

Sepher Maphteah Shelomoh

(Book of the Key of Solomon)

An exact facsimile of
an original book of magic in Hebrew

with illustrations
now produced for the first time

by

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INTRODUCTION

In my description or outline of the volume now presented, published in 1903 under the title *Clavicula Salomonis*, I remarked that the chief work which is supposed to have served as the oracle of all sorcerers throughout history was the famous *Clavicula Salomonis*.

King Solomon who, according to tradition, was king of the whole world and who, according to the statement in Ecclesiastes, could render all the joys and delights of life subservient to his will, stood forth as the pattern and prototype for all who hankered after the things which they regarded as the pleasurable and desirable objects of existence.

The legend runs that it was by means of magical conjurations that King Solomon the Wise was enabled to procure for himself all the delights and pleasures which he sought.

Gedaliah Ibn Jahya, referring in his book *Shalshleth-Hakabala* to works of this description bearing on the magical art, cites one by name, *Sefer ha-Mafteah* -- the very equivalent of *Clavicula Salomonis*. To quote his words:

וְאִמְרִים שְׁוֹלֵחַ הַחֲבֵרִים יַעֲשֶׂה שְׁלֵמָה הַכְּתוּבִים בְּעֵשְׂרִים וָאַרְבַּע חֲבֵר גַּם כֵּן סִפְרִים עַל טַבַּע הָאֲלֹנוֹת
וְהַעֲשִׂים וְחַיִּית בְּהִמּוֹת וְעוֹפוֹת וְחֵבֶר סִפְרִים וְהַשְׁבָּעוֹת נֶגֶד הַשְּׁמַנִּים וְנִקְרָאת סִפְתָּח שְׁלֵמָה :

'It is said that, in addition to the works composed by Solomon as contained in Holy Writ, he wrote books on the nature of trees and plants, on wild beasts, animals, and fowl: he was further the author of writings and conjurations against Evil Agents in a work called *The Key of Solomon*.'

In the words of the great scholar of the Faust-legend, Karl Engel, Solomon plays the same rôle in ancient Jewish Magic as Faust does in the Christian; it is, therefore, not to be wondered at that modern books on magic are attributed to him.

In comparatively modern times what are supposed to be translations or adaptations of the original Hebrew *Key* appeared in various Romance languages, not to speak of German or English versions. With regard, however, to the Hebrew text itself, it seemed, as far as our knowledge went, to be altogether lost; it was, in fact, given up as lost. (Cf. Mathers, p. v: *The Key of Solomon the King*, 1889.)

It chanced some years ago that I became possessed of a fine copy of the Hebrew MS. of what appears to be this very *Key of Solomon*. I came across the volume among the books belonging to my father, the late Rev. Samuel Marcus Gollancz.

I have since seen one or two collections of a similar character, but they are by no means in the same good condition or clear handwriting, nor at all equal in bulk to the MS. before me.

Considering its remarkable value for the folklorist and antiquarian, I have now determined to produce the same in its entirety. In the following pages I have given an exact reproduction of the original MS. in my possession, even as regards size; a facsimile by collotype process -- a method rendered the more necessary on account of the numerous diagrams and illustrations with which the MS. is interspersed.

In these brief introductory remarks I do not propose to repeat the details which I published concerning the work in 1903; at the time, I intended this small publication to be a fairly full description, or better perhaps a skeleton outline, of this practically unique compilation. I shall but briefly summarize the conclusions then arrived at, and leave the reader to consult the original Hebrew for fuller information by the aid of the brochure which I issued ten years ago.

Furthermore, both in order to serve as examples of the contents of this work, and also as a guide in deciphering the Hebrew cursive script of an Italo-Spanish character, in which this copy is written, I am giving in this Introduction a transcript in square Hebrew character of a few of the passages occurring herein, of some the text simply, of others text and translation, or translation alone, reserving the publication of a complete rendering of the original for another occasion. (Pagination is given throughout in the usual figures instead of the Hebrew ones found in the original.)

As far as the scope of this compilation is concerned, it is most varied in character. Its references extend to Philosophy, Medicine, and Alchemy;

The general impression conveyed by a perusal of the work itself is that it is Jewish in tone. Some of the invocations read as beautiful and pure Hebrew prayers, and could only have been composed by a Hebrew, whilst the spirit underlying the invocations, and even the formulae themselves, strike one at frequent intervals as non-Jewish. The Jewish character of the work as a whole is thus often affected by the foreign elements introduced. Some parts, in fact, read as translations from some Western source, or adaptations from Arabic sources. The Book, like most of these magical writings, is a true image of that syncretism so characteristic of this class of literature.

The supposed Salomonic origin of the work, and Solomon's connexion with the Magic Art, may be seen from passages such as the following:

זהו חבור מבי שלמה ע"ה הנכתב בשני ספרים (fol. 6 b)

הספר הזה הוא לשלמה ראש החכמים . . . זה הספר השבעת שלמה . . . השבעה הזאת משלמה בן דוד המלך הנרול (ff. 43 a–43 b)

The title-page of this copy (though mutilated as regards the chief word, for obvious reasons, as I have shown in my brochure, p. 17) points to King Solomon as author. It speaks of the book as that of 'Solomon, son of David, King of Israel, who sat on the throne of the Lord, and reigned over those on high and those below, his wisdom being greater than that of all the children of the East'.

That our MS., over 200 years old, is but a copy of an older one is clear from internal evidence, as I have indicated in several passages of my former 'description' (pp.16, 25, 36).

The opening passage of the MS. (fol 1a) is as follows:

בַּעֲהִי מִכָּאן סִתְּהִיל הַסֵּפֶר

הַקִּדְמַת הַסֵּפֶר

הִנֵּה אִנְחֵנו אַחֵר שִׁדְּצִינוּ בַּמַּעֲוֹת יִשְׁלֹמָה הַעֲ"ה וּבַחֲרֵנוּ לִלְכֹּת בַּעֲקֵבוֹ כִּפִּי יִיכַלְתֵּנוּ נוֹדֵה רֵאשֻׁנָּה בַּמַּצִּיאוֹת הַתַּחֲלָה אַחַת הַכְּרִמִּית וְדַע כִּי בַּהֲתַחֲלָה הִיָּה כְבוֹד ה' וּמַחֲשֵׁבָה אִמִּיתִית הַמְנַעַת מִלֵּב הַמַּאֲמִין וּמַעֲשֶׂה יִשְׂרָאֵל יִנָּע מִמֶּנּוּ כֹחַ וַיִּכְלַת אִמְרָ יִשְׁלֹמָה עֲ"ה לְבַד אַחֵר הָאֵל יִתְבָּרֵךְ לְבַד הַמַּעֲלָה לְבַד הָאִמּוֹנָה אֲשֶׁר מִסֵּט יִנָּע בַּמִּלְאכֹת כְּנוֹלָה אַחַת. הַתַּחֲלָה אַחַת וּשְׁלֹשׁוֹת אַחַת אֵלֶּא שִׁיתַּחֲלֵק אֶל דְּבָרִים רַבִּים וְעַל זֶה הַצֵּד הַחֲלָקִים הַכְּמוּתִיִּם יִשׁוּבוּ לִהְיוֹת כָּלֵל אַחֵר אַעֲפִי שֶׁהוּא עַל אֹפֶן כִּלְתִּי יִשְׁלֵם כֵּן גַּם כֵּן מֵאלֹו תַעֲמֹחַ כָּל מַעֲלָה וְכֹחַ:

