

The Key of Solomon the King

(*Clavicula Salomonis*)
now first translated and edited from ancient manuscripts in the
British Museum
by
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George Redway. 1889.

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PREFACE

In presenting this celebrated magical work to the student of occult science some few prefatory remarks are necessary.

The Key of Solomon, save for a curtailed and incomplete copy published in France in the seventeenth century, has never yet been printed, but has for centuries remained in Manuscript form inaccessible to all but the few fortunate scholars to whom the inmost recesses of the great libraries were open. I therefore consider that I am highly honored in being the individual to whose lot it has fallen to usher it into the light of day.

The fountain-head and storehouse of Qabalistical Magic, and the origin of much of the Ceremonial Magic of mediæval times, the 'Key' has been ever valued by occult writers as a work of the highest authority; and notably in our own day Eliphaz Levi has taken it for the model on which his celebrated '*Dogme et Rituel de la Haute Magie*' was based. It must be evident to the initiated reader of Levi, that the Key of Solomon was his text book of study, and at the end of this volume I give a fragment of an ancient Hebrew manuscript of the 'Key of Solomon,' translated and published in the '*Philosophie Occulte*,' as well as an Invocation called the 'Qabalistical Invocation of Solomon,' which bears close analogy to one in the First Book, being constructed in the same manner on the scheme of the *Sephiroth*.

The history of the Hebrew original of the 'Key of Solomon,' is given in the Introductions, but there is every reason to suppose that this has been entirely lost, and Christian, the pupil of Levi, says as much in his '*Histoire de la Magie*.'

I see no reason to doubt the tradition which assigns the authorship of the 'Key' to King Solomon, for among others Josephus, the Jewish historian, especially mentions the magical works attributed to that monarch; this is confirmed by many Eastern traditions, and his magical skill is frequently mentioned in the Arabian Nights.

There are, however, two works on Black Magic, the '*Grimorium Verum*,' and the '*Clavicola di Salomone ridolta*,' which have been attributed to Solomon, and which have been in some cases especially mixed up with the present work; but which have nothing really to do therewith; they are full of evil magic, and I cannot caution the practical student too strongly against them.

There is also another work called 'Lemegeton or the Lesser Key of Solomon the King,' which is full of seals of various Spirits, and is not the same as the present book, though extremely valuable in its own department.

In editing this volume I have omitted one or two experiments partaking largely of Black Magic, and which had evidently been derived from the two Goetic works mentioned above; I must further caution the practical worker against the use of blood; the prayer, the pentacle, and the perfumes, rightly used, are sufficient; and the former verges dangerously on the evil path. Let him who, in spite of the warnings of this volume, determines to work evil, be assured that evil will recoil on himself and that he will be struck by the reflex current.

This work is edited from several ancient MSS. in the British Museum which all differ from each other in various points, some giving what is omitted by the others, but all unfortunately agreeing in one thing, which is the execrable mangling of the Hebrew words through the ignorance of the transcribers. But it is in the Pentacles that the Hebrew is worse, the letters being so vilely scribbled as to be actually undecipherable in some instances, and it has been part of my work for several years to correct and reinstate the proper Hebrew and Magical characters in the Pentacles. The student may therefore safely rely on their being now as nearly correct in their present reproduction as it is possible for them to be. I have therefore, wherever I could, corrected the Hebrew of the Magical Names in the Conjurations and Pentacles; and in the few instances where it was not possible to do so, I have put them in the most usual form; carefully collating throughout one MS. with another. The Chapters are a little differently classed in the various MSS., in some instances the matter contained in them being transposed, &c. I have added notes wherever necessary.

The MSS. from which this work is edited are: -- Add. MSS., 10,862; Sloane MSS., 1307 and 3091; Harleian MSS., 3981; King's MSS., 288; and Lansdowne MSS., 1202 and 1203; seven codices in all.

Of all these 10,862 Add. MSS. is the oldest, its date being about the end of the sixteenth century; 3981 Harleian is probably about the middle of the seventeenth century; the others of rather later date.

[Add. MSS. 10,862](#) is written in contracted Latin, and is hard to read, but it contains Chapters which are omitted in the others and also an important Introduction. It is more concise in its wording. Its title is short, being simply 'The Key of Solomon, translated from the Hebrew language into the Latin.' An exact copy of the signature of the writer of this MS. is given in Figure 93.¹ The Pentacles are very badly drawn.

NOTES:

1. The signature appears to read 'Ibau Abraham.' - JHP

*Annotationes, ideo mihi visus
 est apponere illis virtutes suas ad
 commodiora Intelligentia Inven-
 taboy, pro ut Experientia didici
 et cognovi. —*

Abau Abraba

*Sine tibi Primi
 Secundi. Tercii Quarta
 Quinta Sexta Septima*



3981 Harleian MSS.; 288 King's MSS.; and 3091 Sloane MSS., are similar, and contain the same matter and nearly the same wording; but the latter MS. has many errors of transcription. They are all in French. The Conjurations and wording of these are much fuller than in 10,862 Add. MSS. and 1202 Lansdowne MSS. The title is 'The Key of Solomon King of the Hebrews, translated from the Hebrew Language into Italian by Abraham Colorno, by the order of his most Serene Highness of Mantua; and recently put into French. The Pentacles are much better drawn, are in coloured inks, and in the case of 3091 Sloane MSS., gold and silver are employed.

1307 Sloane MSS. is in Italian; its Title is 'La Clavicola di Salomone Redotta et epiloga nella nostra materna lingua del dottissimo Gio Peccatrix.' It is full of Black Magic, and is a jumble of the Key of Solomon proper, and the two Black Magic books before mentioned. The Pentacles are badly drawn. It, however, gives part of the Introduction to 10,862 Add. MSS., and is the only other MS. which does, save the beginning of another Italian version which is bound up with the former MS., and bears the title 'Zecorbenei.'

1202 Lansdowne MSS. is 'The True Keys of King Solomon, by Armadel.' It is beautifully written, with painted initial letters, and the Pentacles are carefully drawn in coloured inks. It is more concise in style, but omits several Chapters. At the end are some short extracts from the *Grimorium Verum* with the Seals of evil spirits, which, as they do not belong to the 'Key of Solomon' proper, I have not given. For the evident classification of the 'Key' is in two books and no more.

1203 Lansdowne MSS. is 'The Veritable Keys of Solomon translated from the Hebrew into the Latin language by the Rabbin Agognazar (?Aben Ezra).' It is in French, exquisitely written in printing letters, and the Pentacles are carefully drawn in coloured inks. Though containing similar matter to the others, the arrangement is utterly different; being all in one book, and not even divided into chapters.

The antiquity of the Planetary Sigils is shown by the fact that, among the Gnostic Talismans in the British Museum, there is a ring of copper with the sigils of Venus, which are exactly the same as those given by the mediæval writers on Magic.

Where Psalms are referred to I have in all instances given the English and not the Hebrew numbering of them.

In some places I have substituted the word AZOTH for 'Alpha and Omega,' e.g., on the blade of the Knife with the Black Hilt, *Figure 62*. I may remark that the Magical Sword may, in many cases, be used instead of the Knife.

In conclusion I will only mention, for the benefit of non-Hebraists, that Hebrew is written from right to left, and that from the consonantal nature of the Hebrew Alphabet, it will require fewer letters than in English to express the same word.

I take this opportunity of expressing my obligations to Dr. Wynn Westcott for the valuable assistance he has given me in the reconstruction of the Hebrew Pentacles

S. LIDDELL MACGREGOR MATHERS.

London, October, 1888.

PRELIMINARY DISCOURSE

*From Lansdowne MSS. 1203, 'The Veritable Clavicles of Solomon, translated from the Hebrew into the Latin language by the Rabbi Abognazar.'*²

NOTES:

2. I fancy this must be a corruption of 'Aben Ezra.'

Every one knoweth in the present day that from time immemorial Solomon possessed knowledge inspired by the wise teachings of an angel, to which he appeared so submissive and obedient, that in addition to the gift of wisdom, which he demanded, he obtained with profusion all the other virtues; which happened in order that knowledge worthy of eternal preservation might not be buried with his body. Being, so to speak, near his end, he left to his son Roboam a Testament which should contain all (the Wisdom) he had possessed prior to his death. The Rabbins, who were careful to cultivate (the same knowledge) after him, called this Testament the Clavicle or Key of Solomon, which they caused to be engraved on (pieces of) the bark of trees, while the Pentacles were inscribed in Hebrew letters on plates of copper, so that they might be carefully preserved in the Temple which that wise king had caused to be built.

This Testament was in ancient time translated from the Hebrew into the Latin language by Rabbi Abognazar, who transported it with him into the town of Arles in Provence, where by a notable piece of good fortune the ancient Hebrew Clavicle, that is to say, this precious translation of it, fell into the hands of the Archbishop of Arles, after the destruction of the Jews in that city; who, from the Latin, translated it into the vulgar tongue, in the same terms which here follow, without having either changed or augmented the original translation from the Hebrew.

INTRODUCTION.

From Add. MSS. 10862, 'The Key of Solomon, translated into Latin from the Hebrew idiom.'

Treasure up, O my son Roboam! the wisdom of my words, seeing that I, Solomon, have received it from the Lord.

Then answered Roboam, and said: How have I deserved to follow the example of my father Solomon in such things, who hath been found worthy to receive the knowledge of all living things through (the teaching of) an Angel of God?

And Solomon said: Hear, O my son, and receive my sayings, and learn the wonders of God. For, on a certain night, when I laid me down to sleep, I called upon that most holy Name of God, IAH, and prayed for the Ineffable Wisdom, and when I was beginning to close mine eyes, the Angel of the Lord, even Homadiel, appeared unto me, spake many things courteously unto me, and said: Listen O Solomon! thy prayer before the Most High is not in vain, and since thou hast asked neither for long life, nor for much riches, nor for the souls of thine enemies, but hast asked for thyself wisdom to perform justice. Thus saith the Lord: According to thy word have I given unto thee a wise and understanding heart, so that before thee was none like unto thee, nor ever shall arise.

And when I comprehended the speech which was made unto me, I understood that in me was the knowledge of all creatures, both things which are in the heavens and things which are beneath the heavens; and I saw that all the writings and wisdom of this present age were vain and futile, and that no man was perfect. And I composed a certain work wherein I rehearsed the secret of secrets, in which I have preserved them hidden, and I have also therein concealed all secrets whatsoever of magical arts of any masters; any secret or experiments, namely, of these sciences which is in any way worth being accomplished. Also I have written them in this Key, so that like as a key openeth a treasure-house, so this (Key) alone may open the knowledge and understanding of magical arts and sciences.

Therefore, O my son! thou mayest see every experiment of mine or of others, and let everything be properly prepared for them, as thou shalt see properly set down by me, both day and hour, and all things necessary; for without this there will be but falsehood and vanity in this my work; wherein are hidden all secrets and mysteries which can be performed; and that which is (set down) concerning a single divination or a single experiment, that same I think concerning all things which are in the Universe, and which have been, and which shall be in future time.

Therefore, O my son Roboam, I command thee by the blessing which thou expectest from thy father, that thou shall make an Ivory Casket, and therein place, keep, and hide this my Key; and when I shall have passed away unto my fathers, I entreat thee to place the same in my Sepulchre beside me, lest at another time it might fall into the hands of the wicked. And as Solomon commanded, so was it done.

And when, therefore (men) had waited for a long time, there came unto the Sepulchre certain

Babylonian Philosophers; and when they had assembled they at once took counsel together that a certain number of men should renew the Sepulchre in his (Solomon's) honour; and when the Sepulchre was dug out and repaired the Ivory Casket was discovered, and therein was the Key of Secrets, which they took with joyful mind, and when they had opened it none among them could understand it on account of the obscurity of the words and their occult arrangement, and the hidden character of the sense and knowledge, for they were not worthy to possess this treasure.

Then, therefore, arose one among them, more worthy (than the others), both in the sight of the gods, and by reason of his age, who was called Iohñ Grevis³, and said unto the others: Unless we shall come and ask the interpretation from the Lord, with tears and entreaties, we shall never arrive at the knowledge of it.

Therefore, when each of them had retired to his bed, Iohñ indeed falling upon his face on the earth, began to weep, and striking his breast, and said:

What have I deserved (above others), seeing that so many men can neither understand nor interpret this knowledge, even though there were no secret thing in nature which the Lord hath hidden from me! Wherefore are these words so obscure? Wherefore am I so ignorant?

And then on his bended knees, stretching his hands to heaven, he said:

O God, the Creator of all, Thou Who knowest all things, Who gavest so great Wisdom unto Solomon the Son of David the King; grant unto me, I beseech Thee, O Holy Omnipotent and Ineffable Father, to receive the virtue of that wisdom, so that I may become worthy by Thine aid to attain unto the understanding of this Key Of Secrets.

And immediately there appeared unto me,⁴ the Angel of the Lord, saying:

Do thou remember if the secrets of Solomon appear hidden and obscure unto thee, that the Lord hath wished it, so that such wisdom may not fall into the hands of wicked men; wherefore do thou promise unto me, that thou art not willing that so great wisdom should ever come to any living creature, and that which thou revealest unto any let them know that they must keep it unto themselves, otherwise the secrets are profaned and no effect can follow?

And Iohñ answered: I promise unto thee that to none will I reveal (them), save to the honour of the Lord, and with much discipline, unto penitent, secret, and faithful (persons).

Then answered the Angel: Go and read the Key, and its words which were obscure throughout shall be manifest unto thee.

And after this the Angel ascended into Heaven in a Flame of Fire.

Then Iohñ was glad, and labouring with a clear mind, understood that which the Angel of the Lord had said, and he saw that the Key of Solomon was changed, so that it appeared quite clear unto him plainly in all parts. And Iohñ understood that this Work might fall into the hands of the ignorant, and he said: I conjure him into whose hands this secret may come, by the Power of the Creator, and His Wisdom, that in all things he may, desire, intend and perform, that this Treasure may come unto no unworthy (person), nor may he manifest it unto any who is unwise, nor unto one who feareth not God. Because if he act otherwise, I pray God that he may never be worthy to attain unto the desired effect.

And so he deposited the Key, which Solomon preserved, in the Ivory Casket. But the Words of the Key are as follows, divided into two books, and shown in order.

INTRODUCTION

From Lansdowne MSS. 1203, "The Veritable Clavicles of Solomon," translated from the Hebrew into the Latin by the Rabbi Abognazar.

O my Son Roboam! seeing that of all Sciences there is none more useful than the knowledge of Celestial Movements, I have thought it my duty, being at the point of death, to leave thee an inheritance more precious than all the riches which I have enjoyed. And in order that thou mayest understand how I have arrived at this degree (of wisdom), it is necessary to tell thee that one day, when I was meditating upon the power of the Supreme Being, the Angel of the Great God appeared before me as I was saying, O how wonderful are the works of God! I suddenly beheld, at the end of a thickly-shaded vista of trees, a Light in the form of a blazing Star, which said unto me with a voice of thunder: Solomon, Solomon, be not dismayed; the Lord is willing to satisfy thy desire by giving thee knowledge of whatsoever thing is most pleasant unto thee. I order thee to ask of Him whatsoever thou desirest. Whereupon, recovering from my surprise, I answered unto the Angel, that according to the Will of the Lord, I only desired the Gift of Wisdom, and by the Grace of God I obtained in addition the enjoyment of all the Celestial treasures and the knowledge of all natural things.

It is by this means, my Son, that I possess all the virtues and riches of which thou now seest me in the enjoyment, and in order that thou mayest be willing to be attentive to all which I am about to relate to thee, and that thou mayest retain with care all that I am about to tell thee, I assure thee that the Graces of the Great God will be familiar unto thee, and that the Celestial and Terrestrial Creatures will be obedient unto thee, and a science which only works by the strength and power of natural things, and by the pure Angels which govern them. Of which latter I will give thee the names in order, their exercises and particular employments to which they are destined, together with the days over which they particularly preside, in order that thou

3. I think this is correct, but the name is very indistinctly written in the MS., which is difficult to decipher. In another copy of the Clavicle it is written Iroe Grecis, but I think this is an error. - SLM.

In Sloane Ms. 3847 it is clearly rendered as "Ptolomeus the Grecian" -JHP

4. 'Mihi' in MS., but probably a slip for 'unto him,' 'ei.'

mayest arrive at the accomplishment of all, which thou wilt find in this my Testament. In all which I promise thee success, provided that all thy works only tend unto the honour of God, Who hath given me the power to rule, not only over Terrestrial but also over Celestial things, that is to say, over the Angels, of whom I am able to dispose according to my will, and to obtain from them very considerable services.

Firstly. It is necessary for thee to understand that God, having made all things, in order that they may be submitted unto Him, hath wished to bring His works to perfection, by making one which participates of the Divine and of the Terrestrial, that is to say, Man; whose body is gross and terrestrial, while his soul is spiritual and celestial, unto whom He hath made subject the whole earth and its inhabitants, and hath given unto Him means by which He may render the Angels familiar, as I call those Celestial creatures who are destined: some to regulate the motion of the Stars, others to inhabit the Elements, others to aid and direct men, and others again to sing continually the praises of the Lord. Thou mayest then, by the use of their seals and characters, render them familiar unto thee, provided that thou abusest not this privilege by demanding from them things which are contrary to their nature; for accursed be he who will take the Name of God in vain, and who will employ for evil purposes the knowledge and good wherewith He hath enriched us.

I command thee, my Son, to carefully engrave in thy memory all that I say unto thee, in order that it may never leave thee. If thou dost not intend to use for a good purpose the secrets which I here teach thee, I command thee rather to cast this Testament into the fire, than to abuse the power thou wilt have of constraining the Spirits, for I warn thee that the beneficent Angels, wearied and fatigued by thine illicit demands, would to thy sorrow execute the commands of God, as well as to that of all such who, with evil intent, would abuse those secrets which He hath given and revealed unto me. Think not, however, O my Son, that it would not be permitted thee to profit by the good fortune and happiness which the Divine Spirits can bring thee; on the contrary, it gives them great pleasure to render service to Man for whom many of these Spirits have great liking and affinity, God having destined them for the preservation and guidance of those Terrestrial things which are submitted to the power of Man.

There are different kinds of Spirits, according to the things over which they preside; some of them govern the Empyrean Heaven, others the Primum Mobile, others the First and Second Crystalline, others the Starry Heaven; there are also Spirits of the Heaven of Saturn, which I call Saturnites; there are Jovial, Martial, Solar, Venerean, Mercurial, and Lunar Spirits; there are also (Spirits) in the Elements as well as in the Heavens, there are some in the Fiery Region, others in the Air, others in the Water, and others upon the Earth, which can all render service to that man who learns their nature, and knows how to attract them.

Furthermore, I wish to make thee understand that God hath destined to each one of us a Spirit, which watches over us and takes care of our preservation; these are called Genii, who are elementary like us, and who are more ready to render service to those whose temperament is conformed to the Element which these Genii inhabit; for example, shouldst thou be of a fiery temperament, that is to say sanguine, thy genius would be fiery and submitted to the Empire of Baal. Besides this, there are special times reserved for the invocation of these Spirits, in the days and hours when they have power and absolute empire. It is for this reason that thou wilt see in the following tables to what Planet and to what Angel each Day and Hour is submitted, together with the Colours which belong unto them, the Metals, Herbs, Plants, Aquatic, Aerial, and Terrestrial Animals, and Incense, which are proper to each of them, as also in what quarter of the Universe they ask to be invoked. Neither are omitted, the Conjurations, Seals, Characters, and Divine Letters, which belong to them, by means of which we receive the power to sympathise with these Spirits.

TABLE OF THE PLANETARY HOURS.

				Hours from	Hours from					
Sunday.	Monday.	Tuesday.	Wednesday.	Sunset to	Midnight to	Thursday.	Friday.	Saturday.		
				Sunset	Midnight					
Merc.	Jup.	Ven.	Sat.	8	1	Sun.	Moon.	Mars.		
Moon.	Mars.	Mer.	Jup.	9	2	Ven.	Sat.	Sun.		
Sat.	Sun.	Moon.	Mars.	10	3	Mer.	Jup.	Ven.		
Jup.	Ven.	Sat.	Sun.	11	4	Moon.	Mars.	Mer.		
Mars.	Mer.	Jup.	Ven.	12	5	Sat.	Sun.	Moon.		
Sun.	Moon.	Mars.	Mer.	1	6	Jup.	Ven.	Sat.		
Ven.	Sat.	Sun.	Moon.	2	7	Mars.	Mer.	Jup.		
Merc.	Jup.	Ven.	Sat.	3	8	Sun.	Moon.	Mars.		
Moon.	Mars.	Mer.	Jup.	4	9	Ven.	Sat.	Sun.		
Sat.	Sun.	Moon.	Mars.	5	10	Mer.	Jup.	Ven.		
Jup.	Ven.	Sat.	Sun.	6	11	Moon.	Mars.	Mer.		
Mars.	Mer.	Jup.	Ven.	7	12	Sat.	Sun.	Moon.		
Sun.	Moon.	Mars.	Mer.	8	1	Jup.	Ven.	Sat.		
Ven.	Sat.	Sun.	Moon.	9	2	Mars.	Mer.	Jup.		
Merc.	Jup.	Ven.	Sat.	10	3	Sun.	Moon.	Mars.		
Moon.	Mars.	Mer.	Jup.	11	4	Ven.	Sat.	Sun.		
Sat.	Sun.	Moon.	Mars.	12	5	Mer.	Jup.	Ven.		
Jup.	Ven.	Sat.	Sun.	1	6	Moon.	Mars.	Mer.		
Mars.	Mer.	Jup.	Ven.	2	7	Sat.	Sun.	Moon.		

Sun.	Moon.	Mars.	Mer.	3	8	Jup.	Ven.	Sat.
Ven.	Sat.	Sun.	Moon.	4	9	Mars.	Mer.	Jup.
Merc.	Jup.	Ven.	Sat.	5	10	Sun.	Moon.	Mars.
Moon.	Mars.	Mer.	Jup.	6	11	Ven.	Sat.	Sun.
Sat.	Sun.	Moon.	Mars.	7	12	Mer.	Jup.	Ven.

Table of the Magical Names of the Hours, and of the Angels who rule them, commencing at the first hour after Midnight of each day, and ending at the ensuing Midnight

Hours.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
1. Yayn . .	Raphael	Sachiel	Anael	Cassael	Michael	Gabriel	Zamael
2. Yanor . .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
3. Nasnia . .	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael
4. Salla . .	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael
5. Sadedali . .	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
6. Thamur . .	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel
7. Ourer . .	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel
8. Thainñ . .	Raphael	Sachiel	Anael	Cassael	Michael	Gabriel	Zamael
9. Neron . .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
10. Yayon . .	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael
11. Abai . .	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael
12. Nathalon . .	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
1. Beron . .	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel
2. Barol . .	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel
3. Thanu . .	Raphael	Sachiel	Anael	Cassael	Michael	Gabriel	Zamael
4. Athor . .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
5. Mathon . .	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael
6. Rana . .	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael
7. Netos . .	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
8. Tafrac . .	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel
9. Sassur . .	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel
10. Agla . .	Raphael	Sachiel	Anael	Cassael	Michael	Gabriel	Zamael
11. Cдerra . .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
12. Salam . .	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael

Table of the Archangels, Angels, Metals, Days of the Week, and Colours attributed to each Planet.

Days.	Saturday.	Thursday.	Tuesday.	Sunday.	Friday.	Wednesday.	Monday.
Archangel	Tzaphqiel	Tzadiqel	Khaniael	Raphael	Haniel	Michael	Gabriel
Angel	Cassiel	Sachiel	Zamael	Michael	Anael	Raphael	Gabriel
Planet	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
Metal	Lead	Tin	Iron	Gold	Copper	Mercury	Silver
Colour	Black	Blue	Red	Yellow	Green	Purple or Mixed Colours	White

NOTE BY EDITOR

These Tables have been collated and compared with various examples of both MS. and printed. They are to be used thus: -- Supposing the student wishes to discover the properties of the hour from 12 to 1 o'clock p.m. on a Tuesday, let him look in the 'Table of the Planetary Hours,' and having found the hour marked 1 in the column headed 'Hours from Midnight to Midnight,' he will see in the column headed 'Hours from Sunset to Sunset,' on the same line the figure 8, showing it to be the eighth hour of the day; and in the column headed Tuesday, the name Mars, showing that it is under the dominion of the planet Mars. On consulting the 'Table of the Magical Names of the Hours,' etc., he will find under the number 1, the name Beron, and in the column 'Tuesday,' the name of the angel Zamael over against it on the same line, showing that the ruler of the hour is the Angel Zamael, and that its Magical Name is Beron. Further, on referring to the third Table he will see that Tuesday is under the rule of the planet Mars, whose Archangel is Khamael, Angel Zamael, Metal Iron, and Colour Red. Similarly it will be found that the hour from 10 to 11 p.m. on Saturday is the sixth hour of the night, under the dominion of the Sun, that its Magical Name is Cдerra, and that the Angel Michael rules it; while Saturday itself is under the dominion of the Archangel Tzaphqiel, of the Angel Cassiel, of the Planet Saturn, and that the Metal Lead and the Colour Black are applicable to it.

The ensuing Text is taken from the following MSS., collated and compared with each other.

Sloane MSS. 1307; Sloane MSS. 3091; Harleian MSS. 3981; Add. MSS. 10862; King's MSS. 288; Lansdowne MSS. 1202.

Extracts have also been made from Lansdowne MSS. 1203, which differs considerably from the others in general arrangement, though containing very similar matter.

In cases where the MSS. varied from each other I have taken the version which seemed most likely to be correct, in some cases mentioning the variant readings in footnotes. I have also, wherever it was possible to do so, corrected the Hebrew names in the Incantations, for these were in some cases so marred as to be hardly recognisable; e.g. *Zenard*, written for *Tzabaoth*, etc.

THE KEY OF SOLOMON

BOOK I

CHAPTER I

CONCERNING THE DIVINE LOVE WHICH OUGHT TO PRECEDE THE ACQUISITION OF THIS KNOWLEDGE

Solomon, the Son of David, King of Israel, hath said that the beginning of our Key is to fear God, to adore Him, to honour Him with contrition of heart, to invoke Him⁵ in all matters which we wish to undertake, and to operate with very great devotion, for thus God will lead us in the right way. When, therefore, thou shalt wish to acquire the knowledge of Magical Arts and Sciences, it is necessary to have prepared the order of hours and of days, and of the position of the Moon, without the operation of which thou canst effect nothing; but if thou observest them with diligence thou mayest easily and thoroughly arrive at the effect and end which thou desirest to attain.

NOTES:

5. 1202 Lansdowne MSS. omits the concluding part of this sentence.

BOOK I

CHAPTER II

OF THE DAYS, AND HOURS, AND OF THE VIRTUES OF THE PLANETS.

When⁶ thou wishest to make any experiment or operation, thou must first prepare, beforehand, all the requisites which thou wilt find described in the following Chapters: observing the days, the hours, and the other effects of the Constellations which may be found in this Chapter.

It is, therefore, advisable to know that the hours of the day and of the night together, are twenty-four in number, and that each hour is governed by one of the Seven Planets in regular order, commencing at the highest and descending to the lowest. The order of the Planets is as follows: ShBThAI, Shabbathai, Saturn; beneath Saturn is TzDQ, Tzedeq, Jupiter; beneath Jupiter is MADIM, Madim, Mars; beneath Mars is ShMSh, Shemesh, the Sun; beneath the Sun is NVGH, Nogah, Venus; beneath Venus is KVKB, Kokav, Mercury; and beneath Mercury is LBNH, Levanah, the Moon, which is the lowest of all the Planets.

6. This first paragraph is omitted in 1307 Sloane MSS., and in 10862 Add. MSS.

It must, therefore, be understood that the Planets have their dominion over the day which approacheth nearest unto the name which is given and attributed unto them -- viz., over Saturday, Saturn; Thursday, Jupiter; Tuesday, Mars; Sunday, the Sun; Friday, Venus; Wednesday, Mercury; and Monday, the Moon.

The rule of the Planets over each hour begins from the dawn at the rising of the Sun on the day which take its name from such Planet, and the Planet which follows it in order, succeeds to the rule over the next hour. Thus (on Saturday) Saturn rules the first hour, Jupiter the Second, Mars the third, the Sun the fourth, Venus the fifth, Mercury the sixth, the Moon the seventh, and Saturn returns in the rule over the eighth, and the others in their turn, the Planets always keeping the same relative order.

Note that each experiment or magical operation should be performed under the Planet, and usually in the hour, which refers to the same. For example: --

In the Days and Hours of Saturn thou canst perform experiments to summon the Souls from Hades, but only of those who have died a natural death. Similarly on these days and hours thou canst operate to bring either good or bad fortune to buildings; to have familiar Spirits attend thee in sleep; to cause good or ill success in business, possessions, goods, seeds, fruits, and similar things, in order to acquire learning; to bring destruction and to give death, and to sow hatred and discord.

The Days and hours of Jupiter are proper for obtaining honours, acquiring riches; contracting friendships, preserving health; and arriving at all that thou canst desire.

In the Days and Hours of Mars thou canst make experiments regarding War; to arrive at military honour; to acquire courage; to overthrow enemies; and further to cause ruin, slaughter, cruelty, discord; to wound and to give death.

The Days and Hours of the Sun are very good for perfecting experiments regarding temporal wealth, hope, gain, fortune, divination, the favour of princes, to dissolve hostile feeling, and to make friends.

The Days and Hours of Venus are good for forming friendships; for kindness and love; for joyous and pleasant undertakings, and for traveling.

The Days and Hours of Mercury are good to operate for eloquence and intelligence; promptitude in business; science and divination; wonders; apparitions; and answers regarding the future. Thou canst also operate under this Planet for thefts; writings; deceit; and merchandise.

The Days and Hours of the Moon are good for embassies; voyages; envoys; messages; navigation; reconciliation; love; and the acquisition of merchandise by water.⁷

7. Much of these foregoing instructions is omitted in the 10862 Add. MSS., but given in a different way in the ensuing paragraphs.

Thou shouldst take care punctually to observe all the instructions contained in this chapter, if thou desirest to succeed, seeing that the truth of Magical Science dependeth thereon.

The hours of Saturn, of Mars, and of the Moon are alike good for communicating and speaking with Spirits; as those of Mercury are for recovering thefts by the means of Spirits.

The hours of Mars serve for summoning Souls from Hades,⁸ especially of those slain in battle.

The Hours of the Sun, of Jupiter, and of Venus, are adapted for preparing any operations whatsoever of love, of kindness, and of invisibility, as is hereafter more fully shown, to which must be added other things of a similar nature which are contained in our work.

The Hours of Saturn and Mars and also the days on which the Moon is conjunct⁹ with them, or when she receives their opposition or quartile aspect, are excellent for making experiments of hatred, enmity, quarrel, and discord and other operations of the same kind which are given later on in this work.

The Hours of Mercury are good for undertaking experiments relating to games, raillery, jests, sports, and the like.

The Hours of the Sun, of Jupiter, and of Venus, particularly on the days which they rule, are good for all extraordinary, uncommon, and unknown operations.

The Hours of the Moon are proper for making trial of experiments relating to recovery of stolen property, for obtaining nocturnal visions, for summoning Spirits in sleep, and for preparing anything relating to Water.

The Hours of Venus are furthermore useful for lots, poisons, all things of the nature of Venus, for preparing powders provocative of madness; and the like things.

But in order to thoroughly effect the operations of this Art, thou shouldst perform them not only on the Hours but on the Days of the Planets as well, because then the experiment will always succeed better, provided thou observest the rules laid down later on, for if thou omittest one single condition thou wilt never arrive at the accomplishment of the Art.

For those matters then which appertain unto the Moon, such as the Invocation of Spirit, the Works of Necromancy, and the recovery of stolen property, it is necessary that the Moon should be in a Terrestrial Sign, viz.: -- Taurus, Virgo, or Capricorn.

For love, grace, and invisibility, the Moon should be in a Fiery Sign, viz.: -- Aries, Leo, or Sagittarius.

For hatred, discord, and destruction, the Moon should be in a Watery Sign, viz.: -- Cancer, Scorpio, or Pisces.

For experiments of a peculiar nature, which cannot be classed under any certain head, the Moon should be in an Airy Sign, viz.: -- Gemini, Libra, or Aquarius.

But if these things seem unto thee difficult to accomplish, it will suffice thee merely to notice the Moon after her combustion, or conjunction with the Sun, especially just when she¹⁰ quits his beams and appeareth visible. For then it is good to make all experiments for the construction and operation of any matter. That is why the time from the New unto the Full Moon is proper for performing any of the experiments of which we have spoken above. But in her decrease or wane it is good for War, Disturbance, and Discord. Likewise the period when she is almost deprived of light, is proper for experiments of invisibility, and of Death.

But observe inviolably that thou commence nothing while the Moon is in conjunction with the Sun, seeing that this is extremely unfortunate, and that thou wilt then be able to effect nothing; but the Moon quitting his beams and increasing in Light, thou canst perform all that thou desirest, observing nevertheless the directions in this Chapter.

Furthermore, if thou wishest to converse with Spirits it should be especially on the day of Mercury and in his hour, and let the Moon be in an Airy Sign,¹¹ as well as the Sun.

Retire¹² thou then unto a secret place, where no one may be able to see thee or to hinder thee, before the completion of the experiment, whether thou shouldst wish to work by day or by night. But if thou shouldst wish to work by night, perfect thy work on the succeeding night; if by day, seeing that the day beginneth with the rising of the Sun (perfect thy work on) the succeeding day. But the Hour of Inception is the Hour of Mercury.

Verily, since no experiments for converse with Spirits can be done without a Circle being prepared, whatsoever experiments therefore thou wishest to undertake for conversing with Spirits, therein thou must learn to construct a certain particular Circle; that being done surround that Circle with the Circle of Art for better caution and efficacy.

8. In the French 'des Enfers,' in the Latin 'Inferis.'

9. Conjunction means being in the same degree of the Zodiac; opposition is being 180 degrees, and quartile 90 degrees apart from each other.

10. *i.e.* New Moon.

11. In Add. MSS. 10862; 'or in an Earthy Sign, as hath been before said.'

12. The following paragraphs to the end of this Chapter are only found in the Latin version, Add. MSS. 10862.

BOOK I

CHAPTER III

CONCERNING THE ARTS.

If thou wishest to succeed, it is necessary to make the following Experiments and Arts in the appropriate Days and Hours, with the requisite solemnities and ceremonies contained and laid down in the following Chapters.

Experiments, then, are of two kinds; the first is to make trial of what, as I have said, can be easily performed without a Circle, and in this case it is not necessary to observe anything but what thou wilt find in the proper Chapters. The second can in no way be brought to perfection without the Circle; and in order to accomplish this perfectly it is necessary to take note of all the preparations which the Master of the Art and his Disciples must undertake before

NOTES:

13. Sloane MSS. 3091 says, 'Before they come to the Circle.'

constructing¹³ the Circle.

Before commencing operations both the Master and his Disciple; must abstain with great and thorough continence during the space of nine days from sensual pleasures and from vain and foolish conversation; as plainly appeareth in the Second Book, Chapter 4. Six of these nine days having expired, he must recite frequently the Prayer and Confession as will be told him; and on the Seventh Day, the Master being alone, let him enter into a secret place, let him take off his clothes, and bathe himself from head to foot in consecrated and exorcised water, saying devoutly and humbly the prayer, 'O Lord Adonai,' etc., as it is written in the [Second Book, Chapter 2.](#)

The Prayer being finished, let the Master quit the water, and put upon his flesh raiment of white linen clean and unsoiled; and then let him go with his Disciples unto a secret place and command them to strip themselves naked; and they having taken off their clothes, let him take exorcised water and pour it upon their heads so that it flows down to their feet and bathes them completely; and while pouring this water upon them let the Master say:-- 'Be ye regenerate, renewed, washed, and pure,' etc., as in [Book II., Chapter 3.](#)

Which¹⁴ being done, the Disciples must clothe themselves, putting upon their flesh, like their Master, raiment of white linen clean and unsoiled; and the three last days the Master and his Disciples should fast, observing the solemnities and prayers marked in Book II., Chapter 2.

Note that the three last days should be calm weather, without wind, and without clouds rushing hither and thither over the face of the sky. On the last day let the Master go with his Disciples unto a secret fountain of running water, or unto a flowing stream, and there let each of them. taking off his clothes, wash himself with due solemnity, as is rehearsed in Book II. And when they are clean and pure, let each put upon him garments of white linen, pure, and clean, using the prayers and ceremonies described in Book II. After which let the Master alone say the confession. The which being finished, the Master in sign of penitence will Kiss¹⁵ the Disciples on the forehead, and each of them will Kiss the other. Afterwards let the Master extend his hands over the Disciples, and in sign of absolution absolve and bless them ; which being done he will distribute to each of his disciple the Instruments necessary for Magical Art, which he is to carry into the Circle.

The First Disciple will bear the Censer, the Perfumes and the Spices; the Second Disciple will bear the Book, Papers, Pens, Ink, and any stinking or impure materials; the Third will carry the Knife and the Sickle of Magical Art, the Lantern, and the Candles; the Fourth, the Psalms, and the rest of the Instruments; the fifth, the Crucible or Chafing-dish, and the Charcoal or Fuel; but it is necessary for the Master himself to carry in his hand the Staff, and the Wand or Rod. The things necessary being thus disposed, the Master will go with his Disciples unto the assigned place, where they have proposed to construct the Circle for the Magical Arts and experiments; repeating on the way the prayers and orations which thou wilt find in Book II.

When the Master shall have arrived at the place appointed, together with his Disciples, he having lighted the flame of the fire, and having exorcised it afresh as is laid down in the Second Book, shall light the Candle and place it in the Lantern, which one of the Disciples is to hold ever in his hand to light the Master at his work. Now the Master of the Art, every time that he shall have occasion for some particular purpose to speak with the Spirits, must endeavor to form certain Circles which shall differ somewhat, and shall have some particular reference to the particular experiment under consideration. Now, in order to succeed in forming such a Circle concerning Magical Art, for the greater assurance and efficacy thou shalt construct it in the following manner: --

THE CONSTRUCTION OF THE CIRCLE.

Take thou the Knife, the Sickle, or the Sword of Magical Art consecrated after the manner and order which we shall deliver unto thee in the Second Book. With this Knife or with the Sickle of Art thou shalt describe, beyond the inner Circle which thou shalt have already formed, a second Circle, encompassing the other at the distance of one foot therefrom and having the same centre.¹⁶ Within this space of a foot in breadth between the first and the second circumferential¹⁷ line, thou shalt trace towards the Four Quarters of the Earth,¹⁸ the Sacred and Venerable Symbols of the holy Letter Tau.¹⁹ And between the first and the second Circle,²⁰ which thou shalt thyself have drawn with the Instrument of Magical Art, thou shalt make four hexagonal pentacles,²¹ and between these thou shalt write four terrible and tremendous Names of God, viz:--

14. This paragraph is omitted in Lansdowne MSS. 1202.

15. Note the 'holy kiss' in the New Testament. 'Greet ye one another with a holy kiss.'

16. *i.e.* two Circles enclosed between three circumferential lines.

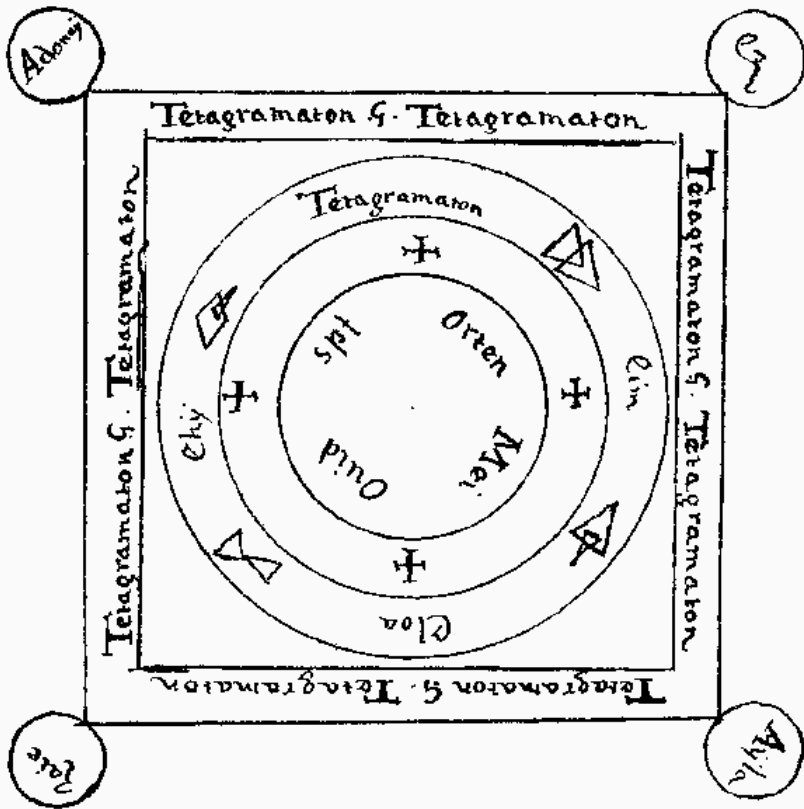
17. *i.e.* within the first Circle.

18. *i.e.* the four Cardinal points of the compass.

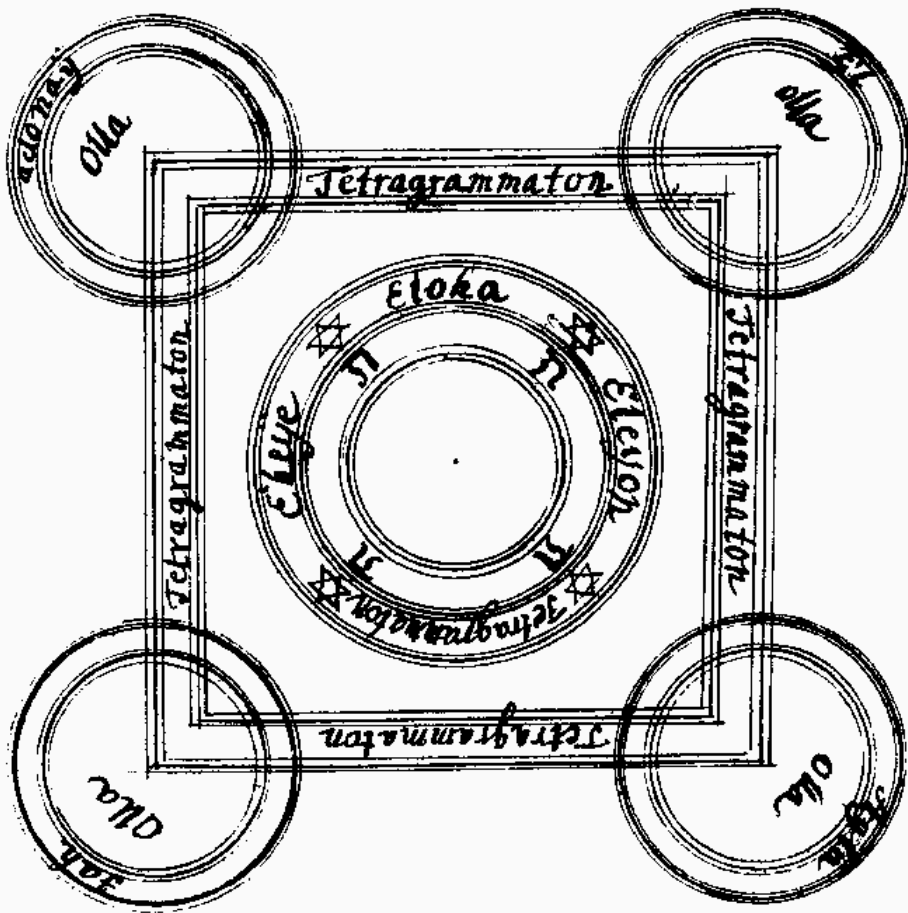
19. The letter Tau represents the Cross, and in 10862 Add. MSS. in the drawing of the Circle, the Hebrew letter is replaced by the Cross; In 1307 Sloane MSS. by the T or Tau-Cross.

20. *i.e.* in the Outer Circle, bounded by the second and third circumferential lines.

21. 10862 Add. MSS. is the only copy which uses the word *hexagonal*, but the others show four hexagrams in the drawing; in the drawing, however, 10862 gives the hexagrams formed by various differing interlacements of two triangles, as shown in Figure 2.



[Circle from Kings 288, pg 21.]



Between the East and the South the Supreme Name IHVH, Tetragrammaton;--

Between the South and the West the Essential Tetragrammatic Name AHIH, Eheieh;--

Between the West and the North the Name of Power ALIVN, Elion;--

And between the North and the East the Great Name ALH, Eloah;--

Which Names are of supreme importance in the list of the Sephiroth,²² and their Sovereign

22. The Sephiroth are the ten Qabalistical Emanations of the Deity. The Sovereign

Equivalents.

Equivalents are the Divine Names referred thereto. See my *Kabbalah Unveiled*.

Furthermore, thou shalt circumscribe about these Circles two Squares, the Angles of which shall be turned towards the Four Quarters of the Earth; and the space between the Lines of the Outer and Inner Square shall be half-a-foot. The extreme Angles of the Outer Square shall be made the Centres of four Circles, the measure or diameter of which shall be one foot. All these are to be drawn with the Knife or consecrated Instrument of Art. And within these Four Circles thou must write these four Names of God the Most Holy One, in this order:--

At²³ the East, AL, EL;

23. The MSS. vary as to the point whereat each Name is to be placed, but I think the above will be found to answer.

At the West, IH, Yah;

At the South, AGLA, Agla;

And at the North ADNI, Adonai.

Between the two Squares the Name Tetragrammaton is to be written in the same way as is shown in the plate. (*See Figure 2.*)

While constructing the Circle, the Master should recite the following Psalms:-- Psalm ii.; Psalm liv.; Psalm cxiii.; Psalm lxxvii.; Psalm xlvii.; Psalm lxxviii.

Or he may as well recite them before tracing the Circle.

The which being finished, and the fumigations being performed, as is described in the chapter on Fumigations in the Second Book, the Master should reassemble his Disciples, encourage them, reassure them, fortify them, and conduct them into the parts of the Circle of Art, where he must place them in the four quarters of the earth, encourage them, and exhort them to fear nothing, and to keep in the places assigned to them. Also, the Disciple who is placed towards the East should have a pen, ink, paper, silk, and white cotton, all clean and suitable for the work. Furthermore, each of the Companions should have a new Sword drawn in his hand (besides the consecrated Magical Sword of Art), and he should keep his hand resting upon the hilt thereof, and he should on no pretext quit the place assigned to him, nor move therefrom.

After this the Master should quit the Circle, light the fuel in the earthen pots, and place upon them the Censers, in the Four Quarters of the Earth; and he should have in his hand the consecrated taper of wax, and he should light it and place it in a hidden and secret place prepared for it. Let him after this re-enter and close the Circle.

The Master should afresh exhort his Disciples, and explain to them all that they have to do and to observe; the which commands they should promise and vow to execute.

Let the Master then repeat this Prayer: --

PRAYER.

When we enter herein with all humility, let God the Almighty One enter into this Circle, by the entrance of an eternal happiness, of a Divine prosperity, of a perfect joy, of an abundant charity, and of an eternal salutation. Let all the demons fly from this place, especially those who are opposed unto this work, and let the Angels of Peace assist and protect this Circle, from which let discord and strife fly and depart. Magnify and extend upon us, O Lord, Thy most Holy Name, and bless our conversation and our assembly. Sanctify, O Lord our God, our humble entry herein, Thou the Blessed and Holy One of the Eternal Ages! Amen.

After this, let the Master say upon his knees, as follows:

PRAYER

O Lord God, All Powerful and All Merciful, Thou Who desirest not the death of a sinner, but rather that he may turn from his wickedness and live; give and grant unto us thy grace, by blessing and consecrating this earth and this circle, which is here marked out with the most powerful and holy Names of God. And thee, I conjure, O Earth, by the Most Holy Name of ASHER EHEIEH entering within this Circle, composed and made with mine hand. And may God, even ADONAI, bless this place with all the virtues of Heaven, so that no obscene or unclean spirit may have the power to enter into this Circle, or to annoy any person who is therein; though the Lord God ADONAI, Who liveth eternally unto the Ages of the Ages. Amen.

I beseech Thee, O Lord God, the All Powerful and the All Merciful, that Thou wilt deign to bless this Circle, and all this place, and all those who are therein, and that Thou wilt grant unto us, who serve Thee, and rehearse nothing but the wonders of Thy law, a good Angel for our Guardian; remove from us every adverse power; preserve us from evil

and from trouble; grant, O Lord, that we may rest in this place in all safety, through Thee, O Lord, Who livest and reignest unto the Ages of the Ages. Amen.

Let the Master now arise and place upon his head a Crown made of paper (or any other appropriate substance), on the which there must be written (with the Colours and other necessary things which we shall describe hereafter), these four Names AGLA, AGLAI, AGLATA, AGLATAI. The which Names are to be placed in the front, behind, and on either side of the head.

Furthermore, the Master ought to have with him in the Circle, those Pentacles or Medals which are necessary to his purpose, which are described hereinafter, and which should be constructed according to the rules given in the Chapter on Pentacles. They should be described on virgin paper with a pen; and ink, blood, or colours, prepared according to the manner which we shall hereafter show in the Chapters on these subjects. It will be sufficient to take only those Pentacles which are actually required, they should be sewed to the front of the linen robe, on the chest, with the consecrated needle of the Art, and with a thread which has been woven by a young girl.

After this, let the Master turn himself towards the Eastern Quarter (unless directed to the contrary, or unless he should be wishing to call Spirits which belong to another quarter of the Universe), and pronounce with a loud voice the Conjunction contained in this Chapter. And if the Spirits be disobedient and do not then make their appearance, he must arise and take the exorcised Knife of Art wherewith he hath constructed the Circle, and raise it towards the sky as if he wished to beat or strike the Air, and conjure the Spirits. Let him then lay his right hand and the Knife upon the Pentacles or Medals, constructed of, and described upon virgin paper, which are fastened to or sewn upon his breast, and let him repeat the following Conjunction upon his knees:--

CONJURATION.

O Lord, hear my prayer, and let my cry come unto Thee. O Lord God Almighty, who has reigned before the beginning of the Ages, and Who by Thine Infinite Wisdom, hast created the heavens, the earth, and the sea, and all that in them is, all that is visible, and all that is invisible by a single word; I praise Thee, I bless Thee, I adore Thee, I glorify Thee, and I pray Thee now at the present time to be merciful unto me, a miserable sinner, for I am the work of Thine hands. Save me, and direct me by Thy Holy Name, Thou to Whom nothing is difficult, nothing is impossible; and deliver me from the night of mine ignorance, and enable me to go forth therefrom. Enlighten me with a spark of Thine Infinite Wisdom. Take away from my senses the desire of covetousness, and the iniquity of mine idle words. Give unto me, Thy servant, a wise understanding, penetrating and subtle heart, to acquire and comprehend all Sciences and Arts; give unto me capacity to hear, and strength of memory to retain them, so that I may be able to accomplish my desires, and understand and learn all difficult and desirable Sciences; and also that I may be able to comprehend the hidden secrets of the Holy Writings. Give me the virtue to conceive them, so that I may be able to bring forth and pronounce my words with patience and humility, for the instruction of others, as Thou hast ordered me.

O God, the Father, All Powerful and All Merciful, Who hast created all things, Who knowest and conceivest them universally, and to Whom nothing is hidden, nothing is impossible; I entreat Thy Grace for me and for Thy servants, because Thou seest and knowest well that we perform not this work to tempt Thy Strength and Thy Power as if in doubt thereof, but rather that we may know and understand the truth of all hidden things. I beseech Thee to have the kindness to be favorable unto us; by Thy Splendour, Thy Magnificence, and Thy Holiness, and by Thy Holy, Terrible, and Ineffable Name IAH, at which the whole world doth tremble, and by the Fear with which all creatures obey Thee. Grant, O Lord, that we may become responsive unto Thy Grace, so that through it we may have a full confidence in and knowledge of Thee, and that the Spirits may discover themselves here in our presence, and that those which are gentle and peaceable may come unto us, so that they may be obedient unto Thy commands, through Thee, O Most Holy ADONAI, Whose Kingdom is an everlasting Kingdom, and Whose Empire endureth unto the Ages of the Ages. Amen.

After having said all these words devoutly, let the Master arise, and place his hands upon the Pentacles, and let one of the Companions hold the Book open before the Master, who, raising his eyes to heaven, and turning unto the Four Quarters of the Universe, shall say:--

O Lord, be Thou unto me a Tower of Strength against the appearance and assault of the Evil Spirits.

After this, turning towards the Four Quarters of the Universe, he shall say the following words:--

These be the Symbols and the Names of the Creator, which can bring Terror and Fear unto you. Obey me then, by the power of these Holy Names, and by these Mysterious Symbols of the Secret of Secrets.

The which being said and done, thou shalt see them draw near and approach from all parts. But if they be hindered, detained, or occupied in some way, and so that they cannot come, or if they are unwilling to come, then, the Suffumigations and Censings being performed anew, and (the Disciples) having anew, by especial order, touched their Swords, and the Master having encouraged his Disciples, he shall reform the Circle with the Knife of Art, and, raising the said Knife towards the Sky, he shall as it were strike the air therewith. After this he shall lay his hand upon the Pentacles, and having bent his knees before the Most High, he shall repeat with humility the following Confession; the which his Disciples shall also do, and they shall recite it in a low and humble voice, so that they can scarcely be heard.²⁴

24. So as not to interfere with the direction of the Will-currents of the Master.

BOOK I

CHAPTER IV

THE CONFESSION TO BE MADE BY THE EXORCIST

CONFESSION.

O LORD of Heaven and of Earth, before Thee do I confess my sins, and lament them, cast down and humbled in thy presence. For I have sinned before Thee by pride, avarice, and boundless desire of honours and riches; by idleness, gluttony, greed, debauchery, and drunkenness; because I have offended Thee by all kinds of sins of the flesh, adulteries, and pollutions, which I have committed myself, and consented that others should commit; by sacrilege, thefts, rapine, violation, and homicide; by the evil use I have made of my possessions, by my prodigality, by the sins which I have committed against Hope and Charity, by my evil advice, flatteries, bribes, and the ill distribution which I have made of the goods of which I have been possessed; by repulsing and maltreating the poor, in the distribution which I have made of the goods committed to my charge, by afflicting those over whom I have been set in authority, by not visiting the prisoners, by depriving the dead of burial, by not receiving the poor, by neither feeding the hungry nor giving drink to the thirsty, by never keeping the Sabbath and the other feasts, by not living chastely and piously on those days, by the easy consent which I have given to those who incited me to evil deeds, by injuring instead of aiding those who demanded help from me, by refusing to give ear unto the cry of the poor, by not respecting the aged, by not keeping my word, by disobedience to my parents, by ingratitude towards those from whom I have received kindness, by indulgence in sensual pleasures, by irreverent behaviour in the Temple of God, by unseemly gestures thereat, by entering therein without reverence, by vain and unprofitable discourse when there, by despising the sacred vessels of the temple, by turning the holy Ceremonies into ridicule, by touching and eating the sacred bread with impure lips and with profane hands, and by the neglect of my prayers and adorations.

I detest also the crimes which I have committed by evil thoughts, vain and impure meditations, false suspicions, and rash judgments; by the evil consent which I have readily given unto the advice of the wicked, by lust of impure and sensual pleasures; by my idle words, my lies, and my deceit; by my false vows in various ways; and by my continual slander and calumny.

I detest also the crimes which I have committed within; the treachery and discord which I have incited; my curiosity, greed, false speaking, violence, malediction, murmurs, blasphemies, vain words, insults, dissimulations; my sins against God by the transgression of the ten commandments, by neglect of my duties and obligations, and by want of love towards God and towards my neighbour.

Furthermore I hate the sins which I have committed in all my senses, by sight, by hearing, by taste, by smell, and by touch, in every way that human weakness can offend the Creator; by my carnal thoughts, deeds, and meditations.

NOTES:

In which I humbly confess that I have sinned, and recognise myself as being in the sight of God the most criminal of all men.

I accuse myself before Thee, O God, and I adore Thee with all humility. O ye, Holy Angels, and ye, Children of God, in your presence I publish my sins, so that mine Enemy may have no advantage over me, and may not be able to reproach me at the last day; that he may not be able to say that I have concealed my sins, and that I be not then accused in the presence of the Lord; but, on the contrary, that on my account there may be joy in Heaven, as over the just who have confessed their sins in thy presence.

O Most Mighty and All Powerful Father, grant through Thine unbounded Mercy that I may both see and know all the Spirits which I invoke, so that by their means I may see my will and desire accomplished, by The Sovereign grandeur, and by Thine Ineffable and Eternal Glory, Thou Who art and Who wilt be for ever the Pure and Ineffable Father of All.

The Confession having been finished with great humility, and with the inward feeling of the heart, the Master will recite the following prayer:--

PRAYER.

O Lord All Powerful, Eternal God and Father of all Creatures, shed upon me the Divine Influence of Thy Mercy, for I am Thy Creature. I beseech Thee to defend me from mine Enemies, and to confirm in me true and steadfast faith.

O Lord, I commit my Body and my Soul unto Thee, seeing I put my trust in none beside Thee; it is on Thee alone that I rely; O Lord my God aid me; O Lord hear me in the day and hour wherein I shall invoke Thee. I pray Thee by Thy Mercy not to put me in oblivion, nor to remove me from Thee. O Lord be Thou my succor, Thou Who art the God of my salvation. O Lord make me a new heart according unto Thy loving Kindness. These, O Lord, are the gifts which I await from Thee, O my God and my Master, Thou Who livest and reignest unto the Ages of the Ages. Amen.

O Lord God the All Powerful One, Who hast formed unto Thyself great and Ineffable Wisdom, and Co-eternal with Thyself before the countless Ages; Thou Who in the Birth of Time hast created the Heavens, and the Earth, the Sea, and things that they contain; Thou Who hast vivified all things by the Breath of Thy Mouth, I praise Thee, I bless Thee, I adore Thee, and I glorify Thee. Be Thou propitious unto me who am but a miserable sinner, and despise me not; save me and succor me, even me the work of Thine hands. I conjure and entreat Thee by Thy Holy Name to banish from my Spirit the darkness of Ignorance, and to enlighten me with the Fire of thy Wisdom; take away from me all evil desires, and let not my speech be as that of the foolish. O Thou, God the Living One, Whose Glory, Honour, and Kingdom shall extend unto the Ages of the Ages. Amen.

BOOK I

CHAPTER V

PRAYERS AND CONJURATIONS

PRAYER.

O LORD God, Holy Father, Almighty and Merciful One, Who hast created all things, Who knowest all things and can do all things, from Whom nothing is hidden, to Whom nothing is impossible; Thou who knowest that we perform not these ceremonies to tempt Thy power, but that we may penetrate into the knowledge of hidden things; we pray Thee by Thy Sacred Mercy to cause and to permit, that we may arrive at this understanding of secret things, of whatever nature they may be, by Thine aid, O Most Holy ADONAI, Whose Kingdom and Power shall have no end unto the Ages of the Ages. Amen.

The Prayer being finished, let the Exorcist lay his hand upon the Pentacles, while one of the Disciples shall hold open before him the Book wherein are written the prayers and conjurations proper for conquering, subduing, and reproving the Spirits. Then the Master, turning towards each Quarter of the Earth, and raising his eyes to Heaven, shall say:

O Lord, be Thou unto me a strong tower of refuge, from the sight and assaults of the Evil Spirits.

After which let him turn again towards the Four Quarters of the Earth, and towards each let him utter the following words:

Behold the Symbols and Names of the Creator, which give unto ye forever Terror and Fear. Obey then, by the virtue of these Holy Names, and by these Mysteries of Mysteries.

After this he shall see the Spirits come from every side. But in case they are occupied in some other place, or that they cannot come, or that they are unwilling to come: then let him commence afresh to invoke them after the following manner, and let the Exorcist be assured that even were they bound with chains of iron, and with fire, they could not refrain from coming to accomplish his will.

THE CONJURATION.²⁵

O ye Spirits, ye I conjure by the Power, Wisdom, and Virtue of the Spirit of God, by the uncreate Divine Knowledge, by the vast Mercy of God, by the Strength of God, by the Greatness of God, by the Unity of God; and by the Holy Name of God EHEIEH, which is the root, trunk, source, and origin of all the other Divine Names, whence they all draw their life and their virtue, which Adam having invoked, he acquired the knowledge of all created things.

I conjure ye by the Indivisible Name IOD, which marketh and expresseth the Simplicity and the Unity of the Nature Divine, which Abel having invoked, he deserved²⁶ to escape from the hands of Cain his brother.

I conjure ye by the Name TETRAGRAMMATON ELOHIM, which expresseth and signifieth the Grandeur of so lofty a Majesty, that Noah having pronounced it, saved himself, and protected himself with his whole household from the Waters of the Deluge.

I conjure ye by the Name of God EL Strong and Wonderful, which denoteth the Mercy and Goodness of His Majesty Divine, which Abraham having invoked, he was found worthy to come forth from the Ur of the Chaldeans.

I conjure ye by the most powerful Name of ELOHIM GIBOR, which showeth forth the Strength of God, of a God All Powerful, Who punisheth the crimes of the wicked, Who seeketh out and chastiseth the iniquities of the fathers upon the children unto the third and fourth generation; which Isaac having invoked, he was found worthy to escape from the Sword of Abraham his father.

I conjure ye and I exorcise ye by the most holy Name of ELOAH VA-DAATH, which Jacob invoked when in great trouble, and was found worthy to bear the Name of Israel, which signifieth Vanquisher of God; and he was delivered from the fury of Esau his brother.

I conjure ye by the most potent Name of EL²⁷ ADONAI TZABAOTH, which is the God of Armies, ruling in the Heavens, which Joseph invoked and was found worthy to escape from the hands of his Brethren.

I conjure ye by the most potent Name of ELOHI TZABAOTH, which expresseth piety, mercy, splendour, and knowledge of God, which Moses invoked, and he was found worthy to deliver the People Israel from Egypt, and from the servitude of Pharaoh.

I conjure ye by the most potent Name of SHADDAI, which signifieth doing good unto all; which Moses invoked, and having struck the Sea, it divided into two parts in the midst, on the right hand and on the left. I conjure ye by the most holy Name of EL²⁸ CHAI, which is that of the Living God, through the virtue of which alliance with us, and redemption for us have been made; which Moses invoked and all the waters returned

25. There is an Invocation bearing the title of '[The Qabalistical Invocation of Solomon](#),' given by Eliphas Levi, which differs in many points from the one given above, though resembling it in some particulars. Levi's is more evidently constructed on the plan indicated in the 'Siphra Dtzenioutha,' c. III.; Annotation § 5, sub. § 8, 9; while the one above more follows that laid down, *ibid.* § 5, sub. § 3. I see no reason to suppose that Levi's is unauthentic. It will be noted by the Qabalistical reader, that the above Conjunction rehearses the Divine Names attached to the Ten Sephiroth.

26. In the French, 'merita d'echapper.'

27. More usually the Name TETRAGRAMMATON TZABAOTH is attributed to the Seventh Sephiroth.

28. Both this Name and 'Shaddai' are attributed to the Ninth Sephira, and I have therefore put the two invocations in the same paragraph.

to their prior state and enveloped the Egyptians, so that not one of them escaped to carry the news into the Land of Mizraim.

Lastly, I conjure ye all, ye rebellious Spirits, by the most holy Name of God ADONAI MELEKH, which Joshua invoked, and stayed the course of the Sun in his presence, through the virtue of Methratton,²⁹ its principal Image; and by the troops of Angels who cease not to cry day and night, QADOSCH, SADOSCH, QADOSCH, ADONAI ELOHIM TZABAOth (that is, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of Thy Glory); and by the Ten Angels who preside over the Ten Sephiroth, by whom God communicateth and extendeth His influence over lower things, which are KETHER, CHOKMAH, BINAH, GEDULAH, GEBURAH, TIPHERETH, NETZACH, HOD, YESOD, AND MALKUTH.

I conjure ye anew, O Spirits, by all the Names of God, and by all His marvellous work; by the heavens; by the earth; by the sea; by the depth of the Abyss, and by that firmament which the very Spirit of God hath moved; by the sun and by the stars; by the waters and by the seas, and all which they contain; by the winds, the whirlwinds, and the tempests; by the virtue of all herbs, plants, and stones; by all which is in the heavens, upon the earth, and in all the Abysses of the Shades.

I conjure ye anew, and I powerfully urge ye, O Demons, in whatsoever part of the world ye may be, so that ye shall be unable to remain in air, fire, water, earth, or in any part of the universe, or in any pleasant place which may attract ye; but that ye come promptly to accomplish our desire, and all things that we demand from your obedience.

I conjure ye anew by the two Tables of the Law, by the five books of Moses, by the Seven Burning Lamps on the Candlestick of Gold before the face of the Throne of the Majesty of God, and by the Holy of Holies wherein the KOHEN HA-GADUL was alone permitted to enter, that is to say, the High-Priest.

I conjure ye by Him Who hath made the heavens and the earth, and who hath measured those heavens in the hollow of His hand, and enclosed the earth with three of His fingers, Who is seated upon the Kerubim and upon the Seraphim; and by the Kerubim, which is called the Kerub, which God constituted and placed to guard the Tree of Life, armed with a flaming sword, after that Man had been driven out of Paradise.

I conjure ye anew, Apostates from God, by Him Who alone hath performed great wonders; by the Heavenly Jerusalem; and by the Most Holy Name of God in Four Letters, and by Him Who enlighteneth all things and shineth upon all things by his Venerable and Ineffable Name, EHEIEH ASHER EHEIEH; that ye come immediately to execute our desire, whatever it may be.

I conjure ye, and I command ye absolutely, O Demons, in whatsoever part of the Universe ye may be, by the virtue of all these Holy Names:-- ADONAI,³⁰ YAH, HOA, EL, ELOHA, ELOHINU, ELOHIM, EHEIEH, MARON, KAPHU, ESCH, INNON, AVEN, AGLA, HAZOR, EMETH, YAI, ARARITHA, YOVA, HA-KABIR, MESSIACH, IONAH, MALKA, EREL, KUZU, MATZPATZ, EL SHADDAI; and by all the Holy names of God which have been written with blood in the sign of an eternal alliance.

I conjure ye anew by these other names of God, Most Holy and unknown, by the virtue of which Names ye tremble every day:-- BARUC,³¹ BACURABON, PATACEL, ALCHEEGHEL, AQUACHAI, HOMORION, EHEIEH, ABBATON, CHEVON, CEBON, OYZROYMAS, CHAI, EHEIEH, ALBAMACHI, ORTAGU, NALE, ABELECH (or HELECH), YEZE (or SECHEZZE); that ye come quickly and without any delay into our presence from every quarter and every climate of the world wherein ye may be, to execute all that we shall command ye in the Great Name of God.

29. The Archangel, who is called also the Prince of Countenances.

30. I have made these Names as correct as possible; as in all the original MSS. the Hebrew is much mutilated. These names are some of them ordinary titles of God; others Magical and Qabalistical names compounded from the initials of sentences, etc.; and others permutations of other names.

31. I give these Names as they stand, they do not all appear to be Hebrew; some of them suggest the style of the barbarous names in the Graeco-Egyptian Magical Papyri.

STRONGER AND MORE POTENT CONJURATION

NOTES:

If they then immediately appear, it is well; if not, let the Master uncover the consecrated Pentacles which he should have made to constrain and command the Spirits, and which he should wear fastened round his neck, holding the Medals (or Pentacles) in his left hand, and the consecrated Knife in his right; and encouraging his Companions, he shall say with a loud voice:--

ADDRESS.

Here be the Symbols of Secret things, the standards, the ensigns, and the banners, of God the Conqueror; and the arms of the Almighty One, to compel the Aerial Potencies. I command ye absolutely by their power and virtue that ye come near unto us, into our presence, from whatsoever part of the world ye may be in, and that ye delay not to obey us in all things wherein we shall command ye by the virtue of God the Mighty One. Come ye promptly, and delay not to appear, and answer us with humility.

If they appear at this time, show them the Pentacles, and receive them with kindness, gentleness, and courtesy; reason and speak with them, question them, and ask from them all things which thou hast proposed to demand.

But if, on the contrary, they do not yet make their appearance, holding the consecrated Knife in the right hand, and the Pentacles being uncovered by the removal of their consecrated covering, strike and beat the air with the Knife as if wishing to commence a combat, comfort and exhort thy Companions, and then in a loud and stern voice repeat the following Conjunction:--

CONJURATION.³²

32. This Conjunction is almost identical with one given in the 'Lemegeton,' or Lesser Key, a different work, also attributed to Solomon.

Here again I conjure ye and most urgently command ye; I force, constrain, and exhort ye to the utmost, by the most mighty and powerful Name of God EL, strong and wonderful, and by God the Just and Upright, I exorcise ye and command ye that ye in no way delay, but that ye come immediately and upon the instant hither before us, without noise, deformity, or hideousness, but with all manner of gentleness and mildness.

I exorcise ye anew, and powerfully conjure ye, commanding ye with strength and violence by Him Who spake and it was done; and by all these names: EL SHADDAI, ELOHIM, ELOHI, TZABAOOTH, ELIM, ASHER EHEIEH, YAH, TETRAGRAMMATON, SHADDAI, which signify God the High and Almighty, the God of Israel, through Whom undertaking all our operations we shall prosper in all the works of our hands, seeing that the Lord is now, always, and for ever with us, in our heart and in our lips; and by His Holy Names, and by the virtue of the Sovereign God, we shall accomplish all our work.

Come ye at once without any hideousness or deformity before us, come ye without monstrous appearance, in a gracious form or figure. Come ye, for we exorcise ye with the utmost vehemence by the Name of IAH and ON, which Adam spake and heard; by the Name EL, which Noah heard, and saved himself with all his family from the Deluge; by the Name IOD, which Noah heard, and knew God the Almighty One; by the Name AGLA which Jacob heard, and saw the Ladder which touched Heaven, and the Angels who ascended and descended upon it, whence he called that place the House of God and the Gate of Heaven; and by the Name ELOHIM, and in the Name ELOHIM, which Moses named, invoked, and heard in Horeb the Mount of God, and he was found worthy to hear Him speak from the Burning Bush; and by the Name AIN SOPH, which Aaron heard, and was at once made eloquent, wise, and learned; and by the Name TZABAOOTH, which Moses named and invoked, and all the ponds and rivers were covered with blood throughout the land of Egypt;³³ and by the name IOD, which Moses named and invoked, and striking upon the dust of the earth both men and beasts were struck with disease;³⁴ and by the Name, and in the Name PRIMEUMATON, which Moses named and invoked, and there fell a great and severe hail throughout all the land of Egypt, destroying the vines, the trees, and the woods which were in that country; and by the Name IAPHAR, which Moses heard and invoked, and immediately a great pestilence began to appear through all the land of Egypt, striking and slaying the asses, the oxen, and the sheep of the Egyptians, so that they all died; and by the Name ABADDON which Moses invoked and sprinkled the dust towards heaven, and immediately there fell so great rain upon the men, cattle, and flocks, that

33. Some MSS. add, 'et furent purifies.'

34. Some MSS. substitute, 'les hommes furent reduits en cendre, comme aussi les boeufs, betail, et troupeaux des Egyptiens.'

they all died throughout the land of Egypt; and by the Name ELION which Moses invoked, and there fell so great hail as had never been seen from the beginning of the world unto that time, so that all men, and herds, and everything that was in the fields perished and died throughout all the land of Egypt. And by the Name ADONAI, which Moses having invoked, there came so great a quantity of locusts which appeared in the land of Egypt, that they devoured and swallowed up all that the hail had spared; and by the Name of PATHEON,³⁵ which having invoked, there arose so thick, so awful, and so terrible darkness throughout the land of Egypt, during the space of three days and three nights, that almost all who were left alive died; and by the Name YESOD, and in the Name YESOD, which Moses invoked, and at midnight all the first-born, both of men and of animals, died; and by the Name of YESHIMON, which Moses named and invoked, and the Red Sea divided itself and separated in two; and by the name HESION, which Moses invoked, and all the army of Pharaoh was drowned in the waters; and by the Name ANABONA, which Moses having heard upon Mount Sinai, he was found worthy to receive and obtain the tables of stone written with the finger of God the Creator; and by the Name ERYGION, which Joshua having invoked when he fought against the Moabites, he defeated them and gained the victory; and by the Name HOA, and in the Name HOA, which David invoked, and he was delivered from the hand of Goliath; and by the name YOD, which Solomon having named and invoked, he was found worthy to ask for and obtain in sleep the Ineffable Wisdom of God; and by the Name YIAI, which Solomon having named and invoked, he was found worthy to have power over all the Demons, Potencies, Powers, and Virtues of the Air.

By these, then, and by all the other Names of God Almighty, Holy, Living, and True, we powerfully command ye, ye who by your own sin have been cast down from the Empyrean Heaven, and from before His Throne; by Him who hath cast ye down unto the most profound of the Abysses of Hell, we command ye boldly and resolutely; and by that terrible Day of the Sovereign Judgment of God, on which all the dry bones in the earth will arise to hear and listen unto the Word of God with their body, and will present themselves before the face of God Almighty; and by that Last Fire which shall consume all things; by the (Crystal) Sea which is known unto us, which is before the Face of God; by the indicible and ineffable virtue, force, and power of the Creator Himself, by His Almighty power, and by the Light and Flame which emanate from His Countenance, and which are before His Face; by the Angelical Powers which are in the Heavens, and by the most great Wisdom of Almighty God; by the Seal of David, by the Ring and Seal of Solomon, which was revealed unto him by the Most High and Sovereign Creator; and by the Nine Medals or Pentacles, which we have among our Symbols, which proceed and come from Heaven, and are among the Mysteries of Mysteries or Secrets of Secrets, which you can also behold in my hand, consecrated and exorcised with the due and requisite Ceremonies. By these, then, and by all the Secrets which the Almighty encloseth in the Treasures of the Sovereign and Highest Wisdom, by His Hand, and by His marvellous power; I conjure, force, and exorcise ye that ye come without delay to perform in our presence that which we shall command ye.

I conjure ye anew by that most Holy Name which the whole Universe fears, respects, and reveres, which is written by these letters and characters, IOD, HE, VAU, HE; and by the last and terrible judgment; by the Seat of BALDACHIA,³⁶ and by this Holy Name, YIAI, which Moses invoked, and there followed that great Judgment of God, when Dathan and Abiram were swallowed up in the centre of the earth. Otherwise, if ye contravene and resist us by your disobedience unto the virtue and power of this Name YIAI, we curse ye even unto the Depth of the Great Abyss, into the which we shall cast, hurl, and bind ye, if ye show yourselves rebellious against the Secret of Secrets, and against the Mystery of Mysteries. AMEN, AMEN. FIAT, FIAT.

This Conjunction thou shalt say and perform, turning thyself unto the East, and if they appear not, thou shalt repeat it unto the Spirits, turning unto the South, the West, and the North, in succession, when thou wilt have repeated it four times. And if they appear not even then, thou shalt make the Sign of TAU³⁷ upon the foreheads of thy companions, and thou shalt say:--

CONJURATION.

35. This is often written PATHTUMON in similar Conjunctions, but the MSS. before me agree in giving this form.

36. Sometimes, but as I think erroneously, written Bas-dathea. I imagine the word to mean 'Lord of Life.'

37. Or the Cross.

Behold anew the Symbol and the Name of a Sovereign and Conquering God, through which all the Universe fears, trembles, and shudders, and through the most mysterious words of the Secret Mysteries and by their Virtue, Strength, and Power.

I conjure ye anew, I constrain and command ye with the utmost vehemence and power, by that most potent and powerful Name of God, EL, strong and wonderful, by Him who spake and it was done; and by the Name IAH, which Moses heard, and spoke with God; and by the Name AGLA, which Joseph invoked, and was delivered out of the hands of his brethren; and by the Name VAU, which Abraham heard, and knew God the Almighty One; and by the Name of Four Letters, TETRAGRAMMATON, which Joshua named and invoked, and he was rendered worthy and found deserving to lead the Army of Israel into the Promised Land; and by the Name ANABONA, by which God formed Man and the whole Universe; and by the Name ARPHETON,³⁸ and in the Name ARPHETON, by which the Angels who are destined to that end will summon the Universe, in visible body and form, and will assemble (all people) together by the sound of the Trumpet at that terrible and awful Day of Judgment, when the memory of the wicked and ungodly shall perish; and by the Name ADONAI, by which God will judge all human flesh, at Whose voice all men, both good and evil, will rise again, and all men and Angels will assemble in the air before the Lord, Who will judge and condemn the wicked; and by the Name ONEIPHETON,³⁹ by which God will summon the dead, and raise them up again unto life; and by the Name ELOHIM, and in the Name ELOHIM, by which God will disturb and excite tempests throughout all the seas, so that they will cast out the fish therefrom, and in one day the third part of men about the sea and the rivers shall die; and by the Name ELOHI,⁴⁰ and in the Name ELOHI, by which God will dry up the sea and the rivers, so that men can go on foot through their channels; and by the Name ON, and in the Name ON, by which God shall restore and replace the sea, the rivers, the streams, and the brooks, in their previous state; and by the Name MESSIACH,⁴¹ and in the Name MESSIACH, by which God will make all animals combat together, so that they shall die in a single day; and by the Name ARIEL, by which God shall destroy in a single day all buildings, so that there shall not be left one stone upon another; and by the Name IAHT,⁴² by which God will cast one stone upon another, so that all people and nations will fly from the sea-shore, and will say unto them cover us and hide us; and by the Name EMANUEL, by which God will perform wonders, and the winged creatures and birds of the air shall contend with one another; and by the Name ANAEL,⁴³ and in the Name ANAEL, by which God will cast down the mountains and fill up the valleys, so that the surface of the earth shall be level in all parts; and by the Name ZEDEREZA,⁴⁴ and in the Name ZEDEREZA, by which God will cause the Sun and Moon to be darkened, and the Stars of heaven to fall; and by the Name SEPHERIEL,⁴⁵ by which God will come to Universal Judgment, like a Prince newly crowned entering in triumph into his capital city, girded with a zone of gold, and preceded by Angels, and at His aspect all climes and parts of the Universe shall be troubled and astonished, and a fire shall go forth before Him, and flames and storm shall surround Him; and by the Name TAU,⁴⁶ by which God brought the Deluge, and the waters prevailed above the mountains, and fifteen cubits above their summits; and by the Name RUACHIAH,⁴⁷ by which God having purged the Ages, He will make His Holy spirit to descend upon the Universe, and will cast ye, ye rebellious Spirits, and unclean beings, into the Depths of the Lake of the Abyss, in misery, filth, and mire, and will place ye in impure and foul dungeons bound with eternal chains of fire.

By these Names then, and by all the other Holy Names of God before Whom no man can stand and live, and which Names the armies of the Demons fear, tremble at, and shudder; we conjure ye, we potently exorcise and command ye, conjuring ye in addition by the terrible and tremendous PATHS⁴⁸ of GOD and by His Holy habitation wherein He reigneth and commandeth unto the eternal Ages. Amen.

By the virtue of all those aforesaid, we command ye that ye remain not in

38. Also written *Hipeton*; and I believe sometimes replaced by *Anapheneton*, or *Anaphaxeton*.

39. This word is given variously in the MSS., as *Oneypheon*, *Onayepheton*, and *Donecepheron*, etc.

40. Or *Elia*.

41. What is said here refers symbolically to the rooting out of the Evil Spirits, and Shells, from the Universe by King Messiah, which is spoken of in the Qabalah. The Qabalah sometimes expresses the Evil Spirits by the words animals, or beasts, and creeping things.

42. The oldest MSS. gives the above form, in the others it is changed into *Iaphat*, *Taphat*, and even *Japhet*. It is probably a corruption of *Achad* Unity.

43. This is also the name of the Angel of Venus.

44. So written in the oldest MS., the others give it as *Zedeesia*, *Zedeezia*, and *Zedezias*.

45. Meaning 'emanating from God.' It is corrupted into *Sephosiel*, etc., in the MSS.

46. *Iaha*, in 10862 Add. MSS.

47. Meaning Spirit of Iah.

48. That is, the hidden and occult grades and links of emanation in the Sephiroth. The later MSS. have put, by mistake, *voix* for *voies*, the oldest Latin MS. gives *Semitis*.

any place wherein ye are, but to come hither promptly without delay to do that which we shall enjoin ye. But if ye be still contumacious, we, by the Authority of a Sovereign and Potent God, deprive ye of all quality, condition, degree, and place which ye now enjoy, and precipitate ye into and relegate ye unto the Kingdom of Fire and of Sulphur, to be there eternally tormented. Come ye then from all parts of the earth, wheresoever ye may be, and behold the Symbols and Names of that Triumphant Sovereign Whom all creatures obey, otherwise we shall bind ye and conduct ye in spite of yourselves, into our presence bound with chains of fire, because those effects which proceed and issue from our Science and operation, are ardent with a fire which shall consume and burn ye eternally, for by these the whole Universe trembleth, the earth is moved, the stones thereof rush together, all creatures obey, and the rebellious Spirits are tormented by the power of the Sovereign Creator.

Then it is certain that they will come, even if they be bound with chains of fire, unless prevented by affairs of the very greatest importance, but in this latter case they will send ambassadors and messengers by whom thou shalt easily and surely learn what occupies the Spirits and what they are about. But if they appear not yet in answer to the above Conjunction, and are still disobedient, then let the Master of the Art or Exorciser arise and exhort his Companions to be of good cheer and not to despair of the ultimate success of the operation; let him strike the air with the Consecrated Knife towards the Four Quarters of the Universe; and then let him kneel in the midst of the Circle, and the Companions also in their several places, and let them say consecutively with him in a low voice, turning in the direction of the East, the following:

ADDRESS TO THE ANGELS.

I conjure and pray ye, O ye Angels of God, and ye Celestial Spirits, to come unto mine aid; come and behold the Signs of Heaven, and be my witness before the Sovereign Lord, of the disobedience of these evil and fallen Spirits who were at one time your companions.

This being done, let the Master arise, and constrain and force them by a stronger conjunction, in manner following.

BOOK I

CHAPTER VII

AN EXTREMELY POWERFUL CONJURATION

Behold us again prepared to conjure ye by the Names and Symbols of God, wherewith we are fortified, and by the virtue of the Highest One. We command ye and potently ordain ye by the most strong and powerful Names of God, Who is worthy of all praise, admiration, honor, glory, generation, and fear, that ye delay not longer, but that ye appear before us without any tumult or disturbance, but, on the contrary, with great respect and courtesy, in a beautiful and human form.

If they then appear, let them see the Pentacles, and say:

Obey ye, Obey ye, behold the Symbols and Names of the Creator; be ye gentle and peaceable, and obey in all things that we shall command ye.

They will then immediately talk with thee, as a friend speaketh unto a friend. Ask of them all that thou desirest, with constancy, firmness, and assurance, and they will obey thee.

But if they appear not yet, let not the Master on that account lose his courage, for there is nothing in the world stronger and of greater force to overawe the Spirits than constancy. Let him, however, re-examine and reform the Circle, and let him take up a little dust of the earth, which he shall cast towards the Four Quarters of the Universe; and having placed his Knife upon the ground, let him say on his knees, turning towards the direction of the North:

In the Name of ADONAI ELOHIM TZABAOth SHADDai, Lord God of Armies Almighty, may we successfully perform the works of our hands. and may the Lord be present with us in our heart and in our lips.

These words having been said kneeling upon the earth, let the Master shortly after arise and open his arms wide as if wishing to embrace the air, and say:

CONJURATION.

By the Holy Names of God written in this Book, and by the other Holy and Ineffable Names which are written in the Book of Life, we conjure ye

NOTES:

to come unto us promptly and without any delay, wherefore tarry not, but appear in a beautiful and agreeable form and figure, by these Holy Names: ADONAI, TZABAOTH, EL, ELOHI, ELOHIM, SHADDAI; and by EHEIEH, YOD HE VAU HE, which is the Great Name of God TETRAGRAMMATON written with Four Letters, ANAPHODITION, and Ineffable; by the God of those Virtues and Potencies, Who dwelt in the Heavens, Who rideth upon the Kerubim, Who moveth upon the Wings of the Wind, He Whose Power is in Heaven and in Earth, Who spake and it was done, Who commanded and the whole Universe was created; and by the Holy Names and in the Holy Names, IAH, IAH, IAH, ADONAI TZABAOTH; and by all the Names of God, the Living, and the True, I reiterate the Conjunction, and I conjure ye afresh ye Evil and rebellious Spirits, abiding in the Abysses of Darkness.

I conjure, I address, and I exorcise ye, that ye may approach unto and come before the Throne of God, the Living and the True, and before the Tribunal of the Judgment of His Majesty, and before the Holy Angels of God to hear the sentence of your condemnation.

Come ye then by the Name and in the Name of SHADDAI, which is that of God Almighty, strong, powerful, admirable, exalted, pure, clean, glorified, virtuous, great, just, terrible, and holy; and by the Name and in the Name of EL, IAH, IAH, IAH, Who hath formed and created the world by the Breath of His Mouth, Who supporteth it by His Power, Who ruleth and governeth it by His Wisdom, and Who hath cast ye for your pride into the Land of Darkness and into the Shadow of Death.

Therefore, by the Name of the Living God, Who hath formed the heavens above, and hath laid the foundations of the earth beneath, we command ye that, immediately and without any delay, ye come unto us from all places, valleys, mountains, hills, field, seas, rivers, fountains, ponds, brooks, caverns, grottos, cities, towns, villages, markets, fairs, habitations, baths, courtyards, gardens, vineyards, plantations, reservoirs, cisterns, and from every corner of the terrestrial earth where ye may happen to be in your assemblies, so that ye may execute and accomplish our demands with all mildness and courtesy; by that Ineffable Name which Moses heard and invoked, which he received from God from the midst of the Burning Bush, we conjure ye to obey our commands, and to come unto us promptly with all gentleness of manner.

Again we command ye with vehemence, and we exorcise ye with constancy, that ye and all your comrades come unto us in an agreeable and gracious manner like the breeze, to accomplish successively our various commands and desires. Come ye, then, by the virtue of these Names by the which we exorcise ye; ANAI, ЖСННД, TRANSIN, EMETH, CHAIA, IONA, PROFA, TITACHE, BEN ANI, BRIAH, THEIT; all which names are written in Heaven in the characters of Malachim,⁴⁹ that is to say, the tongue of the Angels.

We then, by the just judgment of God, by the Ineffable and Admirable Virtue of God, just, living, and true, we call ye with power, we force and exorcise ye by and in the admirable Name which was written on the Tables of Stone which God gave upon Mount Sinai; and by and in the wonderful Name which Aaron the High Priest bare written upon his breast, by which also God created the World, the which name is AXINETON; and by the Living God Who is One throughout the Ages, whose dwelling is in the Ineffable Light, Whose Name is Wisdom, and Whose Spirit is Life, before Whom goeth forth Fire and Flame, Who hath from that Fire formed the firmament, the Stars and the Sun; and Who with that Fire will burn ye all for ever, as also all who shall contravene the Words of His Will.

Come ye, then, without delay, without noise, and without rage, before us, without any deformity or hideousness, to execute all our will; come ye from all places wherein ye are, from all mountains, valleys, streams, rivers, brooks, ponds, places, baths, synagogues; for God, strong and powerful, will chase ye and constrain ye, being glorious over all things; He will compel ye, both ye and the Prince of Darkness. Come ye, come ye, Angels of Darkness; come hither before this Circle without fear, terror, or deformity, to execute our commands, and be ye ready both to achieve and to complete all that we shall command ye.

Come ye, then, by the Crown of the Chief of your Emperors, and by the Sceptres of your power, and of SID, the Great Demon, your Master; by

49. The Mystic Alphabet known as the 'Writing of Malachim' is formed from the positions of the Stars in the heavens, by drawing imaginary lines from one star to another so as to obtain the shapes of the characters of this Alphabet.

the Names and in the Names of the Holy Angels who have been created to be above you, long before the constitution of the world; and by the Names of the two Princes of the Universe, whose Names are, IONIEL and SEFONIEL; by the rod of Moses, by the staff of Jacob; by the ring and seal of David, wherein are written the Names of Sovereign God; and by the Names of the Angels by which Solomon has linked and bound ye; and by the sacred bonds by which ANAEL hath environed and hath conquered the Spirit; and by the Name of the Angel who ruleth potently over the rest, and by the praise of all creatures who cry incessantly unto God, Who spake, and immediately all things, even the Ages, were made and formed; and by the Name HA-QADOSCH BERAKHA, which signifies the Holy and Blessed One; and by the Ten Choirs of the Holy Angels, CHAIOTH HA-QADESH, AUPHANIM, ARALIM, CHASHMALIM, SERAPHIM, MALACHIM, ELOHIM, BENI ELOHIM, KERUBIM, and ISHIM; and by, and in the Sacred name of Twelve Letters of which each letter is the Name of an Angel, and the letters of the Name are ALEPH,⁵⁰ BETH, BETH, NUN, VAU, RESH, VAU, CHETH, HE, QOPH, DALETH, SHIN.

By these Names therefore, and by all the other Holy Names, we conjure ye and we exorcise ye; by the Angel ZECHIEL; by the Angel DUCHIEL; by the Angel DONACHIEL; and by the Great Angel METATRON, Who is the Prince of the Angels, and introduceth the Souls before the Face of God; and by the Angel SANGARIEL, by whom the portals of Heaven are guarded; and by the Angel KERUB, who was made the Guardian of the Terrestrial Paradise, with a Sword of Flame, after the expulsion of Adam our forefather; and by the Angel MICHAEL by whom ye were hurled down from the Height of the THRONE into the Depth of the Lake and of the Abyss, the same Name meaning, 'Who is like God upon Earth;' and by the Angel ANIEL; and by the Angel OPHIEL; and by the Angel BEDALIEL; wherefore, by these and by all the other Holy Names of the Angels, we powerfully conjure and exorcise ye, that ye come from all parts of the world immediately, and without any delay, to perform our will and demands, obeying us quickly and courteously, and that ye come by the Name and in the Name of ALEPH, DALETH, NUN, IOD, for we exorcise ye anew by the application of these Letters, by whose power burning fire is quenched, and the whole Universe trembleth.

We constrain ye yet again by the Seal of the Sun which is the Word of God; and by the Seal of the Moon and of the Stars we bind ye; and by the other Animals and Creatures which are in Heaven, by whose wings Heaven cleanseth itself, we force and attract ye imperiously to execute our will without failure. And we conjure, oblige, and terribly exorcise ye, that ye draw near unto us without delay and without fear, as far as is possible unto ye, here before this Circle, as supplicants gently and with discretion, to accomplish our will in all and through all. If ye come promptly and voluntarily, ye shall inhale our perfumes, and our suffumigations of pleasant odour, which will be both agreeable and delightful unto ye. Furthermore ye will see the Symbol of your Creator, and the Names of his Holy Angels, and we shall afterwards dismiss ye, and send ye hence with thanks. But if, on the contrary, ye come not quickly, and ye show yourselves self-opinionated, rebellious, and contumacious, we shall conjure ye again, and exorcise ye ceaselessly, and will repeat all the aforesaid words and Holy Names of God and of the Holy Angels; by the which Names we shall harass you, and if that be not sufficient we will add thereunto yet greater and more powerful ones, and we will thereunto again add other Names which ye have not yet heard from us, which are those of an Almighty God, and which will make ye tremble and quake with fear, both ye and your princes; by the which Names we conjure both you and them also, and we shall not desist from our work until the accomplishment of our will. But if perchance ye yet shall harden yourselves, and show yourselves self-opinionated, disobedient, rebellious, refractory, and contumacious, and if ye yet resist our powerful conjurations, we shall pronounce against you this warrant of arrest in the Name of God Almighty, and this definite sentence that ye shall fall into dangerous disease and leprosy, and that in sign of the Divine Vengeance ye shall all perish by a terrifying and horrible death, and that a fire shall consume and devour you on every side, and utterly crush you; and that by the Power of God, a flame shall go forth from His Mouth which shall burn ye up and reduce ye unto nothing in Hell. Wherefore delay ye not to come, for we shall not cease from these

50. Which Letters I have, with much care, corrected, for in the MSS. the letters are jumbled together in hopeless confusion, *Seym* is written for Shin, Res for Beth, etc. The Name is *Ab, Ben, Ve-Ruach, Ha-Qadesch*, Father, Son, and Holy Spirit. There are two other Names of Twelve Letters frequently employed, HQDVSh BRVK HVA, Holy and Blessed be He; and ADNI HMLK NAMN, The Lord, the faithful King; besides other forms.

powerful conjurations until ye shall be obliged to appear against your will.

Thus then, therefore, we anew conjure and exorcise ye by and in the Holy Name of ON, which is interpreted and called God; by the Name and in the Name of EHEIEH, which is the true Name of God, 'I am He Who is'; by and in the Ineffable Name of Four Letters YOD HE VAU HE, the Knowledge and understanding of which is hidden even from the Angels; by the Name and in the Name of EL, which signifieth and denoteth the powerful and consuming fire which issueth from His Countenance, and which shall be your ruin and destruction; and by the Light of the Angels which is kindled and taken ineffably from that flame of Divine ardour.

By these then, and by other most Holy Names which we pronounce against you from the bottom of our hearts, do we force and constrain ye, if ye be yet rebellious and disobedient. We conjure ye powerfully and strongly exorcise ye, that ye come unto us with joy and quickness, without fraud or deceit, in truth and not in error.

Come ye then, come ye, behold the Signs and the Names of your Creator, behold the Holy Pentacles by the virtue of which the Earth is moved, the trees thereof and the Abysses tremble. Come ye; come ye; come ye.

These things being thus done and performed, ye shall see the Spirits come from all sides in great haste with their Princes and Superiors; the Spirits of the First Order, like Soldiers, armed with spears, shields, and corslets; those of the Second Order like Barons, Princes, Dukes, Captains, and Generals of Armies. For the Third and last Order their King will appear, before whom go many players on instruments of music, accompanied by beautiful and melodious voices which sing in chorus.

Then the Exorcist, or Master of the Art, at the arrival of the King, whom he shall see crowned with a Diadem, should uncover the Holy Pentacles and Medals which he weareth upon his breast covered with a cloth of silk or of fine twined linen, and show them unto him, saying:--

Behold the Signs and Holy Names by and before whose power every knee should bow, of all that is in Heaven, upon Earth, or in Hell. Humble ye yourselves, therefore, under the Mighty hand of God.

Then will the King bow the knee before thee, and will say, 'What dost thou wish, and wherefore hast thou caused us to come hither from the Infernal Abodes?'

Then shall the Exorcist, or Master of Magical Art, with an assured air and a grave and imperious voice, order and command him to be tranquil, to keep the rest of his attendants peaceable, and to impose silence upon them.

Let him, also, renew his fumigations, and offer large quantities of Incense, which he should at once place upon the fire, in order to appease the Spirits as he hath promised them. He should then cover the Pentacles, and he will see wonderful things, which it is impossible to relate, touching worldly matters and all sciences.

This being finished, let the Master uncover the Pentacles, and demand all that he shall wish from the King of the Spirits, and if there are one or two Spirits only, it will be the same; and having obtained all his desire, he shall thus license them to depart:--

THE LICENSE TO DEPART

In the Name of ADONAI, the Eternal and Everlasting One, let each of you return unto his place; be there peace between us and you, and be ye ready to come when ye are called.

After this he should recite the first chapter of Genesis, '*Berashith Bara Elohim*, In the beginning, etc.'

This being done, let them all in order quit the Circle, one after the other, the Master first. Furthermore let them bathe their faces with the exorcised water, as will be hereafter told, and then let them take their ordinary raiment and go about their business.

Take notice and observe carefully that this last conjuration is of so great importance and efficacy, that even if the Spirits were bound with chains of iron and fire, or shut up in some strong place, or retained by an oath, they could not even then delay to come. But supposing that they were being conjured in some other place or part of the Universe by some other Exorcist or Master of the Art, by the same conjuration; the Master should add to his conjuration that they should at least send him some Messengers, or some individual to declare unto him where they are, how employed, and the reason why they cannot come and obey him.

But if (which is almost impossible) they be even yet self-opinionated and disobedient, and unwilling to obey; in this case their names should be written on virgin paper, which he should soil and fill with mud, dust, or clay. Then he shall kindle a fire with dry rue, upon which he shall put powdered assafoetida, and other things of evil odour; after which let him put the aforesaid names, written on parchment or virgin paper, upon the fire, saying:--

THE CONJURATION OF THE FIRE.

I conjure thee, O Creature of Fire, by Him who removeth the Earth, and maketh it tremble, that thou burn and torment these Spirits, so that they may feel it intensely, and that they may be burned eternally by thee.

This being said, thou shalt cast the aforesaid paper into the fire, saying:--

THE CURSE.

Be ye accursed, damned, and eternally reprov'd; and be ye tormented with perpetual pain, so that ye may find no repose by night nor by day, nor for a single moment or time, if ye obey not immediately the command of Him Who maketh the Universe to tremble; by these Names, and in virtue of these Names, the which being named and invoked all creatures obey and tremble with fear and terror, these Names which can turn aside lightning and thunder; and which will utterly make you to perish, destroy, and banish you. These Names then are Aleph, Beth, Gimel, Daleth, He, Vau, Zayin, Cheth, Teth, Yod, Kaph, Lamed, Mem, Nun, Samekh, Ayin, Pe, Tzaddi, Qoph, Resh, Shin, Tau.⁵¹

By these secret Names, therefore, and by these signs which are full of Mysteries, we curse ye, and in virtue of the power of the Three Principles, Aleph,⁵² Mem, Shin, we deprive ye of all office and dignity which ye may have enjoyed up till now; and by their virtue and power we relegate you unto a lake of sulphur and of flame, and unto the deepest depths of the Abyss, that ye may burn therein eternally for ever.

Then will they assuredly come without any delay, and in great haste, crying: 'O Our Lord and Prince, deliver us out of this suffering.'

All this time thou shouldest have near thee ready an exorcised pen, paper, and ink, as will be described hereinafter. Write their Names afresh, and kindle fresh fire, whereon thou shalt put gum benjamin, olibdanum, and storax to make therewith a fumigation; with these odours thou shalt afresh, perfume the aforesaid paper with the Names; but thou shouldest have these names ready prepared beforehand. Then show them the Holy Pentacles, and ask of them what thou wilt, and thou shalt obtain it; and having gained thy purpose, send away the Spirits, saying:--

THE LICENSE TO DEPART.

By the virtue of these Pentacles, and because ye have been obedient, and have obeyed the commandments of the Creator, feel and inhale this grateful odour, and afterwards depart ye unto your abodes and retreats; be there peace between us and you; be ye ever ready to come when ye shall be cited and called; and may the blessing of God, as far as ye are capable of receiving it, be upon you, provided ye be obedient and prompt to come unto us without solemn rites and observances on our part.

Thou shouldest further make a Book of virgin paper, and therein write the foregoing conjurations, and constrain the Demons to swear upon the same Book that they will come whenever they be called, and present themselves before thee, whenever thou shalt wish to consult them. Afterwards thou canst cover this Book with sacred Sigils on a plate of silver, and therein write or engrave the Holy Pentacles. Thou mayest open this Book either on Sundays or on Thursdays, rather at night than by day, and the Spirits will come.

Regarding the expression 'night,' understand the night following, and not the night preceding the aforesaid days. And remember that by day (the Demons) are ashamed, for they are Animals of Darkness.

BOOK I

CHAPTER VIII

CONCERNING PENTACLES, AND THE MANNER OF CONSTRUCTING THEM

As we have already made mention of the Pentacles, it is necessary that thou shouldest understand that the whole Science and understanding of our Key dependeth upon the operation, Knowledge, and use of Pentacles.

He then who shall wish to perform any operation by the means of the Medals, or Pentacles, and therein to render himself expert, must observe what hath been hereinbefore ordained. Let him then, O my Son Roboam, know and understand that in the aforesaid Pentacles he shall find those Ineffable and Most Holy Names which were written by the finger of God in the Tablets of Moses; and which I, Solomon, have received through the Ministry of an Angel by Divine Revelation. These then have I collected together, arranged, consecrated, and kept, for the benefit of the human race, and the preservation of Body and of Soul.

51. Which are the Names of the Letters of the Hebrew Alphabet, to each of which a special mystic meaning and power is attached, besides its ordinary application.

52. The Literal Symbols of Air, Water, and Fire; which are called by the *Sepher Yetzirah* the Three Mother Letters.

The Pentacles should then be made in the days and hours of Mercury, when the Moon is in an aerial⁵³ or terrestrial sign; she should also be in her increase, and in equal number of days with the Sun.

53. *i.e.* in Gemini, Libra, Aquarius, Taurus, Virgo, or Capricorn.

It is necessary to have a Chamber or Cabinet specially set apart and newly cleaned, wherein thou canst remain without interruption, the which having entered with thy Companions, thou shalt incense and perfume it with the odours and perfumes of the Art. The sky should be clear and serene. It is necessary that thou shouldst have one or more pieces of virgin paper prepared and arranged ready, as we shall tell you more fully later on, in its place.

Thou shalt commence the writing or construction of the Pentacles in the hour aforesaid. Among other things, thou shalt chiefly use these colours: Gold, Cinnabar or Vermilion Red, and celestial or brilliant Azure Blue. Furthermore, thou shalt make these Medals or Pentacles with exorcised pen and colours, as we shall hereafter show thee. Whensoever thou constructest them, if thou canst complete them in the hour wherein thou didst begin them, it is better. However, if it be absolutely necessary to interrupt the work, thou shouldst await the proper day and hour before re-commencing it.

The Pentacles being finished and completed, take a cloth of very fine silk, as we shall hereafter ordain thee, in the which thou shalt wrap the Pentacles. After which thou shalt take a large Vessel of Earth filled with Charcoal, upon the which there must be put frankincense, mastic, and aloes, all having been previously conjured and exorcised as shall hereafter be told thee. Thou must also be thyself pure, clean, and washed, as thou shalt find given in the proper place. Furthermore, thou shouldst have the Sickle or Knife of Magical Art, with the which thou shalt make a Circle, and trace within it an inner circle, and in the space between the two thou shalt write the Names of God,⁵⁴ which thou shalt think fit and proper. It is necessary after this that thou shouldst have within the Circle a vessel of earth with burning coals and odoriferous perfumes thereon; with the which thou shalt fumigate the aforesaid Pentacles; and, having turned thy face towards the East, thou shalt hold the said Pentacles over the smoke of the Incense, and shalt repeat devoutly the following Psalms of David my Father: Psalms viii., xxi., xxvii., xxix., xxxii., li., lxxii., cxxxiv.⁵⁵

54. Preferably those having some reference to the work in hand.

55. I have given the number of the Psalms according to the *English*, not the *Hebrew* numbers.

(For a convenient form of Circle which may be used for preparing Instruments and other things of the same kind, as well as for consecrating the Pentacles, *see Figure 3.*)

After this thou shalt repeat the following Oration:--

THE ORATION.

O ADONAI most powerful, EL most strong, AGLA most holy, ON most righteous, the ALEPH⁵⁶ and the TAU, the Beginning and the End; Thou Who hast established all things in Thy Wisdom; Thou Who has chosen Abraham Thy faithful servant, and hast promised that in his seed shall all nations of the earth be blessed, which seed Thou hast multiplied as the Stars of Heaven; Thou Who hast appeared unto Thy servant Moses in flame in the midst of the Burning Bush, and hast made him walk with dry feet through the Red Sea; Thou Who gavest the Law to him upon Mount Sinai; Thou Who hast granted unto Solomon Thy Servant these Pentacles by Thy great Mercy, for the preservation of Soul and of Body; we most humbly implore and supplicate Thy Holy Majesty, that these Pentacles may be consecrated by Thy power, and prepared in such manner that they may obtain virtue and strength against all Spirits, through Thee, O Most Holy ADONAI, Whose Kingdom, Empire, and principality, remaineth and endureth without end.

56. The Qabalistic word AZOTH may be substituted for 'the Aleph and the Tau.'

These words being said, thou shalt perfume the Pentacles with the same sweet scents and perfumes, and afterwards having wrapped them in a piece of prepared silk cloth, thou shalt put them in a place fit and clean, which thou mayest open whenever it shall please thee, and close it again, at thy pleasure and according unto thy will. We will hereafter show thee the method and manner of preparing the aforesaid place, of perfuming it with scents and sweet odours, and of sprinkling it with the Water and Water-Sprinkler of Magical Art; for all these things contain many good properties, and innumerable virtues, as experience will easily teach thee.

We have already said sufficient regarding the Solemn Conjunction of Spirits.

We have also spoken enough in our present Key, regarding the manner in which it is necessary to attract the Spirits so as to make them speak. Now, by Divine aid, I will teach thee how to perform certain experiments with success.

Know,⁵⁷ O my Son Roboam, that all the Divine Sigils, Characters, and Names (which are the most precious and excellent things in Nature, whether Terrestrial or Celestial), should be written by thee each separately, when thou art in a state of grace and purity, upon Virgin parchment, with ordinary ink, in the beginning of the month⁵⁸ of August before sunrise, raising thine eyes unto heaven, and turning towards the east. Thou shalt preserve them to suspend from thy neck, whichever thou wilt, on the day and hour wherein thou wast born, after which thou shalt take heed to name every day ten times, the Name which is hung from thy neck, turning towards the East, and thou mayest be assured that no enchantment or any other danger shall have power to harm thee.

57. From here to the end of the Chapter is only given in Lansdowne MSS. 1203.

58. *i.e.* When the Sun is in the Sign Leo.

Furthermore thou shalt vanquish all adversities, and shalt be cherished and loved by the Angels and Spirits, provided that thou hast made their characters and that thou hast them upon thee; I assure thee that this is the true way to succeed with ease in all thine operations, for being

fortified with a Divine Name, and the Letters, Characters, and Sigils, applicable unto the operation, thou shalt discover with what supernatural exactitude and very great promptitude, both Terrestrial and Celestial things will be obedient unto thee. But all this will only be true, when accompanied by the Pentacles which hereinafter follow, seeing that the Seals, Characters, and Divine Names, serve only to fortify the work, to preserve from unforeseen accidents, and to attract the familiarity of the Angels and Spirits; which is one reason, my Son, that before making any experiment, I order thee to read and re-read my Testament, not once only but many times, so that being perfectly instructed in the several Ceremonies thou mayest in no way fail, and that thus what shall have previously appeared to thee difficult and lengthy, may become in process of time easy and of very great use.

I am about to endow thee with many secrets, which I charge thee never to employ for an evil purpose, for ACCURSED BE HE WHO TAKETH THE NAME OF ALMIGHTY GOD IN VAIN; but thou mayest without any other ceremonies make use of them, provided that, as I have already said, thou hast only the Glory of Eternal God for thine object. Thus, after having taught thee all the Ceremonies which concern the manner of performing the Operations, I am at length determined to make thee a partaker in the secrets of which I have particular knowledge, unknown to this day unto the generality of men; but, nevertheless, only on the condition that thou attemptest not the ruin and destruction of thy neighbour, for his blood will cry for vengeance unto God, and in the end thou and thine shall feel the just wrath of an offended Deity. However, God not having forbidden honest and lawful pleasures, thou mayest perform boldly the Operations which follow, it being always especially necessary to distinguish between the good and the evil, so as to choose the former and avoid the latter, which is why I command thee to be attentive to all that is contained in this my Testament.

BOOK I

CHAPTER IX

OF THE EXPERIMENT CONCERNING THINGS STOLEN, AND HOW IT SHOULD BE PERFORMED

My beloved Son, if thou findest any Theft, thou shalt do as is hereinafter ordained, and with the help of God thou shalt find that which hath been taken away.

If the hours and days be not otherwise ordained in this operation, thou must refer to what hath already been said. But before commencing any operation whatsoever for the recovery of things stolen, after having made all necessary preparations, thou shalt say the following Oration:--

THE ORATION.

Ateh⁵⁹ Adonai Elohim Asher Ha-Shamain Ve-Ha-Aretz, etc.

Thou, O Lord, Who hast made both Heaven and Earth, and hast measured them in the hollow of Thy hand; Thou Who art seated upon the Kerubim and the Seraphim, in the high places, whereunto human understanding cannot penetrate; Thou Who hast created all things by Thine agency, in Whose Presence are the Living Creatures, of which four are marvellously volatile, which have six wings, and who incessantly cry aloud:

'QADOSCH, QADOSCH, QADOSCH, ADONAI ELOHIM TZABAOth, Heaven and Earth are full of Thy Glory'; O Lord God, Thou Who hast expelled Adam from the Terrestrial Paradise, and Who hast placed the Kerubim to guard the Tree of Life, Thou art the Lord Who alone doest wonders; show forth I pray Thee Thy Great Mercy, by the Holy City of Jerusalem, by Thy wonderful Name of four letters which are YOD, HE, VAU, HE, and by Thy Holy and Admirable Name, give unto me the power and virtue to enable me to accomplish this experiment, and to come unto the desired end of this operation; through Thee Who art Life, and unto Whom Life belongeth unto the eternal ages. Amen.

After this perfume and cense the place with good scents and sweet odours. This aforesaid place should be pure, clean, safe from interruption or disturbance, and proper to the work, as we shall hereafter show. Then sprinkle the aforesaid place with consecrated Water, as is laid down in the Chapter concerning Circles.

The Operation being in such wise prepared, thou shalt rehearse the Conjurament necessary for this experiment, at the end of which Thou shalt say as follows:--

O Almighty Father and Lord, Who regardest the Heavens, the Earth, and the Abyss, mercifully grant unto me by Thy Holy Name written with four letters, YOD, HE, VAU, HE, that by this exorcism I may obtain virtue, Thou Who art IAH, IAH, IAH, grant that by Thy power these Spirits may discover that which we require and which we hope to find, and may they show and declare unto us the persons who have committed the theft, and where they are to be found.

NOTES:

59. This is simply the Hebrew of the prayer which follows; but in the MS. Codices it is so mutilated as to be worthless.

I conjure ye anew, ye Spirits above named, by all the aforesaid Names, through which all things created tremble, that ye show openly unto me (or unto this child here present with us⁶⁰) those things which we seek.

60. A child employed as a clairvoyant in the operation; as is still the custom in some places in the East.

These things being accomplished they will make thee to see plainly that which thou seekest. Take note that the Exorcist, or Master of the Art, should be such as is ordained in the Chapter concerning the Exorcist and his Companions; and if in this experiment it should be necessary to write down characters or Names, thou shalt do that which it is necessary to observe regarding the pen, ink, and paper, as is duly prescribed in the chapters concerning them.

For if thou dost not regard these things, thou wilt neither accomplish that which thou desirest, nor arrive at thy desired end.

HOW TO KNOW WHO HAS COMMITTED A THEFT.⁶¹

61. The rest of this Chapter is from 1203 Lansdowne MSS.

Take a Sieve and suspend it by a piece of cord wherewith a man has been hung, which should be fastened round the circumference of the rim. Within the rim write with blood in the four divisions thereof the characters given in *Figure 4*.



After this take a basin of brass perfectly clean which thou shalt fill with water from a fountain, and having pronounced these words: **DIES MIES YES-CHET BENE DONE FET DONNIMA METEMAUZ,**

make the sieve spin round with thy left hand, and at the same time turn with thy right hand the water in the basin in a contrary direction, by stirring it with a twig of green laurel. When the water becometh still and the sieve no longer whirls, gaze fixedly into the water, and thou shalt see the form of him who hath committed the theft; and in order that thou mayest the more easily recognize him, thou shalt mark him in some part of his face with the Magical Sword of Art; for that sign which thou shalt have cut therewith in the water, shall be really found thereafter upon his own person.

THE MANNER OF CAUSING THE SIEVE TO TURN, THAT THOU MAYEST KNOW WHO HAS COMMITTED THE THEFT.⁶²

62. This is the ancient divination by the sieve and shears, and from St. Peter and St. Paul being mentioned in it, has evidently undergone a medieval reconstruction.

Take a Sieve and stick into the outside of the rim the open points of a pair of scissors, and having rested the rings of the said opened scissors on the thumb-nails of two persons, let one of them say the following Prayer:--

PRAYER.

DIES MIES YES-CHET BENE DONE FET DONNIMA METEMAUZ;
O Lord, Who liberatedst the holy Susanna from a false accusation of crime; O Lord, Who liberatedst the holy Thekla; O Lord, Who rescuedst the holy Daniel from the den of lions, and the Three Children from the burning fiery furnace, free the innocent and reveal the guilty.

After this let him or her pronounce aloud the names and surnames of all the persons living in the house where the theft has been committed, who may be suspected of having stolen the things in question, saying:--

'By Saint Peter and Saint Paul, such a person hath not done this thing.'

And let the other reply:--

'By Saint Peter and Saint Paul, he (or she) hath not done it.'

Let this be repeated thrice for each person named and suspected, and it is certain that on naming the person who hath committed the theft or done the crime, the sieve will turn of itself without its being able to stop it, and by this thou shalt know the evil doer.

BOOK I

CHAPTER X

OF THE EXPERIMENT OF INVISIBILITY, AND HOW IT SHOULD BE PERFORMED

If thou wishest to perform the Experiment of Invisibility, thou shalt follow the instructions for the same. If it be necessary to observe the day and the hour, thou shalt do as is said in their Chapters. But if thou needest not observe the day and the hour as marked in the Chapter thereon, thou shalt do as taught in the Chapter which precedeth it. If in the course of the experiment it be necessary to write anything, it should be done as is described in the Chapters pertaining thereto, with the proper pen, paper, and ink, or blood. But if the matter is to be accomplished by invocation, before thy conjurations, thou shalt say devoutly in thine heart:--

**SCEABOLES, ARBARON, ELOHI, ELIMIGITH, HERENOBULCULE,
METHE, BALUTH, TIMAYAL, VILLAQUIEL, TEVENI, YEVIE,**

FERETE, BACUHABA, GUVARIN; through Him by Whom ye have empire and power over men, ye must accomplish this work so that I may go and remain invisible.

And if it be necessary in this operation to trace a Circle, thou shalt do as is ordained in the Chapter concerning Circles; and if it be necessary to write characters, etc., thou shalt follow the instructions given in the respective Chapters.

This operation being thus prepared, if there be an especial Conjunction to perform, thou shalt repeat it in the proper manner; if not, thou shalt say the general Conjunction, at the end of which thou shalt add the following words:--

O thou ALMIRAS, Master of Invisibility, with thy Ministers CHEROS, MAITOR, TANGEDEM, TRANSIDIM, SUVANTOS, ABELAIS, BORED, BELAMITH, CASTUMI, DABUEL; I conjure ye by Him Who maketh Earth and Heaven to tremble, Who is seated upon the Throne of His Majesty, that this operation may be perfectly accomplished according to my will, so that at whatsoever time it may please me, I may be able to be invisible.

I conjure thee anew, O ALMIRAS, Chief of Invisibility, both thee and thy Ministers, by Him through Whom all things have their being, and by SATURIEL, HARCHIEL, DANIEL, BENIEL, ASSIMONEM, that thou immediately comest thither with all thy Ministers, and achievest this operation, as thou knowest it ought to be accomplished, and that by the same operation thou render me invisible, so that none may be able to see me.

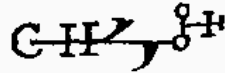
In order then to accomplish this aforesaid operation, thou must prepare all things necessary with requisite care and diligence, and put them in practice with all the general and particular ceremonies laid down for these experiments; and with all the conditions contained in our first and second Books. Thou shalt also in the same operations duly repeat the appropriate Conjunctions, with all the solemnities marked in the respective Chapters. Thus shalt thou accomplish the experiment surely and without hindrance, and thus shalt thou find it true.

But, on the contrary, if thou lettest any of these things escape thee, or if thou despiseth them, never shalt thou be able to arrive at thy proposed end; as, for example, we enter not easily into a fenced city over its walls but through its gates.

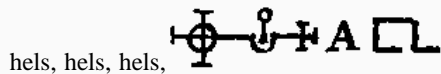
HOW⁶³ TO RENDER ONESELF INVISIBLE.

63. The rest of this Chapter is from 1203 Lansdowne MSS.

Make a small image of yellow wax, in the form of a man, in the month January and in the day and hour of Saturn, and at that time write with a needle above the crown of its head and upon its skull which thou shalt have adroitly raised, the character following. (See Figure 5.)



After which thou shalt replace the skull in proper position. Thou shalt then write upon a small strip of the skin of a frog or toad which thou shalt have killed, the following words and characters. (See Figure 6.)



Thou shalt then go and suspend the said figure by one of thy hairs from the vault of a cavern at the hour of midnight, and perfuming it with the proper incense thou shalt say:--

METATRON, MELEKH, BEROETH, NOTH, VENIBBETH, MACH, and all ye, I conjure thee O Figure of wax, by the Living God, that by the virtue of these Characters and words, thou render me invisible, wherever I may bear thee with me. Amen.

And after having censed it anew, thou shalt bury it in the same place in a small deal box, and every time that thou wishest to pass or enter into any place without being seen, thou shalt say these words, bearing the aforesaid figure in thy left pocket:--

Come unto me and never quit me whithersoever I shall go.

Afterwards thou shalt take it carefully back unto the before-mentioned place and cover it with earth until thou shalt need it again.


BOOK I

CHAPTER XI

TO HINDER A SPORTSMAN FROM KILLING ANY GAME⁶⁴

64. This Chapter is taken from 1203 Lansdowne MSS.

Take a stick of green elder, from the two ends of which thou shalt clean out the pith. In each end place a strip of parchment of hare-skin, having written thereon with the blood of a black hen the following character and word. (See Figure 7.)

ABIMEG 


Having made two of these slips, place one in each end of the stick and close the apertures up with pith, afterwards on a Friday in the month of February thou shalt fumigate the aforesaid stick with suitable incense thrice in the air, and having taken it thence thou shalt bury it in the earth under an elder-tree. Afterwards thou shalt expose it in the pathway by which the sportsman will pass, and once he has passed by it, he need not hope to kill any game during that day. If thou shalt wish a second time to lay a spell upon him in like manner, thou needest but to expose the stick again in his path; but take care to bury it again in the earth under an elder tree, so as to be able to take it from thence each time that thou shalt have need of it; and to take it up each time as soon as the Sportsman shall have passed.

BOOK I

CHAPTER XII

HOW⁶⁵ TO MAKE THE MAGIC GARTERS

Take enough of the skin of a stag to make two hollow tubular Garters, but before stitching them up thou shalt write on the side of the skin which was next the flesh the words and characters shown in Figure 8, with the blood of a hare killed on the 25th of June, and having filled the said Garters with green mugwort gathered also on the 25th of June before sunrise, thou shalt put in the two ends of each the eye of the fish called barbel; and when thou shalt wish to use them thou shalt get up before sunrise and wash them in a brook of running water, and place them one on each leg above the knee.

DU ROSA 

After this thou shalt take a short rod of holm-oak cut on the same 25th of June, turn in the direction thou wishest to go, write upon the ground the name of the place, and commencing thy journey thou wilt find it accomplished in a few days and without fatigue. When thou wishest to stop thou hast only to say AMECH and beat the air with the aforesaid wand, and incontinently thou shalt be on firm ground.

BOOK I

CHAPTER XIII

HOW⁶⁶ TO MAKE THE MAGIC CARPET PROPER FOR INTERROGATING THE INTELLIGENCES, SO AS TO OBTAIN AN ANSWER REGARDING WHATSOEVER MATTER ONE MAY WISH TO LEARN

Make a Carpet of white and new wool, and when the Moon shall be at her full, in the Sign of Capricorn and in the hour of the Sun, thou shalt go into the country away from any habitation of man, in a place free from all impurity, and shalt spread out thy Carpet so that one of its points shall be towards the east, and another towards the west, and having made a Circle without it and enclosing it, thou shalt remain within upon the point towards the east, and holding thy wand in the air for every operation, thou shalt call upon MICHAEL,⁶⁷ towards the north upon RAPHAEL, towards the west upon GABRIEL, and towards the south upon MURIEL. After this thou shalt return unto the point of the East and devoutly invoke the Great Name AGLA, and take this point of the Carpet in thy left hand; turning then towards the North thou shalt do the same, and so continuing to the other points of the Carpet, thou shalt raise them so that they touch not the ground, and holding them up thus, and turning anew towards the East thou shalt say with great veneration the following Prayer:--

PRAYER.

AGLA, AGLA, AGLA, AGLA; O God Almighty Who art the Life of the Universe and Who rulest over the four divisions of its vast form by the strength and virtue of the Four Letters of Thy Holy Name Tetragrammaton, YOD, HE, VAU, HE, bless in Thy Name this covering which I hold as Thou hast blessed the Mantle of Elijah in the hands of Elisha, so that being covered by Thy Wings, nothing may be able to injure me, even as it is said:-- 'He shall hide thee under His Wings and beneath His feathers shall thou trust, His truth shall be thy shield and buckler.'

After this thou shalt fold it up, saying these words following:--

RECABUSTIRA, CABUSTIRA, BUSTIRA, TIRA RA, A;

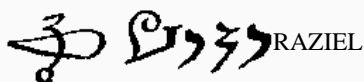
and shall keep it carefully to serve thee at need.

65. This Chapter is also taken from 1203 Lansdowne MSS.

66. This Chapter is also taken from 1203 Lansdowne MSS.

67. I have usually found Michael attributed to the South; Raphael to the East; Gabriel to the West; and Auriel to the North. Likewise I think the operator should turn following the course of the Sun, and not contrariwise as in the text.

When thou shalt be desirous to make thine interrogations, choose the night of full or of new moon, and from midnight until daybreak. Thou shalt transport thyself unto the appointed spot if it be for the purpose of discovering a treasure; if not, any place will serve provided it be clean and pure. Having had the precaution on the preceding evening to write upon a slip of virgin parchment coloured azure-blue, with a pen made from the feather of a dove, this Character and Name (*see Figure 9*);



taking thy carpet, thou shalt cover thy head and body therewith, and taking the censer, with new fire therein, thou shalt place it in or upon the proper place, and cast thereon some incense. Then shalt thou prostrate thyself upon the ground, with thy face towards the earth, before the incense beginneth to fume, keeping the fire of the same beneath the carpet, holding thy wand upright, against which to rest thy chin; thou shalt hold with thy right hand the aforesaid strip of parchment against thy forehead, and thou shalt say the following words:--

VEGALE, HAMICATA, UMSA, TERATA, YEH, DAH, MA,
 BAXASOXA, UN, HORAH, HIMESERE;⁶⁸ O God the Vast One send
 unto me the Inspiration of Thy Light, make me to discover the secret
 thing which I ask of Thee, whatsoever such or such a thing may be, make
 me to search it out by the aid of Thy holy Ministers RAZIEL,
 TZAPHNIEL, MATMONIEL; Lo, Thou hast desired truth in the young,
 and in the hidden thing shalt Thou make me known wisdom.
 RECABUSTIRA, CABUSTIRA, BUSTIRA, TIRA, RA, A,
 KARKAHITA, KAHITA, HITA, TA.

68. These are probably corrupted Hebrew words derived from the prayer itself.

And thou shalt hear distinctly the answer which thou shalt have sought.

BOOK I

CHAPTER XIV

HOW⁶⁹ TO RENDER THYSELF MASTER OF A TREASURE POSSESSED BY THE SPIRITS

69. This is also taken from 1203 Lansdowne MSS.

The Earth being inhabited, as I have before said unto thee, by a great number of Celestial Beings and Spirits, who by their subtilty and prevision know the places wherein treasures are hidden, and seeing that it often happeneth that those men who undertake a search for these said treasures are molested and sometimes put to death by the aforesaid Spirits, which are called Gnomes; which, however, is not done through the Avarice of these said Gnomes, a Spirit being incapable of possessing anything, having no material senses wherewith to bring it into use, but because these Spirits, who are enemies of the passions, are equally so of Avarice, unto which men are so much inclined; and foreseeing the evil ends for which these treasures will be employed have some interest and aim in maintaining the earth in its condition of price and value, seeing that they are its inhabitants, and when they slightly disturb the workers in such kind of treasures, it is a warning which they give them to cease from the work, and if it happen that the greedy importunity of the aforesaid workers oblige them to continue, notwithstanding the aforesaid warnings, the Spirits, irritated by their despising the same, frequently put the workmen to death. But know, O my Son, that from the time that thou shalt have the good fortune to be familiar with such kinds of Spirits, and that thou shalt be able by means of what I have taught thee to make them submit unto thine orders, they will be happy to give thee, and to make thee partaker in that which they uselessly possess, provided that thine object and end shall be to make a good use thereof.

THE MANNER OF PERFORMING THE OPERATION.

On a Sunday before sunrise, between the 10th of July and the 20th of August, when the moon is in the Sign of the Lion, thou shalt go unto the place where thou shalt know either by interrogation of the Intelligences, or otherwise, that there is a treasure; there thou shalt describe a Circle of sufficient size with the Sword of Magic Art wherein to open up the earth, as the nature of the ground will allow; thrice during the day shalt thou cense it with the incense proper for the day, after which being clothed in the raiment proper for the Operation thou shalt suspend in some way by a machine immediately above the opening a lamp, whose oil should be mingled with the fat of a man who has died in the month of July, and the wick being made from the cloth wherein he has been buried. Having kindled this with fresh fire, thou shalt fortify the workmen with a girdle of the skin of a goat newly slain, whereon shall be written with the blood of the dead man from whom thou shalt have taken the fat these words and characters (*see Figure 10*);



and thou shalt set them to work in safety, warning them not to be at all disturbed at the Spectres which they will see, but to work away boldly. In case they cannot finish the work in a single day, every time they shall have to leave it thou shalt cause them to put a covering of wood over the opening, and above the covering about six inches of earth; and thus shalt thou continue unto the end, being all the time present in the raiment of the Art, and with the Magic Sword, during the operation. After which thou shalt repeat this prayer:--

PRAYER.

ADONAI, ELOHIM, EL, EHEIEH ASHER EHEIEH, Prince of Princes, Existence of Existences, have mercy upon me, and cast Thine eyes upon Thy Servant (N.), who invokes Thee most devoutedly, and supplicates Thee by Thy Holy and tremendous Name Tetragrammaton to be propitious, and to order Thine Angels and Spirits to come and take up their abode in this place; O ye Angels and Spirits of the Stars, O all ye Angels and Elementary Spirits, O all ye Spirits present before the Face of God, I the Minister and faithful Servant of the Most High conjure ye, let God himself, the Existence of Existences, conjure ye to come and be present at this Operation, I, the Servant of God, most humbly entreat ye. Amen.

Having then caused the workmen to fill in the hole, thou shalt license the Spirits to depart, thanking them for the favour they have shown unto thee, and saying:--

THE LICENSE TO DEPART.

O ye good and happy Spirits, we thank ye for the benefits which we have just received from your liberal bounty; depart ye in peace to govern the Element which God hath destined for your habitation. Amen.

BOOK I

CHAPTER XV

OF THE EXPERIMENT OF SEEKING FAVOUR AND LOVE⁷⁰

70. This Chapter is taken from 10862 Add. MSS.

If thou wishest to perform the Experiment of seeking favour and love, observe in what manner the Experiment is to be carried out, and if it be dependent upon the day and the hour, perform it in the day and the hour required, as thou wilt find it in the Chapter concerning the hours; and if the Experiment be one that requireth writing, thou shalt write as it is said in the Chapter concerning the same; and if it be with penal bonds, pacts, and fumigations, then thou shalt cense with a fit perfume as is said in the chapter concerning suffumigations; and if it be necessary to sprinkle it with water and hyssop, then let it be as in the Chapter concerning the same; similarly if such Experiment require characters, names, or the like, let such names be written as the Chapter concerning the writing of characters, and place the same in a clean place as hath been said. Then thou shalt repeat over it the following Oration:--

THE ORATION.

O ADONAI, most Holy, Most Righteous, and most Almighty God, Who hast made all things through Thy Mercy and Righteousness wherewith Thou art filled, grant unto us that we may be found worthy that this Experiment may be found consecrated and perfect, so that the Light may issue from Thy Most Holy Seat, O ADONAI, which may obtain for us favor and love. Amen.

This being said, thou shalt place it in clean silk, and bury it for a day and a night at the junction of four cross-roads; and whensoever thou wishest to obtain any grace or favor from any, take it, having first properly consecrated it according to the rule and place it in thy right hand, and seek thou what thou wilt it shall not be denied thee. But if thou doest not the Experiment carefully and rightly, assuredly thou shalt not succeed in any manner.

For obtaining grace and love write down the following words:

SATOR,⁷¹ AREPO, TENET, OPERA, ROTAS, IAH, IAH, IAH, ENAM, IAH, IAH, IAH, KETHER, CHOKMAH, BINAH, GEDULAH, GEBURAH, TIPHERETH, NETZACH, HOD, YESOD, MALKUTH, ABRAHAM, ISAAC, JACOB, SHADRACH, MESHACH, ABEDNEGO, be ye all present in my aid and for whatsoever I shall desire to obtain.

71. This Incantation is also given in 1307 Sloane MSS., page 76.

Which words being properly written as above, thou shalt also find thy desire brought to pass.

BOOK I

CHAPTER XVI

HOW⁷² OPERATIONS OF MOCKERY, INVISIBILITY, AND DECEIT SHOULD BE PREPARED

72. This Chapter is given in 10862 Add. MSS. 3981 Harleian MSS., 288 King's MSS., 3091 Sloane MSS., and 1307 Sloane MSS., but is wanting in 1202 Lansdowne MSS., as are all the Chapters of the First Book after Chap. 8.

Experiments relating to tricks, mockeries, and deceits, may be performed in many ways. When thou shalt wish to practice these experiments with regard to any person, thou shalt observe the day and the hour as we have already said. Should it be necessary to write Characters or Words, it should be done upon virgin paper, as we shall show farther on. As for the ink, if it be not specially ordained in this operation, it is advisable to use the blood of a bat with the pen and the needle of art. But before describing or writing the Characters or Names, all the necessary rules should be observed as given in the proper Chapters, and having carefully followed out all these, thou shalt pronounce with a loud voice the following words:--

ABAC, ALDAL, IAT, HUDAC, GUTHAC, GUTHOR, GOMEH, TISTATOR, DERISOR, DESTATUR, come hither all ye who love the times and places wherein all kinds of mockeries and deceits are practiced. And ye who make things disappear and who render them invisible, come hither to deceive all those who regard these things, so that they may be deceived, and that they may seem to see that which they see not and hear that which they hear not, so that their senses may be deceived, and that they may behold that which is not true.

Come ye then hither and remain, and consecrate this enchantment, seeing that God the Almighty Lord hath destined ye for such.

When this Experiment is completed in this manner in the hour and time which we have shown and taught, also the foregoing words ABAC, ALDAL, etc., should be written with the pen as hereinafter ordained; but if the Experiment be performed in a different way, yet shalt thou always say the aforesaid words, and they should be repeated as before given.

If thou practicest these things in this manner correctly, thou shalt arrive at the effect of thine operations and experiments by the which thou mayest easily deceive the senses.

BOOK I

CHAPTER XVII

HOW EXTRAORDINARY EXPERIMENTS AND OPERATIONS SHOULD BE PREPARED

We have spoken in the preceding Chapters of common experiments and operations, which it is more usual to practice and put in operation, and therein thou mayest easily see that we have told thee sufficient for their perfection. In this Chapter we treat of extraordinary and unusual experiments, which can also be done in many ways.

None the less should those who wish to put in practice the like experiments and operations observe the days and hours as is laid down in the proper Chapters, and should be provided with virgin paper and other necessary things. Having prepared a similar experiment thou shalt say:--

PRAYER.

O God, Who hast created all things, and hast given unto us discernment to understand the good and the evil; through thy Holy Name, and through these Holy Names:-- IOD, IAH, VAU, DALETH, VAU, TZABAOTH, ZIO, AMATOR, CREATOR, do Thou, O Lord, grant that this experiment may become true and veritable in my hands through Thy Holy Seal, O ADONAI, Whose reign and empire remaineth eternally and unto the Ages of the Ages. Amen.

This being done, thou shalt perform the experiment, observing its hour, and thou shalt perfume and incense as is laid down in the proper Chapter; sprinkling with exorcised water, and performing all the ceremonies and solemnities as we shall instruct thee in the Second Book of our Key.

BOOK I

CHAPTER XVIII

CONCERNING THE HOLY PENTACLES OR MEDALS

The Medals or Pentacles, which we make for the purpose of striking terror into the Spirits and reducing them to obedience, have besides this wonderful and excellent virtue. If thou invokest the Spirits by virtue of these Pentacles, they will obey thee without repugnance, and having considered them they will be struck with astonishment, and will fear them, and thou shalt see them so surprised by fear and terror, that none of them will be sufficiently bold to wish to oppose thy will. They are also of great virtue and efficacy against all perils of Earth, of Air, of Water, and of Fire, against poison which hath been drunk, against all kinds of infirmities and necessities, against binding, sortilege, and sorcery, against all terror and fear, and wheresoever thou shalt find thyself, if armed with them, thou shalt be in safety all the days of thy life.

Through them do we acquire grace and good-will from man and woman, fire is extinguished, water is stayed, and all Creatures fear at the sight of the Names which are therein, and obey through that fear.

These Pentacles are usually made of the metal the most suitable to the nature of the Planet; and then there is no occasion to observe the rule of particular colours. They should be engraved with the instrument of Art in the days

NOTES:

and hours proper to the Planet.

Saturn ruleth over Lead; Jupiter over Tin; Mars over Iron; the Sun over Gold; Venus over Copper; Mercury over the mixture of Metals; and the Moon over Silver.

They may also be made with exorcised virgin paper, writing thereon with the colours adopted for each Planet, referring to the rules already laid down in the proper Chapters, and according to the Planet with which the Pentacle is in sympathy.

Wherefore unto Saturn the colour of Black is appropriated; Jupiter ruleth over Celestial Blue; Mars over Red; the Sun over Gold, or the colour of Yellow or Citron ; Venus over Green: Mercury over Mixed Colours; the Moon over Silver, or the colour of Argentine Earth.

The Matter of which the Pentacle is constructed should be Virgin, never having been used for any other purpose; or if it be metal it should be purified by fire.

As regards the size of the Pentacles it is arbitrary, so long as they are made according to the rules, and with the requisite solemnities as hath been ordained.

The⁷³ virtues of the Holy Pentacles are no less advantageous unto thee than the knowledge of the secrets which I have already given unto thee; and thou shouldst take particular care if thou makest them upon virgin parchment to use the proper colours; and if thou engravest them upon metal, to do so in the manner taught thee; and so shalt thou have the satisfaction of seeing them produce the promised effect. But seeing that this Science is not a Science of argument and open reasoning, but that, on the contrary, it is entirely mysterious and occult, we should not argue and deliberate over these matters, and it is sufficient to believe firmly to enable us to bring into operation that which hath already been taught.

When thou shalt construct these Pentacles and Characters, it is necessary never to forget the Incense, nor to employ anything beyond that of which mention is made.

It is necessary, above all things, to be attentive to the operation, and never to forget or omit those things which contribute to the success which the Pentacles and Experiments promise, having ever in thy mind no other intention than the Glory of God, the accomplishment of thy desires, and loving-kindness towards thy neighbor.

Furthermore, my beloved Son, I order thee not to bury this Science, but to make thy friends partakers in the same, subject however to the strict command never to profane the things which are Divine, for if thou doest this, far from rendering thee a friend of the Spirits, it will but be the means of bringing thee unto destruction.

But never must thou lavish these things among the ignorant, for that would be as blameable as to cast precious gems before swine; on the contrary, from one Sage the secret knowledge should pass unto another Sage, for in this manner shall the Treasure of Treasures never descend into oblivion.

Adore⁷⁴ and revere the Most Holy Names of God which are found in these Pentacles and Characters, for without this never shalt thou be able to come to the end of any enterprise, nor to accomplish the Mystery of Mysteries.

Above all things, remember that to perform any of these operations thou must be pure in body and mind, and without blemish, and omit not any of the preparations.

This Key, full of Mysteries, hath been revealed unto me by an Angel.

Accursed be he who undertaketh our Art without having the qualities requisite to thoroughly understand our Key, accursed be he who invoketh the Name of God in vain, for such an one prepareth for himself the punishments which await the unbelievers, for God shall abandon them and relegate them unto the depths of Hell amongst the impure Spirits.

For God is great and Immutable, He hath been for ever, and He shall remain even unto the end of the Ages.

ACCURSED BE HE WHO TAKETH THE NAME OF GOD IN VAIN! ACCURSED BE HE WHO USETH THIS KNOWLEDGE UNTO AN EVIL END, BE HE ACCURSED IN THIS WORLD AND IN THE WORLD TO COME. AMEN. BE HE ACCURSED IN THE NAME WHICH HE HATH BLASPHEMED!

END OF THE FIRST BOOK

HERE FOLLOW THE HOLY PENTACLES, EXPRESSED IN THEIR PROPER FIGURES AND CHARACTERS, TOGETHER WITH THEIR ESPECIAL VIRTUES; FOR THE USE OF THE MASTER OF ART.

THE ORDER OF THE PENTACLES

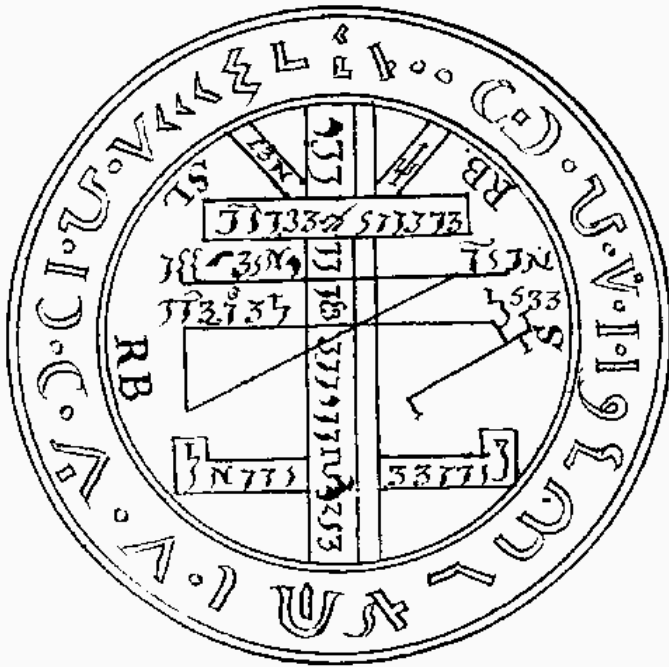
- (1) Seven Pentacles consecrated to Saturn = Black.
- (2) Seven Pentacles consecrated to Jupiter = Blue.
- (3) Seven Pentacles consecrated to Mar = Red.
- (4) Seven Pentacles consecrated to the Sun = Yellow.
- (5) Five Pentacles consecrated to Venus = Green.
- (6) Five Pentacles consecrated to Mercury = Mixed Colours.
- (7) Six Pentacles consecrated to the Moon = Silver.

[Mystical Figure of Solomon from Lans. 1202, fol. 2]

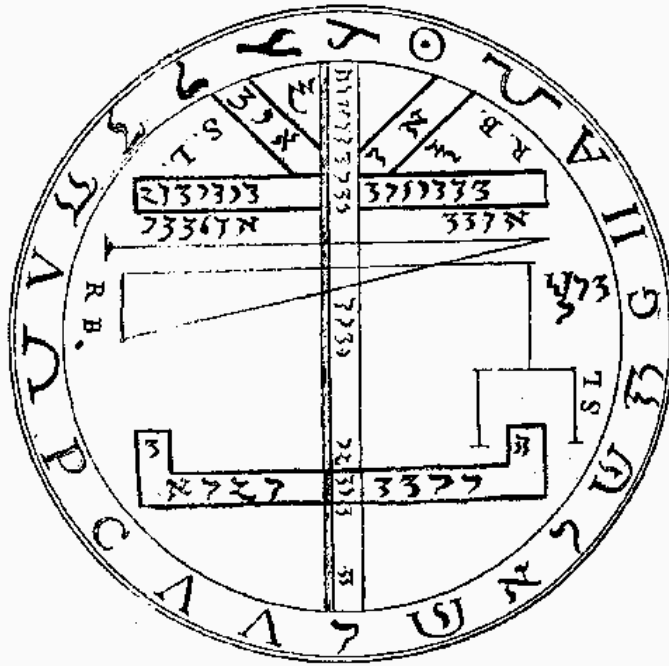
73. This and the four following paragraphs are from 1203 Lansdowne MSS.

74. The rest of the Chapter is from 1202 Lansdowne MSS., except the last sentence.

Editor's Note on Figure 1. -- The Mystical Figure of Solomon.-- This is only given in the two MSS., Lansdowne 1202 and 1203. It was given by Levi in his 'Dogme et Rituel



[Mystical Figure of Solomon from Lans. 1203]

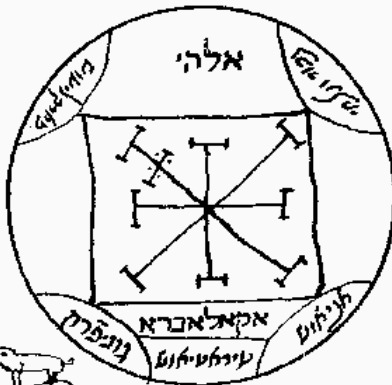
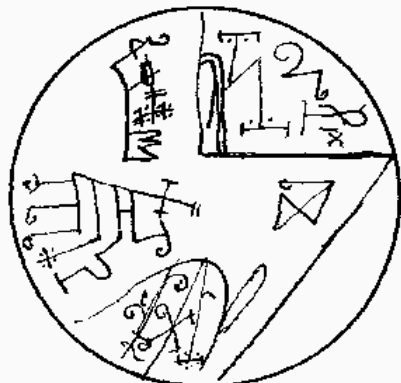
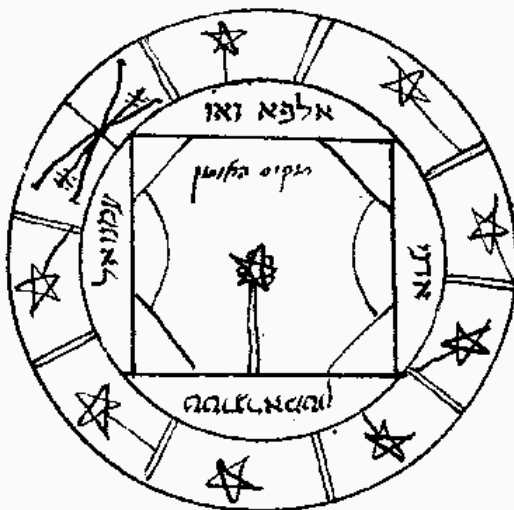


[Pentacles from the Hebrew Key of Solomon (Mafteah Shelomoh, Or. 14759, fol. 35a)]

de la Haute Magie,' and by Tycho Brahe in his 'Calendarium Naturale Magicum,' but in each instance without the Hebrew words and letters, probably because these were so mangled by illiterate transcribers as to be unrecognizable. After much labor and study of the figure, I believe the words in the body of the symbol to be intended for the Ten Sephiroth arranged in the form of the Tree of Life, with the Name of Solomon to the right and to the left; while the surrounding characters are intended for the twenty-two letters of the Hebrew Alphabet. I have, therefore, thus restored them. This Figure forms in each instance the frontispiece of the MS. referred to.

או היה העולם שלישי והיה עליהם האות

העולם שלישי עמוד כס האות



נסיון



SATURN.

Figure 11.-- The First Pentacle of Saturn.-- This Pentacle is of great value and utility for striking terror into the Spirits. Wherefore, upon its being shown to them they submit, and kneeling upon the earth before it, they obey.

Figure 12.-- The Second Pentacle of Saturn.-- This Pentacle is of great value against adversaries; and of especial use in repressing the pride of the Spirits.

Figure 13.-- The Third Pentacle of Saturn.-- This should be made within the Magical Circle, and it is good for use at night when thou invokest the Spirits of the nature of Saturn.

Figure 14.-- The Fourth Pentacle of Saturn.-- This Pentacle serveth principally for executing all the experiments and operations of ruin, destruction, and death. And when it is made in full perfection, it serveth also for those Spirits which bring news, when thou invokest them from the side of the South.

Figure 15.-- The Fifth Pentacle of Saturn.-- This Pentacle defendeth those who invoke the Spirits of Saturn during the night; and chaseth away the Spirits which guard treasures.

Editor's Note.-- The Hebrew Letters within the square are the four great Names of God which are written with four letters:-- IHVH, Yod, He, Vau, He; ADNI, Adonai; IAI, Yiai (this Name has the same Numerical value in Hebrew as the Name EL) ; and AHIH, Eheieh. The Hebrew versicle which surrounds it is from Psalm lxxii. 9; 'The Ethiopians shall kneel before Him, His enemies shall lick the dust.'

Editor's note.-- This is the celebrated

S	A	T	O	R
A	R	E	P	O
T	E	N	E	T
O	P	E	R	A
R	O	T	A	S

the most perfect existing form of double acrostic, as far as the arrangement of the letters is concerned; it is repeatedly mentioned in the records of mediæval Magic; and, save to very few, its derivation from the present Pentacle has been unknown. It will be seen at a glance that it is a square of five, giving twenty-five letters, which, added to the unity, gives twenty-six, the numerical value of IHVH. The Hebrew versicle surrounding it is taken from Psalm lxxii. 8, 'His dominion shall be also from the one sea to the other, and from the flood unto the world's end.' This passage consists also of exactly twenty-five letters, and its total numerical value (considering the final letters with increased numbers), added to that of the Name Elohim, is exactly equal to the total numerical value of the twenty-five letters in the Square.

Editor's Note.-- The characters at the ends of the rays of the Mystic Wheel are Magical Characters of Saturn. Surrounding it are the Names of the Angels:-- Omeliel, Anachiel, Arauchia, and Anazachia, written in Hebrew.

Editor's Note.-- The Hebrew words around the sides of the triangle are from Deut. vi. 4:-- 'Hear, O Israel, IHVH ALHINIV is IHVH AChD.' The surrounding versicle is from Psalm cix. 18:-- 'As he clothed himself with cursing like as with a garment, so let it come into his bowels like water, and like oil into his bones.' In the center of the Pentacle is the mystic letter Yod.

Editor's Note.-- The Hebrew letters in the angles of the Cross are those of the Name IHVH. Those in the angles of the Square form ALVH, Eloah. Round

Figure 16.-- The Sixth Pentacle of Saturn.-- Around this Pentacle is each Name symbolized as it should be. The person against whom thou shalt pronounce it shall be obsessed by Demons.

Figure 17.-- The Seventh and Last Pentacle of Saturn.-- This Pentacle is fit for exciting earthquakes, seeing that the power of each order of Angels herein invoked is sufficient to make the whole Universe tremble.

JUPITER.

Figure 18.-- The First Pentacle of Jupiter.-- This serveth to invoke the Spirits of Jupiter, and especially those whose Names are written around the Pentacle, among whom Parasiel is the Lord and Master of Treasures, and teacheth how to become possessor of places wherein they are.

Figure 19.-- The Second Pentacle of Jupiter.-- This is proper for acquiring glory, honors, dignities, riches, and all kinds of good, together with great tranquillity of mind; also to discover Treasures and chase away the Spirits who preside over them. It should be written upon virgin paper or parchment, with the pen of the swallow and the blood of the screech-owl.

Figure 20.-- The Third Pentacle of Jupiter.-- This defendeth and protecteth those who invoke and cause the Spirits to come. When they appear show unto them this Pentacle and immediately they will obey.

Figure 21.-- The Fourth Pentacle of Jupiter.-- It serveth to acquire riches and honor, and to possess much wealth. Its Angel is Bariel. It should be engraved upon silver in the day and hour of Jupiter when he is in the Sign Cancer.

Figure 22.-- The Fifth Pentacle of Jupiter.-- This hath great power. It serveth for assured visions. Jacob being armed with this Pentacle beheld the ladder which reached unto heaven.

Figure 23.-- The Sixth Pentacle of Jupiter.-- It serveth for protection against all earthly dangers, by regarding it each day devoutedly, and repeating the versicle which surroundeth it. 'Thus shalt thou never perish.'

Figure 24.-- The Seventh and last Pentacle of Jupiter.-- It hath great power against poverty, if thou considerest it with devotion, repeating the versicle. It serveth furthermore to drive away those Spirits who guard treasures, and to discover the same.

MARS.

Figure 25.-- The First Pentacle of Mars.-- It is proper for invoking Spirits of the Nature of Mars, especially those which are written in the Pentacle.

Figure 26.-- The Second Pentacle of Mars.-- This Pentacle serveth with great success against all kinds of diseases, if it be applied unto the afflicted part.

Figure 27.-- The Third Pentacle of Mars.-- It is of great value for exciting war, wrath, discord, and hostility; also for resisting enemies, and striking terror into rebellious Spirits; the Names of God the All Powerful are therein expressly marked.

Figure 28.-- The Fourth Pentacle of Mars.-- It is of great virtue and power in war, wherefore without doubt it will give thee victory.

Figure 29.-- The Fifth Pentacle of Mars.-- Write thou this Pentacle upon virgin parchment or paper, because it is terrible unto the Demons, and at its sight and aspect they will obey thee, for they cannot resist its presence.

Figure 30.-- The Sixth Pentacle of Mars.-- It hath so great virtue that being armed therewith, if thou art attacked by any one, thou shalt neither be injured nor wounded when thou fightest with him, and his own weapons shall turn against him.

Figure 31.-- The Seventh and Last Pentacle of Mars.-- Write thou this upon virgin parchment or paper with the blood of a bat, in the day and hour of Mars; and uncover it within the Circle, invoking

the four sides of the Square are the Names of the Angels:-- Arehanah, Rakhaniel, Roelhaiphar, and Noaphiel. The versicle is:-- 'A Great God, a Mighty, and a Terrible.' -- Deut. x. 17.

Editor's Note.-- It is formed from Mystical Characters of Saturn. Around it is written in Hebrew: 'Set thou a wicked one to be ruler over him, and let Satan stand at his right hand.' [This is from [Psalm 108.6](#) according to the Vulgate numbering. --JHP]

Editor's Note.-- Within the Pentacle are the Names of the Nine Orders of Angels, those of six of them in ordinary Hebrew Characters, and the remainder in the letters which are known as 'The Passing of the River.' These Nine Orders are:-- 1. CHAIOTH HA-QADESCH, Holy Living Creatures; 2. AUPHANIM, Wheels; 3. ARALIM, Thrones; 4. CHASCHMALIM, Brilliant Ones; 5. SERAPHIM, Fiery Ones; 6. MELAKIM, Kings; 7. ELOHIM, Gods; 8. BENI ELOHIM, Sons of the Elohim; 9. KERUBIM, Kerubim. The versicle is from Psalm xviii. 7:-- 'Then the earth shook and trembled, the foundations of the hills also moved and were shaken, because He was wroth.'

Editor's Note.-- This Pentacle is composed of Mystical Characters of Jupiter. Around it are the Names of the Angels:-- Netoniel, Devachiah, Tzedeqiah, and Parasiel, written in Hebrew.

Editor's Note.-- In the center of the Hexagram are the letters of the Name AHIH, Eheieh; in the upper and lower angles of the same, those of the Name AB, the Father; in the remaining angles those of the Name IHVH. I believe the letters outside the Hexagram in the re-entering angles to be intended for those of the first two words of the versicle, which is taken from Psalm cxii. 3:-- 'Wealth and Riches are in his house, and his righteousness endureth for ever.'

Editor's Note.-- In the upper left hand corner is the Magical Seal of Jupiter with the letters of the Name IHVH. In the others are the Seal of the Intelligence of Jupiter, and the Names Adonai and IHVH. -- Around it is the versicle from Psalm cxxv. 1:-- 'A Song of degrees. They that trust in IHVH shall be as Mount Zion, which cannot be removed, but abideth for ever.'

Editor's Note.-- Above the Magical Sigil is the Name IH, Iah. Below it are the Names of the Angels Adoniel and Bariel, the letters of the latter being arranged about a square of four compartments. Around is the versicle from Psalm cxii. 3:-- 'Wealth and Riches are in his house, and his righteousness endureth for ever.'

Editor's Note.-- The Hebrew letters within the Pentacle are taken from the five last words of the versicle which surrounds it, each of which contains five letters. These are, then, recombined so as to form certain Mystical Names. The versicle is taken from Ezekiel i. 1:-- 'As I was among the captives by the river of Chebar, the heavens were opened, and I saw visions of Elohim.' In my opinion the versicle should only consist of the five last words thereof, when the anachronism of Jacob using a Pentacle with a sentence from Ezekiel will not longer exist.

Editor's Note.-- The four Names in the Arms of the Cross are:-- Seraph, Kerub, Ariel, and Tharsis; the four rulers of the Elements. The versicle is from Psalm xxii. 16, 17:-- 'They pierced my hands and my feet, I may tell all my bones.'

Editor's Note.-- Mystical Characters of Jupiter with the verse:-- 'Lifting up the poor out of the mire, and raising the needy from the dunghill, that he may set him with princes, even with the princes of his people.' -- Psalm cxiii. 7.

Editor's Note.-- Mystical Characters of Mars, and the Names of the four Angels:-- Madimiel, Bartzachiah, Eschiel, and Ithuriel written in Hebrew around the Pentacle.

Editor's Note.-- The letter He, in the angles of the Hexagram. Within the same the Names IHVH, IHShVH Yeheshuah (the mystic Hebrew Name for Joshua or Jesus, formed of the ordinary IHVH with the letter Sh placed therein as emblematical of the Spirit), and Elohim. Around it is the sentence, John i. 4:-- 'In Him was life, and the life was the light of man.' This may be adduced as an argument of the greater antiquity of the first few mystical verses of the Gospel of St. John.

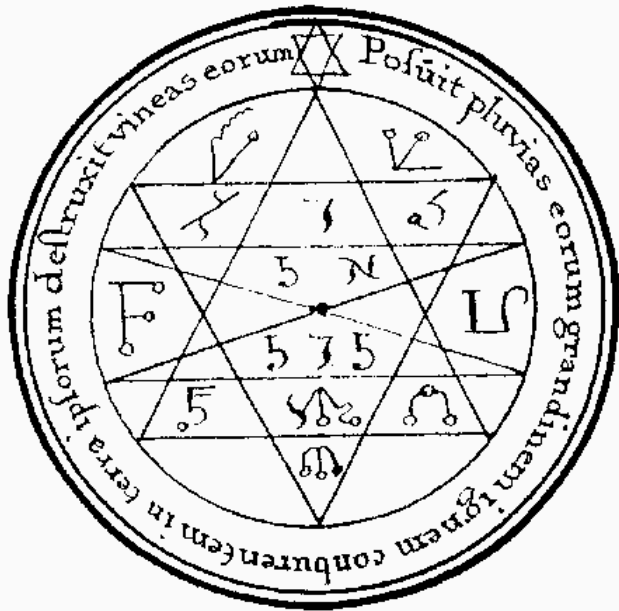
Editor's Note.-- The Letters of the Names Eloah and Shaddai. In the Centre is the great letter Vau, the signature of the Qabalistic Microprosopus. Around is the versicle from Psalm lxxvii. 13:-- 'Who is so great a God as our Elohim?'

Editor's Note.-- In the Center is the great Name Agla; right and left, the letters of the Name IHVH; above and below, El. Round it is the versicle from Psalm cx. 5:-- 'The Lord at thy right hand shall wound even Kings in the day of His Wrath.'

Editor's Note.-- Around the figure of the Scorpion is the word HVL. The versicle is from Psalm xci. 13:-- 'Thou shalt go upon the lion and adder, the young lion and the dragon shalt thou tread under thy feet.'

Editor's Note.-- Around the eight points of the radii of the Pentacle are the words 'Elohim qeber, Elohim hath covered (or protected),' written in the Secret Alphabet of Malachim, or the writing of the Angels. The versicle is from Psalm xxxvii. 15:-- 'Their sword shall enter into their own heart, and their bow shall be broken.'

the Demons whose Names are therein written; and thou shalt immediately see hail and tempest.



[Lans. 1202, pg. 130]

Editor's Note.-- In the center of the Pentacle are the Divine Names, El and Yiai, which have the same numerical value when written in Hebrew. The Letters in Hebrew, and in the Secret Alphabet called the Celestial, compose the Names of Spirits. Round the Pentacle is:-- 'He gave them hail for rain, and flaming fire in their land. He smote their vines also, and their fig-trees.' -- Psalm cv. 32, 33.

THE SUN.

Figure 32.-- The First Pentacle of the Sun.-- The Countenance of Shaddai the Almighty, at Whose aspect all creatures obey, and the Angelic Spirits do reverence on bended knees.

Editor's Note.-- This singular Pentacle contains the head of the great Angel Methraton or Metatron, the vice-gerent and representative of Shaddai, who is called the Prince of Countenances, and the right-hand masculine Cherub of the Ark, as Sandalphon is the left and feminine. On either side is the Name 'El Shaddai.' Around is written in Latin:-- 'Behold His face and form by Whom all things were made, and Whom all creatures obey.'

Figure 33.-- The Second Pentacle of the Sun.-- This Pentacle, and the preceding and following, belong to the nature of the Sun. They serve to repress the pride and arrogance of the Solar Spirits, which are altogether proud and arrogant by their nature.

Editor's Note.-- Mystical characters of the Sun and the Names of the Angels:-- Shemeshiel, Paimoniah, Rekhodiah, and Malkhiel.

Figure 34.-- The Third Pentacle of the Sun.-- This serveth in addition (to the effects of the two preceding) to acquire Kingdom and Empire, to inflict loss, and to acquire renown and glory, especially through the Name of God, Tetragrammaton, which therein is twelve times contained.

Editor's Note.-- The Name IHVH, twelve times repeated; and a versicle somewhat similar to Daniel iv. 34:-- 'My Kingdom is an everlasting Kingdom, and my dominion endureth from age to age.'

Figure 35.-- The Fourth Pentacle of the Sun.-- This serveth to enable thee to see the Spirits when they appear invisible unto those who invoke them; because, when thou hast uncovered it, they will immediately appear visible.

Editor's Note.-- The Names IHVH, Adonai, are written in the center in Hebrew; and round the radii the mystical characters of the 'Passing of the River.' The versicle is from Psalm xliii. 3, 4:-- 'Lighten mine eyes that I sleep not in death, lest mine enemy say, I have prevailed against him.'

Figure 36.-- The Fifth Pentacle of the Sun.-- It serveth to invoke those Spirits who can transport thee from one place unto another, over a long distance and in short time.

Editor's Note.-- Characters in the 'Passing of the River' Alphabet, forming Spirit's Names. The Versicle is from Psalm xci. 11, 12:-- 'He shall give His Angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands.'

Figure 37.-- The Sixth Pentacle of the Sun.-- It serveth excellently for the operation of invisibility, when correctly made.

Editor's Note.-- In the center is the Mystical letter Yod, in the Celestial Alphabet. The three letters in the 'Passing of the River' writing, in the Angles of the triangle, form the great Name Shaddai. The words in the same characters round its three sides are, in my opinion, from Genesis i. 1:-- 'In the beginning the Elohim created,' etc.; but the characters are sadly mangled in the MSS. The versicle is from Psalms lxix. 23, and cxxxv. 16:-- 'Let their eyes be darkened that they see not; and make their loins continually to shake. They have eyes and see not.'

Figure 38.-- The Seventh and Last Pentacle of the Sun.-- If any be by chance imprisoned or detained in fetters of iron, at the presence of this Pentacle, which should be engraved in Gold on the day and hour of the Sun, he will be immediately delivered and set at liberty.

Editor's Note.-- On the Arms of the Cross are written the Names of Chasan, Angel of Air; Arel, Angel of Fire; Phorlakh, Angel of Earth; and Taliadah, Angel of Water. Between the four Arms of the Cross are written the names of the Four Rulers of the Elements: Ariel, Seraph, Tharshis, and Cherub. The versicle is from Psalm cxvi. 16, 17:-- 'Thou hast broken my bonds in sunder. I will offer unto thee the sacrifice of thanksgiving, and will call upon the Name of IHVH.'

VENUS.

Figure 39.-- The First Pentacle of Venus.-- This and those following serve to control the Spirits of Venus, and especially those herein written.

Editor's Note.-- Mystical Characters of Venus, and the Names of the Angels Nogahiel, Acheliah, Socodiah (or Socohiah) and Nangariel.

Figure 40.-- The Second Pentacle of Venus.-- These Pentacles are also proper for obtaining grace and honor, and for all things which belong unto Venus, and for accomplishing all thy desires herein.

Editor's Note.-- The letters round and within the Pentagram form the Names of Spirits of Venus. The versicle is from Canticles viii. 6:-- 'Place me as a signet upon thine heart, as a signet upon thine arm, for love is strong as death.'

Figure 41.-- The Third Pentacle of Venus.-- This, if it be only shown unto any person, serveth to attract love. Its Angel Monachiel should be invoked in the day and hour of Venus, at one o'clock or at eight.

Editor's Note.-- The following Names are written within the Figure:-- IHVH, Adonai, Ruach, Achides, Jgalmiel, Monachiel, and Degalviel. The versicle is from Genesis i. 28:-- 'And the Elohim blessed them, and the Elohim said unto

Figure 42.-- The Fourth Pentacle of Venus.-- It is of great power, since it compels the Spirits of Venus to obey, and to force on the instant any person thou wishest to come unto thee.

Figure 43.-- The Fifth and Last Pentacle of Venus.-- When it is only showed unto any person soever, it inciteth and exciteth wonderfully unto love.

MERCURY.

Figure 44.-- The First Pentacle of Mercury.-- It serveth to invoke the Spirits who are under the Firmament.

Figure 45.-- The Second Pentacle of Mercury.-- The Spirits herein written serve to bring to effect and to grant things which are contrary unto the order of Nature; and which are not contained under any other head. They easily give answer, but they can with difficulty be seen.

Figure 46.-- The Third Pentacle of Mercury.-- This and the following serve to invoke the Spirits subject unto Mercury; and especially those who are written in this Pentacle.

Figure 47.-- The Fourth Pentacle of Mercury.-- This is further proper to acquire the understanding and Knowledge of all things created, and to seek out and penetrate into hidden things; and to command those Spirits which are called Allatori to perform embassies. They obey very readily.

Figure 48.-- The Fifth and Last Pentacle of Mercury.-- This commandeth the Spirits of Mercury, and serveth to open doors in whatever way they may be closed, and nothing it may encounter can resist it.

THE MOON.

Figure 49.-- The First Pentacle of the Moon.-- This and the following serve to call forth and invoke the Spirits of the Moon; and it further serveth to open doors, in whatever way they may be fastened.

Figure 50.-- The Second Pentacle of the Moon.-- This serveth against all perils and dangers by water, and if it should chance that the Spirits of the Moon should excite and cause great rain and exceeding tempests about the Circle, in order to astonish and terrify thee; on showing unto them this Pentacle, it will all speedily cease.

Figure 51.-- The Third Pentacle of the Moon.-- This being duly borne with thee when upon a journey, if it be properly made, serveth against all attacks by night, and against every kind of danger and peril by Water.

Figure 52.-- The Fourth Pentacle of the Moon.-- This defendeth thee from all evil sources, and from all injury unto soul or body. Its Angel, Sophiel, giveth the knowledge of the virtue of all herbs and stones; and unto whomsoever shall name him, he will procure the knowledge of all.

Figure 53.-- The Fifth Pentacle of the Moon.-- It serveth to have answers in sleep. Its Angel Iachadiel serveth unto destruction and loss, as well as unto the destruction of enemies. Thou mayest also call upon him by Abdon and Dalï against all Phantoms of the night, and to summon the souls of the departed from Hades.

Figure 54.-- The Sixth and Last Pentacle of the Moon.-- This is wonderfully good, and serveth excellently to excite and cause heavy rains, if it be engraved upon a plate of silver; and if it be placed under water, as long as it remaineth there, there will be rain. It should be engraved, drawn, or written in the day and hour of the Moon.

them, Be ye fruitful, and multiply, and replenish the earth, and subdue it.'

Editor's Note.-- At the four Angles of the Figure are the four letters of the Name IHVH. The other letters form the Names of Spirits of Venus, e.g.:- Schii, Eli, Ayib, etc. The versicle is from Genesis ii. 23, 24:- 'This is bone of my bones, and flesh of my flesh. And they two were one flesh.'

Editor's Note.-- Around the central Square are the Names Elohim, El Gebil, and two other Names which I cannot decipher, and have, therefore, given them as they stand. The characters are those of the 'Passing of the River.' The surrounding versicle is from Psalm xxii. 14:- 'My heart is like wax, it is melted in the midst of my bowels.'

Editor's Note.-- Letters forming the Names of the Spirits Yekahel and Agiel.

Editor's Note.-- The Letters form the Names of Bael and other Spirits.

Editor's Note.-- Mystical Characters of Mercury, and the Names of the Angels: Kokaviel, Ghedoriah, Savaniah, and Chokmahiel.

Editor's Note.-- In the center is the Name of God, El. The Hebrew letters inscribed about the dodecagram make the sentence, 'IHVH, fix Thou the Volatile, and let there be unto the void restriction.' The versicle is:- 'Wisdom and virtue are in his house, and the Knowledge of all things remaineth with him for ever.'

Editor's Note.-- Within the Pentacle are the Names El Ab, and IHVH. The versicle is from Psalm xxiv 7:- 'Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in.'

Editor's Note.-- The Pentacle is a species of hieroglyphic representation of a door or gate. In the centre is written the Name IHVA. On the right hand are the Names IHV, IHVH, AL, and IHH. On the left hand are the Names of the Angels: Schioel, Vaol, Yashiel, and Vehiel. The versicle above the Names on either side, is from Psalm cvii. 16:- 'He hath broken the Gates of brass, and smitten the bars of iron in sunder.'

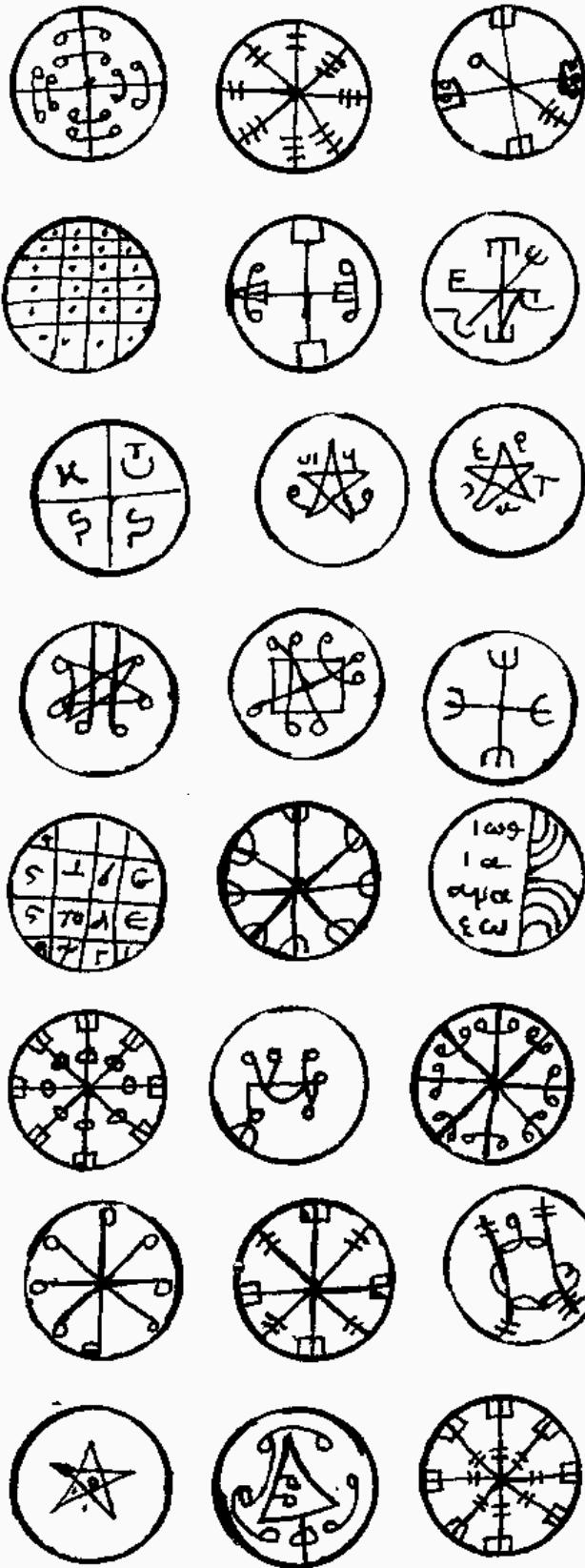
Editor's Note.-- A hand pointing to the Name El, and to that of the Angel Abariel. The versicle is from Psalm lvi. 11:- 'In Elohim have I put my trust, I will not fear, what can man do unto me?'

Editor's Note.-- The Names Aub and Vevaphel. The versicle is from Psalm xl. 13:- 'Be pleased O IHVH to deliver me, O IHVH make haste to help me.'

Editor's Note.-- The Divine Name Eheich Asher Eheich, and the Names of the Angels Yahel and Sophiel. The versicle is:- 'Let them be confounded who persecute me, and let me not be confounded; let them fear, and not I.'

Editor's Note.-- The Divine Names IHVH and Elohim, a mystical character of the Moon, and the Names of the Angels Iachadiel and Azarel. The versicle is from Psalm lxxviii. 1:- 'Let God arise, and let His enemies be scattered; let them also who hate Him flee before Him.'

Editor's Note.-- The Pentacle is composed of mystical characters of the Moon, surrounded by a versicle from Genesis vii. 11, 12:- 'All the fountains of the great deep were broken up ... and the rain was upon the earth.'



[This is the end of the Holy Pentacles, in all which I have, to the best of my power, restored the Hebrew letters and mystical characters correctly. I have further given nearly every versicle in pointed Hebrew, instead of in the Latin; so that the Occult student might not be inconvenienced by having to search out the same in a Hebrew Bible. The restoration of the Hebrew letters in the body of the Pentacles has been a work of immense difficulty, and has extended over several years.]

[Next](#)

THE KEY OF SOLOMON

BOOK II

PREFATORY NOTE¹

This Work of Solomon is divided into two books. In the First thou mayest see and know how to avoid errors in Experiments, Operations, and in the Spirits themselves. In the second thou art taught in what manner Magical Arts may be reduced to the proposed object and end.

It is for this reason that thou shouldst take great heed and care that this Key of Secrets fall not into the hands of the foolish, the stupid, and the ignorant. For he who is the possessor hereof, and who availeth himself hereof according to the ordinances herein contained, will not only be able to reduce the Magical Arts herein unto their proposed end, but will, even if he findeth certain errors herein, be able to correct them.

Any Art or Operation of this kind will not be able to attain its end, unless the Master of the Art or Exorcist, shall have this Work completely in his power, that is to say, unless he thoroughly understand it, for without this he will never attain the effect of any operation.

For this reason I earnestly pray and conjure the person into whose hands this Key of Secrets may fall, neither to communicate it, nor to make any one a partaker in this knowledge, if he be not faithful, nor capable of keeping a secret, nor expert in the Arts. And I most humbly entreat the possessor of this¹ by the Ineffable Name of God in four Letters, YOD, HE, VAU, HE, and by the Name ADONAI, and by all the other Most High and Holy Names of God, that he values this work as dearly as his own soul, and that he makes no foolish or ignorant man a partaker therein.

BOOK II

CHAPTER I

AT WHAT HOUR AFTER THE PREPARATION OF ALL THINGS NECESSARY, WE SHOULD BRING THE EXERCISE OF THE ART TO PERFECTION

The Days and Hours have already been treated of, in general, in the First Book. It is now necessary to notice in particular at what hour accomplishment and perfection should be given to the Arts, all things necessary having been previously prepared.

Should it then happen that thou hast undertaken any secret operation for conversing with or conjuring Spirits, in which the day and the hour are not marked, thou shalt put it in execution on the days and hours of Mercury, at the sixteenth or twenty-third hour, but it will be still better at the eighth, which is the third² of the same night, which is called and means before the morning, for then thou shalt be able to put in practice all the Arts and Operations which should be performed, according as it shall please thee by day or by night, provided that they have been prepared at the hours suitable to them, as hath been already said. But when neither hour nor time of operation or invocation is specified, it is then much better to perform these experiments at night, seeing that it is more easy to the Spirits to appear in the peaceful silence of night than during the day. And thou shouldst inviolably observe, that wishing to invoke the Spirits, either by day or by night, it is necessary that it should be done in a place hidden, removed, secret, convenient, and proper for such Art, where no man frequenteth or inhabiteth, as we shall relate more fully in its place.

If then thou shouldst operate touching anything which hath been stolen, in whatever way it be performed and whatever way it may have been prepared, it is necessary to practice it on the days and hours of the Moon, being if possible in her increase, and from the first unto the eighth hour of the day.

But if it be by night, then it should be at the fifth or at the third hour; but it is better by day than by the night, for the light justifieth them, and maketh them much more fit for publication. But if the Operations be regarding Invisibility, they should be put in practice at the first, second, and third hours of Mars by day. But if by night, until the third hour. If they be Operations of seeking love, grace, or favor, they should be performed until the eighth hour of the same day, commencing with the first hour of the Sun; and from the first hour of Venus unto the first hour of the same day of Venus.

As for Operations of destruction and desolation, we should practice and put them into execution on the day of Saturn at the first hour, or rather at the eighth or fifteenth of the day; and from the first until the eighth hour of the night.

Experiments of games, raillery, deceit, illusion, and invisibility, ought to be done at the first hour of Venus, and at the eighth hour of the day; but by night at the third and at the seventh.

At all times of practicing and putting into execution Magical Arts, the Moon should be increasing in light, and in an equal number of degrees with the Sun; and it is much better from the first quarter to the Opposition, and the Moon should be in a fiery Sign, and notably in that of the Ram or of the Lion.

Therefore, to execute these Experiments in any manner whatsoever, it should be done when the Moon is

NOTES:

1. This Prefatory Note is only found in 3981 Harleian MSS., 3091 Sloane MSS., and 288 King's MSS.

2. In 10862 Add. MSS. it says 'the second.'

clear, and when she is increasing in light.

In order to put in execution those of Invisibility after everything is properly prepared, the Moon should be in the Sign of the Fishes, in the hours proper and fitting, and she should be increasing in light.

For experiments of seeking love and favor, in whatever way it may be desired, they will succeed, provided that they have been prepared at the proper hours. and that the Moon be increasing in light and in the Sign of the Twins.

So exact a preparation of days and hours is not necessary for those who are adepts in the Art, but it is extremely necessary for apprentices and beginners, seeing that those who have been little or not at all instructed herein, and who only begin to apply themselves to this Art, do not have as much faith in the experiments as those who are adepts therein, and who have practiced them. But as regards beginners, they should always have the days and hours well disposed and appropriate unto the Art. And the Wise should only observe the precepts of the Art which are necessary, and in observing the other solemnities necessary they will operate with a perfect assurance.

It is, nevertheless, necessary to take care that when thou shalt have prepared any experiment thyself for the days and hours ordained, that it should be performed in clear, serene, mild, and pleasant weather, without any great tempest or agitation of the air, which should not be troubled by winds. For when thou shalt have conjured any Spirits in any art or experiment, they will not come when the Air is troubled or agitated by winds, seeing that Spirits have neither flesh nor bones, and are created of different substances.

Some are created from Water.

Others from Wind, unto which they are like.

Some from Earth.

Some from Clouds.

Others from Solar Vapors.

Others from the keenness and strength of Fire; and when they are invoked or summoned, they come always with great noise, and with the terrible nature of fire.

When the Spirits which are created of Water are invoked, they come with great rains, thunder, hail, lightning, thunder-bolts, and the like.

When the Spirits which are created of Clouds are invoked, they come with great deformity, in a horrible form, to strike fear into the Invocator, and with an exceeding great noise.

Others³ which are formed from wind appear like thereunto and with exceeding swift motion, and whensoever those which are created from Beauty⁴ appear, they will show themselves in a fair and agreeable form; moreover, whensoever thou shalt call the Spirits created from Air, they will come with a kind of gentle breeze.

When the Spirits which are created from the Vapours of the Sun are invoked, they come under a very beautiful and excellent form, but filled with pride, vanity, and conceit. They are clever, whence it comes that these last are all specified by Solomon in his book of ornament, or of beauty. They show great ostentation and vainglory in their dress, and they rejoice in many ornaments; the boast of possessing mundane beauty, and all sorts of ornaments and decorations. Thou shalt only invoke them in serene, mild, and pleasant weather.

The Spirits⁵ which are created of Fire reside in the east, those created of Wind in the south.

Note then that it will be much better to perform the experiments or operations in the direction of the east, putting everything necessary in practice towards that point.

But for all other operations or extraordinary experiments, and for those of love, they will be much more efficacious directed towards the north.

Take heed further, that every time that thou performest any experiment, to reduce it unto perfection with the requisite solemnities, thou shalt recommence the former experiment if interrupted therein, without the preparation of hours or other solemnities.

If by chance it should happen that having performed an experiment with due observance of days, hours, and requisite solemnities, thou shalt find it unsuccessful, it must be in some manner false, ill-arranged and defective, and thou must assuredly have failed in some matter; for if thou doest ill in one single point, these experiments or these Arts will not be verified.

Thus upon this Chapter dependeth this whole Key of Arts, Experiments, and Operations, and although every solemnity be rightly observed, no experiment will be verified, unless thou canst penetrate the meaning of this Chapter.

BOOK II

CHAPTER II

3. This paragraph is only found in 10862 Add. MSS.

4. The Name of the Sixth Qabalistical Sephira or Emanation, from the Deity, which is called Tiphereth, or Beauty.

5. I have usually found it said exactly *vice-versa*.

IN WHAT MANNER THE MASTER OF THE ART SHOULD KEEP, RULE, AND GOVERN HIMSELF.

He who wisheth to apply himself unto so great and so difficult a Science should have his mind free from all business, and from all extraneous ideas of whatever nature they may be.

He should then thoroughly examine the Art or Operation which he should undertake, and write it regularly out on paper, particularly set aside for that purpose, with the appropriate conjurations and exorcisms. If there be anything to mark or write down, it should be performed in the manner specified regarding the paper, ink, and pen. He should also observe at what day and at what hour this Experiment should be undertaken, and what things are necessary to prepare for it, what should be added, and what can be dispensed with.

The which matters being prepared, it is necessary for thee to search out and arrange some fitting place wherein the Magical Art and its Experiments can be put in practice. All these things being thus arranged and disposed, let the Master of the Art go into a proper and fitting place; or into his Cabinet or Secret Chamber if it be convenient for the purpose, and he can there dispose and set in order the whole operation; or he can use any other convenient secret place for the purpose, provided that no one knoweth where it is, and that no man can see him when there.

After this he must strip himself entirely naked, and let him have a bath ready prepared, wherein is water exorcised, after the manner which we shall describe, so that he may bathe and purify himself therein from the crown of his head unto the sole of his foot, saying:--

O Lord ADONAI, Who hast formed me Thine unworthy servant in Thine Image and resemblance of vile and of abject earth; deign to bless and to sanctify this Water, so that it may be for the health and purification of my soul, and of my body, so that no foolishness or deceitfulness may therein in any way have place.

O Most Powerful and Ineffable God, Who madest Thy people pass dryshod through the Red Sea when they came up out of the Land of Egypt, grant unto me grace that I may be purified and regenerated from all my past sins by this Water, that so no uncleanness may appear upon me in Thy Presence.

After this thou shalt entirely immerse thyself in the Water, and thou shalt dry thyself with a towel of clean white linen, and then thou shalt put upon thy flesh the garments of pure white linen whereof we shall speak hereafter.

Hereafter, for three days at least, thou shalt abstain from all idle, vain, and impure reasonings, and from every kind of impurity and sin, as will be shown in the Chapter of fast and of vigil. Each day shalt thou recite the following prayer, at least once in the morning, twice about noon, thrice in the afternoon, four times in the evening, and five times before lying down to sleep; this shalt thou do on the three ensuing days:--

THE PRAYER.

HERACHIO, ASAC, ASACRO, BEDRIMULAEL, TILATH, ARABONAS, IERAHLEM, IDEODOC, ARCHARZEL, ZOPHIEL, BLAUTEL, BARACATA, EDONIEL, ELOHIM, EMAGRO, ABRAGATEH, SAMOEL, GEBURAHHEL, CADATO, ERA, ELOHI, ACHSAH, EBMISHA, IMACHEDEL, DANIEL, DAMA, ELAMOS, IZACHEL, BAEL, SEGON, GEMON, DEMAS.

O Lord God, Who art seated upon the Heavens, and Who regardest the Abysses beneath, grant unto me Thy Grace I beseech Thee, so that what I conceive in my mind I may accomplish in my work, through Thee, O God, the Sovereign Ruler of all, Who livest and reignest unto the Ages of the Ages. Amen.

These three days having passed, thou must have all things in readiness, as hath been said, and after this a day appointed and set apart. It will be necessary for thee to wait for the hour in which thou shouldst commence the Operation; but when once it shall be commenced at this hour, thou shalt be able to continue it unto the end, seeing that it deriveth its force and virtue from its beginning, which extendeth to and spreadeth over the succeeding hours, so that the Master of the Art will be enabled to complete his work so as to arrive at the desired result.

BOOK II

CHAPTER III

HOW THE COMPANIONS OR DISCIPLES OF THE MASTER OF THE ART OUGHT TO REGULATE AND GOVERN THEMSELVES.

When the Master of the Art wisheth to put in practice any Operation or Experiment, especially one of importance, he should first consider of what Companions he should avail himself. This is the reason why

in every Operation whose Experience should be carried out in the Circle, it is well to have three Companions. And if he cannot have Companions, he should at least have with him a faithful and attached dog. But if it be absolutely necessary for him to have Companions, these Companions should be obligated and bound by oath to do all that the Master shall order or prescribe them, and they should study, observe, and carefully retain, and be attentive unto all which they shall hear. For those who shall act otherwise shall suffer and endure many pains and labors, and run into many dangers, which the Spirits will cause and procure for them, and for this cause sometimes they shall even die.

The Disciples then, being well and thoroughly instructed, and fortified with a wise and understanding heart, the Master shall take exorcised Water, and he shall enter with his Disciples into a secret place purified and clean, where he must strip them entirely naked; after this, let him pour exorcised water upon their heads, which he should cause to flow from the crown of their head unto the sole of their foot, so as to bathe them entirely therewith; and while bathing them thus, he should say:--

Be ye regenerate, cleansed, and purified, in the Name of the Ineffable, Great, and Eternal God, from all your iniquities, and may the virtue of the Most High descend upon you and abide with you always, so that ye may have the power and strength to accomplish the desires of your heart. Amen.

After this let the Disciples robe themselves as the Master hath done, and fast like him for three days, repeating the same prayer; let them act like him, and in the work let them implicitly follow and obey him in all things.

But if the Master of the Art wisheth to have a dog for his Companion, he must bathe him thoroughly with the exorcised water in the same manner as the Disciples, and let him perfume him with the odours and incense of Art, and let him repeat the following Conjunction over him:--

I conjure thee, O thou Creature, being a Dog, by Him Who hath created thee, I bathe and I perfume thee in the Name of the Most High, Most Powerful, and Eternal God, so that thou mayest be my true Companion in this operation, and that thou mayest be also my faithful friend in whatsoever Operation I may hereafter perform.

But if he wisheth to have for his companion a little boy or girl, which will be still better, he must ordain them as he hath ordained the dog; and he must pare and cut the nails of their hands and of their feet, saying:--

I conjure thee, O thou Creature, being a young girl (or boy), by the Most High God, the Father of all Creatures, by the Father ADONAI ELOHIM, and by the Father ELION, that thou shalt have neither will nor power to hide from me anything, nor yet to keep back from me the truth in all which I shall demand of thee, and that thou be obedient and faithful unto me. Amen.

Let him purify, cleanse, and wash this young child anew, with the Water of Art, saying:--

Be thou regenerate, cleansed, and purified, so that the Spirits may neither harm thee nor abide in thee. Amen.

Then perfume the child with odours as above.

When the Companions shall be thus ordained and disposed, the Master shall be able to operate in surety together with them, every time that it shall please him; and he shall perform his operation happily, and shall attain his end.

But for the safety both of soul and of body, the Master and the Companions should have the Pentacles before their breasts, consecrated, and covered with a silken veil, and perfumed with the proper fumigations. By the which being assured and encouraged, they may enter into the matter without fear or terror, and they shall be exempt and free from all perils and dangers, provided that they obey the commands of the Master and do all that he ordain them. If they shall act thus, all things shall go according unto their desires.

All being thus arranged, the Master should take heed that His Disciples are perfectly instructed in those things which they have to perform.

These Companions or Disciples should be three in number, without including the Master. They may also be of the number of five, of seven, or of nine; but so that they ever implicitly obey the orders of their Master; for thus only shall all things come to a successful issue.

BOOK II

CHAPTER IV

CONCERNING THE FASTING, CARE, AND THINGS TO BE OBSERVED.

WHEN the Master of the Art shall wish to perform his operations, having previously arranged all things which it is necessary to observe and practise; from the first day of the Experiment, it is absolutely necessary to ordain and to prescribe care and observation, to abstain from all things unlawful, and from every kind of impiety, impurity, wickedness, or immodesty, as well of body as of soul; as, for example, eating and drinking superabundantly, and all sorts of vain words, buffooneries, slanders, calumnies, and other useless discourse; but instead to do good deeds, speak honestly, keep a strict decency in all things, never lose sight of modesty in walking, in conversation, in eating and drinking, and in all things; the which should be principally done and observed for nine days, before the commencement of the Operation. The Disciples should do the same, and should equally put in practice all things necessary to be observed, if they wish to make use of all these operations and experiments.

But before the commencement of the work, it is absolutely necessary that the Master with his Disciples repeat the following Conjunction once in the morning, and twice in the evening:--

THE CONJURATION.

O Lord God Almighty, be propitious unto me a miserable sinner, for I am not worthy to raise mine eyes unto heaven, because of the iniquity of my sins and the multitude of my faults. O pitying and merciful Father, who wouldest not the death of a sinner but rather that he should turn from his wickedness and live, O God have mercy upon me and pardon all my sins; for I unworthy entreat Thee, O Father of all Creatures, Thou Who art full of mercy and of compassion, by Thy great goodness, that Thou deign to grant unto me power to see and know these Spirits which I desire to behold and to invoke to appear before me and to accomplish my will. Through Thee Who art Conqueror, and Who art Blessed unto the Ages of the Ages. Amen.

O Lord God the Father Eternal, Who art seated upon the Kerubim and the Seraphim, Who lookest upon Earth and upon Sea; unto Thee do I raise my hands and implore thine aid alone, Thou Who alone art the accomplishment of good works, Thou Who givest rest unto those who labour, Who humblest the proud, Who art the Author of Life and the Destroyer of Death; Thou art our rest, Thou art the Protector of those who invoke Thee; protect, guard, and defend me in this matter, and in this enterprise which I propose to carry out, O Thou Who livest, reignest, and abidest unto the Eternal Ages. Amen.

During the three last days before the commencement of this action, thou shalt content thyself with only eating fasting diet, and that only once in the day; and it will be better still if thou only partakest of bread and water. Thou shalt also abstain from every impure thing; reciting the prayer above written. And on the last day, when thou shalt wish to commence the Operation, thou shalt remain all day without eating, and later on thou shalt go into a secret place, where thou shalt confess all thy sins unto God with a contrite heart. The Disciples also, together with the Master, shall recite the same Confession with a low but distinct voice, as hath been already said in the First Book.

This having been done thrice with a devout, pure, and contrite heart, in a place withdrawn from men, cleansed, and pure, where thou canst not be seen, taking the water and the hyssop, thou shalt say:--

Purify me, O Lord, with hyssop, and I shall be pure; wash me and I shall be whiter than snow.

After this, bathe thyself with the exorcised water, and clothe thyself again with the consecrated garment which thou hast taken off; cense thyself, and surround thyself with odours, as will be told farther on, when we speak of perfumes and suffumigations.

The which being done, thou shalt go unto the ordained place with thy Companions, and all things being prepared, thou shalt make the Circle, as hath been already said, with all other necessary ceremonies; then shalt thou commence to invoke the Spirits by the Exorcisms; thou shalt also repeat anew the foregoing Confession as hath been already said in the First Book. After which, in sign of amendment and of repentance, each shall mutually kiss the other.

Mark well, that up to this point, the Disciples should do the same things as the Master.

Let the Master now give his commands unto his Disciples, and pursue the course of the Experiment, and work with all diligence to bring it unto perfection.

BOOK II

CHAPTER V

CONCERNING THE BATHS, AND HOW THEY ARE TO BE ARRANGED

The Bath is necessary for all Magical and Necromantic Arts; wherefore, if thou wishest to perform any experiment or operation, having arranged all things necessary thereunto according to the proper days and

hours, thou shalt go unto a river or running stream, or thou shalt have warm water ready in some large vessel or tub in thy secret cabinet, and while disrobing thyself of thy raiment thou shalt repeat the following Psalms:-- Psalms xiv. or liii.; xxvii.; liv. ; lxxxi. ; cv.

And when the Master shall be entirely disrobed let him enter into the water or into the Bath, and let him say:--

THE EXORCISM OF THE WATER.

I exorcise thee, O Creature of Water, by Him Who hath created thee and gathered thee together into one place so that the dry land appeared, that thou uncover all the deceits of the Enemy, and that thou cast out from thee all the impurities and uncleannesses of the Spirits of the World of Phantasm, so they may harm me not, through the virtue of God almighty who liveth and reigneth unto the Ages of the Ages. Amen.

Then shalt thou begin to wash thyself thoroughly in the Bath, saying:--

MERTALIA, MUSALIA, DOPHALIA, ONEMALIA, ZITANSEIA,
GOLDAPHAIRA, DEDULSAIRA GHEVIALAIRA, GHEMINAIRA,
GEGROPHEIRA, CEDAHI, GILTHAR, GODIEB, EZOIL, MUSIL, GRASSIL,
TAMEN, PUERI, GODU, HUZNOTH, ASTACHOTH, TZABAOTH, ADONAI,
AGLA, ON, EL, TETRAGRAMMATON, SHEMA, ARESION,
ANAPHAXETON, SEGILATON, PRIMEUMATON.

All the which Names thou shalt repeat twice or thrice, until thou art completely washed and clean, and when thou art perfectly pure thou shalt quit the Bath, and sprinkle thyself with exorcised water, in the manner described later on, and thou shalt say:--

Purge me, O Lord, with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Whilst again clothing thyself, thou shalt recite the following Psalms:-- Psalms cii.; li.; iv.; xxx.; cxix., *Mem.*, v. 97.; cxiv.; cxxvi., cxxxix. After which thou shalt recite the following prayer:--

PRAYER.

EL Strong and Wonderful, I bless Thee, I adore Thee, I glorify Thee, I invoke Thee, I render Thee thanks from this Bath, so that this Water may be able to cast from me all impurity and concupiscence of heart, through Thee, O Holy ADONAI; and may I accomplish all things through Thee Who livest and reignest unto the Ages of the Ages. Amen.

After this take the Salt and bless it in this manner:--

THE BENEDICTION OF THE SALT.

The Blessing of the Father Almighty be upon this Creature of Salt, and let all malignity and hindrance be cast forth hencefrom, and let all good enter herein, for without Thee man cannot live, wherefore I bless thee and invoke thee, that thou mayest aid me.

Then thou shalt recite over the Salt, Psalm ciii.

Then taking the grains of the exorcised Salt thou shalt cast them into the aforesaid Bath; and thou shalt again disrobe thyself, pronouncing the following words:--

IMANEL, ARNAMON, IMATO, MEMEON, RECTACON, MUOBOIL,
PALTELLON, DECAION, YAMENTON, YARON, TATONON, VAPHORON,
GARDON, EXISTON, ZAGVERON, MOMERTON, ZARMESITON, TILEION,
TIXMION.

After this thou shalt enter a second time into the Bath and recite Psalms civ. and lxxxi.

Then thou shalt quit the Bath and clothe thyself as before in linen garments clean and white, and over them thou shalt put the garments, of which we shall speak in the proper Chapter, and thus clothed thou shalt go to finish thy work.

The Disciples should wash themselves in like manner, and with like solemnities.

BOOK II

CHAPTER VI

OF THE GARMENTS AND SHOES OF THE ART

The exterior habiliments which the Master of the Art should wear ought to be of linen, as well as those which he weareth beneath them; and if he hath the means they should be of Silk. If they be of linen the thread of which they are made should have been spun by a young maiden.

The characters shown in *Figure 55* should be embroidered on the breast with the needle of Art in red silk.

The shoes should also be White, upon the which the characters in *Figure 56* should be traced in the same way.

The shoes or boots should be made of white leather, on the which should be marked the Signs and Characters of Art. These shoes should be made during the days of fast and abstinence, namely, during the nine days set apart before the beginning of the Operation, during which the necessary instruments also should be prepared, polished, brightened, and cleaned.

Besides this, the Master of the Art should have a Crown made of virgin paper, upon the which should be written these four Names:-- YOD, HE, VAU, HE, in front; ADONAI behind; EL on the right; and ELOHIM on the left. (*See Figure 57.*) These names should be written with the ink and pen of the Art, whereof we shall speak in the proper Chapter. The Disciples should also each have a Crown of virgin paper whereon these Divine symbols should be marked in scarlet. (*See Figure 58.*)

Take heed also that in clothing thyself with these aforesaid habiliments, that thou recite these Psalms:-- Psalms xv.; cxxxi.; cxxxvii.; cxvii.; lxvii.; lxviii.; and cxxvii.

After this perfume the vestments with the perfumes and suffumigations of the Art, and sprinkle them with the water and hyssop of the Art.

But when the Master and His Disciples shall commence to robe themselves after the first Psalm, and before continuing with the others, he should pronounce these words:--

AMOR, AMATOR, AMIDES, IDEODANIACH, PAMOR, PLAIOR, ANITOR;
through the merits of these holy Angels will I robe and indue myself with the Vestments of Power, through which may I conduct unto the desired end those things which I ardently wish, through Thee, O Most Holy ADONAI, Whose Kingdom and Empire endureth for ever. Amen.

Take notice that if the linen garments were vestments of the Levites or of the Priests, and had been used for holy things, that they would be all the better.

BOOK II

CHAPTER VII

OF PLACES WHEREIN WE MAY CONVENIENTLY EXECUTE THE EXPERIMENTS AND OPERATIONS OF THE ART

The places best fitted for exercising and accomplishing Magical Arts and Operations are those which are concealed, removed, and separated from the habitations of men. Wherefore desolate and uninhabited regions are most appropriate, such as the borders of lakes, forests, dark and obscure places, old and deserted houses, whither rarely and scarce ever men do come, mountains, caves, caverns, grottos, gardens, orchards; but best of all are cross-roads, and where four roads meet, during the depth and silence of night. But if thou canst not conveniently go unto any of these places, thy house, and even thine own chamber, or, indeed, any place, provided it hath been purified and consecrated with the necessary ceremonies, will be found fit and convenient for the convocation and assembling of the Spirits.

These Arts or Operations should be carried out at the prescribed time, but if there be no time specially appointed it will be always better to perform them at night, which is the most fit and proper time for the Operations of Necromancy; this is also a symbol that it is just and right to hide them from the sight of the foolish, the ignorant, and the profane.

But when thou shalt have selected a place fitting, thou mayest perform thine experiments by day or by night. It should be spacious, clear, and bounded on all sides by hedges, shrubs, trees, or walls. Thou shalt thyself cleanse it thoroughly and render it neat and pure, and while doing this thou shalt recite Psalms ii.; lxvii.; and liv.

After this thou shalt perfume it with the odours and suffumigations of the Art, and shalt sprinkle it with the water and the hyssop; and after this thou mayest in this place make all the necessary preparations for an operation.

But when, later on, thou shalt go unto this place, to complete and accomplish the operation, thou shalt repeat on the way thither the following Prayer in a low and distinct voice:--

THE PRAYER.

ZAZAII, ZAMAI, PUIDAMON Most Powerful, SEDON Most Strong, EL, YOD HE VAU HE, IAH, AGLA, assist me an unworthy sinner who have had the boldness to pronounce these Holy Names which no man should name and invoke save in very great danger. Therefore have I recourse unto these Most Holy Names, being in great peril both of soul and of body. Pardon me if I have sinned in any manner, for I trust in Thy protection alone, especially on this journey.

Let the Master as he goeth sprinkle the path with the water and hyssop of the Art, while each of his Disciples shall repeat in a low voice the Prayer which we have enjoined for the days of fasting and preparation.

Furthermore, let the Master appoint his Disciples to carry the things necessary for the Art.

The first shall bear the Censer, the Fire, and the Incense.

The Second; the Book, the Paper, the Pens, the Ink, and the various Perfumes.

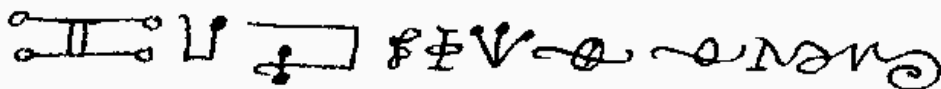
The Third; the Knife, and the Sickle.

The Master; the Staff, and the Wand.

But if there be more Disciples present, the Master shall distribute the things for each to carry, according to their number.

When they shall have arrived at the place, and all things being disposed in their proper order, the Master shall take the Knife or other convenient consecrated Magical implement of Steel, wherewith to form the Circle of Art which he intends to construct. This being done, he must perfume it, and sprinkle it with water; and having warned and exhorted his Disciples, he shall work thus:--

First let him have a Trumpet made of new wood, on the one side of which shall be written in Hebrew with the pen and ink of the Art these Names of God, ELOHIM GIBOR, ELOHIM TZABAOth (*see Figure 59*); and on the other side these characters (*see Figure 60*).



Ad. 10862, fol 120r.

Having entered into the Circle to perform the Experiment, he should sound his Trumpet towards the four quarters of the Universe, first towards the East, then towards the South, then towards the West, and lastly towards the North. Then let him say:--

Hear ye, and be ye ready, in whatever part of the Universe ye may be, to obey the Voice of God the Mighty One, and the Names of the Creator. We let you know by this signal and sound that ye will be convoked hither, wherefore hold ye yourselves in readiness to obey our commands.

This being done let the Master complete his work, renew the Circle, and make the incensements and fumigations.

BOOK II

CHAPTER VIII

OF THE KNIFE, SWORD, SICKLE, PONIARD, DAGGER, LANCE, WAND, STAFF, AND OTHER INSTRUMENTS OF MAGICAL ART

In order to properly carry out the greatest and most important Operations of the Art, various Instruments are necessary, as a Knife with a white hilt, another with a black hilt, a short Lance, wherewith to trace Circles, Characters, and other things.

The Knife with the white hilt (*see Figure 61*) should be made in the day and hour of Mercury, when Mars is in the Sign of the Ram or of the Scorpion. It should be dipped in the blood of a gosling and in the juice of the pimpernel, the Moon being at her full or increasing in light. Dip therein also the white hilt, upon the which thou shalt have engraved the Characters shown. Afterwards perfume it with the perfumes of the Art.

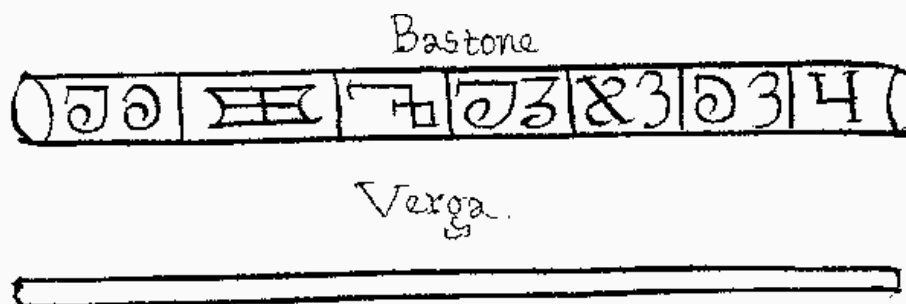
With this Knife thou mayest perform all the necessary Operations of the Art, except the Circles. But if it seemeth unto thee too troublesome to make a similar Knife, have one made in the same fashion; and thou shalt place it thrice in the fire until it becometh red-hot, and each time thou shalt immerse it in the

aforesaid blood and juice, fasten thereunto the white hilt having engraved thereon the aforesaid characters, and upon the hilt thou shalt write with the pen of Art, commencing from the point and going towards the hilt, these Names Agla, On, as shown in *Figure 61*. Afterwards thou shalt perfume and sprinkle it, and shalt wrap it in a piece of silken cloth.

But as for the Knife with the black hilt (*see Figure 62*) for making the Circle, wherewith to strike terror and fear into the Spirits, it should be made in the same manner, except that it should be done in the day and hour of Saturn, and dipped in the blood of a black cat and in the juice of hemlock, the Characters and Names shown in *Figure 62* being written thereon, from the point towards the hilt. Which being completed, thou shalt wrap it in a black silk cloth.

The Scimitar (*Figure 63*), and the Sickle (*Figure 64*), are made in the same way, as also the Dagger (*Figure 65*), the Poniard (*Figure 66*), and the short Lance (*Figure 67*), in the day and hour of Mercury, and they should be dipped in the blood of a magpie and the juice of the herb Mercury. Thou must make for them handles of white boxwood cut at a single stroke from the tree, at the rising of the Sun, with a new knife, or with any other convenient instrument. The characters shown should be traced thereon. Thou shalt perfume them according to the rules of Art; and wrap them in silk cloth like the others.

The Staff (*see Figure 68*) should be of elderwood, or cane, or rosewood; and the Wand (*Figure 69*) of hazel or nut tree, in all cases the wood being virgin, that is of one year's growth only. They should each be cut from the tree at a single stroke, on the day of Mercury, at sunrise. The characters shown should be written or engraved thereon in the day and hour of Mercury.



[The Staff and wand, Sloane MS. 1307, fol. 21r.]

äääé + iä + àiâà

[Sacred names on the wand according to Francis Barrett, *The Magus*.]

This being done, thou shalt say:--

ADONAI, Most Holy, deign to bless and to consecrate this Wand, and this Staff, that they may obtain the necessary virtue, through Thee, O Most Holy ADONAI, whose kingdom endureth unto the Ages of the Ages. Amen.

After having perfumed and consecrated them, put them aside in a pure and clean place for use when required.

Swords are also frequently necessary for use in Magical Arts. Thou shalt therefore take a new Sword which thou shalt clean and polish on the day of Mercury, and at the first or the fifteenth hour, and after this thou shalt write on one side these Divine Names in Hebrew, YOD HE VAU HE, ADONAI, EHEIEH, YAYAI; and on the other side ELOHIM GIBOR (*see Figure 70*); sprinkle and cense it and repeat over it the following conjuration:--

THE CONJURATION OF THE SWORD.

I conjure thee, O Sword, by these Names, ABRAHACH, ABRACH, ABRACADABRA, YOD HE VAU HE, that thou serve me for a strength and defence in all Magical Operations, against all mine Enemies, visible and invisible.

I conjure thee anew by the Holy and Indivisible Name of EL strong and wonderful, by the Name SHADDAI Almighty; and by these Names QADOSCH, QADOSCH, QADOSCH, ADONAI ELOHIM TZABAOTH, EMANUEL, the First and the Last, Wisdom, Way, Life, Truth, Chief, Speech, Word, Splendour, Light, Sun, Fountain, Glory, the Stone of the Wise, Virtue, Shepherd, Priest, Messiach Immortal; by these Names then, and by the other Names, I conjure thee, O Sword, that thou servest me for a Protection in all adversities. Amen.

This being finished thou shalt wrap it also in silk like all the other Instruments, being duly purified and consecrated by the Ceremonies requisite for the perfection of all Magical Arts and Operations.

Three⁶ other Swords should be made for the use of the Disciples.

The first one should have on the pommel the Name CARDIEL or GABRIEL (*see Figure 71*); on the Lamens of the Guard, REGION (*Figure 72*); on the Blade, PANORAIM HEAMESIN⁷ (*Figure 73*).

The Second should have on the pommel the Name AURIEL (*Figure 74*); on the Lamens of the Guard, SARION (*Figure 75*); on the Blade, GAMORIN⁸ DEBALIN (*Figure 76*).

The third should have on the pommel the Name DAMIEL or RAPHAEL (*Figure 77*); on the Lamens of the Guard, YEMETON (*Figure 78*); on the Blade, LAMEDIN ERADIM⁹ (*Figure 79*).

The Burin¹⁰ (*Figure 80*) or Graver is useful for engraving or incising characters. In the day and hour either of Mars or of Venus thou shalt engrave thereon the characters shown, and having sprinkled and censed it thou shalt repeat over it the following Prayer:--

PRAYER.

ASOPHIEL, ASOPHIEL, ASOPHIEL, PENTAGRAMMATON ATHANATOS, EHEIEH ASHER EHEIEH, QADOSCH, QADOSCH, QADOSCH; O God Eternal, and my Father, bless this Instrument prepared in Thine honour, so that it may only serve for a good use and end, for Thy Glory. Amen.

Having again perfumed, thou shalt put it aside for use. The Needle may be consecrated in the same way.

BOOK II

CHAPTER IX

OF¹¹ THE FORMATION OF THE CIRCLE

Having chosen a place for preparing and constructing the Circle, and all things necessary being prepared for the perfection of the Operations, take thou the Sickle or Scimitar of Art and stick it into the centre of the place where the Circle is to be made; then take a cord of nine feet in length, fasten one end thereof unto the Sickle and with the other end trace out the circumference of the Circle, which may be marked either with the Sword or with the Knife with the Black hilt. Then within the Circle mark out four regions, namely, towards the East, West, South, and North, wherein place Symbols; and beyond the limits of this Circle describe with the Consecrated Knife or Sword another Circle, but leaving an open space therein towards the North whereby thou mayest enter and depart beyond the Circle of Art. Beyond this again thou shalt describe another Circle at a foot distance with the aforesaid Instrument, yet ever leaving therein an open space for entrance and egress corresponding to the open space already left in the other. Beyond this again make another Circle at another foot distance, and beyond these two Circles, which are beyond the Circle of Art yet upon the same Centre, thou shalt describe Pentagrams with the Symbols and Names of the Creator therein so that they may surround the Circle already described. Without these Circles shalt thou circumscribe a Square, and beyond that another Square, so that the Angles of the former may touch the centres of the sides of the latter, and that the Angles of the latter may stretch towards the four quarters of the Universe, East, West, North, and South; and at the four Angles of each square, and touching them, thou shalt describe lesser Circles wherein let there be placed standing censers with lighted charcoal and sweet odours.

These things being done, let the Magus of Art¹² assemble his Disciples, exhort, confirm, and cheer them, lead them into the Circle of Art and station them therein towards the Four Quarters of the Universe, exhort them to fear nothing, and to abide in their assigned places. Furthermore let each of the Companions have a Sword besides the Sword of the Art, which he must hold naked in his hand. Then let the Magus quit the Circle, and Kindle the Censers, and place thereon exorcised Incense, as is said in the Chapter of Fumigations; and let him have the Censers in his hand and kindle it, and then place it in the part prepared. Let him now enter within the Circle and carefully close the openings left in the same, and let him again warn his Disciples, and take the Trumpet of Art prepared as is said in the Chapter concerning the same, and let him incense the Circle towards the Four Quarters of the Universe.

After this let the Magus commence his Incantations, having placed the Sickle, Sword, or other Implement of Art upright in the ground at his feet. Having sounded the trumpet as before taught let him invoke the Spirits, and if need he conjure them, as is said in the First Book, and having attained his desired effect, let him license them to depart.

Here followeth the Form of the Circle (*see Figure 81*), wherein whosoever entereth he shall be at safety as within a fortified Castle, and nothing shall be able to harm him.

6. The description of these three Swords for the disciples is only given in 1307 Sloane MSS.

7. [MS actually reads "Heamasin." -JHP]

8. [MS actually reads "Gamerin." -JHP]

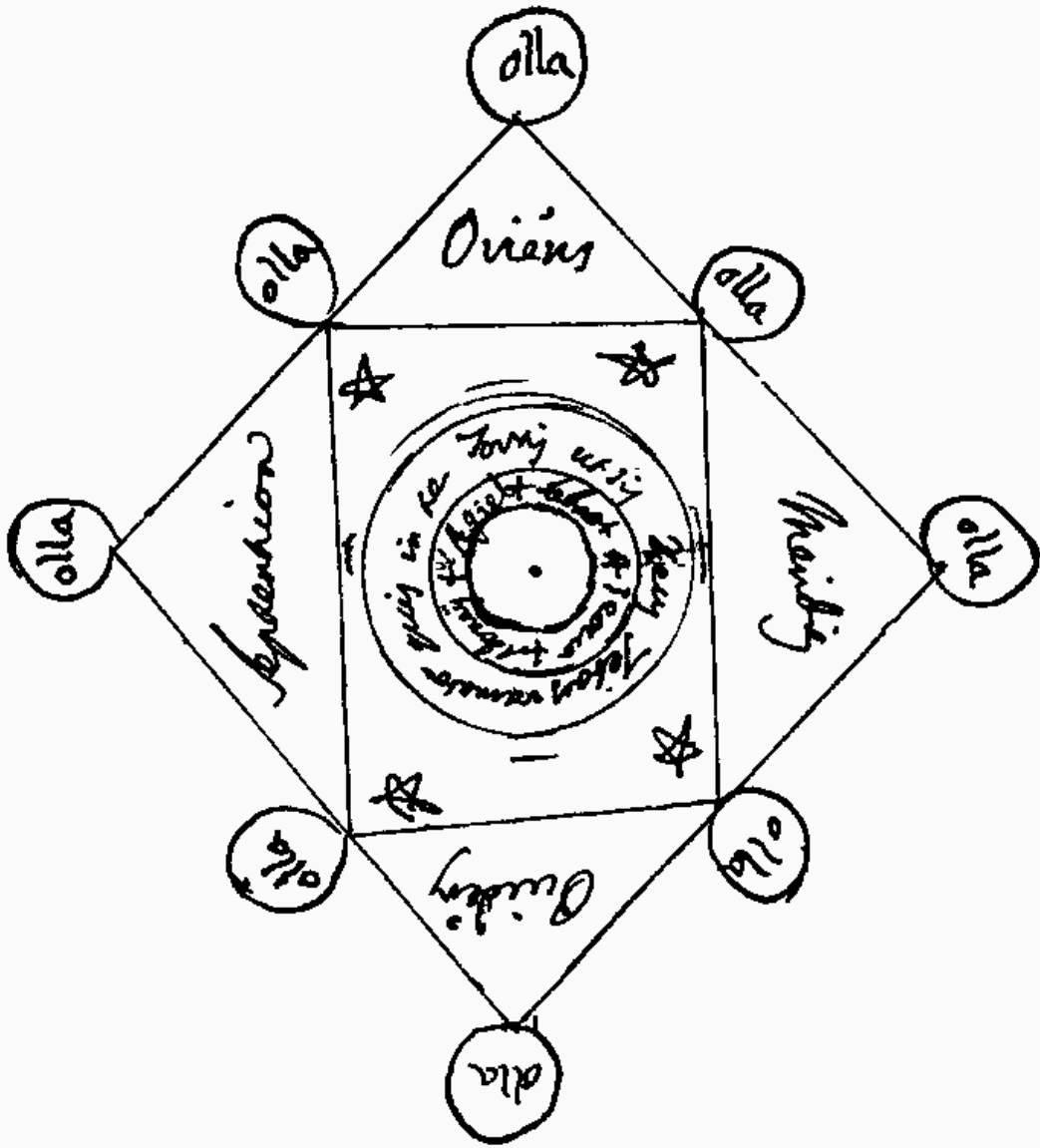
9. [MS actually reads "Samelin + Eradin." -JHP]

10. From here to the end of the Chapter is from 1203 Lansdowne MSS.

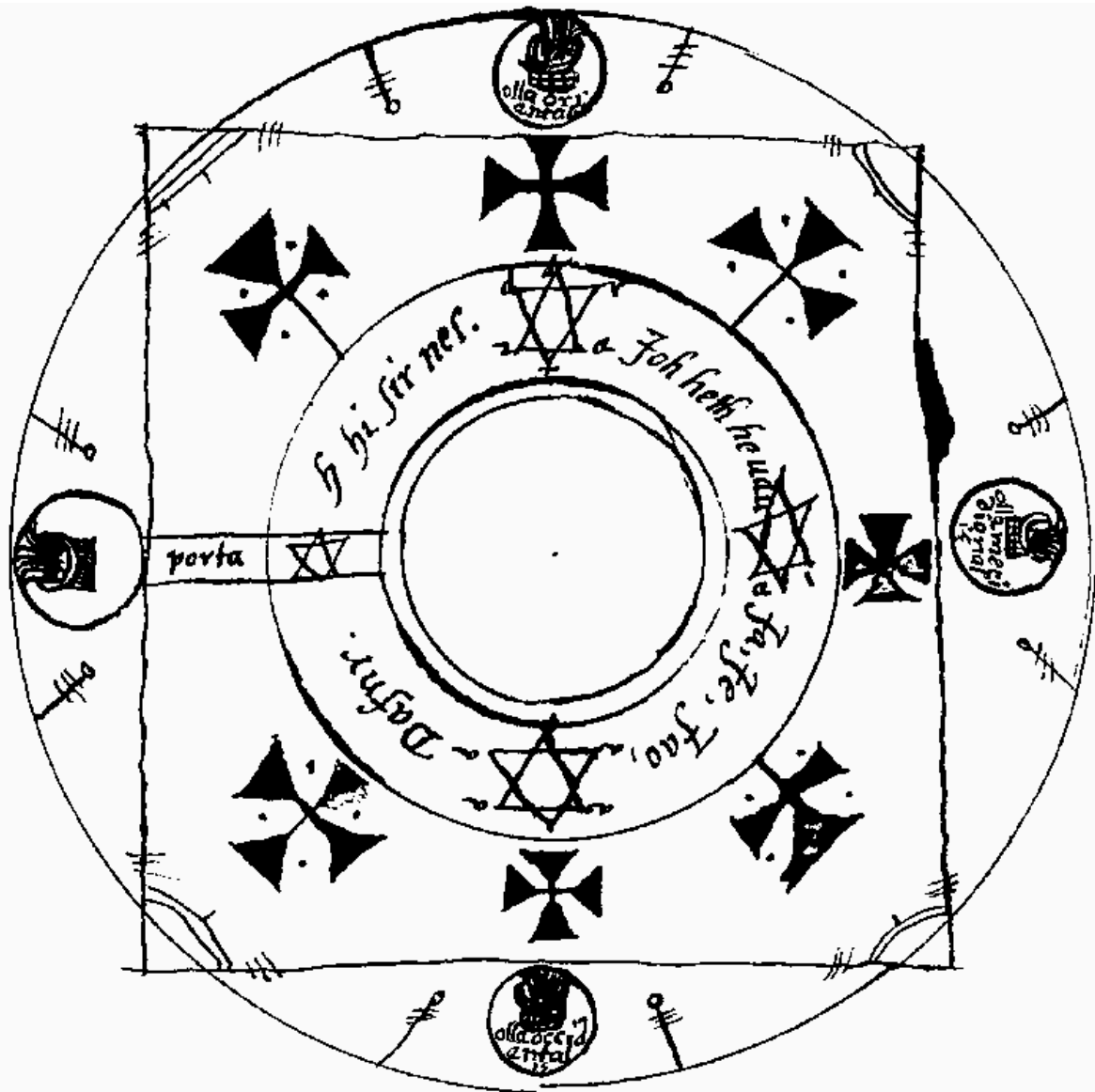
11. This Chapter is only given in 10862 Add. MSS.

Add. 10862, fol. 125r. The word Mathers translates as "Sickle or Scimitar" is "arctanus" or "arctavus". This chapter also occurs in Sl. 3847, fol. 50v-51r, and Sloane 2383, fol 125r. -JHP

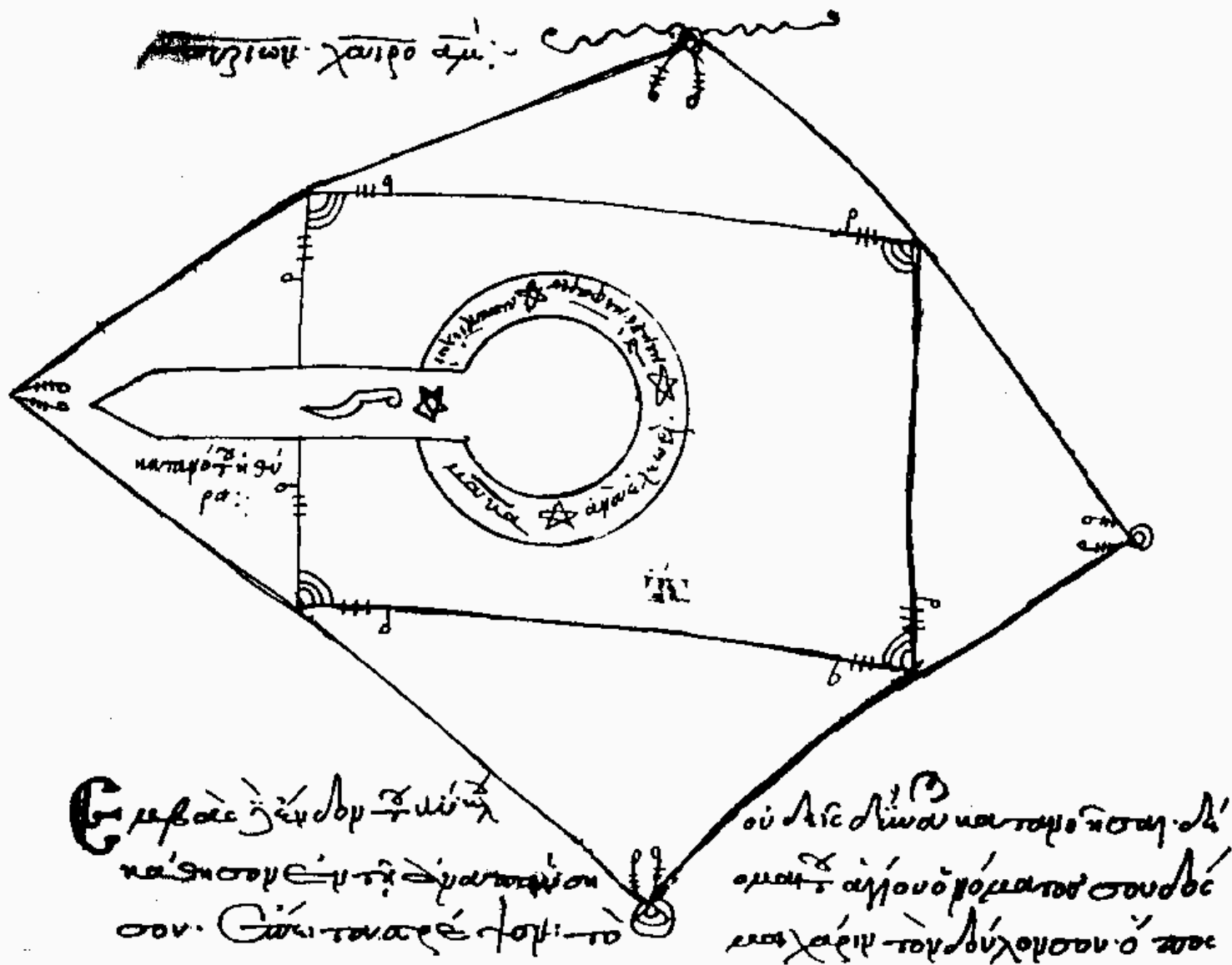
12. 'Maghus' in MS. not 'Magister'.



[Magic circle from Sloane MS. 3847.]



[Magic circle from Harley MS. 5596.]



BOOK II

CHAPTER X

CONCERNING INCENSE, SUFFUMIGATIONS, PERFUMES, ODOURS, AND SIMILAR THINGS WHICH ARE USED IN MAGICAL ARTS

NOTES:

There are many kinds of Incense, Suffumigations, and Perfumes, which are made for and offered unto the Spirits; those which are of sweet odour are for the good, those which are of evil savour are for the evil.

For perfumes of good odour, take thou incense, aloes, nutmeg, gum benjamin, musk, and other fragrant spices, over which thou shalt say:--

THE EXORCISM OF INCENSE.

O God of Abraham, God of Isaac, God of Jacob, deign to bless these odoriferous spices so that they may receive strength, virtue, and power to attract the Good Spirits, and to banish and cause to retire all hostile Phantoms. Through Thee, O Most Holy ADONAI, Who livest and reignest unto the Ages of the Ages. Amen.

I exorcise thee, O Spirit impure and unclean, thou who art a hostile Phantom, in the Name of God, that thou quit this Perfume, thou and all thy deceits, that it may be consecrated and sanctified in the name of God Almighty. May the Holy Spirit of God grant protection and virtue unto those who use these Perfumes; and may the hostile and evil Spirit and Phantom never be able to enter therein, through the Ineffable Name of God Almighty. Amen.

O Lord, deign to bless and to sanctify this Creature of Perfume so that it may be a remedy unto mankind for the health of body and of soul, through the Invocation of

Thy Holy Name. May all Creatures who receive the odour of this incense and of these spices receive health of body and of soul, through Him Who hath formed the Ages. Amen.

After this thou shalt sprinkle the various Spices with the Water of the Art, and thou shalt place them aside in a piece of silk as in other cases, or in a box destined for the purpose, so that thou mayest have them ready prepared for use when necessary.

When thou wishest to use the incense, thou shalt kindle a fire of fresh charcoal, in earthen vessels newly glazed within and without, and thou shalt kindle fire fresh with flint and steel, and the fire being lighted thou shalt say over it as follows, before putting the Spices thereon:--

THE EXORCISM OF THE FIRE.

I exorcise thee, O Creature of Fire, by Him through Whom all things have been made, so that every kind of Phantasm may retire from thee, and be unable to harm or deceive in any way, through the Invocation of the Most High Creator of all. Amen.

Bless, O Lord All Powerful, and All Merciful, this Creature of Fire, so that being blessed by Thee, it may be for the honour and glory of Thy Most Holy Name, so that it may work no hindrance or evil unto those who use it. Through Thee, O Eternal and Almighty Lord, and through Thy Most Holy Name. Amen.

This being done, thou shalt put the Spices upon the Fire, and make what perfumes and suffumigations thou requirest.

Over Fumigations of evil odour thou shalt say:--

ADONAI, LAZAI, DALMAI, AIMA, ELOHI, O Holy Father, grant unto us succour, favour, and grace, by the Invocation of thy Holy Name, so that these things may serve us for aid in all that we wish to perform therewith, that all deceit may quit them, and that they may be blessed and sanctified through Thy Name. Amen.

BOOK II

CHAPTER XI

OF THE WATER, AND OF THE HYSSOP

If it be necessary to sprinkle with water anything required in the Art it should be done with a Sprinkler.

Prepare a Censer in the day and hour of Mercury, with the odoriferous Spices of the Art. After this thou shalt take a vessel of brass, of lead varnished within and without, or of earth, which thou shalt fill with most clear spring water, and thou shalt have salt. and say these words over the salt:--

TZABAOTH, MESSIACH, EMANUEL, ELOHIM GIBOR, YOD HE VAU HE; O God, Who art the Truth and the Life, deign to bless and sanctify this Creature of Salt, to serve unto us for help, protection, and assistance in this Art, experiment and operation, and may it be a succor unto us.

After this cast the salt into the vessel wherein is the Water, and say the following Psalms: cii.; liv.; vi.; lxvii.

Thou shalt then make unto thyself a Sprinkler of vervain, fennel, lavender, sage, valerian, mint, garden-basil, rosemary, and hyssop, gathered in the day and hour of Mercury, the moon being in her increase. