

**Chapter 1 : Sixth and Seventh Books of Moses, Free PDF, ebook | Global Grey**

*The Sixth and Seventh Books of Moses is an 18th- or 19th-century magical text allegedly written by Moses, and passed down as hidden (or lost) books of the Christian Old Testament.*

Achtente, sehr vermehrte Auflage. The first edition of this volume has been commended and criticized by the public. Horst, Zauberbibliothek Mainz, In our enlightened age, the unprejudiced will observe in the publication of such a work, only what the author claims, namely, a contribution in reference to the aforesaid literature and culture of no trifling merit; but in regard to the believer also, the issue of a cheap edition will be more serviceable than the formerly expensive productions on sorcery, which were only circulated in abstract forms and sold at extortionate rates. What other practical value the above named edition may possess is not the question! The publisher protests against this practice, but has instead augmented it with different readings on the topic, likewise supported by old manuscripts of the Sixth and Seventh Books of Moses so that the whole group is now brought together for the sake of completeness, which were previously only available by lucky coincidence to the die-hard enthusiast. EE completely obscures the meaning of this paragraph: The publisher guarantees that not one syllable has been added. EE omits this paragraph. The complete and reliable history of the human and divine " the divine revelations, and the influence of godly or pious men are found in the scriptural monuments of the old Hebrews in the Holy Scriptures. The Bible is justly styled the Holy Scripture, because it contains the knowledge of the saints, while at the same time, it unites and harmonizes word and deed, doctrine and action. In the former instance, it was the individual and his presence; in the latter, it was not the individual upon which magic depended, but upon mankind in general, and upon the great future. There, the light of man was made to shine by skilful actions, produced by the lowest arts; here, shone a pure, unclouded, quiet life, vitalized by the warm breath of the Almighty, a light shining into the future, and upon this light depended all life and action. If we examine the history of the old covenant we shall find that this remarkable people stood solitary and alone like a pillar of fire amid heathen darkness. Although we find, among other nations, worthy men, who seek after the divine light, surrounded by darkness and uncertainty, here are men of God, bearing the impress of true faith, who give undoubted evidence of higher powers, by visible acts and signs which everywhere separate life from death, and truth from error, and while the ancient remnants of other nations show only theory without application, here we find a connected chain of acts and events " in fact, a divine and lifelike drama. Of all these things the various books of the Holy Scriptures speak with confidence, so that the history of no other people, interwoven with fables, can be compared with them. We will give an account of the dreams, a great many of which are recorded in the Bible. The dreams recorded in the Bible are many and remarkable. The voice with which God spoke to the prophets and the men consecrated to Him, were generally heard in dreams. The visions of the ancients, according to the testimony of Moses, were nearly always dreams. Hear now my words: If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. And Solomon said, Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, etc. For behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright: And his brethren said to him, Shalt thou indeed reign over us? Behold, I have dreamed a dream more: And his father rebuked him, and said unto him, What is this dream that thou hast dreamed? The power of Joseph to interpret dreams is further shown by the interpretation of the dreams of the butler and baker while in prison, Gen. In the New Testament many dreams are mentioned through which God designed to speak to his followers. In this manner Joseph, the husband of Mary, was told by an angel Matt. In like manner, the three wise men of the East were warned in a dream, that they should not return to Herod, but depart to their own country another way. The Apostles frequently had visions in the night; for example, Paul was commanded to go to Macedonia Acts And in the same book of the New Testament Acts Be not afraid, but speak, and hold not thy peace. Let us begin with the history of the creation, as recorded by Moses. God is an uncreated being " heaven and earth are the first things created; the antithesis: In reference to a second antithesis, Moses speaks of light and darkness: Even according to the

