speak the division of this letter, verses 161 to 168, in a low conjuring voice three times over pure olive oil, and anoint the place where the pain is the most severe.

TAU. — The last division of this Psalm, verses 169-176, should be used in the same manner as the division of the letter Resh, that is, it should be spoken over onion-water, and by its use a boil in the left ear may be cured.

Finally, it is stated at the end of this Psalm, that whosoever is afflicted with a tearing pain in both arms, in the sides, and in the legs at one and the same time, should repeat this whole Psalm in the following order: 1. The eight verses of the letter Aleph, of Tau and Beth. 2. Those of the letter Schin. 3. The division of the letter Gimel. 4. The eight verses of the letter Resh. 5. The division of the letter Daleth. 6. That of the letter Kuf. 7. The eight verses of the letter He. 8. Those of the letter Zain. 9. The division of the letter Van. 10. The eight verses of the letter Pe. 11. The division of the letter Zain. 12. The division of the letter Ain. 13. The eight verses of the letter Cheth. 14. Those of the letter Tamech. 15. Those of the letter Tetch. 16. Of Nun. 17. The eight verses of the letter Jud, and finally, 18. The division of the letters, Mem, Caph, and Lamed. This remedy has been tried, and has proved infallible. Should any one become afflicted with tearing pains in the loins, make for him, at the conclusion of this Psalm, knots, combinations, or magical knots in water, with or under the names of: Adam, Seth, Enoch, Canaan, Mabelleel, Jared, Methusaleh, Lamech, Ntah, Shem.

(The translator is compelled to admit honestly, that he does not comprehend this latter clause, and much less is he able to give any directions in regard to the method employed in making magical-knots, he does not presume that any one will be interested in this matter.)

PSALM 120. — If you must appear before the judge, repeat the Psalm beforehand, and you will receive grace and favor.

If a traveler should find himself in a forest infested with many poisonous snakes, scorpions and other poisonous reptiles as may easily happen, and thus be exposed to danger, let him pray this Psalm as soon as he comes in sight of the forest seven times and he will be able to proceed on his journey without any harm.

PSALM 121. — Are you compelled to travel alone by night, pray this Psalm reverently seven times, and you will be safe from all accidents and evil occurrences.

PSALM 122. — If you about to address a man high in station, repeat this Psalm thirteen times beforehand, and you will be received graciously and find favor. Also, pray this Psalm each time that you are present in church, and you will obtain a blessing.

PSALM 123. — If your servant or journeyman has run away from you, write this Psalm, together with his name, on a leaden or tin plate, when he will return to you.

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PSALM 124. — If you are about to cross a swollen stream, or undertake a journey by water, pray this Psalm before entering the ship, and then you may commence your journey without fear.

PSALM 125. — If you are compelled to travel in a country, where you have avowed enemies whom you have reason to fear on account of threatened injury to yourself, then take, before entering the country, both your hands full of salt, pronounce this Psalm seven times over it, and then scatter it into the air towards the four quarters of the globe, and by so doing, not one of your enemies will be able to bring any harm against you.

PSALM 126. — Are you so unfortunate that your children are taken away from you in their infancy, and that you are not able to raise any of them then, when your wife again becomes pregnant, write this Psalm upon four amulets made out of clean parchment, and add to the last line of each amulet the names of the following angels: Sinui, Sinsuni, and Semanglaf, and afterward hide the amulets in the four walls of your house, when your child will live.

PSALM 127. — Write this Psalm upon pure parchment, place the amulet in a clean bag, and hang it about the neck of a new-born son immediately after birth, and no evil will ever befall him afterward.

PSALM 128. — Write this Psalm upon clean parchment, and hang it upon a pregnant woman, when she and the fruit of her body will always be secure from unlucky accidents, and she will have a fortunate confinement.

PSALM 129. — Whoever accustoms himself to repeat the Psalm daily after the morning prayer, will finally prepare himself to live piously and virtuously, and will be able to carry out many many remunerative and good works.

PSALM 130. — If you are living in a besieged city, to and from which no one can go without danger, and if you have urgent business, so that you feel constrained to venture on a journey, then, just as you are about to leave the city, pray this Psalm in a low and abjuring voice, toward the four quarters of the earth, and then you will be able to pass all the sentries without being seen or harmed. A heavy sleep will overcome them, so that they will not be conscious of your presence.

PSALM 131. — He who is so strongly possessed of the evil spirit of pride that he regards all other people with scorn, but who, upon sober reflection, desires to occupy a middle path, if his intolerable pride would only permit him, is advised to pray this Psalm reverently three times a day, after the morning and evening prayer. His pride will receive a certain check.

PSALM 132. — If you have sworn to perform anything punctually, and notwithstanding your oath you neglect to perform your obligation, and in this manner have perjured himself, you should, in order to avoid a future crime of a similar kind, pray this Psalm daily with profound reverence.

PSALM 133. — Whoever prays this Psalm daily, will not only retain the love and friendship of his friends, but he will also gain many more friends.

PSALM 134. — This very short Psalm, consisting of only three verses, should

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be repeated by every learned man, and especially by every student before entering college.

PSALM 135. — Whoever is desirous of repenting sincerely from sin, and of consecrating his life to the service of God, should pray this Psalm daily after the morning and evening prayers, and then his heart and spirit will be daily renewed, and he will become more closely united with God from day to day.

PSALM 136. — Whosoever desires, on account of wilful sins and transactions, to make a penitent confession of his misdeeds, should pray this Psalm beforehand, and then make this confession with an humble and broken heart and with great reverence.

PSALM 137. — The praying of this Psalm, it is said, will root out of the heart the most inveterate hate, envy and malice.