בִּשְׁם אֵל חַי אִמְתָּ אֲשֶׁר הוּא אֱלֹפִי"א וְאוֹי"ה הַתַּחֲלָה וְתַכְלִית מִהֲרַבְּבַת חֲנוּתָם הָאֵל יִתְבָּרֵךְ יוֹדַע בַּחֲלֵק רֵאשֻׁנָּה מַחְזִיזִין אֱלֹהִים לִידְעַת חֵלֶק שְׁנֵי מַחְזִיזִין הַמִּלְאכִּים, מַבְבִּישַׁת הַרוּחוֹת לִידְעַת חֵלֶק ד' מִמַּאֲסָר בַּעֲלֵי שְׁאוּל תַּחֲתִית לִידְעַת חֵלֶק ה', הַמִּלְאכִּים הֵם עַל ג' פָּנִים, רוּצָה לוֹסֵד שְׁמַיִים אוֹיְרִיִּם אֶרֶצִּיִּם, וְהַשְׁמַמִּים נ"ב עַל שְׁנֵי פָנִים אֲשֶׁר קֶצֶת מֵהֶם עוֹבְדִים לֹאֵל יִתְבָּרֵךְ לְבַד וְהֵם מ' מִדְּרָגוֹת כְּרוּבִים שְׂרָפִים מְרָאִלִּים וְכו' אֲשֶׁר אֵין לְדַבֵּר בָּהֶם אֲעַל בְּנֵי תַמּוּחָה לֹא בִכָּח מַבְעִי וְלֹא בִכֹּחַ מִלְּאכְתִּי וְאֵלֹו לֹא יִקְרָאוּ בִשּׁוֹם פָּנִים כִּי הֵם תַּמִּיד לִפְנֵי ד' וּכְבוֹדוֹ בִּשְׁכֹּחַת וְתוֹרָה: וְלַעֲוֹלָם מִפְּנֵי לֹא יִפְרְדּוּ: אוֹלֵי מִפְּנֵי שֶׁנֶּפֶשׁ מִן הָאָדָם יִצְרָה עִמָּהֶם, וְעַמָּם יִכְוֹלָה לַהֲתַעֲמֵר וּלְהַצִּלִּית. הִנֵּה יוֹכֵל הַרוּחַ מַצֵּד הַחֹסֶד הָאֵלֶּף עִם גּוֹפּוֹ לַחֲכִיט אֶל הַכְּבוֹד הַנִּפְלֵא בְּאִמִּיתוֹת וּלְהַלֵּל אוֹתָם וּלְהַכִּיד בּוֹרְאוֹ וְזֹאת הַהֲכָרָה אֵינָה הַכֶּרֶת הָאֵל כְּכּוֹדוֹ וַיִּכְלְתוּ אִם לֹא עַל הַפָּנִים שִׁידְעוּהוּ בְּנֵי אָדָם וְהַנְּבִיאִים כּוֹלֵם וְרֵאיוֹי שֶׁתִּדְּעַ בִּי בּוֹהַ הַשֵּׁם אֵיִיקָא לֹא יוֹכֵן דְּבַר רַע כִּי מֵאֵט בִּלְשָׁן יוֹנִי יֵאֵמֵר פִּלּוֹסוֹפָא וּבִלְשָׁן נֹצְרֵי חֲכָם וּבִלְשָׁן עֲכָרֵי סוֹפֵר, וּבְאֵלֹו יוֹבֵן חֲכָמַת הַחֲכָמִים כִּי בָם יִכְתֹּבֵם הָאָדָם וְכֹה יוֹדְעוּ הַהוּיִם הָעוֹבְדִים וְעַתִּידִים:

After this introductory passage come twenty-six 'prayers' (i.e. Invocations), some in pure Hebrew, others consisting simply of Cabalistic names. I here reproduce the first seven with translation

תַּפְלָה רֵאשֻׁנָּה: אֶגְלָא אוֹר אִמְתָּ וַחֲיִים הַשּׁוֹפֵט הַרְחֵק שְׁמִרְנִי וְעִזְרְנִי בַּגְּבוּרַת רַחֲמִים וְאֶרֶךְ אַפִּים בְּהַחְזִיזִין הַזֶּה הַקְּרוֹשׁ וְתַנִּינִי אִסְן: .

First Prayer

AGLA (the initial letters of the Hebrew words *Ata, Gibbor, Leolam, Adonai,*

meaning, 'Thou art mighty for ever, Adonai'), Light of Truth and Life, Merciful Judge, preserve me and help me by the power of Mercy and [Thy attribute] 'Long-suffering' in the course of this holy vision, and be Thou gracious unto me. Amen!

תפלה ב' מונן ה' קדוש האב היכול אלהי עולם אשר לפניו כל הנבראים ותְּהִלָּתִי נבראים מקור היצורים כלם אשר עיניו ראו העדר העולם אשר מנעימות חסדו מלאו שמים וארץ ואני יִשְׁמְעוּ כָל פועל וסדרם היו ראה כלם בספרו נחקק כל הברואים אלים גם אנשים. הביננו נא היום אל עבדך הנדכה עם רוחו ועיתו תחת הנלך למען רוח קדשך חונני והקיפני לראות בהדרך תן נא ברכתך היום על כל מעשי וקיום פקידותך וקדושה חזיונך יהיה נא להאדני אמן י'.

Second Prayer.

MONOUN (probably means 'O Witness!'). O Lord, Holy One, Father of Power, God of the Universe, before whom are all the created ones and the uncreated, Source of all formations, whose eyes saw the non-existent world, of whose beauteous grace heaven and earth are full, and whose ears listen to every creature. Before they existed, He saw them all in His Book were all creatures inscribed, the strong and the weak. Endow me, Thy servant, this day with understanding, lowly pressed as I am both in body and spirit beneath Thy feet, for the sake of Thy Holy Spirit. Be gracious unto me, and raise me up, so that I may behold Thy Majesty. Grant unto my actions this day Thy blessing and the confirmation of Thy watchfulness and may Thy holy revelation serve to enlighten me. Amen!

תפלה ג' טטרגרמטון השקיפה ה' אלהי אב הרחמן מיישיר כל הנמצאים לנצח. אתה האל צופה ומביט כל מעשה האדם ומלאכיו שמור נא היום את טובת מעלי ופעלי. אתנפל נא לפניך יהי חסדיך הרבים איתי היום לגלות עלי החזיון הקדושה ותשפיע עלי כח ויכלת למען שמך הגדול והקדוש אתה ה' אלהי אשר חתן יטבתיך על שפתי אוהבך ואנשי צדקך אמן י'.

Third Prayer.

TETRAGRAMMATON. (The invocation contained on fol. 52b * might be read in conjunction with this term.)

Look Thou down, O Lord my God, Merciful Father, for ever directing aright all existing things. Thou, O God, seest and lookest upon every act of man and his angels. Dwell, I pray Thee, this day upon my good and meritorious work. I beseech Thee imploringly that Thy abundant kindness be with me this day, to make manifest unto me this holy revelation; and that Thou mayest endow me to overflowing with strength and power for the sake of Thy great and Holy Name, Thou, my Lord God, who putttest Thy praise upon the lips of those that love Thee, Thy men of righteousness. Amen!

* בשם אל אלדי האלהים אֱלֹהֵי אֱהִיָּה אֲשֶׁר אֱהִיָּה יְהוֹ שְׂרֵי אֲדֹנֵי צְבָאוֹת יְיָ הָאֵל וְאֵו הָאֵל אַגְלָא אַגְלָאִי אַגְלָאֵם אַגְלָאוֹם אַגְלָאטוֹן אַלְפָּא וְאֵו אַגְלָא אֶן טֵטְרָגְרַמְטוֹן מוֹן מְטוֹן רְמְטוֹן רַגְרַמְטוֹן טַרְגְרַמְטוֹן הַנְּבוֹר אֵל עֲלִיוֹן וכו': תם

By the name EL ELODI HOELOHIM ELAHI EHYH ASHER EHYH JAH SHADDAI ADONAI ZEBAOOTH JUD HE VAY HE AGLA AGLAI AGLAT AGLAUT AGLATUN ALPHA V AGLA ON TETRAGRAMMATON TON MATON RAMATON GRAMATON RAGRAMATON TERAGRAMATON TETRAGRAMATON, the Mighty One, God, Elyon, &c.

תפלה ד' אלי אלדים בורא אדני אב כל היצורים. הנסתרים. הרחמן אשר כביבו הדר ואור. המנהיג עד שלא היה העולם הדברים כלם. הנני אכוד לפני נצחיותיך ורחמך אשר לא יספרו שתאיר בי בכת מלאכך הקדושים בקדושת חזיונך ותהשגת המהורה ובשטות מלאכך הקדושים יאירו במחשבותי וזכרוני בקדושת פעלי החזיון וראייה הקדושה ומהורה אמן ה' אמת(?) י'.

Fourth Prayer.

O my God, God the Creator, Adonai, Father of all hidden formations; O Merciful One, surrounded with majesty and light, who before the world existed governed all things: behold, I prostrate myself before Thy splendour and Thy mercies which cannot be told, that Thou mayest enlighten me by the power of Thy holy angels with Thy holy revelation and with a clear perception; and by the names of Thy holy angels may my mind and memory be enlightened by the holy effects of the vision and holy and clear appearance, Amen! O Lord of Truth (?).

תפלה ה' הַקְלָאִישְׁטִי אֲדֹנֵי קָדוֹשׁ אב המרחם ובוחר לבבות אשר בשמים וארץ ים ותהומות וכל אשר בהם רצית אשר לפניו כל מחשבה ופועל לא יסתר בשמות המפאדים קדושים מלאכך תנה לי חפצי ומעלת החזיון הזה בלי הרהור רע בחונני בחסדך אמן י'.

