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) . Or you can reach me at aleph@jewishmagic.net .
Part 1: Major Divine Names

<table>
<thead>
<tr>
<th>Name</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>יְהֹוה</td>
<td>? (written YHVH, read as “Adonai”)</td>
<td>Proper name</td>
</tr>
<tr>
<td>יה</td>
<td>Yah</td>
<td>Abbreviation for YHVH</td>
</tr>
<tr>
<td>אָדֹנָי</td>
<td>Adonai</td>
<td>Master(s)</td>
</tr>
<tr>
<td>אל</td>
<td>El</td>
<td>God (the title)</td>
</tr>
<tr>
<td>אלה</td>
<td>Eloah</td>
<td>Singular of “Elohim”</td>
</tr>
<tr>
<td>אלהים</td>
<td>Elohim</td>
<td>Creator(s)</td>
</tr>
<tr>
<td>שדери</td>
<td>Shaddai</td>
<td>Almighty</td>
</tr>
<tr>
<td>אָלֶל יְלִיָּם</td>
<td>El Elyon</td>
<td>Most High</td>
</tr>
<tr>
<td>א-ה י-ש א-ה-י</td>
<td>Ehyeh Asher Ehyeh</td>
<td>The One Who Is(, Was, and Will Be)</td>
</tr>
<tr>
<td>י-ו-ה י-ר-ה</td>
<td>Adonai Yireh</td>
<td>God Who Provides</td>
</tr>
<tr>
<td>אל רoi</td>
<td>El Roi</td>
<td>God My Shepherd</td>
</tr>
<tr>
<td>אלהי אבֹטֵין</td>
<td>Elohei Avoteinu</td>
<td>God of Our Fathers</td>
</tr>
<tr>
<td>אלהי האָלֹהִים</td>
<td>Elohei Ha-Elohim</td>
<td>God of Gods</td>
</tr>
<tr>
<td>אלהי אברהֹם אלהי יִצְחָק אלהי יָאָבֹק</td>
<td>Elohei Avraham Elohei Yitzhak Elohei Yaakov</td>
<td>God of Abraham, Isaac and Jacob</td>
</tr>
<tr>
<td>אל חאי / אלהים חayים</td>
<td>El Chai / Elohim Chayim</td>
<td>God of Life (or The Living God)</td>
</tr>
<tr>
<td>אלהינו</td>
<td>Eloheinu</td>
<td>Our God</td>
</tr>
<tr>
<td>י-ו-ה י-ר-ה</td>
<td>Adonai Yireh</td>
<td>God Who Sees</td>
</tr>
<tr>
<td>י-ו-ה צ-ב-אוֹעַת</td>
<td>Adonai Tz’vaot</td>
<td>God of Hosts</td>
</tr>
<tr>
<td>י-ו-ה רפֵּה</td>
<td>Adonai Rophe</td>
<td>God Who Heals</td>
</tr>
<tr>
<td>אל עולם</td>
<td>Adonai Olam</td>
<td>Eternal God</td>
</tr>
<tr>
<td>הַכַּדֹּשֶׁש</td>
<td>Ha-Kadosh</td>
<td>The Holy One</td>
</tr>
<tr>
<td>אָשׁ אוֹכֵלח</td>
<td>Esh Ochlah</td>
<td>Consuming Fire</td>
</tr>
<tr>
<td>אלהי הרוחות לכל–בֵּשָר</td>
<td>Elohei Ha-Ruchot L’Chol Basar</td>
<td>God of the Spirits of All Flesh</td>
</tr>
<tr>
<td>מלך הָוָלָם</td>
<td>Melech Ha-Olam</td>
<td>Ruler of the Universe Alternatives: Lord of Worlds, Source of Powers</td>
</tr>
</tbody>
</table>
### Part 2: Correspondences