PSALM 138. — Praying this Psalm, it is stated, will produce love and friendship.

PSALM 139. — This Psalm should be prayed to increase and preserve love among married people.

PSALM 140. — Praying this Psalm is said to be a powerful means to remove growing hatred between man and wife.

PSALM 141. — Whoever is often oppressed with heartfelt fears should pray this Psalm frequently.

PSALMS 142 and 143. — Praying of the first of these two Psalms will cure pain in the thighs and praying the other will remove tearing pains in the arm.

PSALM 144. — When any one breaks an arm this Psalm should be prayed, and the perfect cure of the arm cannot be delayed or interrupted by untoward circumstances.

PSALM 145. — He who fears ghosts and evil spirits, should pray this Psalm in connection with the 144th, with reverence, for the praying of these Psalms will drive away all ghosts and apparitions instantly.

PSALM 146. — Whoever has been dangerously wounded by a sword or other deadly weapon, he shall, during the time he is recovering surgical assistance, pray this Psalm reverently daily, and especially when the wound is being dressed and the bandages renewed, and he will shortly find reasons to rejoice in perfect restoration from his injuries.

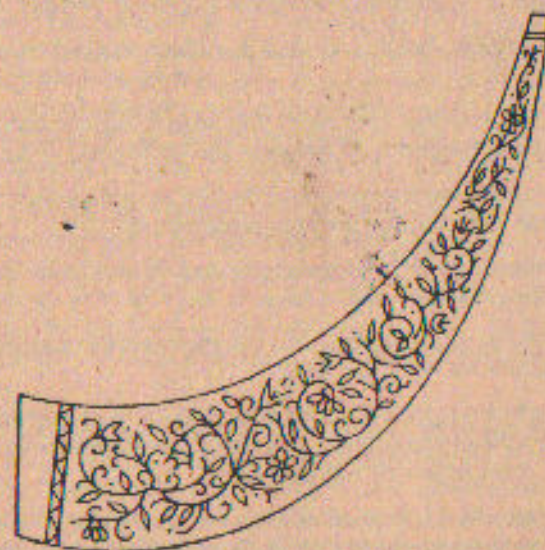
PSALM 147. — For the cure of dangerous and deadly wounds, bites, stings of a salamander, lizard, snake, scorpion or other poisonous reptile, the earnest prayer of this Psalm is said to possess the same power of healing as the former Psalm, already described.

PSALMS 148 and 149. — These two Psalms are said to possess the desirable virtue of checking fire, when they are prayed in childlike trust on the unfailing help of the Almighty.

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PSALM 150. — This happy Psalm of Praise should be uttered by every God-fearing, thankful being, after having escaped a great danger, or received a peculiar grace in answer to a prayer to the Lord of Hosts, and it should be repeated with a thankful heart to His praise and glory.

(End of Book Eight)



BOOK No. 9

"Seek and ye shall find"

Behind this phrase lies one of the basic, esoteric doctrines as promulgated by Jesus and by Moses.

Moses was first made aware of this principle through his contact with the magicians of Ancient Egypt. Jesus first learned of it through his wanderings in Tibet, India and Egypt.

This principle of SEARCHING for the truth was always promulgated in the East. The oriental doctrine of Mastering the Mystery by SEEKING for ENLIGHTENMENT through ENFOLDMENT, has been an everlasting fact through its entire history.

Knowledge once gained this way is all ENDURING and so it is with the mysteries of every day life, which have always been open before us. It was merely necessary to penetrate deeply—SEARCHING, SEEKING, ALWAYS, and we cannot fail but receive the answer.

Jesus' habit of speaking to the multitude in parables, together with his reasons for so doing, constitutes the strongest evidence of his determination to conceal his esoteric doctrines from the common people.

"And the disciples came, and said unto him, Why speakest thou unto them in parables?"

"He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

"Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed . . .

"All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them:

"That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

These passages make it as clear as words can formulate a proposition that he deemed it inexpedient to divulge to the people any thing more than they could understand and assimilate.

His estimate of men and his knowledge of their needs were perfect, and he gave to each class with whom he had to deal, just what was necessary to enable it to perform the work assigned to it. He taught the multitude the principles of morality and justice among men, and pointed the way to eternal life; but he did not teach them how to heal the sick.

He taught his chosen ones the true method of healing the sick, and divulged the exact conditions of its exercise; but he did not teach them the scientific principles upon which his system of healing was founded. They were no more capable of acquiring the power to heal the sick.

He gave to each according to his needs; and, true to his spiritual mission, Christ enjoined upon all men the necessity of first seeking the kingdom of heaven, when all other needful things would be added unto them.

It was not necessary for his disciples to know the esoteric science of healing, in order to enable them to heal the sick, any more than it is for us today.

We may know how little the knowledge of true scientific principles involved in the exercise of that power has to do with success in healing, when we observe the diversity of views entertained on the subject by the successful healers of modern times.

CHRIST GAVE TO THE WORLD ALL THE KNOWLEDGE NECESSARY FOR THE SUCCESSFUL EXERCISE OF THAT POWER IN THE ONE WORD FAITH. He was the first who taught that lesson to mankind; and it holds as good today as it did when he first proclaimed it to the multitude upon the banks of the Jordan.

The second reason for withholding a statement of the scientific principles involved in his manifestations of power and his spiritual philosophy was that he foresaw the time approaching when the world would reason it out for itself; and that when that time came, mankind would be prepared to receive it. He foresaw that in the progress of civilization and enlightenment the time would surely come when the world would not be content to rest its belief upon the doctrine of any one, whatever his claims to inspiration or authority.