Fifth Prayer.

HEKLAISTAI. Adonai, Holy One, Compassionate Father, who triest the hearts which are in heaven and on earth, the sea and the depths, and all that is in them; they unto whom Thou hast granted favour, Thou before whom no thought or deed can be hidden! By the glorified and holy names of Thy angels, grant me my desire and the privilege of this revelation without evil imagining; try (favour) me in Thy lovingkindness. Amen!

תפלה ו' אַמְפִּימִיקוֹן הַבוֹרָא הַרְחֵם הַמְשַׁפֵּיעַ הַיּוֹצֵר כָּל הַנְּפִשׁוֹת וְנוֹתֵן כָּל הַטּוֹבוֹת הַרְצוֹנִיִּים מִסְדִּירֵם וּמְנַהֵם שְׁמַע נָא וְתַבִּינָה לִי בַּבְּרֻכּוֹתֶיךָ בְּרוּחַ נִכְאָה וְלֵב נִשְׁבֵּר לְמַלְאוֹת בְּרוּב חֲסִדֶּיךָ אֵת אֲשֶׁר חָפְצְתִּי אִמֵּן י'.

Sixth Prayer.

AMPHIMAIKON. Merciful Creator, who formest all souls in abundance, and givest all the good things that are favourable, ordering them and guiding them; hear now, and make me understand Thy blessings in a humble spirit and with crushed heart, to accomplish through the multitude of Thy kindnesses that which I desire. Amen!

תפלה זו למִיִּהְרָה הנל יכול אב החסדים מנהיג היצורים שופט ומנום ואדון האדו נים אשר בחסדיך לקדושך ואוהבך חבמה נתת וחן. חונני נא לראות בויך אתה שופט הכל וסניד האיר נא לבי היום בפרקי (בברקי 1l.) כהירותך ומהרתך למען אוכל לראות פניך ונוראות כבודיך כי באלה חפצתי אמן י.

Seventh Prayer.

LMIHARAH. All-powerful One, Father of Kindnesses, Guide of Creatures, Judge and Refuge, Lord of lords, who in Thy lovingkindness didst grant unto Thy holy and beloved one wisdom and grace; be gracious unto me that I may behold Thy splendour. Do Thou, judging and informing all things, enlighten my heart, I pray Thee, this day with the flashes (? 1. é÷øáá) of Thy brilliancy and Thy purity, so that I may see Thy face and Thy tremendous glory, for in these things do I delight. Amen!

After the twenty-six 'prayers' we have, on fol. 3 a, the following highly interesting prescriptions or formulae:

ראשונה פא"ו וה"ו הזכירו אלישע: אבגיתין: מב"קיע"ן זה השם אפוטאל נשא עליו הכהן על החזה בהכנסו אל הדיש הקדשים בתענית והוא סתייה סתים והוא כאשר תזכירו בדבור. ובתוב נבלי נחשה או זהב יציל מכל כלי זק ויחיר הרעות כלם אל ישקים כל רעות וימשול על כל הנעשה בעלם: באנוקיטת האמו זו תמיד אחר תפלתך ולא תידא מאדם: יה הו הו מסר אליהו לאלישע בכתב וכאשר ייתן במים ויטתה אדם מי ישאחו שד אותו אדם ימלט ואם חתן מהמים ההם ליולדת תמלט מהרה. ואם תחקקנ' בכסף ותאמר יאסרו בני אדם עיניהם ותהיה בלתי נראה: אבצנ"יק(?) כתוב ומוינס תחת סראשית הממה יביא בחלום מי אשר תחפין וידעך כלבבך: נק"ב נאק"אר זה השם הזכירו נח נגד המים ואברהם כנגד האש: יב"ש שא"ש תחסנה ג' ימים ואמור אותו בבכר כ' פעמים או י"א פעמים כאנונא וכערב י"ד פעמים חוץ מהעיר תביא מי אשר תחפין: אנא"זא אנ"צח תבהבהו בשבט אנחיי קטן ותכה בו בים או בנהר ויבש: לאל"ק לל"ק יועיל לבעלי רוח רעת כאשר ישאחו עליהם: יהיה נתן אליהו לאלישע ויעיל מכל רע כאשר ינשא על האדם: טטר"אאל טוב לראית הנער במראה ע"י הדבור וכאשר ישאחו עליו: כְּיָם ביא"ט ימלט מכל רעה ואנשים רעים כאשר ישאיו: תם

First PAV VHV mentioned by Elisha. ABGITS MBKJIES:

This name, APUTEL, the priest bore on his breast on entering the Holy of Holies on the Fast (or 'fasting'). It revives the dead, that is, when you make mention of it by word of mouth. When written on a brass or golden vessel, it rescues from all manner of weapon and loosens every form of evil, so much so that it will lay all evil, and have power over everything that is done in the world.

BANUKITT: Say this regularly after thy devotions, and thou shalt be afraid of no man.

JH HV HV: Elijah delivered this to Elisha in writing; and when placed in water, and a man possessed of a devil drank thereof, that man escaped; and if you give of that water to a woman in childbirth, she will speedily recover. If you engrave it on silver and say, 'Let the eyes of men be bound', you will become invisible.

ABSNIK: Written and placed under the bed-pillow will bring whomsoever you wish in a dream, who will acquaint you with your heart's desire.

NKB NAKAR: This was the name of which Noah made mention against the waters, and Abraham against the fire.

JCHSH SHASH: Count three days, then say it twice every morning; and eleven times CHANUNA, and fourteen times in the evening outside the city, and thou wilt bring whomsoever thou desirest.

ANAZA ANSH: Write this on the small twig of a nut-tree, and beat the sea or stream with it, and it will become dry.

LALUN LLUN: Is of avail for those possessed of an evil spirit, as soon as they are placed upon them.

YHVH: Elijah gave to Elisha, and is of avail against every ill, as soon as it is placed upon a man.

TTRAEL: Is of value for the sight of a child, when pronounced and placed upon it.

BJT BJAT: When worn, delivers from all ill and from evil persons. Finis.

At the foot of fol. 5 b (3 lines from the bottom) we have the following:

אמר ישלמה בשפע אלהי, אחד הוא האל יחיד, אמותה אחת לכד המעלה אשר רצה הבורא לגלותה לבני אדם ולחלקה ברבים באמור המלאך ספ"אל לשלמה זה תתן לעם ישראל, ר"ל שמועיל השר הגדול ראש לכל המלאכים וכל העשר כיתות והוא נתנו נ"כ לאתרים ויטב בעיני ה' וציוהו להקדישו, והשביעו על הפנים האלו:

'Solomon remarks by Divine inspiration: God alone is One, and there is one Faith only -- the exalted one which the Creator desired to be revealed unto

mankind and to be distributed among the multitude; inasmuch as the angel Samaël said to Solomon, "This shalt thou give to the people of Israel", that is to say, Shmuel, the Great Prince, Chief of all the angels and all the Ten Classes; and he gave it further unto others. And it was pleasing in the eyes of the Lord, and Re commanded him to sanctify it (?), and adjured him in the following manner.'

As I observed above, the chief word of the title-page, in fact of the title itself, has been mutilated, cut out; so that if it were not for the accident that the expression is repeated in the body of the work, we might have been at a loss to know the exact title of the work before us. This we have in fol. 6 b, where the writer remarks:

āúôîâî éðüä øðñä øæǣðä úøæðä iécúää

'I will now begin, with the help of the Helper, the second book of the *Key* (MAPHTEAH)'. And it occurs twice in the Appendix (fol. 3 b), once in the phrase:

ä"ïðù äùðù äúôîä øðñá

'in the book of the *Key* which Solomon, peace be to him, composed'.

This compilation then, according to its full title, would be known as äñù äúôî øðñ, *The Book of the Key of Solomon*.

That the Magic Art was looked upon as a serious occupation, and was kept as an exclusive possession, may be gauged from the paragraph (fol. 6 b) containing the following regulation or order:

אחנן ומצוה אני לכל הסניע החיבור הזה לידו שלא יתנתו לשום אדם אם לא יהיה צנוע ובעל סוד וחרוץ
במעשיו במלאכה הזאת ומשביע אני אותו באלקים חיים ובורא עולם שכמו שישמור את נפשו ישמור הספר
הזה שלא לנלות אותו לבלתי ראויים ואם לא ישמע לזה אפיל תחנתי פני מי שתנני וירדענה הזאת שלא יצליח
בכל מעשיו וחפציו אשר יבקש לעשות אכ"ר :

'I beg and command any one into whose hands this compilation may fall, that he will give it to no man unless he be of a retiring disposition, able to keep a secret, energetic in the performance of this kind of work; and I adjure him by the Living God, the Creator of the Universe, that in the same manner as lie would guard his own soul, he will guard this book, and not reveal it to such as are unfit. And should he not listen (to this admonition) I place my supplication before Him who has graciously imparted this knowledge to me, that He shall not suffer him to prosper in all the actions and desires which he seeks to bring about. Amen, May this be His will.'