writings of Moses, this was the Egyptian doctrine, for he says, "Darkness was upon the face of the deep. The light stands beside darkness as its natural opposite, created and present, as Moses plainly says: In this manner Thales brought everything out of the water and overlooked the spiritual active whole, in all of which he was imitated by subsequent champions of Materialism. Moreover, Moses has given the narrative of the creation in beautiful and captivating language, as for example, in regard to the waters "the difference between the wet and the dry, and how the dry land came forth from the water; how the grass and herbs, which bore seeds, and fruitful trees grew upon the earth; how the mighty deep was filled with living and moving animals, and the birds that fly in the firmament of heaven; how the earth finally brought forth living animals, each after its own kind, and last of all, how God made man "in his own image," to whom he gave "dominion over the fishes of the sea, over the fowls of the air, over the cattle, and over every creeping thing that creeps upon the earth. The figure of the serpent shows the nature of the fall of man. We spoke, in another part of this work, of the original purity and wisdom of godly men. Here is the place to record additional Bible principles. To this end we avail ourselves of a mystical, interesting manuscript from which we extract what follows: Frankfort and Leipzig, A rare book, whose teachings, in many respects, agree with the Indian Brahmin doctrine. He also enjoyed, in consequence of his nature, every prerogative of a pure spirit, surrounded by an invulnerable veil. But this was not the sensual body of the present time, which is only an evidence of his degradation "a coarse mantle" by which he sought to protect himself against the raging elements. To this condition of perfect glory, in which he enjoyed the purest happiness, he was destined in order to reveal the power of the Almighty, and to rule the visible and invisible. Being in possession of all the prerogatives and insignia of a king, he could also use every means to fulfill his high destiny. As the champion of unity, he was secure from the attacks of all inward and outward enemies, because the veil by which he was covered the germs of which are still within us, rendered him invulnerable. One advantage that the original pure man possessed was, that no natural poison, nor all the powers of the elements could harm him. Christ promised invulnerability to his apostles and all his followers, through the regeneration of man. In this condition man also bears a fiery, double-edged, all-penetrating sword, a living word, which combines in itself all power, and through which "everything is possible to him. Of this sword Moses says, Genesis 3: By this sword we are to understand the living word, which was originally inherent in man, and which can only be restored to him by his return to a pure state, and by being cleansed from the blot of sensualism. It is the word of which we read in Hebrews 4: To continue with our quotation: In this condition of kingly honor and power, man, as the most lifelike image of his father, whose vice-regent he was on earth, could have enjoyed the purest happiness had he properly guarded his Eden, but he committed a breach of trust. Because he lost sight of the boundary of the kingdom over which he was placed as a watchman, and confined himself to only a portion of it, namely, the sensual, the glitter of which blinded him so greatly as to make him forget all else; because he flattered himself that he could find the light in another place than the first great fountain, he fastened his voluptuous eye on a false existence, became enamored of sensualism and became sensual himself. His holy garments now became as the skin of animals, and this mortal, perishable covering afforded him no protection against the elements. With the wasted half of his body, the spiritual also added to the confusion, and discordant sounds were heard in the dark places of his spiritual domain. This is the most sacred prayer in the Zoroastrian religion. It is also referred to as the Ahuna vairya or Ahunwar prayer, i. The reference to God Ormazd, i. Ahura Mazda expelling the Evil Spirit Ariman, i. Anghra Mainyu is in the Avesta, Yasna It is elaborated in the less ancient Pahlavi text Bundahishn in chapter 1. In order to be reconciled he must become self-abased, and resist the false allurements which only serve to steep him in the mire of the elements, and he must seek, by prayer, to obtain the more exalted blessings of benevolent influences, without which he cannot draw a pure breath. In this reconciliation he must gradually overcome everything, and put away everything from him that will cloud his inner nature and separate him from the great source of his being; because he can never enjoy peace within himself and with nature around him until he has thus overcome everything opposed to his own nature, and gained the victory over all his enemies. Overcoming one obstacle after another, he must dispel the dark vapors that intervene between himself and the true sun, so that in the end the pure rays of light may reach him without interruption. God has appointed higher agents to lead him back to Him from the error of his ways. But he can only be fully restored