In other words, he foresaw the present age of materialism, and its tendency towards scepticism regarding everything which cannot be scientifically demonstrated by the inductive processes of reasoning. He knew that when that epoch should have arrived in the history of man's intellectual development, the truth of his doctrines would be all the more forcibly impressed upon mankind if they could be proved by the inexorable rules of logic.

Besides, science and inductive reasoning would have been lost upon the people with whom he had to deal. That he fully realized this is shown by his implied rebuke to the nobleman of Capernaum, when he exclaimed, "Except ye see signs and wonders, ye will not believe." To have attempted to reason with them would have been like "casting pearls before swine." He appealed to them by the only logic they could understand. He offered to them the only evidence they would appreciate—the evidence of their senses.

That Christ foresaw a time when the world would be in possession of indubitable evidence of the truth concerning him, but that he knew that the time had not yet come, is clearly shown by his remarks to his disciples in his memorable interview with them just previous to his crucifixion:

"I have yet many things to say unto you, but ye cannot hear them now."

This may also refer to the then existing conditions. He had given them all the proofs that they were capable of appreciating of the truth of his doctrines. In the next sentence he refers to the time to come, when still more evidence would be given to the world.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."

This clearly refers to the time, which was yet to come, when mankind should seek the truth and demand to know it. The "Spirit of truth" is a personification of the spirit in man which seeks to learn the truth for its own sake, by the only process known to this world — inductive reasoning. That day has come. The Spirit of truth is abroad throughout all the civilized world, and it demands reasons for the faith that is in the Christian Church.

Again Christ said:—

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

"And ye shall also bear witness, because ye have been with me from the beginning."

The first verse above quoted has the same meaning as this last quotation. The second refers to the events of his life of which they were witnesses. He foresaw that the writings of the events would be read by future generations, and compared with later experiments.

He had left the power to heal as a heritage to all who should come after him, possessing the requisite faith; and he knew that the testimony of his disciples concerning the works that he had performed would be compared with later exhibitions of the same power.

He foresaw that the "Spirit of truth," would eventually discover the laws pertaining to his doctrines and his works, and that a comparison of the testimony of his followers with the discoveries of science would demonstrate to the world the essential truth of his history and of his philosophy.

I shall now briefly point out a few of the more salient features of the history of Jesus which bear upon the subject under consideration, and shall undertake to show, first, how the discoveries of modern science confirm the accounts of his physical manifestations; and secondly, how they confirm the essential features of his spiritual philosophy.

The prominent feature of his physical manifestations consisted in healing the sick; and in the discussion of the first division of the subject I shall confine myself to the consideration of that part of his career.

The first proposition bearing upon the subject is, that Jesus Christ was the first who correctly formulated the exact conditions necessary and indispensable to the exercise of the power to heal the sick by psychic methods.

The second proposition is, that the conditions which he declared to be necessary to enable him to exercise that power are the same conditions which are indispensable today.

These propositions will be considered together.

The condition which he declared to be essential, not only in the patient, but in the healer, is embraced in the one word FAITH. That word, more than any other, expresses the whole law of human felicity and power in this world, and of salvation in the world to come. It is that attribute of mind which elevates man above the level of the brute, and gives him dominion over all the physical world. It is the essential element of success in every field of human endeavor. It constitutes the power to the human soul. When Jesus of Nazareth proclaimed its potency from the hill-tops of Palestine he gave to mankind the key to health and to heaven and earned the title of Saviour of the World.

It would seem to be a work of supererogation to cite particular passages of the Scriptures or to employ argument to prove the correctness of the proposition that Jesus considered faith in the patient a necessary condition of his recovery. The proposition is plainly true, and it has been so understood by all intelligent readers of the New Testament, until very recent times.

However, there are those who now seem to fear that Jesus will be robbed of his glory, and reduced to the common level of mankind, it is shown that the conditions necessary to the success of the mental healer of today are the same as they were nineteen hundred years ago.

In other words, they endeavor to show that Jesus did not operate in harmony with the laws, which he proclaimed, but independently and in defiance of the very principles of nature which it was his mission to illustrate and expound. He did not pretend to establish law of nature, but to teach mankind that which had been in existence from the beginning, to illustrate it in his life, and to sanction it by his death. He did not teach his disciples the principles and laws involved in healing the sick, and at the same time violate himself. He taught them his methods of healing, and sent them into the world to imitate his example. When they failed, and they occasionally did fail, he reproved them for neglecting his teachings, and upbraided them for their want of faith.

When the lunatic was brought to him, and he was told that his disciples had failed to cast out the devil which afflicted the patient, Jesus exclaimed: "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?" After he had cast out the devil, the disciples asked him why they could not cast him out.

"And Jesus shall unto them, Because of your unbelief: for verily I say unto you. If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

His expression concerning their power to remove mountains doubtless

had reference to the fact that ponderable bodies can be moved by subjective power, under proper conditions, as has been frequently demonstrated in later times.

Many passages might be quoted illustrating the proposition that faith was a necessary condition in the minds of the apostolic healers; but it is believed that no one will gainsay the proposition. It may be said, however, that Jesus did not require faith in himself to enable him to heal the sick—that he healed independently of that law.

The obvious answer is that he had that knowledge of his power which transcended faith; or rather, that he had the faith which came from knowledge of that power. In the sense that faith ceases where knowledge begins, he may be said not to have had faith. His disciples arrived at that point after an experimental demonstration of their power; and so may we all do likewise.

Subjective faith may be acquired in direct contradiction to objective faith or belief; but after an experimental demonstration of the power of subjective faith, objective belief no longer sets up an auto-suggestion against it. It then becomes knowledge, and in that sense it ceases to be faith.