The MAGIC CIRCLE which plays so important a part in these operations is described or referred to in various passages, such as ff. 3 b sqq., 9 a, 14 a-15 a, 23 b, 59b, 65b-66a.

The ïāñéâ 'Experiment' or 'Operation' ('Practice') is dealt with on ff. 7 a-8 b. 9 a, 55 a, 56 b, 70 a-70 b; and in the Appendix, ff. 1 a-2 b, and 3 b sq. It may be of special interest to give in full, with a translation, the 'Operation' of Simon Magus, contained on fol. 55 a:

ניסיון של שמעון מנו צריך שיעשה ביום צדק או מאדים כערב ויהיה לך ראשונה נר יעוה בתולה
דולק תעשה עטלה עם חרב כמו שיראה למטה ותדשוס בד' הצדדים רושם שלמה ותותמות צדק וגונה כאשר
תראה לקמן ותכתוב שמות צרדי העולם ד"ל מזרח מערב צפון דרום: וכאשר נעשה זה עמוד באמצע העגולה
ואמור ג' פעמים לא פחות ולא יותר ההשבעה הזאת. אשביע אתכם לז'צ'פר וכל חבריך באלקים חיים במלאכי
מעלה וסטה בכך וכך ובשם פו"פ וכו' עוד אשביע אתכם בב'ל ובןך ארוניכם: עוד אשביע אתכם בשמן
אשר בידו מפתחות נהיגם עליכם אשביע אתכם בל'צ'פר מלבבם אשביע אתכם במטיל תהום, אשביע אתכם
בתורת ה' שלא יהיה לכם רשות לעמוד באויר ולא תחת האויר ולא בארץ ולא תחת הארץ ולא במים ולא
בתחת המים ולא בשמים ולא תחת השמים ולא בשום מקום בעולם אלא שתבאו מיד אל המקום הזה אתה
לועיפר עם חבריך או שתשלח שלשה מעכריך שינידו לי האמת מכל מה שאשאל מהם בשם אנלא, אנלאיי,
אגלשא אגלאוט אגלמון ובשם אלפא ואו הא ויו יוד הא מאהל אליהי אלק' צבאות אליאון
וכו' וחשמר שלא תישן כי מיד יבוא לועיפר עם חבריו או ישלח ג' שלוחים מחבריו או מעבדיו ויאמרו לך מה
תרצה ומה תחפון ולמה הבאת אותנו ואז מיד אתה תשאל מהם ג' דברים אשר תחפון ויאמרתו ואחר
התשובה תתן להם רשות באופן הידוע וזה ראוי שתעשה ביום צדק או מאדים בהיות הלבנה בתוספת אורה
ויעשה לבד בחדש פבריריו או מאיו או אנושמו או אוקטומברי כאשר השמש במספר שזה עם הלבנה אם הוא
אפשר ואם לא יעשה כאשר הלבנה במילואה והוא ניסיון אמיני ובתן מרבים והוא הכרח שתהיה נקי וטהור
מאד בגוף ונפש: ולא תשאל יותר מנ' שאלות שאם תשאל יותר לא ישיבו ולא יתנו דבר י'. ודע כי אנו
מדרגה או מין שיחיה מן הרוחות לא יענה יותר משלשה שאלות: ואני הכותב (כך היה כתוב) עמדתי על ניסיון
בזה והוא אמת: והעיגול שלו הסצאהו בראש זה הדף מאחוריו וזה הוא:

The Operation of SIMON MAGUS.

The 'Operation' of SIMON MAGUS should be carried out on a Thursday or a Tuesday in the evening. In the first place, you should have a candle of virgin wax burning; then make a circle with a sword (as is shown below), and mark the four sides with the mark of Solomon and the seals of Jupiter and Venus

(as you will see further on); then write the names of the four sides of the world, i.e. East, West, north, and South Having done this, stand in the middle of the circle, and say three times, neither more nor less, this form of conjuration:

'I adjure you, O Lucifer, and all thy associates, by the Living God, by the Angels above and below, by So and So, and in the name of A and B, &c.; I furthermore adjure you by Belzebuk:, your Lord; I moreover adjure you by Satan, in whose hands are the Keys of Gehinnom. I adjure you by Lucifer, your King; I adjure you by the mighty deep; I adjure you by the Law of the Lord, that you shall have no power to stand in the air, nor beneath the air; nor on the earth, or beneath the earth; nor in the water, or under the water; nor in the heavens, or beneath the heavens; nor in any place of the world; but that thou shalt come forthwith unto this place, thou, O Lucifer, with thy associates, or that thou shalt send three of thy servants, who shall tell me the truth concerning all that I shall inquire of them, in the name of AGLA, AGLAJI, AGLTA, AGLAUT, AGLTUN, and in the name of ALPHA, V, HE, VJV, JUD, HE, MAHL, ALIHAI, ELOKIM, ZEBAOth, ELYON, &c.'

Beware, too, that you fall not asleep; for immediately Lucifer with his companions will come, or he will send three of his messengers or associates who will say unto you, 'What dost thou want or desire and wherefore hast thou brought us?' Then at once ask of them three things that you wish, and they will tell you. After the reply bid them farewell in the manner known.

It is meet that you should perform this on Thursday or Tuesday while the moon is on the increase (*lit.* 'increasing her light'), and it should only be practised, if possible, in the months February, May, August, or October, when the sun and moon are equal in number [of hours (?)], otherwise at full moon. Now this is an unfailing experiment, tested by many; but it is requisite that you should be perfectly clean and pure in body and soul. Do not ask more than three questions; for if you ask more, they will not reply nor answer. Understand, too, that whatever grade or kind of spirits they may be, they never answer more than three questions.

I, the writer (so it was written), have tested this 'Experiment', and found it true.

The concluding statement in connexion with another such 'Operation' (ff. 56 a-56 b), headed ἑυείῃᾱ ἄῖᾰῑ ῖᾰῇῑῑ 'An Operation tested and true', contains these remarkable words: 'This Operation has been learnt from a certain demon who placed herself at the service of the writer (so it was written), and taught him this process, which is true.'

Another characteristic 'Operation' we have on if. 70 a-70 b. It runs as follows:

