

# Jason's Handy Jewish Magic Reference Guide

## Part 0: Introduction

If you're Jewish and you live in the U.S., chances are you grew up either Reform or Conservative. This means, more or less, that your rabbi likely left out all the coolest parts of Judaism. Not just kabbalah, but earlier mystical and magical traditions that most modern-day kabbalists might not even know about. Outside of academia, the existence of hundreds of ancient Jewish amulets and incantation bowls seems to be mostly unknown. I'd like to ask that you please pass this post along to any friends you think might want to know about it. Judaism needs to evolve as it always has, and this is my attempt to start a revolution from within. Tell your friends.

As a result of our incomplete Jewish education, a lot of us have looked elsewhere. I certainly did. It took exploring many other traditions before I stumbled upon the parts of Judaism that really resonated for me. And when I've run into other Jews at pagan events, they're usually even more excited than I was to learn that there is indeed such a thing as Jewish folk magic. Rabbis have usually been against it, but not always; even the Talmud says that if an amulet has been shown to be effective for at least three people, Jews are allowed to carry it on Shabbat. No less a personage than the Baal Shem Tov made and sold amulets.

But first, I'd like to address some of the most obvious questions about how Jewish magic can work at all. Torah prohibits specific types of necromancy and divination, but even these are normally understood as being more about idolatry than about the practices themselves. The sense is more like, "Don't do these things in the ways of the other tribes around you, because you might accidentally worship their gods." How else could we understand King Saul consulting a witch to speak with the ghost of the deceased prophet Samuel? Yes, that does appear in the Jewish bible, but you might not have learned about it in Sunday school.

That brings us to the issue of idolatry itself. The First Commandment (of the Ten) seems fairly clear on this, but is it really? Depending on your translation, it says "you shall have no other gods before me" or "beside me". Notice what's left out there. A close reading reveals the implication that as long as you honor God first and most highly, other gods aren't really a problem. Now, I would personally recommend avoiding the gods associated with the enemies of the ancient Israelites, because it seems to me they might still hold a grudge. And mixing foreign elements into Jewish ritual is something I also wouldn't recommend for kosher reasons. But separate rituals to someone else shouldn't be an issue, as long as it's clear in your mind that (in polyamory terms) YHVH is your primary partner and the other god is a secondary or tertiary partner. If you're also into mysticism, this comparison will be particularly apt.

I don't personally choose to work with other gods, because it seems to me that it might be possible to transgress the First Commandment accidentally by thinking one of my other gods is cooler than YHVH for a split second. It's a wall around a commandment, which is pretty traditional in Judaism. I don't do necromancy at all, either, for the same reason. But these are my own personal practices based on my own reasoning and comfort levels. I have friends who are very into transgressive magic for its own sake, and that's what works for them. It just seems to me that there's so very much available working within the rules, it should really not be necessary to step outside them. I do work in other paradigms sometimes - working with fictional entities in a chaos magic context, for example - but I've been very happy with my results working only with bible verses, angels, and the various names of God.

Those are the main elements of Jewish magic, which (like the religion itself) is highly literary. I like this because it makes helping others with my magic simple: I make them an amulet and I give it to them. I'm still fairly new to amulet-making because I've been spending time studying it first. Since the actual process of inscribing it should take place in trance, the more information you've absorbed about how the texts are written, the more your unconscious mind will have to draw on when the time comes. Amulets can be made of paper, metal, or clay, and you can use for them for charming, cursing, protection, luck, wisdom, or really whatever your goals are. They're particularly effective for driving away demons, which could often include those that cause nightmares or sleep paralysis.

While pagan reconstructionism is old news today, Jewish folk magic has yet to experience such a renaissance. I aim to fix that. If you'd like to get involved, check out my Jewish Magic groups on Facebook and Google+, and also my web site ([www.jewishmagic.net](http://www.jewishmagic.net)). Or you can reach me at [aleph@jewishmagic.net](mailto:aleph@jewishmagic.net).

## Part 1: Major Divine Names

Name	Pronunciation	Meaning
’הוה	? (written YHVH, read as “Adonai”)	Proper name
יה	Yah	Abbreviation for YHVH
אדני	Adonai	Master(s)
אל	El	God (the title)
אלוה	Eloah	Singular of “Elohim”
אלהים	Elohim	Creator(s)
שדי	Shaddai	Almighty
אל עליון	El Elyon	Most High
אהיה אשר אהיה	Ehyeh Asher Ehyeh	The One Who Is(, Was, and Will Be)
’הוה ’ראה	Adonai Yireh	God Who Provides
אל רועי	El Roi	God My Shepherd
אלהי אבותינו	Elohei Avoteinu	God of Our Fathers
אלהי האלהים	Elohei Ha-Elohim	God of Gods
אלהי אברהם אלהי ’צחק אלהי יעקב	Elohei Avraham Elohei Yitzhak Elohei Yaakov	God of Abraham, Isaac and Jacob
אל ח’ / אלהים חיים	El Chai / Elohim Chayim	God of Life (or The Living God)
אלהינו	Eloheinu	Our God
’הוה ’ראה	Adonai Yireh	God Who Sees
’הוה צבאות	Adonai Tz’vaot	God of Hosts
’הוה רפא	Adonai Rophe	God Who Heals
אל עולם	Adonai Olam	Eternal God
הקדוש	Ha-Kadosh	The Holy One
אש אכלה	Esh Ochlah	Consuming Fire
אלהי הרוחות לכל–בשר	Elohei Ha-Ruchot L’Chol Basar	God of the Spirits of All Flesh
מלך העולם	Melech Ha-Olam	Ruler of the Universe Alternatives: Lord of Worlds, Source of Powers

## Part 2: Correspondences

	Earth	Air	Fire	Water
Angel	רפאל	אוריאל	גבריאל	מיכאל
Pronunciation	Raphael	Uriel	Gabriel	Michael
Meaning	Healing of God	Light of God	Strength of God	Who Is Like God
Direction	West	North	East	South
Animal	Bull	Eagle	Lion	Human
Association	Healing	Illuminating	Balancing	Reflective
Season	Autumn	Spring	Summer	Winter
World	Asiyah	Beriah	Atzilut	Yetzirah
Meaning	Action	Creation	Emanation	Formation

Sources: Magic of the Ordinary (Winkler) and telshemesh.org

## Part 3: Alphabets

HEBREW NAME	MODERN	PICTO	PALEO	MEANING	NUMERIC	ANCIENT SOUND
Aleph	א	𐤀	𐤀	Ox/Strength Leader	1	Ah
Bēt	ב	𐤁	𐤁	House / "In"	2	B
Gimel	ג	𐤂	𐤂	Foot/Pride/Camel	3	G
Dalet	ד	𐤃	𐤃	Path/Tent Door	4	D
Hay	ה	𐤄	𐤄	Lo! Behold! The / Window	5	H
Vav	ו	𐤅	𐤅	Nail/Peg/ Add/ And / hook	6	V / U / OO like pool
Zayin	ז	𐤆	𐤆	Weapon/Plow/cut off	7	Z
Het	ח	𐤇	𐤇	Tent Wall/fence/separation	8	H̄ (like Bach)
Tet	ט	𐤈	𐤈	Basket/Snake/Surround/winding	9	T
Yod	י	𐤉	𐤉	Arm and hand/work/deed	10	Y
Kaph	כ	𐤊	𐤊	Palm of Hand/To Open	20	K / Ch
Lamed	ל	𐤋	𐤋	Staff/Goad/Control/Toward	30	L
Mem	מ	𐤌	𐤌	Water/Chaos	40	M
Nun	נ	𐤍	𐤍	Seed/Fish/Activity/Life	50	N
Samek	ס	𐤎	𐤎	Hand on Staff/Support/Prop	60	S
Ayin	ע	𐤏	𐤏	Eye/to see/experience	70	Ah
Peh	פ	𐤐	𐤐	Mouth/Speak/Word	80	P / F
Tsadé	צ	𐤑	𐤑	Need/Desire/Man on Side/hook	90	TS (hits)
Qoph	ק	𐤒	𐤒	Behind/Sun on Horizon/needle eye	100	Q
Resh	ר	𐤓	𐤓	First/Person/Head	200	R
Shin	ש	𐤔	𐤔	Destroy/Eat/Consume/tooth	300	SH / S
Tav	ת	𐤕	𐤕	Covenant/Mark/Sign	400	T

## Part 4: Other Useful Information

Amulet Materials: Ceramic, gold, silver, copper, lead, wood

Archangels: Uriel, Raphael, Raguel, Michael, Zerachiel, Gabriel, Remiel (I Enoch)

Suggested Offerings: frankincense, myrrh, cinnamon, calamus, cassia, olive oil, Dead Sea salt, Israeli soil; Abramelin oil; money (charity); matzah, challah, wine

Suggested Ritual Tools: Tallit (prayer shawl), kiddush cup, lulav (palm wand), challah knife

Useful Symbols: chai (life), hamsa / Hand of Fatima (protection from Evil Eye), Star of David (protection / Jewish identity), Tree of Life, menorah (miracles / Jewish identity)

## Part 5: Recommended Reading

Angels: A Dictionary of Angels (Gustav Davidson)

Grimoires: Sepher Ha-Razim (Michael A. Morgan)

The Book of Abramelin (Abraham von Worms, trans. Steven Guth)

Sepher Rezial Hemelach (Steve Savedow)

The Sixth and Seventh Books of Moses (Joseph Peterson)

The Sword of Moses (Moses Gaster)

Book of the Pious (Sholom Alchanan Singer)

History: Ancient Jewish Magic (Gideon Bohak)

Angels & Demons: Jewish Magic Through The Ages (Bible Lands Museum, Jerusalem)

Jewish Magic and Superstition (Joshua Trachtenberg)

Amulets and Magic Bowls (Naveh and Shaked)

Magic Spells and Formulae (Naveh and Shaked)

Hebrew and Aramaic Incantation Texts from the Cairo Genizah (Schiffman and Swartz)

The Encyclopedia of Jewish Myth, Magic and Mysticism (Rabbi Geoffrey W. Dennis)

Kabbalah: A Garden of Pomegranates (Israel Regardie)

Sefer Yetzirah (Aryeh Kaplan)

The Bahir (Aryeh Kaplan)

The Zohar (Daniel Matt)

Meditation: Jewish Meditation (Aryeh Kaplan)

Meditation and the Bible (Aryeh Kaplan)

Meditation and Kabbalah (Aryeh Kaplan)

Paganism: The Hebrew Goddess (Raphael Patai)

Faces of God (Jacob Rabinowitz)

Magickal Judaism (Jennifer Hunter)

Practice: Qabalistic Magic (Salomo Baal Shem)

The Book of Self Creation (Jacobus G. Swart)

The Book of Sacred Names (Jacobus G. Swart)

Shamanism: Magic of the Ordinary: Reclaiming the Shamanic in Judaism (Gershon Winkler)

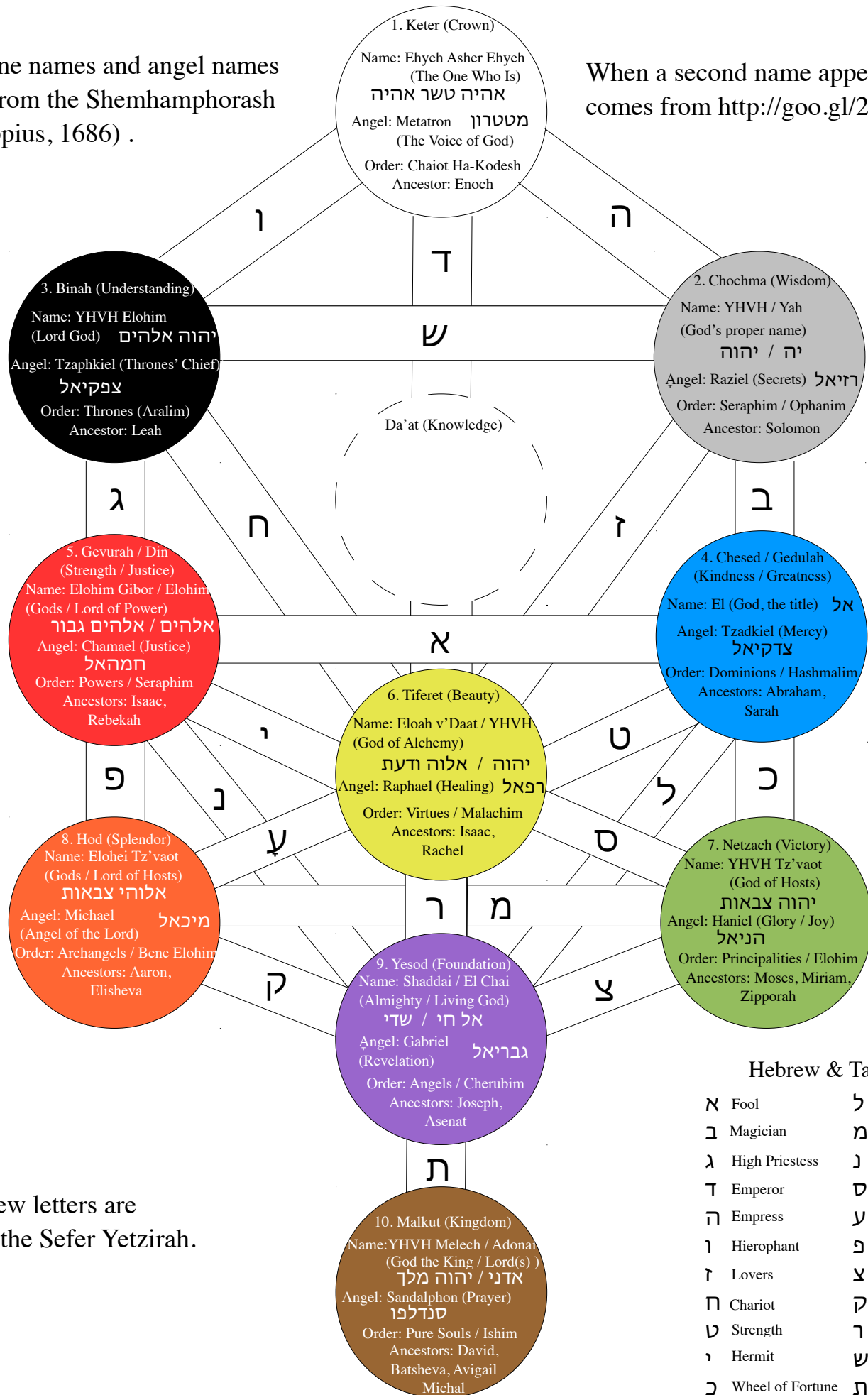
Translations (Torah): The Five Books of Moses (Robert Alter) – Most poetic

The Five Books of Moses (Everett Fox) – Most literally correct

The Living Torah (Aryeh Kaplan) – Includes kabbalistic insights

Divine names and angel names are from the Shemhamphorash (Luppius, 1686).

When a second name appears, it comes from <http://goo.gl/2D1AKJ>



Hebrew letters are from the Sefer Yetzirah.

Hebrew & Tarot

א Fool	ל Justice
ב Magician	מ Hanged Man
ג High Priestess	נ Death
ד Emperor	ס Temperance
ה Empress	ע Devil
ו Hierophant	פ Tower
ז Lovers	צ Sun
ח Chariot	ק Moon
ט Strength	ך Star
י Hermit	ש Judgment
כ Wheel of Fortune	ת World

# Bonus: Two Ancient Invocations of YHVH for Ritual

## **The Prayer of Jacob**

Creator of the Patriarchs,  
Creator of all things,  
Creator of the powers of the cosmos;

Creator of all,  
Creator of the angels and archangels,  
The Creator of the redeeming names;

I invoke you,

O Creator of powers altogether,  
Creator of the whole cosmos  
and of all creation, both the  
inhabited and uninhabited,  
to whom the cherubim are subjected;

The One who showed favor to Abraham  
by giving the kingdom to him.

Hear me,

You the God of the powers,  
the God of the angels and archangels,  
sovereign;

You who sit upon the mountain of holy Sinai,  
you who sit upon the sea,  
you who sit upon the serpent gods,  
the God who sits upon the sun,  
you who sit upon the resting place of the cherubim,  
for ever and ever;

God *Tz'vaot*, *Adonai*,  
the Ruler of all things.

I summon you,  
You who give power over the chasm to those above  
and  
Those below and those under the earth.

Hear the one who has the prayer.

Adonai, God of the Hebrews,  
of whom is the everlasting power,

Make straight the one who has the prayer from the  
race of Israel and those who have received favor  
from you, God of gods.

The One who has the secret name *Tz'vaot*,  
God of gods; amen, amen.

The One who is upon the stars above the ages,  
who brings forth snow,  
and who always passes through

the stars and planets,  
and makes them run in every way by your creating  
power.

Fill me with wisdom,  
empower me, Adonai;

Fill my heart with good things, Adonai;  
As an earthly angel,  
as having become immortal,  
as having received the gift which is from you, amen, amen.

## **Psalm to the Self Originator**

Eternal One, Mighty One, Holy El, God autocrat  
self originate, incorruptible, immaculate,  
unbegotten, spotless, immortal,  
self-perfectdd, self-devised,  
without mother, without father, ungenerated,  
exalted, fiery,  
just, lover of men, benevolent, compassionate, bountiful,  
jealous over me, patient one, most merciful

Eili, eternal, mighty one, holy, Tz'vaot,  
most glorious El, El, El, El, Ehyeh Asher Ehyeh,  
you are the One my soul has loved, my protector.  
Eternal, fiery, shining,  
light-giving, thunder-voiced, lightning-visioned, many-eyed,  
receiving the petitions of those who honor you  
and turning away from the petitions of those who restrain  
you by the restraint of their provocations,  
redeemer of those who dwell in the midst  
of the wicked ones,  
of those who are dispersed among the just of the world,  
in the corruptible age.

Showing forth the age of the just,  
you make the light shine  
before the morning light upon your creation  
from your face  
to spend the day on the earth,  
and in your heavenly dwelling place  
there is an inexhaustible light of an invincible dawning  
from the light of your face.

Accept my prayer and delight in it,  
and accept also the sacrifice which you yourself made  
to yourself, through me, as I searched for you.  
Receive me favorably,  
teach me, show me, and make known to your servant  
what you have promised me.

(Apocalypse of Abraham, 17:8-21)

**Warning: This guide contains sacred names for the purpose of instruction and reference. Please treat it with respect. Do not destroy it or throw it away. If it's damaged or you don't need it anymore, bring it to an Orthodox synagogue or Chabad House for proper disposal. Ignore this at your own risk.**