Nevertheless, in the sense in which it is said that the healer must have faith to enable him to heal the sick, he has faith. In that sense it cannot be disputed that Jesus had faith in his power to heal the sick.

It is thought, therefore, that enough has been said to demonstrate the proposition, that faith was a requisite element in the healers of Jesus' time. Certainly no one will dispute the proposition that it is necessary in the psychic healer of today.

We may consider, therefore, that two points in our argument are established—namely (1), that the conditions requisite in psychic healers of this day are identical with those required in apostolic times; and (2), that Jesus was the first to proclaim the principle and to exemplify it in his works. The difference is not in principle, but in degree of power.

It is said, however, that Jesus did not require faith in those whom he healed. The first answer to this proposition is that there is nothing in his recorded words to warrant the statement. He never professed to be able to heal independently of that condition. On the contrary, all his expressions on that subject lead to the inevitable conclusion that faith was a necessary condition of the patient's mind to enable him to effect a cure. It may be true that in some cases he said nothing about it; but this is only negative evidence, and of the weakest kind, in view of what he did say on the numerous occasions when circumstances required an utterance on the subject.

A striking instance of healing, and a fair example of his utterances on this subject, is recorded in Matthew 9: 28, 29, 30.

"And when he came into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord."

"Then he touched their eyes, saying, According to your faith be it unto you."

"And their eyes were opened."

Jesus was not in the habit of uttering idle words, or words without significance. In all history there is not an example recorded of a man whose reticence was so marked. Every word he uttered covered some important lesson to humanity. It does not seem probable that he would question those poor blind men regarding their faith in his power, unless their faith was an important factor in the case.

The case of the ten lepers of Samaria and Galilee has been cited as an instance of his healing in the absence of faith on the part of the patients:—

"And as he entered into a certain village, there met him ten men that were lepers, which stood afar off.

"And they lifted up their voices, and said, Jesus, Master, have mercy on us."

"And when he saw them he said unto them, — Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed."

"And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God."

"And fell down on his face at his feet, giving him thanks, and he was a Samaritan."

"And Jesus answering said, Were there not ten cleansed but where are the nine?"

"There are not found that returned to give glory to God, save this stranger."

"And he said unto him, Arise, go thy way; thy faith hath made thee whole."

It has been said that this passage shows that nine out of the ten were healed without the exercise of faith on their part, because he said to but one of ten, "Thy faith hath made thee whole." The obvious answer to this is that he had no opportunity to say it to the rest. There was but one of the ten who exhibited sufficient gratitude to return and give thanks for what had been done for him. That the rest were healed in the same way is obvious. That they all had faith in his power is evidenced by the fact that they cried to him from afar off, "Jesus, Master, have mercy on us." I submit that that is not the language of doubt.

Again, it has been said that in the cases where he raised from the dead there could have been no faith on the part of the dead. This is by all odds the strongest case that could be cited in support of the theory that faith was not required. But the objection instantly vanishes when we remember that it is the faith of the subjective mind, or the soul, that is required and that the belief of the objective mind has only a limited control, governed by circumstances.

When Jesus raised a person from the dead, the conditions were, in one sense of the word, the best possible to enable him to obtain complete mastery of the soul of the deceased by the power of suggestion. The objective senses were in complete abeyance, the body was dead; consequently, there was no objective auto-suggestion of doubt possible. The soul, in obedience to the universal law, is amenable to control by the mysterious power of suggestion.

Jesus, possessing more subjective power than any one who has ever lived, commanded the soul of the deceased to return to its earthly tenement. He may not have employed objective language when he issued his command, but his soul in perfect telepathic communion with that of the deceased, and dominating it as only he could dominate the souls of men, issued his mental mandate to the departing soul to return to the body and resume its functions. That command it must obey, and it did obey.

There was no law of nature violated or transcended. On the contrary, the whole transaction was in perfect obedience to the laws of nature. He understood the law perfectly, as no one before him understood it; and in the plenitude of his power he applied it where the greatest good could be accomplished.

The case of Jairus' daughter is a perfect illustration of the fact that he perfectly understood the mental conditions necessary to enable him to raise her from the dead. Jairus, one of the rulers of the synagogue, besought Jesus to come to his house and heal his daughter, who was lying at the point of death. Jesus readily complied with the request; but before they arrived, word was sent to Jairus that the damsel was dead.

"While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: Why troublest thou The Master?"

"As soon as Jesus heard the word spoken, he saith fear not: believe only, and she shall be made whole."

"And he suffered no man to follow him, save Peter, and James, and John the brother of James.

"And he cometh to the house of the ruler of the synagogue, and seeth the tumult and them that wept and wailed greatly.

"And when he was come in he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth."

"And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

"And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

"And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

"And he charged them straitly that no man should know it and commanded that something should be given her to eat."

There are several points embraced in the above which are deserving of serious consideration.

The first is that Christ perfectly understood the importance of securing for his patient a favorable mental environment. To that end he endeavored to quiet the fears of the father, and to impress upon him the necessity of holding his mind in the attitude of faith and of confidence. The father was necessarily in telepathic rapport with the daughter, and it was important that he should not impress his doubts and fears upon her departing soul. The injunction was, therefore, laid upon him, "Be not afraid, only believe."

He also understood the value of a positive mental force surrounding the deceased, which would be in perfect harmony with his own force and purpose. To that end, he selected three of the most powerful of his followers, Peter, James, and John, to be present in the chamber of death, and he suffered no one else to follow him. He kept the multitude of unbelievers as far away as possible.