נִיכִיךְ בַּאֲרַאקֹן וְיֻכַּל לְהַעֲשׂוֹת כִּכְל סָקוֹם בְּחַבְרִים וְזוֹלַת חַבְרִים וְיוֹתֵר טִיב בְּלֹא חַבְרִים יִהְיֶה לְךָ רִאשׁוֹנָה חֲרִיב אֲחֵר תִּרְחַב וּמִבְחִיק הַטֵּב וְעֵשֶׂת עִם הַחֲרִיב הַזֶּה עֲנִילָה אַחַת וְיִחַךְ בְּחַבְרִים חֲנֻצִּיכִים לְמַעַן לֹא תִצְטָרֵךְ לְצִאת סִתְעֻנּוֹלָה אַחֲרֵי הַכִּנְפֶּךָ: וּבְאַחֶר תִּבְנֶם קִר הַחֲרִיב הַזֶּה וְתִתְקַע אוֹתָהּ לִפְנֵיךְ תוֹךְ הָעֲנִילָה אַחֲ"כּ יִהְיֶה לְךָ קֶלֶף סָבֵלֵב בְּלִתִּי נִלְדָּר וְדֵשׁ הוֹדְהוֹ"ד וּבְתוֹב בִּזָּה הַקֶּלֶף עִם זֶה הָדֶם הַקֶּרְקָטִירוֹ הָאֵלִי בְּעִתֵּי שְׂדוּתָהּ וְזִי לְמַעַלָּה כּוֹז, שִׁיטָה ב' תַּחַת הָרִאשׁוֹנָה וְדַע בִּי אַחֶר שְׂדֻבְרַת עִם הָרוּחַ הַפֶּעַם הָרִאשׁוֹן לֹא תִצְטָרֵךְ עוֹד לְעַגֵּל וּכְאִשְׁרַת חֲפֻצַּת לַעֲשִׂינָת הַבְּהִימָה הַזֹּאת תִּחְזִיק וְתִקְלָף הַזֶּה בִּידֶךְ הַיְּמִינִךְ (*sic*) וְאַמְרוּ הַמּוֹסֵר הַזֶּה גִ"שׁ אַחֲ"כּ אִסְרוּ וְחֻשְׁבֵּנָהּ הַזֹּאת: אֲשַׁבֵּינֶךָ רוּחַ הַנִּכְרָא בְּרִיאָקֹן כְּאִמּוֹנָה אִכְרֵי לֶךְ עִם חֲבֵרְתְּךָ הַשְׂדֵּה וּבִסָּת חֲבֵרְתְּךָ אֱלֹקִים חַיִּים אִמַּת וְרַחֲמֵן וּכְמִלְאָךְ הֵהוּא אִשְׁרַת יֵאֵמֵר בְּקוֹל חֲצוֹצְרוֹת לְיוֹם הָדָךְ קוֹמוּ כֹּל הָאֲנָשִׁים וְנָשִׁים הַמְּתִים רֵאשֶׁר בָּאָ בָּאָ כְּאֹו אֶל הָדָךְ הַיֵּצֵר לִפְנֵי הָאֱלֹהִים זָרָא הַבֵּל: וְעוֹד אֲשַׁבֵּינֶךָ בְּרִאָקֹן בְּמִלְאֲכֵי מַעַלָּה וּמַסָּת וּבְכָל מַסְשָׁלוֹת וּכְהוֹת דְּשִׁטִּים שְׂתִבֵּא מִהֲרָה: עוֹד אֲשַׁבֵּינֶךָ בַּאֲרַקֹן בְּאֵלֹו הַמִּלְאֲכִים הַקֶּרְדִּישִׁים וּמִשְׁרָתֵיהֶם וְאַתְנוֹתֵיהֶם בִּשְׁם רַפְאֵל וּמִשְׁרָתוֹ חֲסֵה: גְּבִרְיָאֵל וּמִשְׁרָתוֹ לְבָנָה: סַמָּאֵל וּמִשְׁרָתוֹ מַאֲרִים: מִיכָאֵל וּמִשְׁרָתוֹ בָּבִב: עֲדָקִיאֵל וּמִשְׁרָתוֹ עֲדָק: עֲנָאֵל וּמִשְׁרָתוֹ נֹגַהּ: קַפְצִיאֵל וּמִשְׁרָתוֹ יִבְתִּי: שְׂתַתְּרָאֵת מִהֲרָה לִפְנֵי בַצּוֹרֵת אֲנִישִׁית מְבִלִּי שְׂתִחִיק לֹא לְנֹפִי וְלֹא לְנַפְשִׁי וְאֲבִרִי כִכָּה אֱלֹהִים חַיִּים וְאִמַּת וְהוּא יִבְשֵׁשׁ אוֹתְךָ לְבָא לְהַשִּׁיב לִי: עוֹד אֲשַׁבֵּינֶךָ בִּי"ב מְזוֹלוֹת טִש"ת סֵא"ב מַעַ"ק גִּד"ר וּבִסָּת גְּבִרְיָאֵל הַמִּלְאָךְ יִשְׁתֵּן כֹּחַ לְשִׁמְשֵׁן וְאִשְׁרַת הַשְּׁפִיעַ כְּתִבְמָה לְשִׁלְמָה תַּע"ה: עוֹד אֲשַׁבֵּינֶךָ בְּרִיאָקֹן כִּשְׁמוֹת ה' הַקֶּרְדִּישִׁים פִּ"ז וּבִשְׁם כְּתוֹו אִשְׁרַת ה' הַשֵּׁם יִקְרָא בְּחַצֵּי הַלִּילָה וּבְקוֹלֵי יִקְוֹמוּ כֹּל הַמְּתִים מְזִכִּים וְרַעִים כְּרִנֵּעַ עֵין וּכְשֵׁם שׁוֹקִ"ד אִשְׁרַת כֹּו הַבּוֹרָא ח' אֱלֹקִים יַעֲשֶׂה שְׂכָל אֲבֵי הָעוֹלָם מִכֹּל הַבְּטִינִים וּפְלוֹ אַחֶר מִלֵּי הָאֲחֵר וְיִהְיֶה וְיִלְחָצוּ יִחַד וְאֹו יֵאֵמְרוּ הַבְּרִיּוֹת אֲנִישִׁיִּים אֶל הָתִרִים כְּאֹו לִיפּוֹל עֲלֵינוּ וּלְנִבְעוֹת תִּבְסוּ אִתְּנוּ: צ. י. ב. וּבִשְׁם יִהּ הַבְּלִתִּי נְדַבֵּר אֲשֶׁר כֹּו הָאֱלֹקִים אֲחֵר יוֹם הָרִין יִהְיוּ הַשֶּׁמֶן עִם בַּחֲרִירוֹ וְכֹל רִשְׁעֵי לֵב יִשְׁעוּ כְּנֶהֱרִי דִיטֵר וְיִשְׁכְּחוּ בַּחֲרִירוֹ וְיִנְיִלוּ בְּגִבּוֹד אֱלֹקִים חַיִּים וְנִאֲנוּתוֹ שְׂמַח יִתְעַנֵּנּוּ וְיִנְוִחוּ סִנְחַת עוֹלָמִים: עוֹד אֲשַׁבֵּינֶךָ בְּרִיאָקֹן בְּרוּחַ חֲעֻנִי עִם חֲבֵרִיךְ גִּ"כּ כֹּה' הַמְּבִרֵךְ וְהַמְּסַפֵּר בְּחִדְרֵי מְרוֹמֵי הַנִּגְרָא בְּעִלְמֹו וּשְׁמִי הַשְּׁמִים הַנִּעֲבֵר מִכֹּל חֲצוֹצְרִים לְעַד וְלָרֹד דּוֹרִים שְׂתִבֵּא מִהֲרָה בַצּוֹרֵה אֲנִישִׁית קִסְנָה: עוֹד אֲשַׁבֵּינֶךָ בְּרִיאָקֹן כְּמִלְאֲכֵי חֲשֵׁרֵת הַקֶּרְדִּישִׁים וּבְכָל שְׁמוֹת ה' שְׂתִבֵּא מִהֲרָה וְלֹא יַעֲצֹרֶךְ שׁוֹם עֵיכּוֹב וְשׁוֹם סָבָה כֹּלל: עוֹד אֲשַׁבֵּינֶךָ בַּאֲרַאקֹן כִּכָּל בְּרוּאֵי ה' מַעַלָּה וּמַסָּת (וּפְרָשֵׁי הַמַּעֲשִׂים שְׂחֻצִּים) שְׂתִבֵּא מִיר בְּלִי אִיחּוֹר בַצּוֹרֵת אֲנִישִׁית קִסְנָה בְּלִי נֹק וּבְלִי רַעְרָה וְהַפְּהֲרָה כֹּלל לֹא בְּנַפִּי וְלֹא בְּנַפְשִׁי וְלֹא כְּשׁוֹם אֲכֵר מֵאֲבִיר וּמ': עוֹד אֲשַׁבֵּינֶךָ בְּהַפְלֵגַת הַשְּׁמַחָה שְׁתֵּן ה' לְמִיכָאֵל הַמִּלְאָךְ וּלְגְּבִרְיָאֵל הַמִּלְאָךְ בְּמַעַלָּה הַקֶּרְדִּישָׁה: וְאֹו מִיד יִכָּא רוּחַ אִשְׁרַת הוּא חֲכָם וְשׁוֹמֵעַ לְמַצּוֹתֶיךָ וְיִנְיִד לְךָ כֹּל חֲפֻצִּיךָ רִיבָא בַצּוֹרֵה אֲנִישִׁית כִּכָּל פֶּעַם שְׂתַרְעֶה לְדַבֵּר עִמּוֹ וְאַחַת חֲשֵׁאֲלָהּ מֵאִשְׁרַת חֲבֵרֵר וְיַעֲנֶה אִמַּת בַּעֲנָתָה וְנַפְשִׁי הַפִּיגָה:

The 'Operation' BARAKON.

This may be carried out in any place, with associates or without, better without. In the first place you must have a sword, very sharp and glittering, and make with this sword a circle. Have all the requisites ready, so that you should not have to go out of the circle, when you have once entered it. Having entered it, take the said sword, and fix it in front of you within the circle. Afterwards you must have the hide of a dog unborn and the blood of a hawk (?), and write on this hide with this blood these characters in two lines one above the other Understand that having conversed once with the spirit, there is no further need of the circle; and if you wish to employ this test, you need but take the hide in your right hand and say this Psalm three times, after which repeat this conjuration:

'I adjure thee, O Spirit, called BARAK ON, by the faith that is in thee, 'together with thy associate the demon, and by the power and truth of the Living God, true and merciful, and by that Angel who, on the Day of Judgment, shall with the sound of the trumpets say: "Rise, all ye men and women that are dead", and he shall say, "Come, Come, Come unto the righteous judgment before God, Creator of All".