through the Savior of the world, who finished and perfected all that these agents had accomplished only in part at different times. Through Him all power became animated: If the man is willing to accept this offered help, he will surely arrive at the desired goal, and he will be so firmly established in faith, that no future doubts can ever cause him to waver. If he elevates his will, so as to bring it in unison with the divine will, he may spiritualize his being already in this world, so that the higher spiritual kingdom may become visible to his eyes, and feel God nearer to him than he ever thought it possible; that all things may become possible to him, because he adds all power to his own, and in this union and harmony, with a fullness of a higher vitality, the divine agents, Moses, Elias, yea, even Christ himself, may become visible to him, when, living amid thought, he requires books no longer. In short, man can attain to such a degree of perfection, even in this life, that death will have nothing more to do than to disrobe him of his coarse covering in order to reveal his spiritual temple, because he then lives and moves within the eternal. Only when he arrives at the end of this vale of darkness, will he receive, at each stage of his journey, more extended life, greater inward power, purer air, and a wider range of vision. His spiritual being will taste nobler fruits, and at the end of his race nothing can separate him from the exalted harmonies of those spheres, of which mortal sense can draw but a faint picture. Without distinction of sex, he will begin to live the life of angels, and will possess all their powers, of which he had but a faint sign here; he will then again enjoy the incense of the eternal temple, the source of all power, from which he was exiled, and Christ will be his great High Priest Heb. And here, too, the views of Zoroaster are in accord with the foregoing, for he also speaks of a heavenly meeting, and the participation of every follower of Ormuzd in the sacrifices and prayers of all, etc. In placing this prominent treatise so plainly before the reader I felt no hesitation, because it was so clear and true, and because it seemed so proper for this work here, and to show why only pure and truly Christian men can perform great wonders and see visions of which the worldly-minded have not even a conception. I will now relate a few instances of magnetic appearances and occurrences, many of which are recorded in the Bible. The first and most striking one we find in connection with Adam. The answer is, it was a deep sleep. It was either the sleep of death *karon*, or a state of lethargy *katawora*, or a trance *ekstasi* *raptus divinus*, or, was it merely an ordinary sleep? If it was a trance, then that inward second-sight may be regarded the more probable. The seventy-two translators of the Bible actually regard this sleep as a trance, and Tertullian says, in direct reference to it, "The power of the prophecies of the Holy Ghost fell upon him. *De Anima On the Soul* Another remarkable vision is that which Noah had of the ark long before the deluge occurred. Abraham had many visions, or was the conversation of the Lord with him, recorded in the Bible really only than a figurative expression of intuition? Through these visions or conversations, as you will, he was taught that he would be greatly blessed, and that he should be the father of a great nation, etc. As he came into the sacred grove of Moreh, the Lord again appeared unto Abraham and said: The innocent life of the shepherds, and their frequent abode in sacred groves, very naturally brought such intuition to the very highest point of perfection, and this was especially the case, when their minds were occupied with God and godly things. And this is particularly shown in the history of the shepherd-life of the pious Israelites, not only by the ancient fathers, but subsequently, in the time of the kings and judges. Isaac and Jacob had visions similar to those of Abraham. We notice especially the vision of Jacob while journeying into Mesopotamia, in which he saw a ladder reaching from earth to heaven. It is written Gen.

**Chapter 2 : The Sixth and Seventh Books of Moses (Part 2)**

*J. E. S. U. S. IN NADOYAH. Chananyah. Ahmen OF GOD, The Father God the Son God the Holy Spirit. YES CHAYA HETH RACHMYEL AYSCHER. The Innocent, holy blood of Jesus Christ, the Son of God, cleanses us from all sin and give you spirits of eternal rest and peace through Jesum Christum the Son of God.*