When he came to the house and saw the tumult, and heard the weeping and wailing of the friends and relatives of the deceased, he not only put them all out of the room, but sought to quiet their fears by the only possible way, which was by assuring them that "The damsel is not dead, but sleepeth." These words possess a double meaning, a double purpose; and some have supposed that they implied that the damsel was only in a cataleptic trance. It is probable, however, that they were uttered in the sense that the soul never dies.

It will be remembered that he used the same expression in regard to Lazarus, but afterwards explained his meaning by declaring that Lazarus was really dead in the common acceptation of the term. His object in using that expression was twofold.

First, he desired to quiet the fears and stop the lamentations of the friends and relatives for the obvious reason that their hopeless wailing must operate as a strong adverse suggestion to the soul of the patient. The only way that could be accomplished was by assuring them that the damsel was not dead.

Secondly, he knew the potency of such a suggestion upon the patient herself. It was the master-stroke on his part, first, to quiet the fears of the relatives, and secondly to fill the departing soul with the subjective faith necessary to enable him successfully to command it to return to the body. That this was his object in uttering those words there can be no reasonable doubt; more especially as it is precisely what an intelligent mental healer who thoroughly understands the law of suggestion would do today, in the light of recent rediscoveries in the science which Jesus taught.

Here, then, are seven separate and distinct acts which he performed, all tending in the one direction:—

1. He inspired the father with faith, because he was in telepathic rapport with his daughter.

2. He prohibited the multitude of unbelievers from approaching the house, knowing the adverse influence of an atmosphere of incredulity and doubt.

3. He took three of his most powerful apostles with him, for the purpose of surrounding the patient with an atmosphere of faith and courage.

4. He excluded the weeping friends and relatives from the sick room, for the same reason that he prevented the multitude from following him.

5. He assured them that the damsel was not dead, for the purpose of inspiring them with faith and hope in her recovery, and thus adding another favorable element to the mental environment.

6. By the same words of assurance that the damsel was not dead he conveyed to her subjective mind the powerful suggestion possible, indeed—the only suggestion applicable to the exigencies of the case.

7. Having thus secured the best possible conditions, he took the damsel by the hand, and by an energetic command, restored her to life.

The skeptic will doubtless interpose the objection that the damsel could not have been dead, but that it was merely a case of suspended animation. To this the reply is, that it is claimed by the Eastern adepts that as long as the vital organs of the body are perfect, it is always possible to compel the soul to return to its habitation. It is certain that there are many apparently well-authenticated instances of the performance of the feat even in the Western hemisphere.

The second and most pertinent reply is, that the evidential value of the case is just as great, supposing it to have been a case of suspended animation. The point is that Jesus could not have taken the course he did if he had not been in full possession of the knowledge of the laws pertaining to mental therapeutics.

This one case is demonstrative, first that he perfectly understood the laws of telepathy; and secondly, that he fully understood the law of suggestion.

Indeed, Jesus was the first discoverer of that law, for the word faith is an epitome of the whole law of suggestion. In short, the internal evidence of the exact truth of this narrative is demonstrative, in view of what is now known of the laws of mental healing. For in his day, no one but he knew enough about those laws to enable him to carry out the minute details of the process; and no one could have written the narrative in the absence of an exemplar.

(End of Book Nine)

BOOK No. 10

There are two important points embraced in the following quotation which must not be overlooked.

"And he charged them straitly that no man should know it; and commanded that something should be given her to eat."

The injunction of secrecy contained in the preceding quotation was often laid upon those whom Jesus healed. "See thou tell no man" was an injunction which was often repeated by him in the course of his career as a healer of the sick, and it still further illustrates his wonderful knowledge of the science of mental therapeutics.

The reason for so charging his beneficiaries has only recently been discovered. It is this: When a person is suddenly healed by mental processes, it becomes a matter of the first importance that he should not talk on the subject in public, or to persons who are skeptical. The reason is that skeptical persons are apt to dispute the facts or to ridicule the idea of healing by such processes. They often say to a patient:

"You have been cured by exciting your imagination, and the disease will return as soon as the excitement is over."

This constitutes a suggestion which must act unfavorably, and it often causes the patient to look for the predicted return of the disease. His fears are aroused by imperceptible degrees; and if the suggestion is persisted in, the fears will eventually be realized.

A person must be well grounded in the faith, and well versed in the science, to resist the insidious influence of an unfavorable suggestion constantly reiterated by his skeptical friends.

It is, therefore, of the highest importance that the injunction of Christ should be observed. That he did not utter those words idly, and without a full knowledge of the principles involved, cannot be doubted.

"And he commanded that something should be given her to eat." These words show merely that he did not despise the ordinary means of imparting vigor to the wasted frame. Jesus did not hesitate to employ material remedies in connection with, and auxiliary to, his occult power. The mental healers of today would do well to profit by the example of the Master, especially when their patients are new to the faith, or, from any cause, refractory.

Taken, as a whole, the narrative of the raising of Jairus' daughter from the dead conveys the best lesson in mental therapeutics which has ever been given to mankind. No mental healer of this day, even though he may be thoroughly versed in all the discoveries of modern science relating to mental therapeutics, could make it more complete.

Again I say that no man who lived in the days of Christ could have written that narrative except under the inspiration of literal truth. The scien-

tific knowledge necessary for the production of a fictitious narrative corresponding to that did not exist in the minds of men previous to this, the last quarter of the nineteenth century. Up to this time the knowledge of the scientific principles involved was confined to one man, — Christ Jesus.

It is noteworthy, in this connection, that Jesus was in the habit of healing by what is known at this day as "absent treatment," that is, healing when at a distance from the patient, and without his knowledge. The healing of the nobleman's son at Capernaum is a striking example of this. The nobleman met Jesus at Cana, and besought him to heal his son, who was at the point of death. Without going near the patient, Christ said to the nobleman: "Go thy way; thy son liveth." It was afterwards ascertained that at the same hour the fever left the young man, and he recovered.

The most perfect faith that can be obtained for therapeutic purposes is that which arises from a telepathic suggestion to the subjective mind of the patient, when he is objectively ignorant of the fact that anything is being done for him.

It is evident that Jesus fully understood this law, as he did all the laws of mental therapeutics.

The nobleman's son was objectively ignorant of the effort made to heal him; he was, therefore, objectively passive, and no adverse autosuggestion was possible. The father also was full of faith, or he would not have entreated Jesus in such earnest and pathetic terms to save his son. The conditions were therefore as perfect as possible for successful absent treatment.

The healing of the centurion's servant was a parallel case. It was on this occasion that Jesus declared, "I have not found so great faith, no not in Israel."

It is needless to multiply instances to illustrate the fact that Jesus healed by the same law which prevails at this day—the law of faith. It seems like arguing a self-evident proposition to show that he required that condition on the part of the patient to enable him to heal the sick or to do any mighty work. He never pretended to be able to dispense with that condition, or to be superior to the law which he proclaimed to the world. When he said anything about it he always gave the patients to understand that it was through faith that they were made whole.

The New Testament is full of such expressions as: "Thy faith hath made thee whole;" "According to your faith be it unto you;" "If thou canst believe, all things are possible to him that believeth." "Said I not unto thee that if thou wouldst believe, thou shouldst see the glory of God?" These were neither idle nor untruthful expressions.

On the other hand, it was said of him that at his own home he failed to do many mighty works, "because of their unbelief." The condition was absent there because the people had known him from boyhood, and could not believe that the "carpenter's son" could do any mighty works. Besides, as Jesus himself-remarked, "a prophet is not without honor save in his own country."

Faith was the essential prerequisite to the exercise of all the power that he possessed, and it was the condition precedent to its inheritance by those who were to come after him.

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues:

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Again,—

"Verily, verily, I say unto you, He that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Christ transmitted his power as a sacred heritage to all mankind. He had taught his followers, by precept and example, the conditions necessary to its exercise. Those conditions were expressed in the one word **faith**. He never intimated to them that he healed by any other method than that which he transmitted to them. His example would have been lost to mankind if it were not illustrative of his precepts. It would be valueless to the world if it did not illustrate the principles of the science which he taught.

To seek to cast a shade of doubt upon the verity of Jesus' teachings, to intimate a want of harmony between his practice and his precepts, is to attempt to rob him of the glory and honor due to one who was able to divine the fundamental laws of our being, nineteen hundred years before his teachings could be verified by the inductive process of science, and to destroy the force of the strongest internal evidence of the truth of sacred history.

MIRACLES: Supernatural and the Spiritual

When we mention the word miracle, we usually attach to it its primitive meaning. The word miracle signifies extraordinary things; or things admirable to see; but this word like many others, has wandered from its original sense, and now it is, according to the Academy of Religious Opinion, an act of the divine power contrary to the common laws of nature. Such is, in fact, its usual acceptance; and it is now only by comparison, and by metaphor, that it is applied to common things which surprises us, and whose cause is unknown. It enters not into our views to examine if God has judged it useful, under certain circumstances, to set aside the laws established by himself; our aim is only to demonstrate that the spiritual phenomena, including divine occult manifestations, however extraordinary they may be, do not set aside these laws—have nothing of a miraculous character; neither are they marvelous or supernatural. A miracle cannot be explained; but the spiritual phenomena, on the other hand are explained in the most rational manner; they are not then miracles, but simple effects which have their cause in certain laws. A miracle has still another character; it is that of being insulated and isolated. Although, it, itself, may be governed by certain esoteric laws. There is this fact to be realized that the moment a definite fact is reproduced, so to say, at will, and by different persons, it cannot be a miracle.

Science every day performs miracles in the eyes of the ignorant; this is why, formerly, those who knew more than the common herd passed for sorcerers, and as it was thought all super-human science came from the devil, they burned them. Now, when people are much more civilized, they content themselves with sending them to the mad-house.

That a man really dead, as we said in the beginning should be recalled to life by divine intervention, — that is a real miracle, because it is contrary to the laws of nature. But if the man had only the appearance of death, if there remained in him some latent vitality, and science or magnetic action, should succeed in reanimating him, this, in the eyes of enlightened persons, is a natural phenomenon; but in the eyes of the ignorant, the fact will pass for miraculous, and the author will be pursued with stones or venerated, according to the character of the individuals.

In some countries, should a natural philosopher let fly an electrical paper kite, and cause the thunderbolt to strike a tree, this new Prometheus would be looked upon as armed with diabolic power; and it may be said, in passing, Prometheus seems to us singularly to have forestalled Franklin; but Joshua arresting the movement of the sun, or rather, of the earth, — this is a real miracle; for we know of no magnetizer endowed with sufficient power to perform such a prodigy.

Of all the spiritual phenomena, one of the most extraordinary is, without contradiction, that of direct writing, and the one that shows, in the most evident manner, the action of occult intelligences, but as the phenomenon is produced by invisible beings, it is no more miraculous than all the other phenomena due to invisible agents, because these occult beings, are one of the powers of nature — a power whose action is incessant on the material, as well as on the moral world.

