

Sacred Magic of Abramelin, Book 3

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The Sacred Magic of Abramelin the
Mage Book III Translated by S.L. Mac
Gregor Mathers

The Book of the Sacred Magic of
Abramelin the Mage: Book Three
Translated by S.L. MacGregor Mathers
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120 THE THIRD BOOK OF THE HOLY MAGIC, WHICH GOD GAVE UNTO MOSES, AARON, DAVID, SOLOMON, AND OTHER SAINTS, PATRIARCHS AND PROPHETS; WHICH TEACHETH THE TRUE DIVINE WISDOM. BEQUEATHED BY ABRAHAM UNTO LAMECH HIS SON. TRANSLATED FROM THE HEBREW. □□□□.

The Sacred Magick 121 THE THIRD BOOK OF THE sACRED MAGIC. (The Prologue.) E who shall have faithfully observed that which hath been taught unto him, and shall have with a good will obeyed the Commandments

of God, let him, I say, be certain that this Veritable and Loyal Wisdom shall be accorded unto him; and also that the Perfidious BELIAL can do no otherwise than become his slave, together with all his Pestiferous Generation. However I pray the True God who governeth, ruleth over, and maintaineth all that He hath created; that thou, O Lamech, my son, or whomsoever he may be unto whom thou shalt have granted this Sacred Operation, mayest work it out, having always before thee the Fear of God, and in no way use it for Evil, because God the Eternal hath wished herein to leave us our free will, but woe unto him who shall abuse His Divine Grace. Yet I say not but that if an enemy should attempt

thy life, that it is permissible unto thee if necessary to destroy him; but in any other case lay not thine hand unto the sword, but use gentler methods. Be kind and affable unto every one. One may also serve a friend without harm unto oneself. David and King Solomon could have destroyed their enemies in an instant, but they did not so; in imitation of God Himself who chastiseth not unless He is outraged. If thou shalt perfectly observe these rules, all the following Symbols and an infinitude of others will be granted unto thee by thy Holy Guardian Angel; thou thus living for the Honour and Glory of the True and only God, for thine own good, and that of thy neighbour. Let the Fear of God be

ever before the eyes and the heart of him who shall possess this Divine Wisdom and Sacred Magic. G43

Of Abramelin The Mage 122 THE FIRST CHAPTER. O know all manner of things Past and Future, which be not however directly opposed to God, and to His Most Holy Will. (□) To know all things Past and Future in general. (□) To know things appertaining unto the Future. (□) To know things appertaining unto the Future. (□) Things to happen in War. (□) Things past and forgotten. (□) Tribulations to come. (□) Things propitious to come. (□) Things past regarding Enemies. (□) To know the Signs of Temp est s. (□ □) To know the Secrets of War. (□ □) To know true and

false Friends. G55 MI LO N IRAGO
LAMAL OGAR I N O L IM (1) TH I R
AM A HIG A N AM I GOGA N A R A
G I G A R A N A GOG I MA N A G IH
AMAR IHT (2) (3) D O R EH O R I R E
R I N I R E R I R O HE R O D (4) N
ABHI A D AIH BAK AB HIAD A
IHBAN

The Sacred Magick 123 (5) N V D
ETON V S I L A R O D I R EMAT E L
EME L E TAMRR I D O R A L I S V N
O TED V N (6) S A R AP I A R AIR P
R A KK IA AIKKA R P R IAR A IPAR
AS (7) MA L A C H AMANE C LAN
A N A A N A N A L C E N AMA H C A
LAM (8) K O S EM O B O D E S O F
O S E D O B O ME S O K (9) R O
THER O R O R IE T O A R AH HA R

A O T E I R O R O R E H T O R (11) M E
B H A E R E L I A I L E B I K O S I A H A O
R O A H A I S O K I B E L I A I L E R
E A H B E M (10) M E L A B B E D E L I N
A L S E L I N A K I L B A N A K A K
A B B A K A K A N A B L I K A N I L E S L
A N I L E D E B B A L E M

Of Abramelin The Mage 124 Notes
To The Chapters Of Magical Symbols,
By S. L. Macgregor-mathers. The
following Notes to these Chapters I have
classed under various heads for greater
convenience of reference, thinking that
besides the explanations of most of the
Magical Names employed in the
Symbols, it would also be of assistance
to the Occult student to be able to see at
a glance briefly stated at the end of each

Chapter, the substance of the information especially referring thereto, given by Abraham the Jew in other parts of the work, notably towards the end of the Second Book: Under (a) therefore I have stated by what Powers the Symbols of each particular Chapter are manifested. Under (b) the Names of the Sub-Princes of the Evil Spirits who are the especial overseers of the execution of the effect desired. Under (c) whether the Operations of the Chapter in question can be to an extent performed by the "Familiar Spirits," or not. Under (d) an abridgment of any especial instructions given by Abraham in other parts of the work. Under (e) I have given the meanings of most of the Names

employed in the Squares, as far as possible, and also any additional remarks which seemed necessary. These Magical Symbols of this Third Book consist solely of Squares of Letters, which may be roughly divided into four distinct classes. (□) Those in which the whole of the Square is occupied by Letters. In this form the double Acrostic arrangement is especially marked; though in some few cases it is slightly varied by the introduction of a different name. (□) Those in which part of the Square is left vacant, the Letters being arranged in the form of what is called in Geometry, a Gnomon. (□) Those in which the central part of the Square is left vacant, the Letters forming a border

round the void part. (□) Those of more irregular disposition, and in which in some instances single Letters are placed separately in the vacant part of the Square. It will be remarked that in nearly all cases these Names arranged in the Squares represent generally the effect to be produced, or in other words are simply the Hebrew or other appellations of the result to which the Square is to be applied. At the beginning of each Chapter is placed a numbered list of the effects to be obtained by the use of each Symbol there given. Then follow the Squares themselves.

The Sacred Magick 125 In the Original MS. these Squares have been also numbered to correspond with the

list at the beginning of each Chapter, but from the evident difference in the ink this has been done later, though the handwriting is the same. I think also that in several cases the numbers to the Squares have been misplaced; and though usually the natural Sequence of $\square$, $\square$, $\square$, $\square$, $\square$, $\square$ is adhered to, yet occasionally they are in a more irregular order, as in the $\square$ th Chapter, for example, where they run thus: $\square$, $\square$, $\square$, $\square$, $\square$, $\square$, $\square$, $\square$, $\square$, $\square\square$, $\square\square$, $\square\square$. The Squares in the Original MS. are all of the same size, subdivided according to the exigences of the case, though convenience of printing has prevented this equality of size being adhered to in the present work. In most instances the

Gnomons and Borders are ruled off from the vacant part, but this rule is not adhered to in all cases in the Original MS. The Letters in the Squares are Roman Capitals. In some few instances two letters are placed in the same small Square, or subdivision, of the larger Square. Notes To Chapter I. (a) The Symbols of this Chapter are manifested only by the Angels or by the Guardian Angel. (b) ORIENS, PAYMON, ARITON, and AMAYMON execute the Operations hereof by means of their Common Ministers. (c) The Familiar Spirits cannot well execute the Operations of this Chapter. (d) Take the Symbol in your hand, place it under your hat or cap, upon the top of your

head, and you will be secretly answered by the Spirit who will execute that which you wish. (This mode of operation will evidently be applicable to many of the Chapters.) (e) No. $\square$ is a Square of $\square\square$ 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

= full- ness, 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.

Of Abramelin The Mage 126 No. □ is a Square of □ □ Squares, and is also a complete Specimen of double Acrostic. THIRAMA from Chaldee TIRM = strongly defended places, or Cita- dels. HIGANAM from Hebrew or Chaldee GNN or GNM = to defend. IGOGANA,

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

a perfect form of double Acros- tic.
 DOREH, from DVR Hebrew = a
 habitation. ORIRE perhaps from Latin
 ORIOR = to riser or be born. RINIR
 perhaps from Hebrew NIR = to renew.
 ERIRO perhaps from ARR to curse.
 HEROD from Hebrew ChRD = shaking,
 trembling. No. $\square$ is a Square of $\square\square$
 Squares, and again a perfect double
 Acrostic. NABHI from Hebrew NBA =
 to prophesy. ADAIH perhaps from Heb.
 DIH = a bird of omen. BAKAB from
 Heb. KAB = in trouble. HIADA from
 Hebrew IDH = sent forward, or thrown.
 IHBAN from IHB Hebrew = to give or
 bring. Hence the formula would be
 somewhat “To prophesy by omens the
 troubles to come”; the which is much

more applicable to No. □, “The Tribulations to come”; than to No. □, which is for “The Things to happen in War”. No. □ is a double Acrostic of □□ Squares. NVDETON from Hebrew ND = to remove, and ATHN = strongly. VSILARO from Hebrew BSHL = to ripen, and Chaldaic ARO = the Earth. DIREMAT from Hebrew DR = to encompass or include, and MT = things forgotten or slipped aside. ELEMELE from Hebrew ALIM and ALH = God of the Mighty Ones. TAMERID from Hebrew THMR = straight like a palm-tree, and ID = put forward. ORALISV = from Hebrew = ORL = superfluous, and ISh = the substance. NOTEDVN, from NTH = to stretch out and DN = to

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

The Sacred Magick 127 No. □ is a double Acrostic of □□ Squares. MALACH from Hebrew MLCh = Salt; also that which is easily dissolved; to dissolve. AMANEC from MNK = a

chain, or from AMN - stability.
LANANA from LNN = to lodge, or take
up one's abode. ANANAL from AN =
labour, and NLH, to complete or finish.
CENAMA perhaps from QNM =
odoriferous. HCALAM perhaps from
HCL = spacious (as a palace). No. □ is
a double Acrostic of □□ Squares.
KOSEM, from Hebrew QSM = to divine
or prognosticate. OBODE, from Hebrew
OBD = a servant. SOFOS from Greek
SOPHOS = wise, learned, skilful.
EDOBO, perhaps from DB = to murmur.
MESOK from Hebrew MSK = to mingle
or intermix. No. □ is a double Acrostic
of □□ Squares. ROTHER is perhaps
from RTT, Trembling, Dread; and HRR
to conceive or bring forth. ORORIE

from Hebrew OROR = laying bare,
 disclosing. TOARAH from Hebrew
 THVRH = Law, Reason, or Order.
 HARAOT from Hebrew HRH to bring
 forth, or from CHRTH = To inscribe or
 mark down. REHTOR from RTT and
 ThVR = rea- son for dread. The whole
 formula will represent the disclosing of
 the reasons for dreading any terrible
 effect. No. □□ is another double
 Acrostic of □□ Squares, and No. □□
 one of □□ Squares. I have here given a
 sufficiently careful analysis of the
 meanings of the combinations formed by
 the letters in the preceding Squares to
 give the Reader a general idea of the
 formulas involved. To avoid an undue
 extension of these notes, I shall not

usually analyse every name contained in each Square, but shall confine myself in most cases to giving sufficient indications of the meanings of the principal words or words only, which are therein employed. The Reader must remember also that in such an Acrostic arrangement of the letters of words, half of those therein contained will simply be inversions of the principal word or words therein contained. For example, in No. □□, REAHBEM is of course MEBHAER written backwards. ELIAILE reads the same way backwards or forwards, and so does HAOROAH; and BIKOSIA written backwards gives AISOKIB. Yet undoubtedly some of these words are to an extent translatable

also, and in this case will be found to have a bearing on the subject-matter of the Square. Hebrew especially is a language in which this method will be found to work with a readiness unattainable in ordinary European languages, from the fact that its Alphabet may be said to be entirely Consonantal in character, even such letters as Aleph, Vau, and Yod, being rather respectively, a drawing in of the breath than the letter A; V rather than U. and Y rather than I. Also in common with all really ancient languages the system of Verbal Roots from which all the words of the language are derived, has this effect, viz., that the majority of combinations of two or three letters will be found to be a Verbal

Root, bearing

Of Abramelin The Mage 128 a definite meaning. Besides all this, in the Qabalah each letter of the Hebrew Alphabet is treated as having a complete sphere of hieroglyphic meanings of its own; whence the most important ancient Hebrew Names and Words can be treated by the Qabalistic Initiate as in fact so many formulas of Spiritual force. □ 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 Sacred Magick 129 THE SECOND CHAPTER. O obtain information concerning, and to be enlightened upon all sorts of

propositions and all doubtful Sciences.
(□) (□) All three generally for the
above effect. (□) G55 (1) A L L U P L E
I R U L I G I L U R I E L P U L L A (2) M E
L A M M E D E R I F O I S E L I S I L L I M
A F I R E L O M M O L E R I F A M I L L I
S I L E S I O F I R E D E M M A L E M (3)
E K D I L U N K L I S A T U D I N A N
A L I S A G A S I L A N A N I D U T A S
I L K N U L I D K E

Of Abramelin The Mage 130 Notes
To Chapter II. (a) The Symbols of this
Chapter are manifested partly by the
Angels, and partly by the Evil Spirits.
(b) ORIENS, PAYMON, ARITON, and
AMAYMON execute the Opera- tions
hereof by the means of their common
Ministers. (c) The Familiar Spirits can

to an extent execute the Operations of this Chapter. (d) Take the Symbol in your hand, and name what information you require. (In the Second Book, the remarks given concerning this Chapter are evidently far more applicable to the Third Chapter, and I have therefore given them there instead of here.) (e) No. □ is an Acrostic of □□ Squares. ALLUP from Hebrew ALUP = a Doctor, Teacher, Leader, ie., a person who at the same time leads and instructs his following. Hence also this word means a Bull as the Leader of the herd. URIEL, Hebrew AURIEL = Light of God, is the well-known name of one of the Archangels. Pulla in Latin means both a fowl, and also light friable earth; but is

probably here derivable rather from the Hebrew PLH, meaning to classify or arrange. No. □ is an Acrostic of □□ Squares. MELAMMED is evidently from Hebrew MLMD = a stimulus or spur to exertion. No. □ is an Acrostic of □□ Squares. EKDILUN may be from the Greek Ekdeilon, which means, “not afraid of”; from ek- in composition, and deilon, frightened, cowardly.

The Sacred Magick 131 THE
 THIRD CHAPTER. O cause any Spirit to appear, and take any form, such as of Man, Animal, Bird, etc. (□) It will appear in the form of a Serpent. (□) To make them appear in the shape of any Animal. (□) In Human form. (□) In the form of a Bird. G55 (1) U R I E L R A M I

E I M I M I E I M A R L E I R U (2) L U C
I F E R U N A N I M E C A T O N I F I N
O N O N I F I N O T A C E M I N A N U
R E F I C U L (3) L E V I A T A N E R M
O G A S A V M I R T E A T I O R A N T G
A I O R A N T G A T A E T R I M V A S A
G O M R E N A T A I V E L (4) S A T A N
A D A M A T A B A T A M A D A N
A T A S

Of Abramelin The Mage 132 Notes
To Chapter III. (a) The Symbols of this
Chapter are manifested only by the
,Angel or by the Guardian Angel. (b)
ORIENS, PAYMON, ARITON, and
AMAYMON execute the ,opera- tions
hereof by means of their common
Ministers. (c) The Familiar Spirits do
not execute the Operations of this

Chapter. (d) Take the Symbol in the hand, and name the Spirit desired, who will appear in the form commanded. (e) It will be noticed at once that of the four Symbols of this Chapter, the first has the name of the Archangel Uriel, and the three others those of three of the Chief Princes of the Demons, viz. Lucifer, Leviathan, and Satan. No □ is an Acrostic of □□ Squares. URIEL from Hebrew AURIEL = Light of God. RAMIE from Hebrew RMIH = Deceit. IMIMI is either from IMM = the Sea, or great waters, or from IMIM = Mules. EIMAR is probably from AMR or IMR = To speak. LEIRU is the reverse of URIEL, ie., Uriel written backwards. This formula seems to show that the

Symbol should be numbered ☐ instead of ☐. No. ☐ is an Acrostic of ☐☐ Squares. LUCIFER from Lucifer (Latin) = Light bearer. This Square should probably be numbered ☐. No. ☐ is an Acrostic of ☐☐ Squares. LEVIATAN from Hebrew = the piercing or twisting Serpent. This Square should probably be numbered ☐. No. ☐ is an Acrostic of ☐☐ Squares. SATAN from Hebrew ShTN = an Adversary. ADAMA from Hebrew ADMH = reddish earth.

The Sacred Magick 133 THE
 FOURTH CHAPTER. OR divers
 Visions. (I) For Mirrors of Glass and
 Crystal. (☐) In Caverns and
 Subterranean Places. (☐) In the Air. (☐)
 In Rings and Circlets. (☐) In Wax. (☐)

In Fire. (□) In the Moon. (□) In the Water. (□) In the Hand. G41 (1) G I L I O N I N I L I O N I N (2) E T H A N I M T H A N I M (3) A P P A R E T P P A R E T (4) B E D S E R E L I E L E D I A P I S S E P P E D E L I E L E R E S D E B

Of Abramelin The Mage 134 Notes
To Chapter IV. (a) The Symbols of this Chapter are manifested only by the Angels or by the Guardian Angel. (b) ORIENS, PAIMON' ARITON, AMAYMON execute the Operations hereof by means of their Common Ministers. (c) The Operations of this Chapter can also be to an extent performed by the Familiar Spirits. (d) No especial instructions are given regarding this Chapter in the Second

Book. (e) No. $\square$ is a Gnomonic Square of $\square\square$ Squares taken from a Square of $\square\square$ Squares. GILIONIN = Chaldaic GLIVNIM = Mirrors. (5) N E GOT E RA SO G AR AG O M ARE T OG E N (6) N A S I AP I S S IPA I S A N (7) GOH E N O RARE HA S AH E RARO N E H OG (8) A D M O N D M O N (9) L E L E H E L E H

The Sacred Magick 135 No. $\square$ is a Gnomonic Square of $\square\square$ Squares out of a Square of $\square\square$ Squares. ETHANIM = ATHVNIM, Heb. = Vaults, Ovens. No. $\square$ is a Gnomonic Square of $\square\square$ Squares out of a Square of $\square\square$ Squares. APPARET, Latin = Let it appear. No. $\square$ is a Square of $\square\square$ Squares. BEDSER Hebrew BTzR a Gold Orna- ment.

ELIELE = ALI ALI Hebrew, Towards me. SEPPED Hebrew SPD = He struck. RES DEB = perhaps Hebrew, RSh DB head or chief point of a dis- course. No. $\square$ is a Square of $\square\square$ Squares. NEGOT = perhaps Heb. NHG, He leads. ERASO = probably Greek, sec. pers. sing. from Eromai for Eiromai, to demand or interrogate. GARAG = perhaps from Heb. GRO, to diminish. OMARE, perhaps Greek, an Assembly or Synthesis. TOGEN = perhaps from Greek Toge, Why or Wherefore when used in an adverbial sense. No. $\square$ is a Square of $\square\square$ Squares. NASI = Hebrew NSI = My Banner or Symbol. APIS = the Egyptian sacred bull. SIPA perhaps from SPH = Hebrew to consume. ISAN =

perhaps from Heb. IShN = To sleep. No. $\square$ is a Square of $\square\square$ Squares. GOHEN should perhaps be COHEN = a Jewish priest. ORARE, Latin = to pray. HASAH, Heb. HSH = to keep silence. ERARO perhaps from Heb. ARR to curse. NEHOG = perhaps Heb. NHG = to lead. No. $\square$ is a Gnomonic Square of $\square$ Squares Out of $\square\square$ Squares. ADMON - perhaps from Heb. DMO = Tears but also Liquids or fluids. No. $\square$ is a Gnomonic Square of $\square$ Squares out of $\square\square$ Squares. LELEH = Hebrew LILH = Night, Darkness.

Of Abramelin The Mage 136 THE FIFTH CHAPTER. OW we may retain the Familiar Spirits bond or free in whatsoever form. ($\square$) In the form of a

Lion. (□) In the form of a Page. (□) In
 the form of a Flower. (□) In the form of
 a Horseman. (□) In the form of an Eagle.
 (□) In the form of a Dog. (□) In the form
 of a Bear. (□) In the form of a Soldier.
 (□) In the form of an Old Man. (□□) In
 the form of a Moor. (if) In the form of a
 Serpent. (□□) In the form of an Ape,
 G43 (1) A N A K I M N A K I M (2) C E
 P H I R E P H I R (3) O I K E T I S I K E T
 I S P A R A S A R A S (4)

The Sacred Magick 137 (5) R A C
 A H A C A H (6) C U S I S U S I S (7) P
 E R A C H I E R A C H I P E R H C A
 E R A C H (8) R I S I R I S E R I S E K E S
 I R E P I R I S I R (9) N E S E R E L E H E
 S E P E S E H E L E R E S E N (10) P E
 T H E N E T H E N (11) K A L E F

ARARE L A M A L E R A R A F E L A K
(12) K O B H A O B H A (9) N E S E R
E L E H E S E P E S E H E L E R E S E
N

Of Abramelin The Mage 138 Notes
To Chapter V. (a) The Symbols of this
Chapter are manifested only by the
Angels or by the Guardian Angel. (b)
ORIENS, PAIMON, ARITON, and
AMAYMON execute the Opera- tions
hereof by means of their Common
Ministers. (c) The Familiar Spirits can
hardly be said so much of themselves to
be able to execute the Operations of this
Chapter, as under the rule of the afore-
mentioned Spirits. (d) Each person can
have four Familiar Spirits and no more:
the first work- ing from Sunrise to

Midday; the second from Midday till Sunset; the third from Sunset to Midnight; and the fourth from Midnight till Sunrise. Such Spir- its may also be loaned to friends, in which case you can avail yourself of another ordinary Spirit in place. (e) The Square numbered $\square$ is not however placed first in Order in the MS., but fifth. It is a Gnomon of $\square\square$ Squares taken from a Square of $\square\square$ Squares. ANAKIM = Hebrew ONQIM = Giants; the root ONQ also = a necklace or torque. This word "Anakim" hardly appears to have any reference to the form of a lion. No. $\square$ is a Gnomon of $\square\square$ Squares again, taken from a Square of $\square\square$ Squares, and is in the MS. placed sixth in order. CEPHIR in Hebrew

means KPIR a young Lion; and this Square should probably therefore be numbered $\square$. No. $\square$ is a Gnomon of $\square\square$ Squares taken from a Square of $\square\square$ Squares; and in the MS. occupies the first place in order. Oiketis, Greek, means a maid-servant or feminine page. This Square therefore should probably be numbered $\square$. No. $\square$ is a Gnomon of $\square$ Squares taken from a Square of $\square\square$ Squares. PARAS = Hebrew PRSh, a horse, or horseman, while PRS = an ossifrage, a bird of the hawk or eagle kind. This Square is apparently correctly numbered, though in the MS. it is in the second place. No. $\square$ is a Gnomon of $\square$ Squares taken from a Square of $\square\square$ Squares. RACAH is apparently from the

Hebrew RQH meaning vain, empty; and does not seem to have any particular reference to any of the forms mentioned for the Symbols. No. □ is again a Gnomon of □ Squares, taken from a Square of □□ Squares. It is placed fourth in order in the MS. CUSIS may be from the dative plural of the Greek word KUON = a dog, but in Hebrew it would mean numbering, computing. No. □ is a border of □□ Squares taken from a Square of □□ Squares. PERA- CHI, perhaps from PRK, Savagery. DB is a Bear in Hebrew.

The Sacred Magick 139 No. □ is a Square of □□ Squares. RISIR, perhaps from Latin "RISOR," a mocker or jester. ISERI, perhaps from Hebrew or

Chaldaic Root, ISR, to punish or whip.
 SEKES, perhaps from SCHSH = reborn
 by hope. No. $\square$ is again a Square of $\square\square$
 Squares. NESER = Hebrew, NShR, an
 Eagle; which seems to shew that this
 Square should be numbered $\square$. ELEHE
 is probably ALHI, Hebrew = My God.
 SEPES ? ShPS = the hair on the lip, the
 moustache. RESEN = RSN Heb., = a
 bridle or bit. No. $\square\square$ is a Gnomon of
 $\square\square$ Squares taken from a Square of $\square\square$
 Squares. PETHEN = Hebrew, PThN, an
 Asp or venomous Serpent, whence this
 Square should probably be numbered
 $\square\square$. No. $\square\square$ is a Square of $\square\square$
 Squares. KALEF = KLP, Hebrew, a
 hammer. ARARE from Hebrew ARR to
 curse, cursed. LAMAL perhaps means

“in speaking” from MLL, Hebrew, to speak. No. □□ is a Gnomon of □ Squares taken from a Square of □□ Squares. KOBHA = perhaps Hebrew KBH = to extinguish.

Of Abramelin The Mage 140 THE SIXTH CHAPTER. O cause Mines to be pointed out, and to help forward all kinds of work connected therewith. (□) To prevent Caves from falling in. (□) To shew a Gold Mine. (□) To cause work to be done in Mines. (□) To make work done in inaccessible places. (□) To make them tunnel Mountains. (□) To cause all water to be withdrawn from the Mines. (□) To make the Spirits bring Timber. (□) To make them found and purge Metals and separate Gold and

Silver. G55 T E L A A H E L A A H A A L
E T A A L A (1) A L C A B R U S I L C A
B R U S I A L C A B R U S S U R B A C L
(2) C A D S A R A D S A R A S D A C
A S D A (3) P E L A G I M E R E N O S
I L E R E M O G A N E M A L A G O M
A R E L I S O L E I E M I G A L E P (4)

The Sacred Magick 141 Notes To
Chapter VI. (a) The Symbols of this
Chapter are manifested only by the
Angels or by the Guardian Angel. (b)
ASTAROTH and ASMODEUS execute
together the Operations of this Chapter.
(c) The Familiar Spirits cannot well
execute the Operations of this Chap-
ter. (d) No especial instructions are given
regarding this Chapter in the Second
Book. (e) No. □ is a border of □□

Squares taken from a Square of □□
 Squares. TELAAH = perhaps from
 THVLOH, = a Worm which pierces
 holes in the ground. No. □ is a border of
 □□ Squares taken from a Square of □□
 Squares.- ALCA- BRUSI may mean
 “supported by planks or props, or
 beams”. If so, probably this Square
 should be numbered □. No. □ is a
 border of □□ Squares taken from a
 Square of □□ Squares. CAD- SAR
 perhaps from QTzR = to shorten or
 abbreviate a matter or work. KIL O I N I
 S E R P I L E N I R O O R I N E L I P R E S I
 N I O L I K (5) (6) N A K A B A K A B
 K I T T I K I S I A D I T I N N A T T A N N I T I
 D A I S I K I T T I K (7) (8) M A R A K
 A R A K

Of Abramelin The Mage 142 No. $\square$
 is a Square of $\square\square$ Squares. PELAGIM,
 Hebrew PLGIM Divisions, strata, etc.
 No. $\square$ is a Square of $\square\square$ Squares.
 KILOIN = Hebrew QLOIM,
 Excavations. No. $\square$ is a Gnomon of $\square$
 Squares taken from a Square of $\square\square$
 Squares. NAKAB - Hebrew, NQB =
 Piercing. Perforation. No. $\square$ is a Square
 of $\square\square$ Squares. KITTIK may mean =
 "To arrange in a store-place". TINNAT
 recalls a name used on some of the
 Gnostic Magical Gems. TANNIT is the
 name of a Tyrian goddess. No. $\square$ is a
 Gnomon of $\square$ Squares out of a Square of
 $\square\square$ Squares. MARAK, from Hebrew
 MRQ = To cleanse, purge, or refine.

The Sacred Magick 143 THE

SEVENTH CHAPTER. O cause the Spirits to perform with facility and promptitude all necessary Chemical labours and Operations, as regardeth Metals especially. (□) To make all Metals. (□) To make them perform the Operations. (□) To make them teach Chemistry. Notes To Chapter VII. (a) The Symbols of this Chapter are manifested only by the Angels, or by the Guardian Angel. (b) ASHTAROTH and ASMODEUS together execute the Operations of this Chapter. (c) The Familiar Spirits cannot well execute the Operations of this Chapter. (d) No especial instructions are given regarding this Chapter in the Second Book. (e) No. □ is a Gnomon of □□ Squares taken

from a Square of $\square\square$ Squares. METALO from Greek metallon = in metal, mineral, or mining work. G55 M E T A L O (1) (2) T A B B A T A R U U C A B U I R U B B U R I U B A C U U R A T A B B A T (3) I P O M A N O P A M E R A M O M A L O M I M E L A C A H A R O C U M I N A M A M O N O M I H I N I

Of Abramelin The Mage 144 No. $\square$ is a Square of $\square\square$ Squares. T A B B A T, Chaldaic T H I B V T H = Heads or Sections of classification of operations. A R U U C A perhaps from A R U Q, adhering to. No. $\square$ is a Square of $\square\square$ Squares. I P O M A N O, probably from Greek hip- pomanes an ingredient used in philtres, etc., perhaps put here for

chemical drugs in general.

The Sacred Magick 145 THE
EIGHTH CHAPTER. O excite
Tempests. (I) To cause Hail. (□) To
cause Snow. (□) To cause Rain. (□) To
cause Thunder. Notes To Chapter VIII.
(a) The Symbols of this Chapter are
manifested partly by the Angels and
partly by the Evil Spirits. (b)
ASHTAROTH executes the Operations
of this Chapter. (c) The Familiar Spirits
cannot execute the Operations of this
Chapter. (d) To excite a Tempest, give
the Signal above you, and touch the
Symbol on the top. To make it cease,
touch it underneath. (e) No. □ is a
Square of □□ Squares. CANAMAL =
Hebrew CiINML, ie., Hailstones of

great size. G55 CANAMA L
 AMADAMA NADADAM ADANADA
 MADADAN AMADAMA LAMANAC
 (1) TAKAT A K A T A K A TAKA (2)
 HAMAG ABALA MAHAM ALABA
 GAMAH (4)(3) SAGRIR A G R I R

Of Abramelin The Mage 146 No. □
 is a border of □□ taken from a Square
 of □□ Squares. TAKAT, TKO,
 Hebrew, has the sense of “immersed in,
 overflowed by”. No. □. A Gnomon of
 □□ Squares taken from a Square of □□
 Squares. SAGRIR, Hebrew SGRIR, “a
 most vehement rain and tempest”. No.
 □. A Square of □□ Squares. HAMAG,
 perhaps from Hebrew, MOK, “to
 compress. or crush, or press”.

The Sacred Magick 147 THE

NINTH CHAPTER. O transform
 Animals into Men, and Men into
 Animals; etc. (□) To transform Men into
 Asses. (□) Into Stags or Deer. (□) Into
 Elephants. (□) Into Wild Boars. (□)
 Into Dogs. (□) Into Wolves. (□)
 Animals into Stones. G55 (1) IEMIMEI
 ERIONTE MIRTINM IOTITOI MN I T
 R I M ETNOIRE IEMIMEI AIA CILA
 ISIOREL AI ERIRA CORI LON
 IRILEIA LRRO I S I ALANAIA (2) (5)
 KAL TE PH AP I ER I P LILMORE
 TEMUMET EROML I L PIERIPA HP E
 TLAK BEDASEK E D A S E KB E D A
 S E RAMASI (4)(3) CHADS I R H A D
 S I RCHADSI H A D S I

Of Abramelin The Mage 148 Notes
 To Chapter IX. (a) The Symbols of this

Chapter are only manifested by the Evil Spirits. (b) ASHTAROTH and Asmomus together execute the Signs and Operations of this Chapter. (c) The Familiar Spirits cannot execute the Operations of this Chapter. (d) Let the being, whether man or animal, see the Symbol, and then touch them suddenly with it; when they will appear transformed; but this is only a kind of fascination. When you wish to make it cease, place the Symbol upon the head and strike it sharply with the Wand, and the Spirit will make things resume their ordinary condition. (e) No. □ is a Square of □□ Squares. IEMIMEI is evidently from Hebrew IMIM = Mules. A very perfect Acrostic. No. □ is a

Square of □□ Squares also. AIACILA,
 Hebrew AILH = a deer. No. □ is a
 border of □□ taken from a Square of
 □□ Squares. CHADSIR; Hebrew KZR
 = Fierce, Savage. ChTzR - Perhaps, “the
 tusk of an Elephant”. But CHZIZ = a
 wild boar, whence this Square should
 perhaps be numbered □. No. □ consists
 of □□ Squares taken from a Square of
 □□ Squares; two letters, SI, are allotted
 to one Square. BEDASEK is perhaps
 from BD, a limb, and SK, covered or
 protected, as with a strong skin. It may
 thus stand for the Elephant as having
 powerful and thickskinned limbs. If so,
 this Square should be num-bered □. (6)
 DI SEEBEH ISARTRIE SARGE I RB
 ERBONETE ETONOGRE BAROBRAS

ERATRAS I HE BEE S I D (7)
 ISICHADAMION SERRAREP INTO
 IRAASIMELEIS CRAT I BAR INS I
 HA S I NA S UOT I R AR I BAT INT I
 RA DEMAS I COANOC APERUNOI
 BEMI MI L IOTABULEL INENT
 INELELA OT I S I ROMEL I R NO S I
 RAC I LAR I

The Sacred Magick 149 No. □ is a
 Square of □□ Squares. KALTEPH. The
 Hebrew word for Dog is KLB. This
 Square it will be noted is not a perfect
 Acrostic. No. □ is a Square of □□
 Squares. DISEEBEH is probably from
 ZABH - a wolf. This Square also is not
 at all perfect as an Acrostic. No. □ is a
 Square of □□□ Squares.
 ISICHADAMION, probably from

DMIVN = Similitude of; and SIG, Scoria or Lava, or SQ, stone; root of SQL, to stone.

Of Abramelin The Mage 150 THE
TENTH CHAPTER. O hinder any
Necromantic or Magical Operations
from taking effect, except those of the
Qabalab and of this Sacred Magic. (□)
To undo any Magic soever. (□) To heal
the bewitched. (□) To make Magical
Storms cease. (□) To discover any
Magic. (□) To hinder Sorcerers from
Operating. G55 (1) CODSELIM O H A
B I MOC O (2) LACHAT A C H A TL
A C H A ACHA (3) PARADI LON AR
INOMI SO RILORAEIK ANOTALAMI
DORAFACOL IMALATONA
LIEACORIT OS IMONIRA NOK I

LATAN (4) HORAH OSOMA ROTOR
AMO S O HAROH (5) MA CAN E H
AROLUS E DIRUCUN ALUHU AL
SERUROC UN E L I R A LUSADAM

The Sacred Magick 151 Notes To
Chapter X. (a) The Symbols of this
Chapter are manifested only by the
Angels, or by the Guardian Angel. (b)
MAGOTH executes the Operations of
this Chapter. (c) The Familiar Spirits
cannot well execute the operations of
this Chapter. (d) No especial
instructions are given concerning this
Chapter. (e) No. □ consists of □□
Squares containing □□ letters (LI of
“Codselim” occupying □ Square) taken
from a Square of □□ Squares.
CODSELIM and COHABIM may be

from KSILIM, the foolish ones, and
 KABIM, the mourn- ing ones (Hebrew).
 No. □. A border of □□ Squares taken
 from a Square of □□ Squares.
 LCHAT, perhaps from Hebrew
 LCHSH = to enchant. No. □. A Square
 of □□ Squares. PARADILON, probably
 from Greek para, against, and deilon,
 perverse, or miserable, or unfortunate.
 No. □. A Square of □□ Squares.
 HORAH, from Hebrew ChRH, To be
 enraged; Or HRH, to conceive, or bring
 forth. No. □. A Square of □□ Squares.
 MACANEH from Hebrew MCHNH, a
 fortification, castle, or defence.
 MADASUL, from MATzL, about me,
 before me, at my side.

ELEVENTH CHAPTER. O cause all kinds of Books to be brought to one, and whether lost or stolen. (□) For Books of Astrology. (□) For Books of Magic. (□) For Books of Chemistry. Notes To Chapter XI. (a) The Symbols of this Chapter are manifested only by the Angels, or by the Guardian Angel. (b) MAGOTH alone executes the Operations of this Chapter. (c) The Familiar Spirits cannot execute the Operations of this Chapter. (d) Many ancient Books of Magic, etc., have been lost or destroyed, in some cases by the wish of the Good Spirits, in others by the machinations of the Evil Spirits. By these Symbols you can have many supposed extinct works brought to you,

Abraham states; but adds that he could never copy them, because the writing disappeared as fast as he wrote it; notwithstanding this he was permitted to read some of them. G55 COL I ODAC LACA ICAR (1) (2) SEARAH ELLOPA ALAT I M ROTARA AP IRAC HAMAC S (3) KEHAHEK E H A H E K

The Sacred Magick 153 (e) No. □ is a Square of □□ Squares. COLI, probably from Hebrew KLI, meaning the whole, in the sense of the whole Universe. No. □ is a Square of □□ Squares. SEARAH, perhaps from Hebrew SORH, a whirlwind; or perhaps from SHORH = terrible, and is also used to express a Kid, or a species of

shaggy Satyr-like Demon, from the word being used to signify hair. No. □ is a Gnomon of □□ Squares taken from a Square of □□ Squares. KEHAHEK is probably from Hebrew KHCh, meaning to conceal, obscure, or shut up.

Of Abramelin The Mage 154 THE TWELFTH CHAPTER. O know the Secrets of any person. (I) To know the Secret of Letters. (□) To know the Secret of Words. (□) To know Secret Operations. (□) For the Military Counsels of a Captain. (□) To know the Secrets of Love. (□) To know what riches a person possesseth. (□) To know the Secret of all Arts. G55 (2) SIMBASI I M B A S I ARCARA (1) MEG I L LA E G I L L AM MAA B

HAD A A B H A D (3) (4) MI
LCHAMAH I L C H A M A H
DIRACHI ELIM I

The Sacred Magick 155 Notes To
Chapter XII. (a) The Symbols of this
Chapter are manifested in part by the
Angels, and in part also by the Evil
Spirits. (b) ASMODEUS alone executes
the Operations of this Chapter. (c) The
Familiar Spirits can to an extent execute
the Operations of this Chapter. (d)
Touch the Symbol and name aloud the
person whose Secret you desire to
know' and the Spirit will whisper the
answer into your ear. (e) No. □ consists
of □□ Squares from a Square of □□
Squares. MEGILLA, from Hebrew
MGLH = to reveal or disclose. No. □

consists of $\square\square$ Squares taken from a Square of $\square\square$ Squares. MAR- CARA, perhaps from KRH to appear; Hebrew SIMBASI, perhaps from BASH, evil, and ZMH, thought. No. $\square$ consists of a Gnomon of $\square\square$ from a Square of $\square\square$ Squares. MAAB- HAD, from Hebrew MOBD = a deed or act. (5) CEDI DAH E D I D A H ERAR ID ADIDEC (6) ASAMIM S A M I M AP IDE (7) MELABAH E L A B A H

Of Abramelin The Mage 156 No. $\square$ consists of $\square\square$ Squares from a Square of $\square\square$ Squares. MILCHAMAH, from Hebrew MLCHMH = War. ADIRACHI from DRK (Hebrew) = Way, Plan, Idea. ELIM (Heb.) = Mighty Ones. No. $\square$ consists of $\square\square$ taken from a Square of

□□ Squares. CEDIDAH is either from KDID = a Spark, or from DID, the root of the words; love, delights, breasts. DERARID from Hebrew DRR = liberty. HADIDEC from DDIK = thy loves or delights. No. □ consists of □□ from a Square of □□ Squares. ASAMIN from Hebrew ASMIM = treasure houses, garners.- MAPIDE perhaps from PID = oppression, misfortune. No. □. A Gnomon of □□ from a Square of □□ Squares. MELABAH from MLABH = Art or Science.

The Sacred Magick 157 THE THIRTEENTH CHAPTER. O cause a Dead Body to revive, and perform all the functions which a living person would do, and this during a space of

Seven Years, by means of the Spirits.
(□) From the Rising of the Sun until
Mid-Day. (□) From Mid-Day until the
Setting of the Sun. (□) From the Setting
of the Sun until Mid-Night. (□) From
Mid-Night until the Rising of the Sun.
Notes To Chapter XIII. (a) The Symbols
of this Chapter are manifested in part by
the Angels and in part by the Evil
Spirits. (b) ORIENS, PAYMON,
ARITON, and AMAYMON, execute by
means of their Servitors the Operations
of this Chapter. (c) The Familiar Spirits
cannot execute the Operations of this
Chapter. G55 EZECHI EL ZEOFRASE
EOR IALA I CF I RTARH HRATR I FC
IALAIROE ESARFOEZ LEIHCEZE (1)
(2) AM I G D ELo MOR B R IEo

IRIDERD₀ GBDODBG₀ DRED I RI₀
EIRBROM₀ LEDGIMA₀ (3) IOSUA
OR I LU SISIS UL I RO AU S O I (4)
PEGER ETIAE GISIG EA I T E REGEP

Of Abramelin The Mage 158 (d) In several places Abraham warns the reader that this is the most difficult Operation of any, because for it to be brought about, the concurrence of all the Chief Spirits must be obtained. Watch for the moment when the person dies, and then at once place upon his body towards the □ cardinal points the Symbol required. Similar Symbols are to be sewn into the garments he wears. Abraham moreover adds that by this means, one can however only prolong the life for □ years, and no more. (e)

No. □ is a Square of □□ Squares. EZECHIEL is from Hebrew ICHZQAL, the well-known name of the Prophet, derived from ChZQ, to bind. No. □ is a Square of □□ Squares, it will be noticed that a small “o” is placed at the end of each word in the last square towards the right hand. AMIGDEL is from MGDΛ, a strong tower. No. □ is a Square of □□ Squares. IOSUA, the well-known Hebrew name, signifies “he shall save”. No. □ is also a Square of □□ Squares. PEGER is from PGR = a dead inactive carcase whether of man or of beast.

The Sacred Magick 159 THE
FOURTEENTH CHAPTER. HE Twelve
Symbols for the Twelve Hours of the

Day and of the Night, to render oneself
Invisible unto every person. G55
ALAMALA L A M A L A ATATAN (1)
(2) TSAPHAH S A P H A H ITNERA
NAOR I S (3) CASAHA ADODA
SOMOS ADOPA HASAC (4) ALATAH
L A T A H ROGAT (5) CODER O D E
R (6) SIMLAH I M L A H SIIRI S

Of Abramelin The Mage 160 Notes
To Chapter XIV. (a) The Symbols of this
Chapter be manifested in part by the Evil
Spirits, and in part by the Good Angels.
(b) MAGOT is said to rule the
Operations of this Chapter. (c) The
Familiar Spirits do not execute the
Operations of this Chapter. (7) CEHAH
E H A H (8) ANANA N A N A (9)
TAMAN A M A N PATE EDAC D E

(10) BEROMIN E R O M I N (11)
 TALAC A L A CT A L A ALA (12)
 ALAMP I S L A M P I S SIL

The Sacred Magick 161 (d) To render oneself invisible is said by Abraham to be a very easy matter. This Chapter contains Twelve Symbols for Twelve different Spirits submitted unto the Prince MAGOT, who are all of the same force. Place the Symbol upon the top of your head (under your head covering) and then you will become invisible, while on taking it away you will appear visible again. (e) No. $\square$ is a Square of $\square\square$ Squares, whence $\square\square$ Squares are taken which are arranged somewhat in the form of a capital F. ALAMALA is probably from the Greek,

ALE wandering, and MELAS = black, darkness; i.e., wandering dark- ness. No. $\square$ consists of $\square\square$ Squares arranged somewhat in an F form, and taken from the Square of $\square\square$ Squares. TSAPHAH is from TzPH = a covering or shroud. No. $\square$ is a Square of $\square\square$ Squares. CASAH implies “formed by coagulation”. No. $\square$ consists of $\square\square$ Squares in an F form, taken from a Square of $\square\square$ Squares. ALATAH signifies “adhering closely”. No. $\square$ is a Gnomon of $\square$ Squares taken from a Square of $\square\square$ Squares. CODER = Darkness and Obscurity. No. $\square$ consists of $\square\square$ Squares, somewhat irregularly disposed, taken from a Square of $\square\square$ Squares. SIMLAH = “involved, to

clothe or surround on all sides”. No. $\square$ is a Gnomon of $\square$ Squares taken from a Square of $\square\square$ Squares. CEHAH = Restriction, and compression. No. $\square$ is a Gnomon of $\square$ Squares taken from a Square of $\square\square$ Squares. ANANA is a word expressing earnest desire for some then defect to be supplied. No. $\square$ consists of $\square\square$ taken from a Square of $\square\square$ Squares. TAMAN “to hide or conceal,” and recalls the Biblical name of Teman. NEDAC means “accumulated darkness”. No. $\square\square$ is a Gnomon of $\square\square$ Squares from a Square of $\square\square$ Squares. BER- OMIN signifies “coverings or shrouds of concealment”. No. $\square\square$ is a border of $\square\square$ Squares from a Square of $\square\square$ Squares. TALAC

signi- fies “thy mists”. No. □□ consists of □□ Squares taken from a Square of □□ Squares. ALAMPIS is the Greek adjective alampes, meaning “without the light of the Sun”. ISIL is Hebrew and means “he will dissolve”. It will be remarked that all these names distinctly express some idea relat- ing to Invisibility.

Of Abramelin The Mage 162 THE FIFTEENTH CHAPTER. OR the Spirits to bring us anything we may wish to eat or to drink, and even all (kinds of food) that we can imagine. (□) For them to bring us Bread. (□) Meat. (□) Wine of all kinds. (□) Fish. (□) Cheese. G41 (1) IAI IN A I I N (2) BASAR A S A RB (3) LECHEM E C H E M NOHAH

ECHEL (4) DACAD AR AFA CAMAC
AFARA DACAD (5) LE BHINAH L E
B H I N A A H A

The Sacred Magick 163 Notes To
Chapter XV. (a) The Symbols of this
Chapter are manifested in Part by the
Angels, and in part also by the Evil
Spirits. (b) ASMODEE and MAGOT
together execute the Operations of this
Chapter. (C) The Familiar Spirits cannot
well execute the Operations of this
Chap- ter. (d) As for these Symbols and
all like ones appertaining unto this
Chapter, when you shall wish to make
use of them, you shall put them between
two plates, dishes, or jugs, closed
together on the outside of a window; and
before a quarter of an hour shall have

passed you will find and will have that which you have demanded; but you must clearly understand that with such kinds of viands you cannot nourish men for more than two days. For this food although it be appreciable by the eyes, and by the mouth, doth not long nourish the body, which hath soon hunger again, seeing that this food gives no strength to the stomach. Know also that none of these viands can remain visible for more than $\square\square$ hours, the which period being passed, fresh ones will be requisite. (e) This Chapter naturally brings to one's mind the descriptions of the Magic feasts in the "Arabian Nights" and elsewhere. No. $\square$ is a Gnomon of $\square$ Squares taken from a Square of $\square\square$ Squares. IAIIN

means “Let there be wine”. Evidently therefore this Square should be numbered $\square$, instead of $\square$. No. $\square$ consists of $\square\square$ Squares taken from a Square of $\square\square$ Squares. BASAR means “flesh”. No. $\square$ consists of $\square\square$ Squares in the form of the Roman Capital Letter E, taken from a Square of $\square\square$ Squares. LECHEM means “bread,” CNOHAH implies “corn”, and MECHEL means “a cake”. Therefore this should evidently be numbered $\square$, instead of $\square$. MECHEL also means “a window”. No. $\square$ is a Square of $\square\square$ Squares. DACAD should be spelt with a G instead of a C; the meaning is “bring forth fish”. CAMAC means “meal, or flour”. AFARA may be from the Greek adverb aphar =

“straightway or forthwith” but if taken as a Hebrew root may mean “bring forth fruit”. No. $\square$ is a Gnomon of $\square\square$ Squares and $\square$ other supplementary ones taken from a Square of $\square\square$ Squares. LEBHINAH is from LBA = “milk,” and INH “to squeeze”.

Of Abramelin The Mage 164 THE SIXTEENTH CHAPTER. O find and take possession of all kinds of Treasures, provided that they be not at all (Magically) guarded. ($\square$) For Treasure of Silver (or Silver Money). ($\square$) For Gold Money. ($\square$) For a great Treasure. ($\square$) For a small Treasure. ($\square$) For an unguarded Treasure. ($\square$) For Copper Money. ($\square$) For Gold in Ingots. ($\square$) For Silver in Ingots. ($\square$) For

jewels. (□□) For Ancient Medals (and
 Coins). (□□) For a Treasure hidden by
 a particular Person. (□□) For Pearls.
 (□□) For Diamonds. (□□) For Rubies.
 (□□) For Balassius Rubies. (□□) For
 Emeralds. (□□) For worked Gold.
 (□□) For Silver Plate. (□□) For
 Statues. (□□) For Specimens of Ancient
 Art. G55 (1) TIPHARAH I P H A R A
 HT I I (2) CESEP E S E P

The Sacred Magick 165 (3)
 SEGILAH ERALI PA G I L A H LENLI
 (4) NECOT E C O TN (5) MAGOT
 ARATO GALAG OTARA TOGAM (6)
 AG I L NILI A K (7) CO SEN O S E N
 (8) OTSAR T S A R (9) BELIAL
 EBORUA LOVAR I IRAVOL AVRO
 BE LA I LEB (10) OR I ON RAV RO

IVAVI OR VAR NO I RO

Of Abramelin The Mage 166 (11)
KERMA E R M AK (12) IANA AME N
NEMA ANA I (13) BICELON
IROLATO CORAMAL ELAMALE
LAMAROC OTALOR I NOL EC I B
(14) SEGOR E G O RBS E (15) HET I
SER E T I S E R GINESE (16) AS
TAROT SAL I STO TLANBSR
AINONIA RSBNALT OT S I LAS
TORATSA (17) KONEH O N E HK
CAH I L A H I L (18)

The Sacred Magick 167 Notes To
Chapter XVI. (a) The Symbols of this
Chapter are manifested only by the
Angels or by the Guardian Angel. (b)
ASTAROT and ARITON both execute
the Operations hereof by their Ministers,

yet not together, but each separately. (c) The Familiar Spirits cannot well execute the Operations of this Chapter. (d) Select the Symbol of the Treasure desired, and the Spirit will then shew it to you. Then place the Symbol at once upon the Treasure, and it will no longer be possible for it to disappear into the ground, nor for it to be carried away. Furthermore any Spirits which may be guarding it will thus be put to flight, and you can then dispose of the Treasure as you wish. (e) No. □ is a species of border of □□ Squares of which □□ are occupied by letters, taken from a Square of □□ Squares. TIPHARAH means “Glory, beauty, a shining thing”. ITI is the Chaldaic for “is, are”. No. □ is a

Gnomon of $\square$ Squares taken from a
 Square of $\square\square$ Squares. CESEP means
 “Silver”. This Square should therefore
 probably be numbered $\square$, or $\square$, or $\square\square$.
 No. $\square$ consists of $\square\square$ Squares from a
 Square of $\square\square$ Squares. SEGILAH
 means “Treasure”. No. $\square$ consists of
 $\square\square$ Squares from a Square of $\square\square$.
 NECOT means probably stamped
 money. No. $\square$ is a Square of $\square\square$
 Squares. MAGOT is the name of one of
 the Sub- Princes. No. $\square$ is a Gnomon of
 $\square\square$ from a Square of $\square\square$ Squares.
 AGIL may mean “a heap”, but also “a
 globular drop of dew”. No. $\square$ is a
 Gnomon of $\square$ Squares taken from a
 Square of $\square\square$ Squares. COSEN perhaps
 means “a golden cup”. No. $\square$ is a

Gnomon also of $\square$ Squares taken from a Square of $\square\square$ Squares. OTSAR means “restraint”. (19) AR I TON ROCARO ICLOAT TAOLOR ORACOR NO T I R A (20) OR I ME L REMORE IMONON NONOM I EROMER LE I NRO

Of Abramelin The Mage 168 No. $\square$ is a Square of $\square\square$ Squares. BELIAL is the name of one of the four great chiefs of the Evil Spirits. No. $\square\square$ is a Square of $\square\square$ Squares. ORION, the celebrated mythological name of the Greek hunter, and of the constellation, is perhaps used here as the name of a Spirit. No. $\square\square$ is a border of $\square\square$ Squares taken from a Square of $\square\square$ Squares. KERM A means either “a cutting off” or else “a superinducing”. No. $\square\square$ is a Square of

□□ Squares. No. □□ is a Square of
 □□ Squares. BICELON is perhaps from
 IHLM = Dia- monds. The root IChL
 means “abiding strength and hardness”.
 No. □□ is a border of □□ Squares
 from a Square of □□ Squares. SEGOR
 means respectively “to break forth” and
 “to shut in”, according as the root begins
 with S or Sh. No. □□ consists of □□
 Squares from a Square of □□. No. □□
 is a Square of □□ Squares. ASTAROT
 is one of the □ Sub-Princes of the Evil
 Spirits. No. □□ consists of □□ Squares
 from a Square of □□ Squares. KONEH
 means “possessions”. No. □□ is a
 Gnomon of □ Squares taken from a
 Square of □□ Squares. CAHIL means
 “gathered together”. No. □□ is a Square

of □□ Squares. ARITON is one of the
 □ Sub-Princes of the Evil Spirits. No.
 □□ is a Square of □□ Squares.
 ORIMEL is evidently here used as the
 name of a Spirit. OIRIN is a Chaldaic
 word meaning Angelic Watchers over
 the Kingdoms of the Earth. ORION may
 also come from this word.

The Sacred Magick 169 THE
 SEVENTEENTH CHAPTER. O fly in
 the Air and travel any whither. (□) In a
 black Cloud. (□) in a white Cloud. (□)
 In the form of an Eagle. (□)*In the form
 of a Crow (or Raven). (□) In the form of
 a Vulture. (□) In the form of a Crane. c
 Notes To Chapter XVII. (a) The
 Symbols of this Chapter are manifested
 in part by the Angels, and in part also by

the Evil Spirits. (b) ORIENS, PAIMON, ARITON, and AMAIMON execute the Operations hereof by means of their common Ministers. G55 (1) TASMA AGE I M SEVES MIEGA AMS AT (2) ANAN N A NA (3) HO L OP OPOLO LOBOL OLOPO POLOH (4) ODAC DARA ARAD CADO (5) ROLOR OBUFO LUAUL OFUBO ROLOR (6) NA T S A ARO I S TOLOT SIORA ASTAN

Of Abramelin The Mage 170 (c) The Familiar Spirits cannot well execute the Operations of this Chapter. (d) Name the place aloud to which you wish to travel, and place the Symbol upon your head under the bonnet or the hat; but take well heed that it does not fall from you,

which would be very dangerous. Do not as a rule travel by night; and select a calm and serene day for the Operation.

(e) No. $\square$ is a Square of $\square\square$ Squares. TASMA implies protection. TRMS is the Hebrew word used in the verse, "Thou shalt go upon the Lion and the Adder". No. $\square$ consists of $\square$ Squares taken from a Square of $\square\square$. ANAN means "great labour". No. $\square$ is a Square of $\square\square$ Squares. HOLOP means "to travel". No. $\square$ is a Square of $\square\square$ Squares. ODAC means "to pass on from one place to another". No. $\square$ is a Square of $\square\square$ Squares. ROLOR is perhaps from ROL "to move hurriedly". No. $\square$ is a Square of $\square\square$ Squares. NATSA means "to flee or fly quickly".

EIGHTEENTH CHAPTER. O heal
divers Maladies. (□) To heal Leprosy.
(□) For chapped hands, etc. (□) For old
Ulcers. (□) For pestilential diseases.
(□) For inveterate Paralysis. (□) For
Malignant Fevers. (□) For bodily pains.
(□) For Sea Sickness. (□) For Vertigo
(and Giddiness). (□□) For the
“Miserere” (a most violent and
dangerous kind of colic), accompanied
by dreadful vomiting. (□□) For Dropsy.
(□□) For all kinds of Wounds. G55 (1)
TSARAAT S A R A A T IRAPLA G (2)
BUAH (3) ME T SORAH ELMINIMA
TMAROM I R SIRGIONO ONO I GR I
S RIMORANT AM I N I M L E HARO S
T EM (4) RECHEM ERHASE CHA I

AH HA I AHC ESAHRE MEHCER

Sacred Magic of Abramelin, Book 3

Of Abramelin The Mage 172 (5)

ROKEA OG I R E KILIK ERIGO

AEKOR (6) BETEM EME RE TENET

EREME ME TEB (7) BEBHER

ERAOSE BAR I OH HO I RA B

ESOARE REHBED (8) ELEOS LAB I

O EBIBE OIBAL SOELE (9)

KADAKAT ARAKADA DAREMAK

AK E S EKA KAME RAD ADAKARA

TAKADAK (10) ROGAMOS OR I

KAMO GIRORAM AKOROKA MA R

O R I K OMA K I R O SOMAGOR (11)

SITUR IRAPE TARAG UPALA

REGAN (12) HAP P I R AMAO S I
PARAOP POARAP ISOAMA RIPPAH

The Sacred Magick 173 Notes To
Chapter XVIII. (a) The Symbols of this
Chapter are manifested only by the
Angels or by the Guardian Angel. (b)
AMAIMON performs the Operations
hereof. (c) The Familiar Spirits can to
an extent perform the Operations of this
Chapter. (d) The bandages of the sick
person having been undone and cleaned,
and the unguent, the compresses, and the
bandages having been replaced, put the
Symbol upon them and leave it for about
a quarter of an hour, then take it away,
and keep it for use upon another
occasion. But if it be an internal malady,
you must place the Symbol (the written

part downwards) upon the bare head of the patient. These Symbols may be seen and examined without any danger, yet it is always better that they should neither be seen nor handled by any other person than yourself. (e) No. □ consists of □□ Squares taken from a Square of □□ Squares. TSA RAAT = “a stroke or plague; the leprosy”. No. □ consists of □ Squares from a Square of □□. BUAH signifies “to clear away”. No. □, a Square of □□ Squares. METSORAH signifies “flowing sores or ulcers”. No. □ is a Square of □□ Squares. RECHEM means “closely seizing”. No. □ is a Square of □□ Squares. ROKEA signifies general evil. No. □ is a Square of □□ Squares. BETEM = “the internal

parts". No. □ is a Square of □□ Squares- BEBHER = "in purifying or cleansing". No. □ is a Square of □□ Squares,- ELEOS, the Greek word Hals = "the Sea from its saltness". Elos means "calm still water". No. □ is a Square of □□ Squares. KADAICAT means "vertigo, turning of the head". No. □□ is a Square of □□ Squares. ROGAMOS from Latin Rogamus, "we pray". No. □□ is a Square of □□ Squares. SITUR means "secret". No. □□ is a Square of □□ Squares. HAPPIR means "to shatter or break".

Of Abramelin The Mage 174 THE NINETEENTH CHAPTER. OR every description of Affection and Love. (□) To be beloved by one's Wife (or

Husband). (□) For some especial Love. (□) To be beloved by a Relation. (□) For a Maiden in particular. (□) To acquire the affection of a judge. (□) To make oneself beloved by a Married person. (□) To make oneself beloved by a Widow. (□) By a girl already promised in Marriage. (□) By a Maiden in general. (□□) By some especial Prince. (□□) By some especial King. (□□) To obtain the friendship of some particular person. (□□) To have that of a Great Man. (□□) To be beloved by a Woman. (□□) To make oneself beloved by Ecclesiastics. (□□) To make oneself beloved by a Master. (□□) To make oneself beloved by a Mistress. (□□) To make oneself beloved by Infidels. (□□)

By the Pope, by an Emperor, or by
Kings. (□ □) For Adulteries in general.
G41 (1) DOD IM O D I M (2) R A I A H A
I A H GOG I A I A H MODAH O D A H
KORA (3) (4) S I C O F E T
E N A L I F R A M A R O

The Sacred Magick 175 (5)
A L M A N A H L M A N A H A R E
A L B E H A R E H A I L A (6) C A L L A H A L
L A H O R A I L G O U P A A L L A C (7)
E L E M L E M (8) N A Q I D A Q O R I
Q O R O Q I R O Q A D I Q A N (9) S A L O M
A R E P O L E M E L O P E R A M O L A S
(10) D E B A M E R E R A B E R E B A R E R E
M A B E D (11) A H H B E A R B (12)
I A L D A H A Q O R I A L O Q I R E D R I I
D E A I R D R O H A F E O N (13)
B E T U L A H E T U L A H O S A N I T (14)

IEDIDAH E D I D A H ILOQAH OQAR
CA

Of Abramelin The Mage 176 Notes
To Chapter XIX. (a) The Symbols of this
Chapter are manifested in part by the
Angels, and in part also by the Evil
Spirits. (b) Probably BELZEBUD
performs this Operation; as those of the
Twen- tieth Chapter are submitted to
him; and these two Chapters are classed
together by Abraham the Jew in his
special instructions, the one being the
exact reverse of the other. (c) The
Familiar Spirits can to an extent perform
the Operations of this Chapter. (d) Name
aloud the person or persons by whom
you wish to be loved, and move the
Symbol under whose class they come.

But if it be not for yourself that you are operating, but for two or more other persons, whether for love or for (15) SAQAL A Q A LQS Q (16) QEBHI R ERAI SA BAQOL I HIOLIA ISLIAC RAI ACA (17) EFEHA F E H ALQAS G (18) TAAFAH A A F A H (19) SARAH A R A H (20) CATAN A T A N

The Sacred Magick 177 hatred, you should still name such persons aloud, and move the Symbols of the class or classes under which they come. Also, if possible, it is a good thing to touch them with the Symbol, on the bare skin, if you can. Under this heading are included all classes of good-will and affection, among the which Abraham says that the

most difficult thing is to make oneself or others beloved by religious persons. (e) No. $\square$ is a Gnomon of $\square$ Squares taken from a Square of $\square\square$. DODIM means “loves’ pleasures”. No. $\square$ consists of $\square\square$ Squares arranged like a capital letter E taken from a Square of $\square\square$ Squares. RAI AH means “a female companion”. No. $\square$ consists of $\square\square$ Squares taken from a Square of $\square\square$ Squares. MODAH = “Adorned as for a bridal”. No. $\square$ consists of $\square\square$ Squares from a Square of $\square\square$. No. $\square$ consists of $\square\square$ Squares taken from $\square\square$. ALMANAH = “A virgin”; hence evidently this should be numbered $\square$ and not $\square$, while probably No. $\square$ should be here placed. No. $\square$ consists of $\square\square$

Squares taken from a Square of $\square\square$
 Squares. CALLAH means “a married
 woman, but especially a bride”. No. $\square$.
 A Gnomon of $\square$ from a Square of $\square\square$.
 ELEM means “a widow”. No. $\square$. A
 Square of $\square\square$ Squares. NAQID =
 “Remote offspring”. No. $\square$. This has a
 strong likeness to the well-known
 SATOR, AREPO, TENET, OPERA,
 ROTAS. It is a Square of $\square\square$ Squares.
 SALOM = “Peace”. AREPO = “he
 distils”. LEMEL = “unto fulness”.
 OPERA, “upon the dry ground”.
 MOLAS = “in quick motion,” or perhaps
 better “stirring it up into quickness, i.e.,
 life”. The former sentence is capable of
 a rather free Latin trans-lation, thus:
 SATOR = The Creator. AREPO =

Slow-moving. TENET = Maintains. OPERA = his creations. ROTAS = As vortices. No. $\square\square$ is a Square of $\square\square$ Squares. DEBAM signifies “influential persons”. No. $\square\square$. A Square of $\square$ Squares from a Square of $\square\square$. AHHB signifies “to love”. BEAR signifies in Hebrew “to waste or consume”. No. $\square\square$. A Square of $\square\square$ Squares. IALDAH signifies “a girl”. No. $\square\square$ consists of $\square\square$ Squares arranged like the capital letter F, and taken from a Square of $\square\square$ Squares. BETULAH = a virgin.

Of Abramelin The Mage 178 No. $\square\square$ consists of $\square\square$ Squares from a Square of $\square\square$. IEDIDAH is from a Hebrew Root, signifying objects of

Love. DILOQAH means “to eagerly pursue, or to burn as with a fever”. DOQARCA = “pierced”. No. $\square\square$. $\square\square$ Squares from a Square of $\square\square$. SAQAL means “a wise person”. No. $\square\square$. A Square of $\square\square$ Squares. QEBHIR = “a protector”. No. $\square\square$. $\square\square$ Squares from a Square of $\square\square$. EFEHA means “passionate”. No. $\square\square$. A Gnomon of $\square\square$ from a Square of $\square\square$. TAAFAH = “to join together, to connect”. No. $\square\square$ is a Gnomon of $\square$ Squares from one of $\square\square$ Squares. SARAHA means “powerful, high in authority”. No. $\square\square$ is also a Gnomon of $\square$ Squares from a Square of $\square\square$ Squares. CATAN = “to adhere closely”.

The Sacred Magick 179 THE TWENTIETH CHAPTER. O excite

every Description of Hatred and Enmity,
Discords, Quarrels, Contentions,
Combats, Battles, Loss, and Damage.
(□) To excite Quarrels and Fights. (□)
For Enmity in general. (□) For Enmities
of Kings and of the Great. (□) For
particular Enmities. (□) For Enmities
among Women. (□) To cause a General
War. (□) To render any one unfortunate
in Combat. (□) To put Discord in an
Army. (□) For a particular Discord.
(□□) To sow Discord among
Ecclesiastics. (□□) For every
description of Vengeance. (□□) To
cause Battles, Losses, etc. G55 (1)
KANNA AQA I NATA NIAQA A (2)
SELAKE LA K IARE (3) ROQEN O Q
E N O OIOR EQOR (4) ATLITIS TL

I T I S O Q O S A T A S O Q O L (5) O T
S A M A H T S A M A H A K A R O S

Of Abramelin The Mage 180 Notes
To Chapter XX. (a) The Symbols of this
Chapter are manifested in part by the
Angels, and in part also by the Evil
Spirits. (b) BELZEBUD performs the
Operations hereof. (c) The Familiar
Spirits cannot well execute the
Operations of this chapter. (d) See
instructions for Chapter XIX., which
serve equally for that, and the present
Operation. (e) No. □ consists of □□
Squares irregularly arranged, and taken
from a Square of □□ Squares. KANNA
means “jealous”. (6) S I N A H I R A T A N
A X I R O H A R O Q (7) S A T A N A T A N
(8) L O F I T O S O F I T O S K O N O K I

(9) GIBOR I B O R ILET (10) NOKAM
 OROTA KOBAK ATAMO MAKAM
 (11) KEL IM EQI SA LIVOK ISOGA
 MAKAM (12) KERABAH E R A B A
 H MI RUTA ROQORA

The Sacred Magick 181 No. □ consists of □□ Squares from a Square of □□ Squares. SELAK = “to cast down or prostrate”. No. □ consists of □□ Squares from a Square of □□. ROQEN implies “persons in power”. No. □ consists of □□ Squares from a Square of □□. ATLITIS is a corruption of the Greek adjective atletos, “insufferable, not to be borne”. No. □ consists of □□ Squares from a Square of □□. OTSAMAHA = “bodily strength”. No. □ consists of □□ from a Square of □□.

SINAH = "Hatred". No. $\square$ is a Gnomon of $\square$ Squares from a Square of $\square\square$. SATAN is the Name of one of the Chief Evil Spirits and has been elsewhere explained. No. $\square$ consists of $\square\square$ Squares in the form of a capital F, taken from a Square of $\square\square$ Squares. LOFITOS is evidently from the Greek lophesis, meaning "rest, cessation from action (ie. in this case military action)". No. $\square$ consists of $\square\square$ Squares arranged in the form of an F, and taken from a Square of $\square\square$ Squares. GIBOR = "strength, might, severity". No. $\square\square$ is a Square of $\square\square$ Squares. NOKAM, "vengeance". No. $\square\square$ is also a Square of $\square\square$ Squares. KELIM = "for all kinds of things". No. $\square\square$ consists of $\square\square$

Squares from a Square of □□.
KERABAH, “assault, attack”.

Of Abramelin The Mage 182 THE
TWENTY-FIRST CHAPTER. O
transform oneself, and take different
Faces and Forms. (□) To appear old.
(□) To take on the appearance of an Old
Woman. (□) To appear young. (□) To
transform oneself into a Girl. (□) To
appear like a young Child. G55 (1)
ZAKEN A K E N QI OLAN Q DI
SKENAH I S E K E N A H Q (2) (3)
DISAKAN IROQ QS AQ KUQ A N (4)
IONEK O N E K Q (5) BACUR AQ
COREC QA AB

The Sacred Magick 183 Notes To
Chapter XXI. (a) The Symbols of this
Chapter are manifested only by the Evil

Spirits. (b) MAGOT performs the Operations hereof. (c) The Familiar Spirits cannot well execute the Operations of this Chapter. (d) This is rather a fascination than anything else. Take the Symbol desired in your left hand and stroke the face therewith. Abraham further observes that such an Operation performed by an ordinary Magician would be easily seen through by the possessor of the Sacred Magic; while on the contrary this latter would be safe from detection by ordinary Sorcerers. (e) The Student will note in these Squares the marked position of the Letter Q, as in many other cases where the effect aimed at seems to be rather a deception of the senses of others. No. □

consists of 10×10 Squares from a Square of 10×10 . ZAKEN means “old”. No. 10 is a Gnomon of 10×10 Squares with the Letter Q added, from a Square of 10×10 Squares. DISKENAH = “in the likeness of an old woman”. It is to be remarked that this Square is rather oblong, 10 Squares long by 10 deep. No. 10 consists of 10×10 Squares from a Square of 10×10 . DISAKAN means “to cover up or hide”, but were it DISAKAR it would mean “as if one young”. No. 10 consists of 10×10 Squares from a Square of 10×10 Squares. IONEK means “thy dove”. No. 10 consists of 10×10 Squares from a Square of 10×10 . BACUR = “firstborn”.

Of Abramelin The Mage 184 THE
 TWENTY-SECOND CHAPTER. HIS

Chapter is only for Evil, for with the Symbols herein we can cast Spells, and work every kind of Evil; we should not avail ourselves hereof. (□) To cast Spells upon Men. (□) To bewitch Beasts. (□) To cast a Spell upon the Liver. (□) This Symbol should never be made use of. (□) To cast a Spell upon the Heart. (□) Upon the Head and other parts of the Body. G55 (1) QELA A DIM E L A D I M Q Q (2) BEHEMOT E H E M O T Q QO EN (3) ME BA S I M E B A S I M Q Q Q Q (4) CAS ED AZOT E BOROS ETOSA DEBAC

The Sacred Magick 185 Notes To Chapter XXII. (a) The Symbols of this Chapter are manifested only by the Evil Spirits. (b) BELZEBUD performs the

Operations hereof. (c) The Familiar Spirits cannot well execute the Operations of this Chapter. (d) Abraham warns strongly against use being made of this Operation. The Symbols should be either buried or concealed in places where the persons we wish to harm are likely to pass by; or, if possible, we can touch them with the Symbol. (e) No.  consists of  from a Square of  Squares. QELADIM means “those who creep in insidiously”. No.  consists of  Squares from a Square of  Squares. BEHEMOT = “Beasts”. No.  consists of  Squares from a Square of . MEBASIM = “those that stamp down violently”. No.  is a Square of 

Squares. CASED, Hebrew (if used in a bad sense) “overflowing of unrestrained lust”. AZOTE, Hebrew “enduring”. BOROS, = Greek “Devouring, gluttonous”. ETOSA, = Greek “idle, useless”. DEBAC, = Hebrew = “to overtake and stick close”. No. □ consists of □□ Squares from a Square of □□. LEBHAH implies, “Agony at the heart”. No. □ consists of □□ Squares. QARAQAK, “thy baldness,” also “thy rending asunder”. (6) Q QQ Q ARAQAK A R A Q A K (5) LEBHAH EMAUSA B H A H

Of Abramelin The Mage 186 THE TWENTY-THIRD CHAPTER. O demolish Buildings and Strongholds. (□) To make a House fall to the ground.

(□) To destroy a Town. (□) To demolish Strongholds. (□) To ruin possessions (and Estates). Notes To Chapter XXIII. (a) The Symbols of this Chapter are manifested by the Evil Spirits only. (b) ASTAROT performs the Operations hereof. (c) The Familiar Spirits can to an extent perform the Operations of this Chapter. (d) No especial instructions are given regarding this Chapter by Abraham the Jew. (e) No. □ consists of □□ Squares taken from a Square of □□ Squares. NAVEH means “a house or habitation”. G55 (1) NAV EH A V E H Q Q D (2) QAQAH A Q A H Q QQ (3) COMAHON O M A H O N Q Q (4) BINIAM I N I A M NUU S I

The Sacred Magick 187 No. □ consists of □□ Squares from a Square of □□. QAAH “to make void or empty”. No. □ consists of □□ Squares from a Square of □□ Squares. COMAHON means “a stronghold”. No. □ consists of a Gnomon of □□ Squares from a Square of □□ Squares, BINIAM means “in affliction”.

Of Abramelin The Mage 188 THE TWENTY-FOURTH CHAPTER. O discover any Thefts that hath occurred. (□) jewels stolen. (□) Money. (□) Worked Gold. (□) Silver Workmanship. (□) Effects, such as Furniture. (□) Horses, and other Animals. G55 (1) KIXALIS IRINEQI X A L I S Q M K (2) QENEBAH E N B A H Q Q Q (3)

QEDE SELAN E D E S E L A N
MAQAQA L A NAQ I R I QA Q N (4)
TALAH AN I MA L A H

The Sacred Magick 189 Notes To Chapter XXIV. (a) The Symbols of this Chapter are manifested in part by the Angels, and in part also by the Evil Spirits. (b) ARITON performs the Operations hereof; and MAGOT also; but sep- arately. (c) The Familiar Spirits can to an extent perform the Operations of this Chapter. (d) No especial instructions are given by Abraham regarding this Chapter. (e) No. □ consists of □□ Squares taken from a Square of □□ Squares. The meaning of KIXALIS is not apparent. No. □ consists of □□ Squares from a Square

of $\square\square$. QENEBAH probably conveys the idea of gain or possession. No. $\square$ consists of $\square\square$ Squares from a Square of $\square\square$ Squares. QEDESELAN may signify things of value set apart. No. $\square$ (the succession of numbers here is irregular) consists of $\square\square$ Squares from a Square of $\square\square$ Squares. MOREH means “to rebel against, to disobey”. No. $\square$ consists of a Square of $\square\square$ Squares. CARAC means “to involve or wrap up,” also “garments, etc.”. No. $\square$ is a Gnomon of $\square\square$ Squares taken from a Square of $\square\square$ Squares. TALAH means “a young lamb,” or “kid,” according to whether its root terminates with Aleph or He. (5) CARAC AR I OA RIRIR AO I RA CARAC (6) MO

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

Of Abramelin The Mage 190 THE
TWENTY-FIFTH CHAPTER. O walk
upon, and operate under, Water. (□) To
swim for □□ hours without becoming
wearied. (□) To remain under Water for
□ hours. (□) To rest upon the Water for
□□ hours. Notes To Chapter XXV. (a)
The Symbols of this Chapter are
manifested only by the Angel, or by the
Guardian Angel. (b) Abraham does not
state to what Prince this Operation is
submitted. (c) The Familiar Spirits
cannot well execute the Operations of
this Chap- ter. (d) No especial
instructions are given by Abraham
regarding this Chapter. G55 (1) NAHAR
I A M A A H A R I A M A A Q Q E Q Q

(2) BURNAHEU ULOR I PTE ROMI
 LAPH NR I T I L I A AILITRN HPAL
 IMOR ETPIROLU UEHANRUB MA I
 AM A I A M (3)

The Sacred Magick 191 (e) No. □ consists of □□ Squares taken from a Square of □□ Squares. NAHA- RIAMA means “a river of waters”. No. □ is a Square of □□ Squares. No. □ is a Gnomon of □ Squares from a Square of □□ Squares. MAIAM = “Abundant waters such as the sea”.

Of Abramelin The Mage 192 THE TWENTY-SIXTH CHAPTER. O open every Kind of Lock, without a Key, and without making any noise. (□) To open Doors. (□) To open Padlocks. (□) To open Larders (or Charnel-Houses). (□)

To open Strong-boxes (or Caskets). (□)
To open Prisons. G55 (1) SAGUB A G
U B OR DO S (2) RATOK A T O K K
QU R (3) BAR IACA A R I A C A Q Q
(4) SEQOR E Q O R SQ QS
LOHARAHOS O H A R A H O S Q Q
Q AQ LO S (5)

The Sacred Magick 193 Notes To
Chapter XXVI. (a) The Symbols of this
Chapter are manifested in part by the
Angels, and in part also by the Evil
Spirits. (b) AMAIMON and ARITON
together perform the Operations of this
Chapter. (c) The Familiar Spirits cannot
well execute the Operations of this
Chap- ter. (d) Touch the lock you wish
to open with the side of the Symbol
which is written upon, and it will

immediately open without noise or injury. When you wish to reclose it touch it with the side of the Symbol not written upon, and it will refasten and shew no trace of having been opened. (e) No. □ consists of □□ Squares taken from a Square of □□ Squares. SAGUB signifies “exalted” or “lifted up” (as an ancient portcullis might be). No. □ consists of □□ Squares taken from a Square of □□ Squares. RATOK means “a confining chain wreathed or fastened round anything”. No. □ consists of □□ Squares taken from a Square of □□ Squares. BARIACA = “a place for food to be put”. No. □ consists of □□ Squares from a Square of □□. SEQOR may mean either “to satisfy” or “to deal

falsely,” according as it is spelt with Q or K. No. □ consists of □□ Squares from a Square of □□.

Of Abramelin The Mage 194 THE
TWENTY-SEVENTH CHAPTER. O
cause Visions to appear. (□) To make
trellis-work to be seen. (□) A Superb
Palace. (□) Flowering Meadows. (□)
Lakes and Rivers. (□) Vines with their
Grapes. (□) Great Fires. (□) Divers
Mountains. (□) Bridges and Rivers. (□)
Woods and various Kinds of Trees.
(□□) Cranes. (□□) Giants. (□□)
Peacocks. (□□) Gardens. (□□) Wild
Boars. (□□) Unicorns. (□□) Beautiful
Country. (□□) A fruit Garden (or
Orchard). (□□) A Garden with all kinds
of Flowers. (□□) To cause Snow to

appear. (□□) Different kinds of Wild
Animals. (□□) Towns and Castles.
(□□) Various flowers. (□□) Fountains
and clear Springs (of Water). (□□)
Lions. (□□) Singing Birds. (□□)
Horses. (□□) Eagles. (□□) Buffaloes.
(□□) Dragons. (□□) Hawks and
Falcons. (□□) Foxes. (□□) Hares.
(□□) Dogs. (□□) Gryphons. (□□)
Stags. G55

The Sacred Magick 195 (1) SELAC
E L A C R I N E (2) HESEB EQAL S E B
G (3) AODON I A O D O N I A Q
QLQO Q (4) ATSARAH TOAL I SA
SADOR I R ALOTOLA RIRODAS AS I
LAOT HARA S TA (5) AGAMAGA A
G A M A G A A (6) SEL G EQ L
EQAQE E GELES (7) SOREK O R E K

Q (8) AKROPOL I S K R O P O L I S Q
Q

Of Abramelin The Mage 196 (9) CA
I O T A I O T Q (10) IAQEB A Q E BQ
Q (11) MELUNAC QE L UQ N A C GE
(12) PERAC E R A C Q Q KIKAION
OI K A I O N (13) (14) OLELAH L E L
A H (15) DO B E RAH ORA B E R A H
C (16) MA K O R A K O R (17) MIGI
RAS I G I R A S M I L E S I Q Q

The Sacred Magick 197 (18) E S A
H E L SAHEL B (19) AR I EH R I E H
(20) LIMIKOS I M I K O SOK IM QC
(21) SASAS AR I SIQ A S (22)
KIKIMIS I K I M Q Q I S TQ Q (23) NE
S I KER Q Q E S I K E R (24) DOB I H
O B I H (25) FUFALOS U F A L O S Q
(26) PARAH A R A H

Of Abramelin The Mage 198 (27)

GADES I R A D E S I R Q Q (28)

FANIN A N I N Q (29) REEM E E M Z

(30) AI IAH IUSEA I A H (31) SUHAL

U H A L Q (32) GIRIPES I R I P E SG

Q QQ Q (33) ARNEP R N E P Q (34) A

I I A L IIAL (35) KELEF E L E F Q Q Q

The Sacred Magick 199 Notes To
Chapter XXVII. (a) The Symbols of this
Chapter are only manifested by the Evil
Spirits. (b) ORIENS, PAIMON,
ARITON, and AMAIMON, execute the
Opera- tions hereof by the means of their
common Ministers. (c) The Familiar
Spirits can to an extent perform the
Operations of this Chapter. (d) No
especial instructions are given by
Abraharn regarding this Chapter. (e) No.

□ consists of □□ Squares taken from a Square of □□ Squares. SELAC means “to cast down,” “to cut down or fell” (as trees). Perhaps thus signifying the cut wood with which a trellis is made. No. □ consists of □□ Squares from a Square of □□ Squares. HESEB may mean the environs of a place. No. □ consists of □□ Squares from a Square of □□ Squares. AODONIA, from Hebrew root ODN “Eden, a delightful place, etc.”. No. □ is a Square of □□ Squares. ATSARAH = either “a storehouse or treasury” or “to flow,” according to its derivation. No. □ (the order of the numbering of the Squares is here changed) consists of □□ Squares taken from a Square of □□ Squares.

SOREK means “to wind about”. No. $\square$ consists of $\square\square$ Squares from a Square of $\square\square$ Squares. AKROPOLIS is a Greek word signifying “citadel”. No. $\square$ consists of $\square\square$ Squares taken from a Square of $\square\square$ Squares. SELEG = “Snow,” whence perhaps this should be numbered $\square\square$ instead of $\square$. No. $\square$ consists of $\square\square$ Squares from a Square of $\square\square$. AGAMAGA = “pools of water” whence this should probably be numbered $\square$ instead of $\square$. No. $\square$ consists of $\square\square$ Squares from a Square of $\square\square$ Squares. CAIOT is probably from CHAIOTH = “Living creatures”. It may also mean a covert, where living creatures abide. Perhaps it should be numbered $\square\square$. No. $\square\square$ consists of $\square\square$

Squares taken from a Square of 10×10
 Squares. IAQEB probably means a bird
 of the crane species. No. 10×10 consists of
 10×10 Squares taken from a Square of 10×10
 Squares. MELU- NAC = “Thy dwelling-
 place,” and perhaps this should be
 numbered 10×10 . No. 10×10 consists of 10×10
 Squares taken from a Square of 10×10
 Squares. PERAC may mean “flowering
 gardens”. Perhaps this should be
 numbered 10×10 . No. 10×10 consists of 10×10
 Squares taken from a Square of 10×10
 Squares. No. 10×10 is a Gnomon of 10×10
 Squares from a Square of 10×10 Squares.
 OLELAH may mean “horned animals”
 or “tusked animals”. No. 10×10 consists of
 10×10 Squares taken from a Square of 10×10
 Squares. KIKAIION = “a place where

gourds grow”.

Of Abramelin The Mage 200 No. $\square\square$ is a Gnomon of $\square$ Squares taken from a Square of $\square\square$ Squares. MAKOR = “places digged”. No. $\square\square$ consists of $\square\square$ Squares taken from a Square of $\square\square$ Squares. MIGIRAS = “a place where productive plants grow”. No. $\square\square$ consists of $\square\square$ Squares from a Square of $\square\square$ Squares. ESAHEL = “rich”. No. $\square\square$ should probably be numbered $\square\square$. It is a Gnomon of $\square$ from a Square of $\square\square$ Squares. ARIEH = “a lion”. No. $\square\square$ consists of $\square\square$ from a Square of $\square\square$ Squares. LIMIKOS = “savage (animals)”. No. $\square\square$ consists of $\square\square$ Squares from a Square of $\square\square$ Squares. SASAS probably means “Horses,” and

this Square should probably be
 numbered $\square\square$ instead of $\square\square$. No. $\square\square$
 consists of $\square\square$ Squares taken from a
 Square of $\square\square$ Squares. KIKIMIS =
 “thistles” and also “some kinds of
 flowers”. No. $\square\square$ consists of $\square\square$
 Squares from a Square of $\square\square$ Squares.
 NESIKER signifies fluids of various
 kinds. No. $\square\square$ consists of $\square$ Squares
 from a Square of $\square\square$. DOBIH = “a
 bear,” and should evidently be
 otherwise numbered. No. $\square\square$ consists
 of $\square\square$ Squares from a Square of $\square\square$
 Squares. No. $\square\square$ is a Gnomon of $\square$
 Squares from a Square of $\square\square$ Squares.
 PARA H = “a heifer”, but also “fruit,
 produce”. No. $\square\square$ consists of $\square\square$
 Squares from a Square of $\square\square$. No. $\square\square$

consists of 10×10 Squares from a Square of 10×10 . FANIN is probably from BN, and meaning “Towns and Villages,” whence this should probably be numbered 10×10 . No. 10×10 consists of 10×10 Squares from a Square of 10×10 . REEM “Unicorns”, and also beasts of the beeve kind, Buffaloes, etc. Perhaps this Square answers for 10×10 as well. No. 10×10 consists of a Gnomon of 10×10 Squares from a Square of 10×10 Squares. AIIAH = rapacious birds. No. 10×10 consists of 10×10 Squares from a Square of 10×10 . SUHAL means “a black- ish lion,” whence this Square should be numbered 10×10 probably. No. 10×10 consists of 10×10 Squares from a Square of 10×10 . GIRIPES may mean “small beasts that run

swiftly". No. 11 consists of 11 Squares from a Square of 11. ARNEP should probably be ARNEB. It means "a Hare," whence this Square should perhaps be numbered 11.

The Sacred Magick 201 No. 11 is a Gnomon of 11 Squares from a Square of 11. AIIAL probably means "wild goats". No. 11 consists of 11 Squares from 11. KELEF = "a Dog," whence this Square should probably be numbered 11.

Of Abramelin The Mage 202 THE TWENTY-EIGHTH CHAPTER. O have as much Gold and Silver as one may wish, both to provide for one's necessities, and to live in opulence. (11) To have coined Gold. (11) To have

coined Silver. (□) To have Silver in small coins. (□) To have small change in Copper (or Bronze). Notes To Chapter XXVIII. (a) The Symbols of this Chapter are manifested only by the Angels or by the Guardian Angel. (b) ORIENS alone performs this Operation. (c) The Familiar Spirits can to an extent perform the Operations of this Chapter. (d) Place the Symbol of the Money you require in your purse, let it remain there for a short time, then put your right hand into your purse, and you will there find seven pieces of the class of money you have wished for. This Operation should not be performed more than three times in the day. The pieces of money you do not use will disappear, which is

why you should not ask for sev- G55 (1)
 SEQOR EQAMO QSQ O R Q Q (2)
 KESER E S E RK (3) PESEP EQ
 SOROS EMOQ PES (4) MAT B A A T
 B A

The Sacred Magick 203 eral kinds of
 money at the same time. And if you
 spend it, both you and those into whose
 hands it passes will find it genuine. In
 another place Abraham says, that once
 only in your life you may ask your
 Guardian Angel for a large sum of
 money sufficient to represent a fortune;
 and that he himself had done so and
 obtained his request. (e) No. □ consists
 of □□ from a Square of □□ Squares.
 SEQOR perhaps here means money. No.
 □ consists of □□ Squares from a

Square of $\square\square$. KESER may mean “a collection or heap”. No. $\square$ consists of $\square\square$ Squares from a Square of $\square\square$. PESEP should be probably BESPR = “much, many”. No. $\square$ is a Gnomon of $\square$ Squares from $\square\square$. MATBA probably means “let it be forthcoming, bring forth”.

Of Abramelin The Mage 204 THE TWENTY-NINTH CHAPTER. O cause Armed Men to appear. ($\square$) To cause an Army to appear. ($\square$) Armed Men for one's defence, ($\square$) To cause a Siege to appear. G55 (1) MACAN EH A C A N E H (2) MAHARACAH A H A R A C A H Q Q (3) ME T I S URAH E T I S U R A H Q Q Q Q

The Sacred Magick 205 Notes To

Chapter XXIX. (a) The Symbols of this Chapter are manifested in part by the Angels, and in part also by the Evil Spirits. (b) ORIENS, PAIMON, ARITON, and AMAIMON, execute the Operations hereof by the means of their common Ministers. PAIMON also performs this Operation alone. (c) The Familiar Spirits cannot well execute the Operations of this Chapter. (d) No especial instructions are given by Abraham regarding this Chapter, by which Abraham says (in the First Book) that he himself had caused armed men to appear. (e) No. $\square$ is a Gnomon of $\square\square$ Squares from a Square of $\square\square$ Squares. MACANEH = “an encampment”. No. $\square$ consists of $\square\square$ Squares from a Square

of □□. MAHARACAH perhaps means “an ambuscade”. No. □ consists of □□ Squares from a Square of □□ Squares.

Of Abramelin The Mage 206 THE THIRTIETH CHAPTER. O cause Comedies, Operas, and every kind of Music and Dances to appear. (□) To cause all kinds of Music to be heard. (□) Music and extravagant Balls. (□) For all kinds of Instruments to be played. (□) For Comedies, Farces and Operas.

* In the Original MS. these words “Fin des Signes” are written in this manner across and within the two last Squares. Notes To Chapter XXX. (a) The Symbols of this Chapter are manifested only by the Evil Spirits. (b) MAGOT performs the Operations hereof. (c) The

Familiar Spirits can to an extent perform the Operations of this Chapter. G55 (1) NAG I NAH A G I N A H M G QG Q (2) MEKOLAH E K O L A H (3) NIGIGIN I G I G I N MACA S E F EFARUSE CAL A S E F (4) End of the Symbols*

The Sacred Magick 207 (d) No especial instructions are given by Abraham regarding this Chapter. (e) No. $\square$ consists of $\square\square$ Squares from a Square of $\square\square$ Squares. NAGINAH = a stringed instrument". No. $\square$ consists of a Gnomon of $\square\square$ Squares from a Square of $\square\square$ Squares. MEKOLAH = "Singing". No. $\square$ is a Gnomon of $\square\square$ Squares from a Square of $\square\square$ Squares. NIGIGIN = "musical instruments,"

probably. No. □ consists of □□ Squares from a Square of □□ Squares. MECASEF means “enchantment”. This finishes the list of Symbols set down by Abraharn the Jew, the which I have given in their entirety; but I must of my own initiative warn any who may endeavour to use these Signs, that unless animated by the purest and best motives they will find them react terribly against them; and that, if the preliminary period of Six Months’ preparation advocated by Abra-Melin be not observed, the Symbols will be practically worthless in their hands; for, as will be observed, the Names in the Squares for the most part are simply the statement of the ends desired to be

accomplished thereby. Finally, I will quote the following passage from the “Key of Solomon the King” – “ACCURSED BE HE WHO TAKETH THE NAME OF GOD IN VAIN! ACCURSED BE HE WHO USETH THIS KNOWLEDGE UNTO AN EVIL END. BE HE ACCURSED IN THIS WORLD AND IN THE WORLD TO COME. AMEN. BE HE ACCURSED IN THE NAME WHICH HE HATH BLASPHEMED!”

Of Abramelin The Mage 208
ESSENTIAL REMARKS UPON THE FOREGOING SYMBOLS. It is certain that among all the Symbols which I have hereinbefore written down there be many which one can employ for evil

(purposes); and I avow that (at first) I intended not to give them here at all; but thereafter I did make reflection in myself that I was working no evil; for often the secret judgments of God permit disgrace, hindrances, infirmities, and other vexing accidents to happen unto Mortals, either to awake them from the lethargy wherein they be sunk so that they recognise not their Creator, or else to give them an opportunity by their afflictions of increasing their merit. And although God can in no way do evil, but always good, nevertheless we cannot deny that occasionally He permitteth the Secondary Causes to act. Now the Executioners and Executors of the Divine justice be the Evil Spirits.

Whence I conclude that although it may be in no sense advisable to work Operations for Evil, yet that there may arise, how- ever, certain cases which do admit of and permit the same; as (for example) when it is necessary to save and defend one's own life, or to avert some great scandal or evil, or to prevent offensive acts which might be done against one- self, or to displease God and hurt one's neighbour, as well as in just Wars, and other like cases. Yet it is always best in such instances to govern yourself accord- ing to the counsel of your Holy Guardian Angel. I have also written these for the reason that God hath given unto Man free Will both in merit and demerit; for, further, having finished

the Operation, if thou shouldest wish (which I pray God not to permit) 1 to operate for Evil and to abuse the Grace which God hath granted thee, the Spirits would be only too ready to give and manifest unto thee the Symbols, and will grant willingly unto thee all that thou shalt demand of them. Concerning this matter I repeat unto thee, Fear the Lord, love Him, and respect His Commandments with a good heart, and thou shalt live happy and contented upon Earth. If thou considerest maturely what be the essential points of this Operation, thou shalt find that the first point is to make a firm, veritable, and real resolution to live in a truly edifying condition of modesty, and in retirement, as far as it

shall be possible for thee so to do. For Solitude is the source of many blessings, such as, to give oneself up to prayer, and unto the contemplation of things Divine; to flee evil conversations and occasions of sin; to live in oneself; and to accustom oneself to continuing a life of such regularity. For if one were to go to present oneself before a King, what would one not do to appear before him with splendour and magnificence; and what diligence and care would not one 1. In the Original “Qua Diem neplaise.” The Parenthesis is put by Abraham the Jew.

The Sacred Magick 209 put in practice to prepare oneself hereunto. Now we must understand that the

enjoyment and vision of the Angels of the Lord be infinitely above the Princes of Earth, who in fact are but a vanity, a shadow, and vile dust of Earth. Now if to please these Mortal Princes one would almost commit idolatries; what ought one not to do to appear before the Holy Angels of God who represent the Grandeur of the Majesty of God. Let each one hold for a thing, sure and certain that the Grace which the Lord granteth unto us in giving us this Sacred Science by the means and intermediation of His Holy Angels is so great that none can fitly express it. It is certain that having obtained this Sacred Wisdom thou mayest dispose of it and communicate it unto three friends; but

thou must not exceed this Sacred Number of the Ternary, for in such case thou wouldest be altogether deprived of it. One of the most meritorious deeds in the sight of the Lord, is to share with one's neighbour the goods which God hath given unto us; yet must we take note of that which God commanded unto Moses, when He ordered him to give the Operation unto Aaron his brother, namely that he should receive as the Symbol of an Offering Ten Golden Florins, the which he should distribute unto Seventy-Two poor persons with his own hands, obliging them to repeat the Psalms which I have already mentioned in the Second Book, and which should be of the number of SeventyTwo. For if

he who receiveth this Operation should not perform this Alms, the Operation would be void of value for him. Thou, not yet having the Authority to give it, without having received the Ten Golden Florins, thou must act like Moses, unto whom the Lord granted it on this condition, for him to give it unto his brother Aaron. I have also described the precautions which we must take before granting this Sacred Science unto any; and I repeat here that at least Six Months should transpire during which we should frequently test, and seek by conversations to sound, the inclinations of him unto whom we may be willing to give it; so as to know whether he be a reliable person, and also the object for

which he demandeth and is anxious to obtain this Science. Now shouldest thou perceive that such an one is light and inconstant, and that he hath only vague ideas, and habits and manners which be not good, then shalt thou temporise with him for a time, so as to bring up causes, occasions, or pretexts, so as not to give it unto him, even shouldest thou already have promised it to him. For it is better to undergo the displeasure of a Mortal Man than that of an Eternal God, from Whom thou hast received so great a Grace. I have, however, myself made trial hereof, for to my great wonderment (once upon a time) when I was thinking that I was putting it to good use in giving it unto a certain person for whom I

Of Abramelin The Mage 210 had great respect; God Himself intervened and did not permit my intention to be carried out, for that person began of his own accord to wonder whether the matter were true or no, and he doubted it much, believing that it was a fable, and did not have an entire faith therein; and he made me comprehend by his discourse that he was not such an one as I had thought. Furthermore it happened that he fell dangerously ill, and I in my turn was reprimanded by my Angel who blamed me for the choice I had made. The whole machinery of the Universe is maintained by Faith; and he who believeth not, suffereth the chastisement of his perfidy both in this

World and in the next. I could here say much more relating to our own selves, but as thou wilt have to pass under the influence 2 of thy Holy Guardian Angel, thou wilt be sufficiently instructed in his own good time, and by himself, concerning these matters which be both delicate and to be jealously guarded. 3 The Evil Spirit is so subtle, so keen, and so cunning, that that which he cannot obtain at the time of the Conjunction, he will seek to have on other occasions in offering thee his services. This is why the very first action to take especially with thy Familiar Spirits, should be to command them, never to say anything unto thee of themselves, but only to speak when thou shalt interro- gate them,

unless it were to warn thee of matters which concern either thine advantage or thine hurt. For if thou dost not limit their liberty of speech they will tell thee so many and so important things, that they will completely over- cloud 4 thine understanding, and thou wilt not know what to believe, so that in the confusion of ideas they could make thee prevaricate, and perhaps fall into irretrievable error. Never make thyself to be greatly entreated in any matter wherein thou canst aid and succour thy neighbour, and do not wait until he demandeth assistance from thee, but seek to know to the full his need even though it be concealed, and give him prompt aid. Also trouble not thyself as to

whether he be Turk, Pagan, or Idolater, but do good unto all those who believe in a God. Be especially charitable towards those who are in extreme want, prisoners, or sick, and let thine heart be touched, and succour them generously; for God taketh pleasure in beholding the poor succoured. In the Twenty-Eighth Chapter where it is treated of the way to have Silver and Gold sufficient to supply one's needs on occasion; thou must know that 2. In the Original "Passerpar les mains de"; = "pass through the hands of" but this translation would sound somewhat undignified. 3. In the Original "Qui sont jalouses et delicates" 4. In the Original "Quils tofusqueront Lentendement,"

literally, “they will obfuscate thine understanding”.

The Sacred Magick 211 the quantity of Gold or of Silver of which thou hast then actually need, will be at once brought unto thee, and thou canst use it for this occasion only. And if thou usest it not within the twenty-four hours, this sum will disappear and thou wilt no longer be able to avail thyself of it, Think not, however, that this Gold is but a phantasy, for if thou effectually expendest it, and dost not endeavour to hoard the same, he who shall receive it from thine hands can enjoy the same and expend it according unto his desire, and the money will be real both for him and for others. For once only mayest thou

demand of thine Holy Angel the amount of Gold and of Silver which thou shalt judge suitable unto thine estate and conditions. My possessions were few, and I demanded of mine Angel Three Thousand Thousand Golden Florins, 5 and they were granted unto me. Later I made such good use of the Sacred Science, and I understood so well how to augment my goods, that at the present time, after having married three Daughters unto each of whom I gave a hundred thousand (golden florins), as thou wilt see by the testament which I have made, I am leaving in current money more than a Million Golden Florins, besides a large quantity of very valuable furniture. Had I been of noble

birth I might have demanded much more and have profited less. When any one demanded of me : “Eh ! How have you managed to gain so much?” I would reply thereto that it is a fine thing to know by certain Knowl- edge how much such or such a thing is worth here, and how much it is worth elsewhere, that this year, wheat, barley, and other crops, will be cheap in Italy, and dear in France, etc., etc.; and that commerce well managed, enricheth any one. As for what concerneth the manner of treating and commanding the Spir- its, it is an easy thing unto whomsoever walketh by the proper paths; and it is a very difficult thing for whomsoever through ignorance submitteth himself unto them. I have

heard say that there be some men who pass for being famous herein, such as a certain blind man D'acali, a certain Bearli, a Peter D'Abano, 6 and many others. Ah! how many of them do but deceive them- selves! I do not say that these men did not perform extraordinary things; but it is necessary to note their manner of working, for their Science is imperfect, and their Authority proceedeth not from God by the intermediation of His Holy Angels, but proceedeth directly from express Pacts made with the Devil, 7 and (acteth) by means of Consecrated Books full of thousands of Diabolical Conju- 5. In the Original: “□□□□ mil florins dor”. 6. Yet Peter of Abano or Apona is always

considered to have been a great and power- ful Magician.

Of Abramelin The Mage 212 rations and impious Exorcisms; in one word things which be contrary unto the Commandments of God and the peace of men. And with all this their Opera- tions be destined for certain times and hours, and finally the Demon carrieth away with him their miserable Souls, which thing arriveth only too often. And yet it is the Science of these persons which causeth them to pass for famous Wise Men. In the First Book I have made mention of those whom I had encountered in my journeyings in Europe. The true Commandment is that which depen- deth from God, and in

which there is no dependence placed on any Spirit imaginable, for in employing them, if you make unto them the least submission, the slightest prayer, or honour, you are rendering yourselves their slaves, and they are in no way submitted unto you. The Spirits have so great knowledge that they comprehend very well by our actions what dispositions we have, and understand our inclinations, so that from the very beginning they prepare the way to make us to fail. If they know that a man is inclined unto Vanity and Pride, they will humiliate themselves before him, and push that humility unto excess, and even unto idolatry, and this man will glory herein and become intoxicated with

conceit, and the matter will not end without his commanding them some pernicious thing of such a nature that ultimately thence from will be derived that sin which will make the Man the Slave of the Demon. Another man will be easily accessible to Avarice, and then if he take not heed the Malignant Spirits will propose unto him thousands of ways of accumulating wealth, and of rendering himself rich by indirect and unjust ways and means, whence total restitution is afterwards difficult and even impossible, so that he who is in such case findeth himself ever the Slave of the Spirits. Another will be a man of Letters; the Spirits will inspire him with presumption, and he will then believe

himself to be wiser even than the Prophets, furthermore they will endeavour to lead him astray in subtle points in matters appertaining unto God, and will make (that man) fall into a thousand errors, the which afterwards when he wisheth to support he will very frequently deny God, and His high Mysteries. The causes and matters whereof (the Spirits) will make use to cause a man to waver are infinite, especially when the man attempteth to make them submit to his commands, and this is why it is most necessary to be upon one's guard and to distrust oneself, The true Commandment will be that which will be given when he who commandeth shall have maturely

reflected and considered who he is in himself, and who he is who should serve and obey him. And if a Mortal 7. I cannot possibly see that the well-known “Heptameron” or “Magical Elements” of Peter of Abano in any way counsels Pacts, or deserves the above severe speeches of Abraham the Jew.

The Sacred Magick 213 Man not having on his side the support of the Power and Will of the Lord shall have sufficient force to command the Spirits and to constrain them to obey him; (they, namely) who have the same virtue and power, which God hath granted unto them, they having lost nothing hereof; and they also being Spirits from God and herein differing from thee who art drawn

from the mire, as Gold is from Lead; and that their sin is notorious, for the which they were chased from Heaven; figure also unto thyself, that a Spirit which of his own nature is all vanity, would not be likely to submit himself unto thee without a superior force (compelling him), neither would he wish to obey thee nor to serve thee. 8 He who shall reflect and reason upon these particulars will know that all things come unto us from God, and that it is He Who wisheth and commandeth that the Evil Spirits should be submitted unto us. If then all things depend from the Lord, upon whom wilt thou, □ Man, base thyself so as to be capable of thyself (alone) to dominate the Spirits ? It is certain that such an

enterprise cannot succeed without the loss of thine own soul. Then it is by the virtue of that God Who hath submitted them under thy feet, that thou shalt command them, as will be precisely ordained unto thee by thy Holy Angel. “Donec ponam inimicos tuos scabellum Pedum tuorum.” “Until I shall make thy foes thy footstool.” Also do not familiarise thyself with them; for they be not little pet dogs. Adopt a serious tone and an air of authority, make them obey thee, and be well ware of accepting the least offer which they shall make unto thee of themselves; and treat them as their Master, also without occasion thou shalt never molest them, and order them to execute thy commands from point to

point without adding or diminishing in any way imaginable. And when thou canst employ Inferior Spirits (in a matter), thou shalt in no way make thy requests unto the Superiors. Also seeing that all have not the same powers, thou shalt take heed not to command unto one (Spirit) a thing appertaining unto (the office of) another; and because it would be impossible for me to here write down in full the quality, virtue, and office of each Spirit, thou shouldest search this out for thyself and sharpen thy faculties; and in the first demand which thou shalt make unto the Four Spirits (who are) the Supreme Princes, and unto the Eight Sub-Princes; thou shalt demand the most skilful of the

Spirits, of whom thou shalt make a register for convenience of the practice which I describe unto thee in this Third Book where also thou wilt find the Symbols of many Spirits. But seeing that the subjects of various erring humours (of mind) and other occasions which arise daily be diverse, each man will procure for himself those (Spirits) which be of 8. This whole sentence is most confusedly worded in the Original, and I have endeavoured to render it as literally as circumstances would allow.

Of Abramelin The Mage 214 his nature and genius and fit for that wherein thou wouldest employ them. And when thou shalt find an extreme resistance unto operating, on the part of any Spirit, after

that thou shalt have given him the necessary instructions, and that he cannot execute that which thou hast commanded him; in such case thou shalt convoke the Superior Spirits and demand of them others which may be better capable of serving thee in thy need. And in all cases thou shalt avail thyself of the power and command of thy Holy Angel. Keep ever continually before thine eyes the Fear of God; and seek to obey His Commandments, and those of thy Holy Angel, ever retain in thine heart his holy instructions; never submit thyself unto the Evil Spirits in the slightest degree even should it seem to be to thine own advantage and unto that of thy neighbour (so to do). For the rest, be certain that

they will obey thee so perfectly and really, that there will be no operation however great or difficult it may be, that thou shalt not bring unto a glorious termination, the which I myself also have done. As regardeth the service which thou shouldest render unto thy neighbour in his necessities, thou shouldest perform it with zeal, and in no sense wait for him to ask it of thee, and seek also to comprehend his needs unto the uttermost, so as to be able to take sound action (therein). Thou shalt take heed to succour the infirm and the sick and to work for their healing; and see that thou dost not good works to attract praises and to make thyself talked of in the world. Also thou mayest make

semblance of performing (thy cures) by prayers, or by ordinary remedies, or by (the recital of) some psalm, or by other like means. Thou shouldest be especially circumspect not to discover the like matters unto reigning Princes; and in this particular thou shalt do nothing without consulting thy Good Angel; for there is a certain generation which is never contented, and besides that which ariseth from simple curiosity, these Princes regard such (action) as a duty and obligation. Also it is a certain fact that he who possesseth this Sacred Magic, hath no need whatever of them. Further they are naturally inclined to ask of thee always things prejudicial, the which if granted by thee would offend the Lord,

and if not they become your declared enemies. Now my opinion (is that it) would be always (preferable) to render them what services you can from a distance. There is nothing which is so pleasing unto the Angels as to demand knowl- edge from them, and for my part I think there is no greater pleasure than that of becoming wise when one learneth from such masters.

The Sacred Magick 215 I both have exhorted, and do exhort unto a solitary life, 9 which is the source of all good; it is true that it is difficult to accustom oneself thereunto; but once thou shalt have obtained the Sacred Science and Magic the love for retirement will come unto thee of thine own accord, and thou

wilt voluntarily shun the commerce with and conversation of men; for the pleasure and contentment thou wilt enjoy when thou shalt be the possessor of this Science will be so great that thou wilt despise all amusements, excursions, riches, and every other thing however attractive such may be. For once only will it be permissible to obtain property and goods proportionate unto thy degree and estate; the which afterwards are to be used by spending them liberally for thine own needs and those of thy neighbour, sharing with him in his necessity the good things which God shall have given (unto thee); for he who should employ these for evil ends shall render himself incapable of obtaining

from God any other grace and benefit. The Child which one should choose for greater surety and success in (the acquisition of) this Sacred Science should be born of a legitimate marriage, and its father and mother should be also legitimate. It should be from six to seven years of age, vivacious, and witty; it should have a clear speech and pronounce well. Thou shalt prepare it some time before commencing the Operation and have it ready when the time requireth. I myself am of opinion that there should be two (children) in case of any accident which might happen, through sick- ness, or death, or other like (hindrance). Thou shalt gain it over to thee by giv- ing it puerile things

to amuse it, and have it ready when necessary, but in no way tell it anything of what it is to serve for, so that if it be questioned by its parents it can tell them nothing. And if it be a well-behaved Child, it is all the better. We may be certain that by this means we can arrive at the possession of the Sacred Science; for where he who operateth faileth, the innocence of the Child supplieth (that which is wanting); and the Holy Angels are much pleased with its purity. We should not admit women into this Operation. 10 All the clothes and other things which have been used during the period of the Six Moons, you should preserve, if you intend to continue in the same house wherein thou hast performed

the Operation, because they be always good. But if thou dost not intend to use them more, nor yet the Oratory, thou shalt burn them all, and bury the ashes in a secret place. 9. Yet apparently Abraham himself led anything but a retired life, being mixed up in most of the leading political events of his time. 10. Abraham here means apparently, not to use a woman in place of the child.

Sacred Magic of Abramelin, Book 3

Of Abramelin The Mage 216 It is now necessary to give unto thee a little light, and declare unto thee the quality and value of the Spirits, and in what thou canst exactly employ them with surety of success. Thou must however take note that each Spirit hath a great quantity of Inferior Spirits which be submitted unto him. Also I wish to say that as regardeth things base, vile, and of little importance the Superior Spirit will not execute them, but will cause them to be executed by his Inferiors with all punctuality. And

this mattereth not unto him who operateth provided that his commands be fulfilled, and that he be punctually obeyed. THE ORDER OF THE FIRST HIERARCHY.

(Seraphim, Cherubim, Thrones. 11) The Spirits of the Seraphim serve to make thee respected and loved for works of Charity, for that which regardeth honours and other similar things. In matters of great importance they themselves act; but for matters base and carnal, it is their subjects who do serve and operate. THE

ORDER OF THE SECOND HIERARCHY. Dominions, Virtues, And Powers. The property of the Dominions is to dominate; to procure liberty; to vanquish enemies; to give authority over Princes, and over all kinds of persons,

even Ecclesiastics. The Virtues are proper to give strength and force in all matters whether of War or Peace; and in all Operations concerning the health of men, and in all maladies for which the fatal hour hath not yet been written. The Powers have the dominion over all the Inferior Spirits; and this is why they can serve in all things in general, good or evil, and they are devoted unto all things in general, good or evil; and they be straight and right in execution, very punctual, very prompt, and exact in their Operations. THE ORDER OF THE THIRD HIERARCHY. Princes, Archangels, And Angels. The Princes comprise Spirits capable of giving Treasures and Riches, and they or their

dependants serve in all the Operations, being a mass composed of different Orders, and they are sufficiently truthful.

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

The Sacred Magick 217 The Archangels be proper to reveal all Occult matters, and all kinds of secret things, such as obscure points in Theology and the Law. They serve with great diligence. The Angels in general do operate each one according unto his quality. There be an infinite number of them. They command the Four Princes and the Eight Sub-Princes in all kinds of

Operations. These latter 12 having taken their oath, observe that which they have promised, provided that the Operation one demandeth of them be in their power. To cause the Spirit to re-enter a dead body is a very great and difficult Operation, because in order to accomplish it the Four Sovereign Princes 13 have to operate. Also it is necessary to take great care, and to pay heed unto this warning, namely that we should not commence this Operation until the sick person is really at the point of death, so that his life is absolutely despaired of. It should be so timed as to take place a little while before the sick person giveth up the ghost; and thou shalt carry out all that we have said hereon in

the Second Book. But on no account should we perform this Operation to divert ourselves, nor for every class of person; but only on occasions of the very utmost and most absolute necessity. This Operation I myself have performed but twice in my life, namely once for the Duke of Saxonia, and on another occasion in the case of a lady whom the Emperor Sigismond loved passionately. The Familiar Spirits are very prompt, and they are able to execute in most minute detail all matters of a mechanical nature,, with the which therefore it is well to occupy them; as in historical painting; in making statues; clocks; weapons; and other like matters; also in chemistry; and in causing them to carry

out commercial and business transactions under the form of other persons; in making them transport merchandise and other goods from one place to another; also to employ them in causing quarrels, fights, homicides, and all kinds of evils, and malefic acts; also to convey letters and messages of all kinds from one country to another; to deliver prisoners; and in a thousand other ways which I have frequently experimented. These Spirits should be treated according to their quality, and a distinction should be made between a great Spirit and one of a vile or insignificant nature, but thou shouldest nevertheless alway conserve over them that domination which is proper unto him

who operateth. In speaking unto them thou shalt give them no title; but shalt address them sometimes as “you,” sometimes as 12. Meaning apparently the Four Princes and Eight Sub-Princes of the Demons, before so often alluded to. 13. VIZ.: LUCIFER, LEVIATHAN, SATAN, and BELIAL.

Of Abramelin The Mage 218 “thou”; and thou shalt never seek out expressions to please them, and thou shalt always have with them a proud and imperious air. 14 There be certain little terrestrial Spirits that are simply detestable; Sorcerers and Necromantic Magicians generally avail themselves of their services, for they operate only for evil, and in wicked and pernicious

things, and they be of no use soever. He who operateth could, should he so wish, have a million such, but the Sacred Science which worketh otherwise than Necromancy in no way permitteeth you to employ such as be not constrained by an Oath to obey you. All that hath hitherto been said and laid down should suffice, and it is in no wise to be doubted that he who executeth all these matters from point to point, and who shall have the right intention to use this Sacred Science unto the honour and glory of God Almighty for his own good, and for that of his neighbour, shall arrive with ease at the possession thereof; and even matters the most difficult shall appear easy unto him. But Human Nature

is so depraved and corrupted, and so different from that which the Lord hath created, that few persons, if any, do walk in the right way; and it is so easy to prevaricate, and so difficult not to fail in an Operation which demandeth the whole (soul of a) man in (its) entirety. And in order not to intimidate in any way him who shall resolve to undertake this Operation, I am about here to set down in writing the difficulties, temptations, and hindrances which will be caused him by his own relatives; and all this will be occasioned by the Evil Spirits so as to avoid having to submit themselves, and humiliate themselves, and subject themselves unto Man, their greatest enemy, seeing that they behold

him in powerful condition arriving at the enjoyment of that Eternal Glory which they themselves have foolishly lost; and their rage is so great and their grief so poignant, that -there is in the world no evil which they be not ready to work, if God were to permit them, they being always attracted by the idea of the destruction of the Human Race. Therefore is it necessary to take courage and make a constant resolution to resist in all things with intrepidity, and to earnestly desire to obtain from God so great a Grace in despite of men and of the Demon. Also beforehand thou shouldest arrange thine affairs in such wise that they can in no way hinder thee, nor bring thee any disquietude in the

period of the Six Moons, during which time there will occur the greatest possible attempts at assault and damage unto thee which the keen and subtle Enemy will bring to bear upon thee. He will cause thee to come in contact with evil books, and wicked persons, who by Diabolic methods and tricks will seek to turn thee aside from this enterprise, 14. In spite of what Abraham here says, I must reiterate, that the greatest courtesy should always be used towards Spirits' otherwise the Operator will speedily be led into error.

The Sacred Magick 219 even though it be already commenced, by bringing before thee matters which in appearance will seem of the greatest importance, but

which really be only built up on false (and evil) foundations. To such annoying accidents thou shouldest steadily oppose thyself, by following out carefully the ample instructions which I have given thee, thus banishing them from thee with calmness and tranquillity so as to give no chance to the Enemy of exercising his fraudulent tricks to interrupt thee. Thy relations also, astonished at thy manner of life and thy retirement, will make every effort to attempt to find out the reasons thereof. It will be necessary to satisfy them by words full of affection, and to make them think that time which engendereth change, also causeth men who are not altogether ignorant persons to resolve at times to live by themselves.

This hath been the cause why so great a number of good and learned men have retired into desert places, so that being separated from their own relatives and from the world they might live tranquilly in prayer and orisons to render themselves more worthy to obtain through the Grace of the Lord a Gift so great and so perfect. I Further approve of thy possessing a Bible in the vulgar language, and also the Psalms of David, for thine own use. Some person may here reply: "I understand the Latin, and I have no need of the common language". I answer him that when we pray we ought not in any way to embarrass the Mind by having to interpret the Psalms; for at such a moment we should be as

much united as possible to God; and even the Psalms being in the vulgar tongue when one readeth them they imprint themselves better on the memory; and this is the true manner of particular prayer, if the person praying be illiterate, for in saying the Psalms in Latin he would not know what he was asking of God. In these Three Books we shall not find the slightest thing which hath not a true and necessary foundation. And we should take the greatest care, and keep ourselves as we would from a deadly poison, from commencing this Operation at all, if we have not made a firm resolution to carry it through unto the end. Because (in the contrary case) some notable evil would befall him who

had (carelessly) commenced the Operation, and who would then only too well comprehend that we may not make a mock of the Lord. Should it happen that God by His Will and Commandment should visit thee and afflict thee with some malady which should render thee incapable of finishing the Operation according unto thy wish, thou having already commenced it; then shouldest thou like an obedient servant submit thyself humbly unto His Holy Will and Commandment, reserving His Grace unto the time pleasing unto His Divine

Of Abramelin The Mage 220
Majesty to grant it thee. And thou shalt cease from thine Operation, so as to finish it on another more favourable

occasion, and meanwhile thou shalt devote thyself unto the cure of thy body. And such a case ought in no way to afflict thee, for the Secrets of God are impenetrable, and He performeth, permitteth, and operateth all things for the best and for our good, although it may be not understood of us. Hereinafter Will I set down the Key of this Operation, which is the only thing which facilitateth this Operation to enjoy the Vision of the Holy Angels, by placing the Symbols 15 given hereafter upon the brow of the Child and of him who performeth the Operation, as I have said in the First Book, to which one can easily refer. I will say even as much as this, that out of an hundred scarcely five

or six persons can attain unto the possession of this Sacred Magic without this Key; for reasons which one can in no way disclose. Also we should repeat the Psalm VI. "Domine, ne in furore tuo arguas me," etc. ("O Lord, afflict me not in Thine Anger"). There is nothing in the World which we should so much desire as a true Science, neither is there any more difficult to obtain than this one, because often one dieth before attaining unto it in its entirety. This is the true and only Way of this Sacred Science and Magic which the Lord hath granted unto us by His pure mercy; and is that which in Six Months maketh us attain unto the most high and Occult gifts of the Lord which we can think of. This is the True

Science which comprehendeth all other Sciences once one is in possession thereof Oh! how many books be read among us which seem wonderful! It is not fitting for me even to reveal a part of this Science and its proper- ties; and to appropriate unto myself that which appertaineth unto a person of a great mind and so far above me. 16 In teaching it even, I have far exceeded that which I should have done, in having given unto thee the two last Symbols, but what will not paternal love and affection do? Endeavour only to obey me and to follow out my precepts from point to point, according to the manner in which I have given them unto thee in writing; keeping alway the Fear of God before

15. See the Squares with the Names of Adam and URIEL given at the end of the work. 16. This whole passage is awkwardly and obscurely worded in the French. By the “person of great mind,” I suppose that Abraham intends to designate Abra-Melin.

The Sacred Magick 221 thine eyes. Also forget not the slightest thing which I have said unto thee in these Three Books, for with the help of God Who ruleth and governeth all things, and reigneth gloriously in Heaven and upon Earth, and Whose Divine justice shineth in Hell; if thou hast recourse unto Him and puttest all thy confidence in His Divine Mercy, thou shalt obtain this Holy Science and Magic whose power

is inexpressible. Then, □ my Son! and Whosoever may attain thereunto; remember to praise and glorify the Lord, and to pray unto Him that He may be willing to deign and accord unto me His Holy Glory, the place of veritable rest, whereof to me while yet in this Valley of Misery He hath granted a large share through His Goodness and Mercy; and I pray the Lord also that He may be willing to grant it unto thee also with His Holy Benediction, and unto all those who by thy means will arrive at the possession of this Sacred Magic, and who will use it according unto His Holy Will. May God deign, say I, to grant unto such all temporal goods, and a good Death in His Holy Kingdom! SO MAY

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

12	13	4	6	148								
13	9	148	12	6	4	148	8	148	33	16	23	148
9	15	148	27	4	21	31	20	1	24	3	120	1324

37 15 20 1 26 40 63 48 UR I EL RILUE
ILILI EUL I R LE I RU ADAM DARA
ARAD MADA HOMO