Scheible adds the following footnote: Oh, God my Father and Lord of all goodness, who didst create all things by Thy word, and who didst prepare man in thy wisdom to rule over all creatures that were made by Thee, that he should rule over the world with holiness and righteousness, and judge with an upright heart. Give unto me that wisdom that is constantly around Thy throne, and cast me not out from among Thy children. For I am Thy servant, and the son of Thy hand-maiden, a weak creature of a short existence, and too weak in understanding, in right, and in the law. Send it down from Thy high heaven and from the throne of Thy glory that it may abide with me and labor with me, that I may know and do the things that are pleasing unto Thee. For Thy wisdom knoweth and understandeth all things, and let it lead me in my works and protect me in its glory, and my labors will be acceptable unto Thee. When I was yet in my youth I sought wisdom without fear in my prayer. I prayed for it in the temple, and will seek it to my end. My heart rejoiceth over it as when the young grapes ripen. Thou art my Father, my God, and my Shepherd, who helpest me. Remember, Lord, Thy covenant, and teach me what to say and think. Instruct me and so shall I live. Lord, show me Thy ways, lead me in Thy truth, and teach me. Console me again with Thy help and let the happy spirit sustain me. Thou lover of life, Thy immortal spirit is in all things. Teach me to work in a manner that is well pleasing unto Thee, for Thou art my God. Let Thy good spirit lead me in pleasant paths. With Thee is the living fountain and in Thy light we see the light. Let my goings be established, and let no unrighteousness rule over me. Let Thy countenance shine upon Thy servant and teach me to know Thy justice. Let me behold Thy glory, for Thou, Lord, art my light, and Thou wilt turn my darkness into day. Lord, let my complaints come before Thee. Instruct me according to Thy word. Let my prayers come before Thee, rescue me according to Thy word. Show me Thy ways, oh, Lord, that I may walk in Thy truth. Keep my heart in singleness that I may fear Thy name. I will remember Thy name from childhood, therefore, all people will thank Thee forever and ever. Out of all places will I come unto thee and bless thee, because thou rememberest my name. Therefore, have the Hebrew Mecubals seventy-two names for God, and named and wrote Schemhamphora, the name of seventy-two letters. First, it must be known that the names of God cannot be taught and understood except only in the Hebrew language, neither can we pronounce them in any other dialect, as they were revealed to us through the grace of God. Therefore, he, who has purified and improved his understanding and morals, and who, through faith, has purified his ears, so that he may without spurious alterations call upon the divine name of God, will become a house and a dwelling-place of God, and will be a partaker of divine influences, etc. In the third place, all the names of God are taken by us from His works, as indicating a communication with God, or are extracted out of the divine scriptures through Kabbalistic calculation, Notaricon, and Gematria. Gematria considers meanings based on numerical values. After this there are four parts of the earth which are the most subtle light of the spiritual world. Likewise four [triplicities of] hierarchies: These parts of the world has also four angels that stand upon the four corners of heaven; they are Michael, Raphael, Gabriel, Uriel; four angels stand for the elements, namely, Seraph, Cherub, Tharsis, Ariel; four highly enlightened men full of the light of God. For the other light or part of the world is the heaven of all the stars; has four triplicities of the twelve signs, under which the Sun revolves yearly, making the change of seasons, the Spring, Summer, Fall, and Winter of birth and corruption, and changes the four elements. Air, Fire, Earth, and Water. He again has four elements within him. Anima is in the head, per nervos; Spiritus is in the heart, and operates through the arteries; Corpus is the whole body with the veins; Genius, a spark of fire, is in the kidneys, and governs birth. He has four spiritual and strong working faculties, as facultates actiones, or spiritus, as his Animal, Vital, Natural, and Generative. The soul has inward senses, as sensum communem; in which faith takes hold as fides and other senses Intellectus in the brain. This is very confused in S and EE. The four elements of man are: The four powers of the soul are: Intellect, Reason, Phantasy, and Sense. The four judiciary powers are: Faith,

Science, Opinion, and Experience. Imaginatrix, the imagination is another soul-operation or phantasie, which draws a picture of power and accomplishes all things. Memoratrix, the memory, retains all things which pertains to the faculties and operations of the spirit, to bring an experimentum et Sensus; through agitation of the nerves the increase of the human race is effected by God. Justice, Temperance, Prudence, and Fortitude, and these lie in the arterial blood and connect the soul with the body. Appetitus Sensitivus; the natural spiritual action and power lies in the liver and arteries, and effect motion and attraction, support and subsistence; the proper spirit of strength and sap lies in the kidneys The body has four elements, namely, Spirit, Flesh, Humors, and Bones<sup>10</sup> — four complexions or temperaments, warm, wet, [cold,] dry; attraction is produced by warmth, dryness, dampness; fel retentio<sup>11</sup> is produced by coldness and dryness; Lien Coctio<sup>12</sup> by warmth and wet, id est stomachus: Spirit, fruit, flesh, and bone. This paragraph is again very confused. The four humours are: Choler, Blood, Phlegm, and Melancholy; The four complexions or temperaments are: Violence, Nimbleness, Dullness, and Slowness. Four princes of devils are injurious in the four elements: These are also given in Agrippa, OP2. The second Semiphoras, because he spoke with angels and spirits. The third, because he spoke with devils. The fourth, because he spoke with the creatures of the four elements, the birds, the fishes, the animals, and the creeping things of the earth. The fifth, because he spoke with inanimate objects, as herbs, seeds, trees, and all vegetation. The sixth, because he spoke with the winds. The seventh, because he spoke with the Sun, Moon, and stars. By the power of the seven Semiphoras he could create and destroy all he desired. The first Semiphoras was acknowledged by Adam, since God created him and placed him in Paradise, where he was allowed to remain only seven hours. The name is Jove, which name must be pronounced only in the greatest need, and then only with the most devout feelings toward the Creator. In this case you will find grace and sure help. The second Semiphoras, in which Adam spoke with angels, and which gave him the expression, yeseraye, that is, God without Beginning and without End, must be pronounced when speaking with angels, and then your questions will be answered and your wishes fulfilled. The fourth Semiphoras, Lagumen Iava, firin, Iavagellayn Lavaquiri, Lavagola, Lavatosorin, Layfialafin, Lyafaran;<sup>16</sup> with this name he bound and unbound all animals and spirits. Lyafarau, Lialfarah, Lebara, Lebarosin, Layararalus. Eliaon yoena adonay cadas ebreel, eloy ela agiel, ayoni, Sachado,<sup>19</sup> essuselas eloyim, delion iau elynla, delia yazi Zazael, paliel man, umiel onela dilatan saday alma paneim alym, canal<sup>20</sup> dens Usami yaras calipix calfas sasna saffa saday aglata panteomel auriel arion phaneton secare panerion ys emanuel Joth Jalaph amphia, than demisrael mu all le Leazyns ala phonar aglacyel qyol<sup>21</sup> paeriteron theferoym, barimel, Jael haryon<sup>22</sup> ya apiolell echet. The following is another name of Semiphoras which God gave to Moses in seven parts. The first is, when Moses concealed himself in the mountains and spoke with God, when the fire burned in the forest without consuming it. The second, as he spoke with the Creator on the mountain. The third, when he divided the Red Sea, and passed through with the whole people of Israel, etc. The fourth, when his staff was turned into a serpent which devoured the other serpents. The fifth, are the names which were written on the forehead of Aaron. The sixth, when he made a brazen serpent and burned the golden calf to divert pestilence from the Israelites. The seventh, when manna fell in the wilderness and when water gushed from the rock. Maya, Affaby, Zien, Jeramy,<sup>25</sup> yne Latebui<sup>26</sup> damaa yrsano noy lyloy Leay yly yre Eyloi Zya Lyelee, Loate, elidelay eyloy mecha<sup>27</sup> ramethy rybifassa fu aziry scihia rite Zelohabe vete hebe ede nego ramy hahabe conoc anuhec. Abtan, Abgnistan, Zoratan Juran nondieras potarte faijs<sup>29</sup> aiapeina pognij podaij<sup>30</sup> sacroficium. If you wish to pronounce these you should fast three days, be chaste and pure, and then you can perform many wonders. Micrato raepij sathonich petanith pistan ijttm ijer hijgarin ijgnition temgaron aijcon dunsnas castas Lacias astas ijecon cijna calbera nater facas. Saday haijloes Lucas elacijns jaconi hasihaia ijeinino, sep, actitas barne lud donenij eija hiebu reu, vaha, vialia, eije. Vie haija hoij asaija salna bahia, cuci ijaija. Elenehel, na vena; setua. Vie hahya hoya saya salna bahia, cuci yaya. Vie haija hoij asaija salna hahai, cuei ijaija. Elenehel, na vena; setna. Yane mare syam, abijl ala, uano, hija actenal tijogas ijana eloim ija nehn ijane haij ijanehu, abijaco mea. You must not pronounce it with levity in your works. Sadaij amara elon pheneton elojj enei j ebeoel messias ijahe vebu hejiane, ijananel elijon. Oh, thou living God; thou great, strong, mighty, holy and pure Creator full of mercy — a blessed LORD of all things; praised be thy name. Permit us to accomplish this work. Grant us thy grace and give us thy divine blessing, that we may happily fulfill this work. Thou,

holy, merciful and gracious God, have mercy upon us.

**Chapter 3 : The Seventh Book of Moses Index**

*The section titled 'Citation of the Seven Great Princes' also appears in J. Scheible, Das Kloster (Stuttgart and Leipzig, 12 vols. Vol. 3., pp. ff) where the drawings are in black and red ink.*