'Furthermore, I adjure thee, BARAKON, by these holy angels, their ministers, and their Signs; by the name Raphaël and his minister, the Sun; Gabriel and his minister, the Moon; Samaël and his minister, Mars; Michaël and his minister, Venus; Kaphsiel and his minister, Saturn; (I adjure thee) to appear before me quickly in human form without harming either my body or my soul and members, by the power of the Living God of Life and Truth, and He

will subdue thee so that thou come to reply to me.

'I next adjure thee by the twelve Signs of the Zodiac, Aries, Taurus, Gemini. Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces; and by thee, O Gabriel, the angel who gave strength unto Samson, and who inspired with wisdom King Solomon, peace be to him! I further adjure thee, BARAKON, by the Holy Names ADONAI, A. B., and by the name CHUZU, at the sound of which when proclaimed at midnight all the dead, both good and bad, shall rise in the twinkling of an eye; and by the name SOTER, by means of which the Creator, ADONAI ELOHIM, shall cause all the stones of all the buildings of the world to tumble one against the other, so that they shall be everturned and engage in war together; then shall the human creatures "say unto the mountains, Come, fall upon us, and to the hills, cover us" (cf. Hosea x. 8).

'And I adjure thee by the Ineffable Name, with which ELOHIM after the Day of Judgment shall slay the Satan and his select ones, and all the wicked of heart shall be put into a stream of fire; whilst his own elect shall be glad and rejoice in the glory and pride of the Living God, and there they shall find their delight, and rest the everlasting rest.

'Again, I adjure thee, O BARAKON, by the spirit of Him on high (? for áēððä, l. iëiðä), together with thy associates, also by the Eternal Being, blessed and glorified in the recesses of the high places, tremendous in His world and the heaven of heavens, served by all His creatures for ever and unto all generations, that thou come speedily in the form of a little man. I further adjure thee by the holy ministering angels and by all the Names of the Lord, that thou come quickly, that no obstacle prevent thee, nor any cause whatsoever. I further adjure thee, BARAKON, by all the things created by the Lord on high or below (and he shall detail the foremost creatures) that you come immediately and without delay in the form of a little man, without hurt, trembling, or fear whatsoever, either to my body or my soul or to any of my members. I again adjure thee by the extraordinary portion of joy which the Lord allotted to the Angel Michael and the Angel Gabriel in the grade of holiness.'

Thereupon immediately there will come the spirit that understands and listen your commands, and tell you all you desire. He will come in human form at all times that you wish to speak to him; as for thee, ask whatever thou choosest, and he will answer truthfully, in humility, and with cheerful heart.

Of Conjurations we have the following typical form (fol. 23 b-24 a):

עוד משביע אני עליכם בשם בורא את הכל ויוצר תבל ועושה תבל וקונה תבל ראשון ואחרון לכל קונה ואין קונה לו יוצר ואין יוצר לו פועל ואין פועל לו אדון ואין אדון לו מושל ואין מושל לו מנציא ואין מנציא לו ראשית ואין ראשית לו אחרון ואין אחרון לו ברא והכל ברואיו יוצר והכל יצוריו קונה והכל קניינו עושה והכל מעשיו פועל והכל פעליו אדון והכל עבדיו מושל ובכל מסמלתו מנציא והכל מנציאיו סבה והכל בסיבתו תכל והוא חי וקים לעדי עד סלה שלא תזוז מכאן עד שתשליכו חפצי ורצוני ומאמרי ושאלתי יהוא בך וכך וכו'

'I furthermore conjure you in the name of the Creator of All, the Fashioner of All, and the Maker of All, the Possessor of All, the Beginning and End of All, possessing and none possessing Him, the Fashioner and not fashioning Him, the producer and none producing Him, Lord and none lord to Him, Ruler and none ruling Him, He the cause of existence, and none the cause of His Existence, the First and no first to Him, the Last and none after Him; the Creator, and all are His creatures; the Fashioner, and all are His formations; the Possessor, and all are His possessions; the Maker, and all things are made by Him; the Worker, and all are His works; Lord, and all are His servants; Ruler, and over all is His dominion; the Source of Existence, and all exist by Him; the Cause, and all is the effect of this Cause; all shall pass away, but He lives and remains to all everlasting, Selah! (I adjure you) that you stir not from this spot until you fulfil my desire and will, my command and request, which is So and So, &c.'

Another class of conjuration, different in so far that it adjures by means of Cabbalistic Names in place of being a direct appeal to the 'Creator of All', will be found on fol. 45 a:

עוד נשביע אותך וננזיר עליך פיליט (נ"א ביליד) בן אנט בן נאשארון בן שמלון בן מיניקואם בן יוקאר בן שמישא בן נאאדם בן באמל בן באשבאש בן אשוריד בן מארא בן אשמדאי בן שונירון (ס"א שומרון) אשר היו נשיאים על כל המלכים והקסרים כי הוא משל בימי שלמה ובימי (פרופיטאיי) ר"ל הנביאים ואז במעשים רבים משל עליכם אותך נשביע בחזק וכל הקרובים אליך: עוד אשבועך בילט שתבא לעזרה למען בבודך אבין אנט ולמען בבוד אמך נעמה ברצון ולא בכעס בשמחה ולא בינון וכו' באמת ולא בשקר לעשות אשר הפצתי וכו'

'We furthermore conjure thee and decree concerning thee PILIT (or BILID) son of ANT, son of NASHARON, son of SHAMLON, son of MINIKUAM son of JUKAR, son of SHAMSHA, son of NAADAME, son of VATALE, son of VASHVASH, son of ASHRAUD, son of MARA, son of ASHMEDAI, son of SHUNAROX (or SHOMROX), who were princes over all the Caesars, for he ruled in the days of Solomon and in the days of the Prophets, and ruled over you by reason of great deeds -- thee do we adjure by force and all who are near thee. We further adjure thee, O BILT, that thou come as a help for the sake of the glory of thy father ANT, and for that of thy mother NAEMAH, with favour and not in anger, with joy and not in sorrow, with truth and not with falsehood, to do that which I have desired, &c.'

אני בילט הגדול אל מזרחי מוכן להשיב לך על כל שאלה אשר תשאל ולמלאות רצונך ותפצך ותאוותך בלו שאל ממני ועשה מיד אני אשמאדי מלך הדרום פלוסוף הגדול אם תהפוך לדעת מעבורים והווים עתידים הנני מוכן לענות ולהתיר לך ספקותיך:

A characteristic counterpart to such request will be found in the reply on fol. 46 a:

'I, BILT the Great, the Eastern One, am ready to respond to every request which thou makest, and to fulfil thy will, and wish, and longing entirely; ask of me, and it shall be done forthwith; I, ASHMEDAI, King of the South, the Great Philosopher. Wouldst thou know concerning the past, present, and future, behold I am ready to answer, and to solve all thy doubts.'

One of the most interesting, perhaps, of all the Conjurations, is the one occurring in the Appendix, fol. 6 a-6 b. It runs as follows:

לחולי העינים ספוגל

בשם ה' אלהי ישראל יושב הכרוכים הופיעה (*sic*) הקב"ה בנן ערן והמלאכים אחריו ובתוך גן עדן נכנסו ופניהם זועפים ואומרים זה לזה מה להקב"ה זועף, שהוא כועס בשביל שפלות של פנ"ס שיש לו מכה בעינו או מים רעים אומרים המלאכים להקב"ה כשם שיש בידך לרפאותו בן יר"ם לרפאתו (לראפתו MS.), ואני משביע מכה זו או המים אלו שיש בעין פנ"ס בשם ה' צבאות אלהי ישראל ובשם אהיה אשר אהיה ובשם מטטרון ובשם הע"כ של הקב"ה ובשם ארריבון ובשם שבחי (נ"א שבתאי) ובשם שמועיאל השר הנדול ובשם שמישיאל המלאך ובשם אלהו חנוך הנביא ובשם מיכאל וגבריאל ורפאל ובשם הדרניאל פיסחון מיטמון סיגרון המלאכים הקדושים ובשם כל מלאכי מעלה ובשם שרפים וחיות ואופנים הקדושים ובשם עשרה דורות ובשם יוד ספרי תורות ובשם ע"ס ובשם המלאכים המשרתים את־פני מעלת הקב"ה ובשם לחם ומים ויין וככל מה שברא הקב"ה בעולמו שאם אתה קרום או תבלול או מים או לובן או חולי או אבן או קין או כל חשכה או תולעים שתלכו או תמותו ותצאו חוץ לעין וטן העינים האלה או איזה דבר מה יטחה וילך חוץ מן העינים האלה מהעינים לבשר ומבשר לעצם ומהעצם לעור ומהעור לשער ומהשער לארץ בשם ה' אלהי הצבאות יעשה זה ג' פעמים ביום וככל פעם יזה באצבעו של קמיצא (*sic*) במים ויסיף טיפה אחת בשם (ונ"ל יפי שר"ל בעין) ויעשה זה מ' ימים או כ"א יום ויתרפא בע"ה תם:

A Specific for Pain in the Eyes.