Spiritism, in shedding light on the power, gives us the key to a crowd of things unexplained and inexplicable by all other means, and which have, in times past, passed for prodigies; like magnetism, it reveals a law if not unknown, at least scarcely comprehended; or, to better express it, the effects are known, for they have been produced through all time; but the law was not known, and it is the ignorance of this law that has engendered superstition. The law known, the marvelous disappears, and the phenomena reenter the natural order of things. This is why spirits no more perform a miracle in turning a table, or in writing, than the doctor in reviving a dying man, or the natural philosopher in causing the fall of the thunderbolt. He who should pretend, by the aid of this science, to perform miracles, would be either ignorant of the thing or an imposter.

Before the causes were known, spiritual phenomena, as well as magnetic phenomena, might readily have passed for prodigies; but as the skeptics, the free-thinkers, — that is, those who have the exclusive privilege of reason and good sense, — believe nothing possible which they cannot understand, all facts reputed wonderful are the object of this ridicule, and as religion contains a great number of facts of this kind; they do not believe in religion, and from thence to absolute skepticism is but a step.

Spiritism, in explaining the greater part of these facts, assigns them a cause. It comes, then, to the aid of religion in demonstrating certain facts, which though no longer possessing a miraculous character, are not the less extraordinary; and God is no less grand, no less powerful, for not having set aside his laws.

Of what jests have not the suspensions of St. Cupertin been the object! But the ethereal suspension of heavy bodies is a fact explained by spirit law; we have been personally eyewitnesses, and, Mr. Home, as well as other persons of our acquaintance, have, at various times, reproduced St. Cupertin's phenomenon. Thus this phenomenon enters into the order of natural things.

Among the number of facts of this kind, apparitions must be placed in the front rank, because they are most frequent. That of the La Salette, about which even the clergy are divided, is not for us an isolated fact. Assuredly we cannot affirm that it took place, because we have no material proof of it; but for us it is possible, insomuch as millions of recent analogous facts are known to us; we believe in them, not only because their reality is proved to us, but because we know perfectly the manner in which they are produced.

As to the person who presented himself at La Salette, that is another question; his identity is not at all demonstrated: we simply state that an apparition could take place; with the rest we have nothing to do. Every one, in this respect, may have his own convictions. Spiritism is not obliged to meddle with them; we say only that the facts produced by Spiritism reveal to us new laws, and give us the key to a host of things that appear supernatural: if some of those which pass for miraculous find here a logical explanation, it is reason enough why we should not be hasty to deny what we do not understand.

Spiritual phenomena are contested by some persons precisely because they appear to be outside of the common law, and they cannot explain them to themselves. Give them a rational basis, and the doubt ceases. Explanation in this age, when words do not satisfy, is, then, a powerful motive for conviction.

Thus we see, every day, persons who have never witnessed a single act, have never seen a table turn, nor a medium write, and who are as convinced as ourselves, only because they have read and comprehended. If one should only believe what one has seen with the eyes, one's convictions would be reduced to very little.

There is a divergence of cause and effect between the miraculous power of Moses and Solomon, and the magical art of Jesus of Nazareth. All of them however, have their roots in the DIVINE FORCE OF THE ALMIGHTY.

The miracles of Moses and Solomon are based, upon Kabalistic formulas as revealed by God to his chosen few. The underlying principle of the Kabalistic forces of the invisible world are ruled by means of esoteric formulas and which in turn effect and command, powerfully the spirits governing the several houses of Astral Magic.

However, the miraculous power of Jesus lies in the union between the God Within Us and the Almighty God of the Universe:— we are the highest manifestations of life and congruent with this, we are clothed with the divine spark that effects our destiny.

There is also a magical formula that controls this phenomena and that is the power of BELIEF and FAITH: which while governing separate entities when bound together, exercise tremendous impulses for good or for bad.

I will endeavor to reveal a few of the magical formulas relating to Moses and Solomon's secret art and later I will reveal the magical formulas indicating the secret art of Jesus. I wish to bring out one message to my readers. It is — the fact that the day of miracles has not passed and I doubt whether it shall ever pass. I believe that the laws governing miracles are open for all of us, and that you too have the divine spark to be God-like and accomplish miracles. Edison had a divine spark in him and he accomplished the miracle of electric light. Marconi, showed he had the divine spark within him by accomplishing the miracle of the wireless. The miracle of the talking picture, the miracle of radio, television; all of these are indubitably genuine miracles as effecting our destiny but of which the laws ruling its principles have been discovered and expounded by a mortal human being such as you and I.

Of course you may say that these are the miracles of Science. This is true, however, in the same manner when the laws of the supernatural and the metaphysical are expounded then other genuine miracles in this field will constantly be evoked.

THE FORMULA RELATING TO THE MAGICAL SECRET ART OF MOSES AND SOLOMON

I will now introduce a transcript relating to the Kabalistic formula of magical doctrines of Moses' and Solomon's secret art. These have been translated from ancient works and have been ascribed to direct divine revelations from these two great Hebrew Prophets. However, true that this is, a direct revelation of Moses' and Solomon's secret art, I don't know, but I do know, for many, many years certain people would not make a move without its guidance, following implicitly in its source.

It is universally known and acknowledged that we are named after the most holy name of the Ruler of the world, and that we receive the holy decalogue or the written law from him. It is further well known that in addition to the laws which he gave to Moses engraven upon stone, he also gave to him certain verbal laws, by which, through his protracted stay upon the mountain Sinai, where all doctrines, explanations or mysteries, holy names of God and the angels, and particularly, how to apply this knowledge to the best interest of man were entrusted to him. All these doctrines, which God pronounced good, but which were not generally made known, and which in the course of time were called the Kabals, or Traditions, Moses communicated—during the life of Joshua, his successor, Joshua handed them over to the elders, the elders gave them to the judges, and from them to the men of the great synagogue, and these gave them unto the wise men, and

so Kabala was handed down from one to the other — from mouth to mouth — to the present day. Therefore do we know that in the Thora are many names of the Most High and his angels, besides deep mysteries, which may be applied to the welfare of man, but which on account of the perverseness of humanity and to guard against their abuse, have been hidden from the great mass of human beings.

That man who lay hold in strong faith and trust in the great Creator, must first implore the divine help and blessing, not only with the lips, but also with holy gestures and humble heart, praying fervently and continually, that he may enlighten the mind, and take away from the soul all darkness of the body, for, precisely as when our souls are moved by some ordinary cause, so the soul moves all the members of the body to contribute something toward the accomplishment of a contemplated work. Therefore, the Great Creator, when he is worshipped in spirit and in truth, and when no unnecessary things are asked of Him, when the prayer is devoutly proffered, will cause the lower order of creatures to yield obedience to the wishes of man, according to their state, order and calling, for man was made in the image and likeness of God, and endowed with reason and working under the favor of God, he will obtain his desire through faith and wisdom: first, from the stars and from the heavens by the rational reflections of His spirit; second, by the animal kingdom, through his sense; third, by the elements, through his fourfold body.

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

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

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

He who desires the influence of the sun, must not only direct his eyes toward it, but he must elevate his soul-power to the soul-power of the sun, which is God himself, having previously made himself equal to God, by

fasting, purification and good works, but he must also pray in the name of Mediator, with reverent love to God, and his fellowman that he may come to the sun-spirit so that he may be filled with its light and lustre, which he may draw to himself from heaven, and that he may become gifted with heavenly gifts and obtain all the desires of his heart; and as soon as he grasps the higher light and arrives at a state of perfection, being gifted with supernatural intelligence, he will also obtain supernatural might and power. For this reason, without godliness, man will deny his faith in Christ, and will become unacceptable to God, therewith often falling a prey to the evil spirits against whom there is no better protection than the fears of the Lord and fervent love to God and man.

Most people who are skilled in divine works, and who possess the right to command spirits, must be worthy by nature or become worthy by education and discipline for their calling—must keep all their works secret, but may not conceal it from a true and pious person. Dignity of birth comes from station, but it is due to Saturnus, Sol, Mercurium or Martem that he is made prosperous—that he is learned in Physics, Metaphysics, and Theology.

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

THE SEMIPHORAS EXPLAINED

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

The second Semiphoras, in which Adam spoke with the angels, and which gave him the expression, *yeceraye*, that is God without beginning and without end, must be pronounced when speaking with angels, and then your question will be answered and your wishes fulfilled.

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

The fourth Semiphoras, *Layamen*, *Iava*, *Firin*, *Isvagelayn*, *Lavaquir*, *Lavagois*, *Layatasorin*, *Layfialafin*, *Iyafaran*; with this name he bound and unbound all animals and spirits.

The fifth Semiphoras, *Lyacham*, *Layalgema*, *Layafaran*, *Lialfarah*, *Lebara*, *Lebarosin*, *Layararalus*, if you wish to bind equals, as trees, and seeds, you must pronounce the above words.

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

The seventh Semiphoras is great and mighty. They are the names of the Creator, which must be pronounced in the beginning of each undertaking: *Eliason Yoena adouay cadas ebreel*, *eloy ela agiel ayoni*, *sachado*, *essuselas eloryn*, *delion iau elynia*, *delia*, *yazi*, *zazael*, *apliel*, *man*, *umiel*, *onela dilatan saday alma paneim alyn*, *canal deus usami*, *yaras calipix calfas sasna saffaraday aylata panteomel suriel arion phaneton secare saffasaday aylata panteomel suriel arion phantton secare panerionys emanuel*, *joth halaph amphia*, *than demisrael mu all le leazyns*, *ala phonar aglacyei qyol paeritren*, *thereroym*, *barimel*, *jael haryon ya apiolell etchet*.

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

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

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

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

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

The fourth, when his staff was turned into a serpent and buried the golden calf to divert pestilence from the Israelites.

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

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

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

In the first are the words which Moses spake as he went on the mountain, when he spoke to the flames of fire: *Mays*, *Affaby*, *Zien*, *Jaramye*, *Yee*, *Latenni damaa yrsano*, *noy lyloo Lhayyly yre eylvi Zya Lyelee*, *Loate*, *lideloy*, *eyloy*, *mecha*, *rameethy rybitassa fu azairy scibiu rite Zelababe vete babe*

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ēde neyo ramy rababe (Conoc anubec). If you pray this word to God devoutly your undertakings will be fulfilled without a doubt.

In the second are the words which God spake to Moses as he went on the mountain: Abtan, Abynistan, Zoraian, Juran nondieras potarie, faijs, Alapeina pognij podaij sacroficium. In these words the prophet spoke to the angels with whom the four quarters of the earth are sealed, through which the temple was founded Besale. If you wish to pronounce these you should fast three days, be chaste and pure and then you can perform many wonders.

"THE KINGDOM OF HEAVEN IS WITHIN YOU"

The Keys to the Door of Astral Light which is truly the Keys to the Door of Divine Miracles is as follows and is based upon the Esoteric Power gained through the Constant Law—Matt. 5:3.

"Blessed are the poor in spirit; for theirs is the Kingdom of Heaven." These are the very words by which Jesus indicated everlastingly that those who renounced petty ambitions and leave behind them lust, vainglory, and greed—these people became powerful as He became powerful, and these, enter the road to the Realization of the Power Within—The "Divine Spark" becomes touched for is it not written that "The Kingdom of Heaven is Within You."

The End