History[ edit ] No first version of this work has been established, but early versions began to appear as inexpensive pamphlets in Germany in the 18th century. Historian Owen Davies traces copies of the work from the 18th century in Germany. The growth of inexpensive paperback publication in the 19th century, like those of Chicago occult publisher L. Its prominence as a source of popular rural Pennsylvanian [5] and Appalachian "folk magic" spells has been recorded as late as the mid 20th century. There it became one of the founding works of the Rastafari movement of the early 20th century as well as influencing the earlier Jamaican Pocomania, Kumina, and "Zion Revivalist" Christian movements. It served as a source for "Christian Magic", both by West African spiritualist Christian cults and "assimilated" Africans. In colonial Gold Coast and Nigeria, it was seen as a "western" form of magic that might be used by educated Africans seeking access to Britain or its power, much like Masonic ritual or Rosicrucianism. The Nigerian press in the 1930s regularly featured advertisements for copies of The Sixth and Seventh Books and other Christian occult books. These works attempt to paint a portrait of secret knowledge which Moses was given by God, and then handed down father to son until King Solomon, when it was handed to Priests, and finally, Talmudic scholars. In Christian circles, the text appealed to the same authority as did Biblical apocrypha: Biblical texts outside the current Biblical canon. Containing numerous allegedly magical spells used to summon spirits to do the will of the conjurer, the books are attributed to works in which Moses sets forth the magic which enabled him to defeat the magicians of Egypt, part the Red Sea, and perform the acts attributed to him in the Old Testament. Most texts are reputed to be Hebrew, passed to the editors through European Talmudic scholars or Christian Medieval ecclesiastics who were privy to secret Biblical texts. Some of the texts are allegedly translated from a text written by Canaanite magicians and keepers of the Samaritan Pentateuch in the "Cuthan-Samaritan language", a language considered extinct since the 12th century. In the edition, for instance, "the Sixth Book of Moses" and "the Seventh Book of Moses" run only from page 6 to 28, making up 23 of the pages. The vast majority of the work is appendices, restatements of similar seals and incantations, reputedly from those Kabala teachers to whom this knowledge was passed. Finally, there are sections including lists of the powers associated with each of the Hebrew "Names of God", the powers and use of reciting each of the Psalms and each Hebrew letter. The Sixth Book of Moses[ edit ] These two Books were revealed by God, the Almighty, to his faithful servant Moses, on Mount Sinai, intervale lucis, and in this manner they also came into the hands of Aaron, Caleb, Joshua, and finally to David and his son Solomon and their high priest Sadock. Therefore, they are Bibliis arcanum arcanorum, which means, Mystery of all Mysteries. The included pictures of the "seals" consist of various stylized symbols surrounded pseudo-Hebrew and pseudo-Latin phrases and letters. Each "Seal" or "Table" in the Seventh Book is paired with an incantation reputedly Hebrew and a very brief description of its powers. The Seventh Book of Moses[ edit ] The seventh book is much the same: There are twelve tables, each said to control powers associated with certain Angels, elements, or astronomical symbols: Volume II[ edit ] The second volume of the work collects a series of works claimed to be "in the tradition of" the original two books. In the New York edition, this begins with "Formulas of the Magical Kabala of the Sixth and Seventh Books of Moses", which again demonstrates seals and incantations, these said to be the Magic used by Moses himself at various points in the Biblical stories, such as how to turn his staff into a snake or conjure the pillar of fire. They include other incantations, such as the one labeled "These words are terrible, and will assemble devils or spirits, or they will cause the dead to appear. Names and psalms[ edit ] These are followed by a long section reputed to explain the powers associated with each of the Hebrew "Names of God", other seals which are to be used with these incantations, the Schemhamphoras of King Solomon The Semiphoras and Schemhamphorash a occult book attributed to King Solomon printed by Andreas Luppius, and the powers and use of reciting each of the Psalms and each Hebrew letter. This work was one of a school of Wissenschaft des Judentums "the science of Judaism" in German, a 19th-century movement of critical

investigations of Jewish literature and culture, including rabbinic literature , using more or less scientific methods. After a long treatise on Astrology , a further section lists cures, spells and amulets, and gives a source preceding each, such as Rabbi Jochanan said: A chief among witches told me: If you meet witches you should utter the following charm: May your heads become bald; may the wind blow away your breadcrumbs; may it scatter your spices; may the fresh saffron which ye have in your hands fly away.