'In the name of the Lord, God of Israel, who sitteth upon the Cherubim. The Holy One, blessed be He, shone forth in the Garden of Eden, and the Angels after Him. When they bad entered into the midst of the Garden of Eden, their faces were sad, and they said one to the other, "Wherefore is the Holy One, blessed be He, troubled? He is angered on account of the low state of A, son of B, who has a sore or bad water in his eye". Thereupon the angels addressed the Holy One, saying: "As Thou hast it in Thy power to heal him, may it be Thy will to restore him to health!" And I will conjure this sore or this water in the eye of A, son of B. by the name ADONAI ZEBAOth, God of Israel, and by the name EHYH ASHER EHYH, and by the name METATRON, and by the seventy-two Names of the Holy One, and by the name ADRIBUN, and by the name SHABHI (according to another reading, SHABTI), and by the name SHMUIEL, the Great Prince, and by the name of the angel SHAMSHIEL, and by the name of ELIAS, ENOCH, the prophet, and by the name MICHAEL, GABRIEL, and RAPHAEL, and by the name of HADARMIEL, PISHON, MITMON, SIGRON, the Holy Angels, and in the name of all the angels of the Upper Region, and in the name of the holy SERAPHIM, HAYOTH and OPHANIM, and in the name of the Ten Generations, and in the name of the Ten Scrolls of the Law, and in the name of the Ten Sephiroth, and in the name of the angels that minister in the presence of the Exalted Holy One, blessed be lie; and in the name of bread, water, and wine, and all that the Holy One, blessed be He, hath created in His world; (I adjure you) whatever you be, whether film or spot or water, or white, or malady, or grit, or thorn, any sort of darkness, or worm, that you go forth or die, and depart out of the eye, or from these eyes; or as regards any other thing that can be blotted out, that it go forth out of these eyes, from the eye to the flesh, and from the flesh to the bone, and from the bone to the skin, and from the skin to the hair, and from the hair to the earth, in the name of ADONAI, God Zebaoth.'

Let him do this three times a day, and each time let him sprinkle with his third finger of the water, and drop one drop 'in the Name' (it seems to me -- adds the copyist -- the author meant 'in the eye'); let him do this nine days or twenty-one days, and with the help of God he will be healed. Finis.

Concerning the influence of the planetary system upon the life of man, we have, on fol. 52 b, the following:

Saturn has of man's body the bones, the millet, the right ear, and the urinary part.

Jupiter has of man's body the liver, the left ear, and the ribs.

Mars has of man's body the gall, the right nostril, the sinews, and the kidneys.

The Sun has of man's body the heart and the right eye during the day, and the opposite during the night, the brain in the head, the arteries, and the right side of the body.

Venus has of man's body the flesh and fat, the private part and semen in man.

Mercury has of man's body the tongue, mouth, and sinews.

The Moon has of man's body the left eye during the day, and the opposite during the night, the lung. the throat, the upper bowel, the womb, and all the left side of the body.

The details connected with the fumigation relating to these planets, to which reference is made on fol. 37 b, and more particularly the form of the Prayer, are specially interesting. We read:

'Red sandal-wood for the Sun, aloe for the Moon, pepper for Mars, mastix for Mercury, saffron for Jupiter, costus for Venus, brimstone for Saturn. Thereafter the priest shall bless them, and the priest shall say this Prayer: O God of Abraham, God of Isaac, and God of Jacob, put Thy blessing upon these perfumes, so as to enlarge the power of their fragrance and their efficacy, in order that no enemy shall be able to enter them, nor any other forms, in the Name of Adonai, the Living God, and Ruler for generation upon generation. Amen!'

Among other interesting items we might note, that in the paragraph under the heading 'Chapter on Theft' (fol. 70 b) there is the diagram of an eye on fol. 71 a, surrounded on the upper side with the curious expressions גֹּג מַגּוֹט *Got Magot*, the Old French spelling of Gog Magog.

The last two prescriptions in the present collection are as follows:

לראות נר דולקת והולכת בתוך המים קח נר של שעות וכתוב אלו השמות עליה והרוק אותה במים ואלו

הן איקא אקוא אקא פטייא הם :

1. To see a light burning in the midst of the water, take a wax candle and write these names upon it; then cast it into the water. They are AIKA, AKVA, AKA. PTIYA.

להחלים מלך או שלטן או מי שתדע שיעשה רצונך קודם הכל רחץ פניך ירך ורגלך ותקרא ק"ש ואח"כ תעמוד על רגל שמאל ותאמר זאת ההשבעה נ"פ קורא אני עליכם השדים הממונים להחלים בני אדם ששמכם שְנְשִׁימון שְנָאון שְנַגְדִּיאֵל סְנַגְדִּיאֵל מְמַלְמֵי וְיִשְׁמְרוּם וְהַשֵּׁר אֶרְמְנִיאֵל אֵל יום אני קורא לכם בַּעַל זְבוּב זְרוֹן רוּחִי קִיבִישׁ בִּינְטִיבֶשׁ וכל כיתות שלכם שממונים על זה קורא אני לכולכם ומשבִּיעַ אני ונחר ומקיים עליכם בשמות אלו של ע"כ ובזמם רי"ו אותיות היצאים מוֹיִסֶעַ וִיבֵא וִים (ויזכיר כל השמות) שתלכו בזאת הלילה לפנ"פ ותעמדו עליו ותפחדו ותחלימוהו ותראהו צורתי ותאמר אלו שיחרו בנפשו ויעשה כל רצוני שהוא בֹּזֵב ואם לא יעשה שימות באותו שבוע מיתה משונה ותשביעוהו בחלום שכך יעשה ואם לא ירצה ליִשְׁבַּע שתכו אותו ותעמידוהו ותפחידוהו עד שיִשְׁבַּע שכך יעשה ותחלימוהו כל זאת הלילה חלום אחר חלום וחלום בתוך חלום עד שיתרצה מכל וכל לעשות רצוני ויבא ביום לבקשני (או ישלח אחרי לקראותי) דוקא כדי לעשות רצוני וירון הרין הורית והמהיר לפניכם הנקרא בולִים ואתם חסדו ללכת אחריו לעשות לו הדבר הזה כמו שעשיתם ללבן הארמי ולאביטלך מלך פלשתים ועוד נזר אני עליכם בכה שם היצא מבראשית עד וכוהו והוא יום של ע"כ (ויזכיר השם) שלא יהיה לכם מנוחה ולא השקט לא בשמים ולא בארץ לא באויר ולא במים ולא באש ולא בשום מקום בכל העולמות שברא יוצרנו עד שתנמרו זה הדבר כרצוני וכחפצי בשם שהיה כתוב על מצה אהרן הכהן שתלכו תכף וסיד הם :

2. To overpower a king or ruler, or whomsoever thou desirest, to do thy will.

Before all things wash thy face, hands, and feet; read the *Shema* (i.e. Deut. vi. 4); then stand on thy left foot, and repeat three times this Conjunction:

'I call upon you ye demons, who are appointed to coerce humankind, whose names are SHANSHIMON, SHANAUN, SHANGDIEL, SANGDIEL, TAMPALTI, VVISHTROM, VHSR, ARMNIEL, EL; and I further call upon you, O BEEL, ZEBUB, ZRON, ROHI, KIBAISH, BINTIVASH, and all your set appointed for this purpose. I call upon you and adjure you, I decree and ordain upon you by these Names of God, formed of the 72 (names), and by the Name of the 216 letters, being the sum-total of the three verses (of Exodus xiv. 19, 20, 21) beginning with the words ðñěâ (*And he journeyed*), àáéâ (*And he came*), ěéâ (*And he stretched*)-let him make mention of all the names), that you go this very night to A, son of B, that you stand over him, and intimidate him, and overwhelm him, and show him my likeness, and tell him to beware of his life and do all my will, which is so and so; that should he not perform it, he will in that week die a sudden death. And thou shalt adjure him in a dream to do so. Should he be unwilling to swear, you smite him, and stand over him, and frighten him until he swears that he will do so. And you shall coerce him all that night by dream after dream and dream within dream, until he be entirely willing to do my bidding, and come during the day to seek me out (or send after me to call me) literally, so as to do my will. And the zealous and speedy runner shall run before you, namely BOLIM, and you shall hasten and go after him to do unto him in this matter as you did unto Laban, the Syrian, and unto Abimelech, King of the Philistines. I further decree upon you by the power of the Name compounded of (the words) *Bereshith* (i.e. 'In the beginning', Gen. i. 1) till Vo-Vouhu (i.e. 'and void ', ibid. i. 2), that is, the Name of the 72 (letters) -- he should mention the Name -- that ye shall have no rest, nor ease, neither in heaven, nor on earth, neither in the air, nor in the water, nor in any spot in all the worlds which our Creator hath formed, until ye complete this matter in accordance with my wish and desire, by the Name that was written on the forehead of Aaron, the priest -- that ye go directly and immediately. Finis.'