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

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

### Part 3: Alphabets

<table>
<thead>
<tr>
<th>HEBREW NAME</th>
<th>MODERN</th>
<th>PICTO</th>
<th>PALEO</th>
<th>MEANING</th>
<th>NUMERIC</th>
<th>ANCIENT SOUND</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aleph</td>
<td>א</td>
<td>א</td>
<td>א</td>
<td>Ox/Strength Leader</td>
<td>1</td>
<td>Ah</td>
</tr>
<tr>
<td>Bêt</td>
<td>ב</td>
<td>ב</td>
<td>ב</td>
<td>House / “In”</td>
<td>2</td>
<td>B</td>
</tr>
<tr>
<td>Gimel</td>
<td>ג</td>
<td>ג</td>
<td>ג</td>
<td>Foot/Pride/Camel</td>
<td>3</td>
<td>G</td>
</tr>
<tr>
<td>Dalet</td>
<td>ד</td>
<td>ד</td>
<td>ד</td>
<td>Path/Tent Door</td>
<td>4</td>
<td>D</td>
</tr>
<tr>
<td>Hay</td>
<td>ה</td>
<td>ה</td>
<td>ה</td>
<td>Lo! Behold! The / Window</td>
<td>5</td>
<td>H</td>
</tr>
<tr>
<td>Vav</td>
<td>ו</td>
<td>ו</td>
<td>ו</td>
<td>Nail/Peg/ Add/And / hook</td>
<td>6</td>
<td>V / U / OO like pool</td>
</tr>
<tr>
<td>Zayin</td>
<td>ג</td>
<td>ג</td>
<td>ג</td>
<td>Weapon/Plow/cut off</td>
<td>7</td>
<td>Z</td>
</tr>
<tr>
<td>Ḥet</td>
<td>ח</td>
<td>ח</td>
<td>ח</td>
<td>Tent Wall/fence/separation</td>
<td>8</td>
<td>H (like Bach)</td>
</tr>
<tr>
<td>Tet</td>
<td>ט</td>
<td>ט</td>
<td>ט</td>
<td>Basket/Snake/Surround/winding</td>
<td>9</td>
<td>T</td>
</tr>
<tr>
<td>Yod</td>
<td>י</td>
<td>י</td>
<td>י</td>
<td>Arm and hand/work/deed</td>
<td>10</td>
<td>Y</td>
</tr>
<tr>
<td>Kaph</td>
<td>ק</td>
<td>ק</td>
<td>ק</td>
<td>Palm of Hand/To Open</td>
<td>20</td>
<td>K / Ch</td>
</tr>
<tr>
<td>Lamed</td>
<td>ל</td>
<td>ל</td>
<td>ל</td>
<td>Staff/Goat/Control/Toward</td>
<td>30</td>
<td>L</td>
</tr>
<tr>
<td>Mem</td>
<td>מ</td>
<td>מ</td>
<td>מ</td>
<td>Water/Chaos</td>
<td>40</td>
<td>M</td>
</tr>
<tr>
<td>Nun</td>
<td>נ</td>
<td>נ</td>
<td>נ</td>
<td>Seed/Fish/Activity/Life</td>
<td>50</td>
<td>N</td>
</tr>
<tr>
<td>Samek</td>
<td>ס</td>
<td>ס</td>
<td>ס</td>
<td>Hand on Staff/Support/Prop</td>
<td>60</td>
<td>S</td>
</tr>
<tr>
<td>Ayin</td>
<td>ע</td>
<td>ע</td>
<td>ע</td>
<td>Eye/to see/experience</td>
<td>70</td>
<td>Ah</td>
</tr>
<tr>
<td>Peh</td>
<td>פ</td>
<td>פ</td>
<td>פ</td>
<td>Mouth/Speak/Word</td>
<td>80</td>
<td>P / F</td>
</tr>
<tr>
<td>Tsadê</td>
<td>צ</td>
<td>צ</td>
<td>צ</td>
<td>Need/Desire/Man on Side/hook</td>
<td>90</td>
<td>TS (hits)</td>
</tr>
<tr>
<td>Qoph</td>
<td>ק</td>
<td>ק</td>
<td>ק</td>
<td>Behind/Sun on Horizon/needle eye</td>
<td>100</td>
<td>Q</td>
</tr>
<tr>
<td>Resh</td>
<td>ר</td>
<td>ר</td>
<td>ר</td>
<td>First/Person/Head</td>
<td>200</td>
<td>R</td>
</tr>
<tr>
<td>Shin</td>
<td>ש</td>
<td>ש</td>
<td>ש</td>
<td>Destroy/Eat/Consume/tooth</td>
<td>300</td>
<td>SH / S</td>
</tr>
<tr>
<td>Tav</td>
<td>ת</td>
<td>ת</td>
<td>ת</td>
<td>Covenant/Mark/Sign</td>
<td>400</td>
<td>T</td>
</tr>
</tbody>
</table>
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 Geoffrew 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.
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-perfect, 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.