### Chapter 4 : The 6th And 7th Book Of Moses by Ancient Grimoires

*The Sixth and Seventh Books of Moses is an 18th- or 19th-century magical text allegedly written by Moses, and passed down as hidden (or lost) books of the Five Books of Moses or Pentateuch. A grimoire, a text of magical incantations and seals, it purports to instruct the reader in the spells used to.*

Typis Manabilis sub poena excommunicationis de numquam public imprimendis sent to the Emperor Charles V. Libri hi colorum sacra sunt vota sequenter spiritus omnipotens qui uigil illa facit at est sumis pia necessaria. These two Books were revealed by God, the Almighty, to his faithful servant Moses, on Mount Sinai, intervale lucis, and in this manner they also came into the hands of Aaron, Caleb, Joshua, and finally to David and his son Solomon and their high priest Sadock. Therefore, they are Biblis arcanum arcanorum, which means, Mystery of all Mysteries. The Conversation of God. Thus spake the Lord of Hosts to me Moses. Ehey, Ayscher, Jehel, Yazliah, Ellion. Sum qui sum ab aeterno in aeternum, thou my servant Moses, open thou thine ears, hear the voice of thy God. Through me Jehovah, Aglai, the God of heaven and earth, thy race shall be multiplied and shall shine as the stars of heaven. In addition to this I will also give thee might, power and wisdom, to rule over the spirits of heaven and hell. Over the ministering angels and spirits of the fourth element as well as of the seven planets. Hear also the voice of thy God wherewith I give thee the seven seals and twelve tables. Schem, Schel, Hamforach, that the angels and spirits may always yield obedient service to thee, when thou callest upon them and citest them by these seven seals and twelve tables of my omnioptence; and hereunto thou shalt also have herewith a knowledge of the highest mysteries. Therefore, thou, my faithful friend, dear Moses, take thou the power and high might of thy God. Through my Seals and Tables. This the conjuror must name. The most useful ministering arch angels of this seal are the following with their Hebrew verbis revelatis Citatori divinitus coactivis: The particularly great secret and special use of this seal is that if this seal is buried in the earth, where treasures exist, they will come to the surface of themselves, without any presence during a full moon. This Seal from the Choir of the Dominationen, or Hosts, the following are the most useful: The special secret of this seal is that if a man carries this Seal with him, it will bring him great fortune and blessing; it is therefore called the truest and highest Seal of Fortune. Seal of the Ministering Throne Angels. Appear before me, N. The ministering Throne Angels of this Seal are the following: The special secret of this Throne is that by carrying this Seal with you will cause you to be very agreeable and much beloved, and will also defeat all your enemies. The most obliging ministering Cherubim and Seraphim of this Seal, are the following with their Hebrew calling: The special secret of this Seal is that to carry this Seal upon the body will save a person from all misery, and give the greatest fortune and long life. This must be named by the conjuror. The most serviceable Angels of Power are the following: The special secret of this Seal is that if this Seal be laid upon the sick in full, true faith, it will restore him, if he has not lived the full number of his days. Therefore, it is called the Seal of Power. The most obedient Angels of Power, seu Potestates, are the following four elements: This is the mystery or Seal of the Might-Angels. The peculiar Arcanum of this Seal of the Mighty is that if a man wears this seal in bed, he will learn what he desires to know through dreams and visions. Seal of the Angels of the Seven Planets and Spirits. This Seal, when laid upon the treasure earth, or when placed within the works of a mine, will reveal all the precious contents of the mine.

**Chapter 5 : Sixth and Seventh Books of Moses - Wikipedia**

*The Sixth and Seventh Books of Moses, arguably one of the most popular magick books ever published, contains two secret apocrypha ascribed to Moses, perhaps pseudepigraphically. The book consists of a collection of texts, which claim to explain the magick Moses used to win the biblical magick contest with the Egyptian priest-magicians, part the.*

Joseph Smith Translation of the Bible In June , Smith began a new Bible translation that was intended to restore "many important points touching the salvation of men, [that] had been taken from the Bible, or lost before it was compiled. Richards , who published the first edition of the Pearl of Great Price in , only had access to the early versions of the JST found in church newspapers along with another incomplete handwritten part of JST Genesis, not the original manuscripts. For this reason the Book of Moses ended abruptly in the middle of the story of Noah. Richards published everything he had at the time, and what is now the Book of Moses was later added by Orson Pratt in the edition of the Pearl of Great Price. Synopsis and ancient parallels[ edit ] Moses 1[ edit ] Moses 1: The events described in Moses 1 are portrayed as taking place sometime after Jehovah spoke to Moses out of the burning bush but before Moses had returned to Egypt to deliver the children of Israel See Exodus 4: While "the voice is still speaking," Moses beholds every particle of the earth and all of its inhabitants. Then follows a vision outlining the creation, the fall of man , and subsequent events in the lives of Adam and Eve and their descendants. Among the notable differences are the following: A brief prologue affirming that the account derives from the words of God directly to Moses is added in verse 1. The repetition of the phrase "I, God" throughout the chapter also emphasizes the purported firsthand nature of the account. The idea that all things were created "by mine Only Begotten" i. While following generally similar schemas, the two later versions of the creation story given in the Book of Abraham and in the temple endowment are replete with additional changesâ€”some subtle and others stunningâ€”that give new perspectives on the events portrayed. God explains that He: For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air additions italicized. Four verses are added to the beginning of the Genesis version of this chapter, interrupting the flow of the story to give an account of heavenly councils where the nature and purposes of creation were discussed and decided. The Book of Moses adds fifteen verses to the beginning of the Genesis account. Verses 1â€”6 highlight the obedience of Adam and Eve by enumerating their faithfulness to each of the commandments they had been given. Adam and Eve began to "till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow. The period of testing for Adam involving "many days" mentioned in the Book of Moses corresponds to the "testing" of the first couple described in pseudepigraphal accounts such as the Life of Adam and Eve. The chapter ends with the declaration that "all things were confirmed unto Adam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world, until the end thereof. Expansions in the early part of the chapter further describe the story of the righteous Seth. The "genealogy" of his descendants are said to be kept in a "book of remembrance. Extended accounts of the experiences of Enoch, containing surprising parallels with the Book of Moses, also circulated widely in Second Temple Judaism and early Christianity. After considering the sometimes contentious debate among scholars about the single or multiple referent s of these titles and their relationship to other texts, Nickelsburg and VanderKam conclude that the author of 1 Enoch like the author of the Book of Moses "saw the â€¦ traditional figures as having a single referent and applied the various designations and characteristics as seemed appropriate to him. The single specific description of the role of the Son of Man given in this verse from the book of Moses as a "righteous judge" is highly characteristic of the Book of the Parables within 1 Enoch, where the primary role of the Son of Man is also that of a judge e. In addition, the earth mourns for her children Moses 7: This chorus of weeping is consistent with the ancient Enoch literature. Genesis 5 - 6: Additional details are given about the story of Methuselah and the preaching of Noah, again stressing the coming of Jesus Christ and the necessity of baptism. The term, "sons of God," as it occurs in the enigmatic episode of mismatched marriages in the Bible Genesis 6: Contradicting traditions that

depict these husbands as fallen angels, the Book of Moses Moses 8: Jackson , a longtime student of these topics, prepared a detailed study of the text of the portions of the JST relating to the Book of Moses in Kent Brown , and Michael D. The book features an extensive annotated bibliography on ancient sources and over a hundred relevant illustrations with detailed captions. Michael Quinn [37] that the available evidence that Smith had access to published works related to 1 Enoch has moved "beyond probability" to fact. Yale University critic of secular and sacred literature Harold Bloom , who classes the Book of Moses and the Book of Abraham among the "more surprising" and "neglected" works of LDS scripture, [48] is intrigued by the fact that many of their themes are "strikingly akin to ancient suggestions" that essentially restate "the archaic or original Jewish religion, a Judaism that preceded even the Yahwist. Genealogy from the Book of Abraham is shown below. Bold denotes individuals not from Genesis. The names Egyptus and Pharaoh are not present in the Book of Moses, but they are mentioned in the Book of Abraham , another book of Mormon scripture.

### Chapter 6 : The Sixth and Seventh Books of Moses

*The Sixth and Seventh Books of Moses, or Moses' Magical Spirit-Art: Known as the Wonderful Arts of the Old Wise Hebrews, Taken From the Mosaic Books for the Good of Mankind (Classic Reprint).*

### Chapter 7 : Book of Moses - Wikipedia

*the sixth and seventh books of moses; or, moses' magical spirit-art known as the wonderful arts of the wise old hebrews, taken from the mosaic books of the cabala and.*

### Chapter 8 : The Sixth Book Of Moses

*It is believed these magical books were translated from the ancient Hebrew. The Sixth Book contains Secret Seals used in magical rituals. Each is presented, followed by a matching conjurationa verbal spell summoning entities or energies beyond our reality that may respond and help to achieve the goal of the summoner.*

### Chapter 9 : Sixth and Seventh Books of Moses by Joseph Peterson

*The so-called Sixth and Seventh books of Moses in particular consists of a collection of texts which purport to explain the magic whereby Moses won the biblical magic contest with the Egyptian priest-magicians, parted the Red Sea, and other.*