What offices the various Spirits are prepared to perform are as interesting as they are varied. For example, we read (ff. 46 a-48 a) of such ready and valuable services as the following:

'Lo, we are prepared to revive the dead, &c.'

'Lo, we are prepared to place ships and boats at your disposal, on the seas and on the streams as you desire, &c.'

'Lo, we are prepared to break the locks of wardrobes and safes containing hidden treasures, &c.'

'Lo, we are prepared to obey your commands, and wherever you please there shall meet 10,000 or even a million men in arms., &c.'

There is a paragraph (fol. 66 a) telling how to shut up a spirit in a ring, so that you may converse with it by day and by night., and it will teach you if you wish all that can be done in the world'. There are directions (fol 67 a) for 'rendering yourself invisible'; for 'eluding prison and fetters'; telling how you can injure any enemy (fol. 68 b); for one who has taken poison; for one petitioning a lord or ruler (ff. 6 a-6 b, Appendix).

The divers other paraphernalia required in the performance of the magical acts, such as the knife, the sickle, water and hyssop, light and fire, &c. are all minutely described; the conjurations for the days of the week, and the relation of the Signs of the Zodiac to the art of Magic, are set forth in detail.

The Mystic Alphabet or 'Alphabet of the Angels' is given on fol. 1 a of the Appendix; and on fol. 40 b there is, touching angels, an excerpt from the *Book of the Angel Rasiel* -- a work that has long been regarded as perhaps the standard compilation of practical Magic. We can adduce no better example in support of this statement than the final prayer contained in our *Key*, which, extending over nearly four pages (ff. 71 a-72 b), apostrophizes God as the 'King', going through the entire Alphabet a greater or less number of times in order to describe His distinctive attributes.

A similar passage occurs in the *Book of Rasiel* (towards the end), but with this difference ; whilst the *Book of Rasiel* gives about 140 forms referring to the Creator as the King of the Universe, the compilation before us has about 360 such forms. Our version is, therefore, more complete than that which occurs in *Rasiel*. Besides, the variations themselves are most interesting and instructive; and what strikes one at first sight is the use of expressions throughout

this long passage in our *Key* identical with those occurring in the Jewish Prayer Book, the original source of which may be traced to the Hebrew Scriptures themselves.

H. G.

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For a fuller description of the Contents, the reader is referred to the afore-mentioned brochure, *Clavicula Salomonis* a Hebrew manuscript newly discovered and now described by Hermann Gollancz.. J. Kauffmann, Frankfurt a. M., D. Nutt, London, 1903. The following corrections should be noted: -
- In the title-page (p. 17) for áâûîâ read äðûîâ on p. 21 delete the words 'the 10th is missing'; on p. 32 (8 ll. from the bottom) for ìôðé read ìðôé; on p.34 (8 and 9 ll. from the bottom) for äìðù read äïàù and for éúøæð read éúøæî on p.42 (5 ll. from the bottom) for ìðùâé read ïñùâé and on p.45 (3 ll. from the bottom) for øùðå ìääääâ read øûîâ ìääââî.

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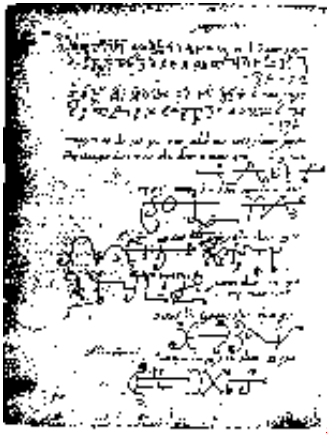
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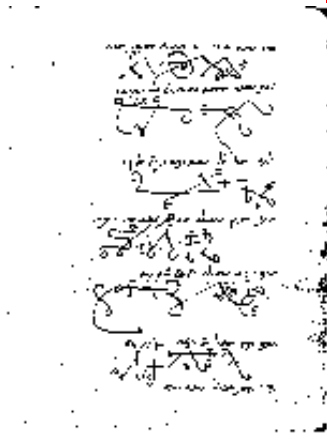
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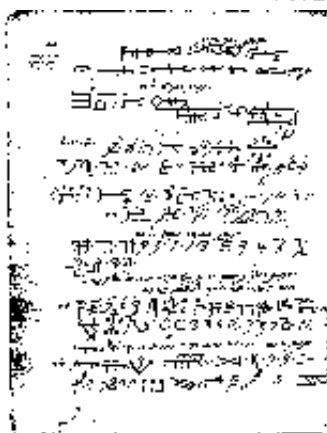
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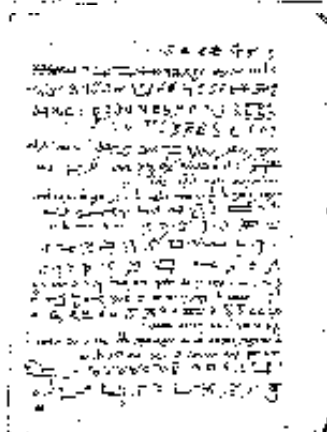
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Conjurations of BILT (43b-46a)	43b
	44a
	44b
	45a
	45b
Replies of divers spirits and their seals (46a-48a)	46a
	46b
	47a
	47b
Concerning the sanctity of the nine <i>Kandariri</i> (talismans), (revealed unto King Solomon) (48a-49a)	48a
	48b
	49a
Names of the angels that minister before BOAL (BOEL) (49b)	49b
	50a
Angels of the twelve stations and of the six firmaments, and their workings (49b-52b)	50b
	51a
	51b
	52a
A general Conjunction (52b)	
The seven Planets and the human body (52b)	52b
Book of the (twenty-eight) stations of the Moon (53a-54b)	53a
	53b
	54a
Colours of the Planets (54b)	54b
Book of 'Practices'; The 'Practice' or 'Operation' of Simon Magus (55a-55b)	55a
A remarkable and true recipe for love by the philosopher Adriano (55b)	55b

Another recipe, tested and true (56a-56b)	56a
Recipe for seeing a spirit in a mirror (56b)	56b
To conjure or sanctify a ring on the Sabbath-day (57a)	57a
To escape from prison in a special boat (57b-58b)	57b 58a 58b
Illustration of boat and other diagrams (59a-59b)	59a 59b
Chapter on going through the air in a cloud (60a-62a)	60a 60b 61a 61b
Planetary invocations, and the method described (62a-64b)	62a 62b 63a 63b 64a
The Seal of the terrestrial spirits (64b)	
Composition of the whistling-instrument (64b-65a)	64b
On subduing and binding the spirits (65a-65b)	65a 65b
Illustration of the Magic Circle (66a)	
On keeping a spirit shut up in a ring (66 a)	66a
On seeing spirits and conversing with them (66 b)	66b
On how to become invisible (67 a)	
On prison and fetters (67 a)	67a
On opening all locks (67 b)	
On obtaining an answer from the spirits (67 b)	67b 68a
On injuring an enemy (68 b)	68b
On bringing the good spirit to tell thee what thou wishest, except as regards women and evil-doing, which thou must not ask (69 a)	69a
(69b is blank)	
The 'Operation' BARAKON (70a-70b)	70a
To discover theft (70b)	70b
Concluding 'Prayer' (71a-72b)	71a 71b 72a 72b

APPENDIX:

Further 'Operations' and Conjurations (1a-6a)	A1a A1b A2a A2b A3a A3b A4a A4b A5a A5b
Specific for malady of the eyes (6a)	A6a

For one who has swallowed poison (6b)

To petition a lord or chief (6b)

Tradition from Rabbi Shalom (6b)

A6b
A7a

**To coerce a king or ruler or whomsoever thou wishest to do thy will
(6b-7a)**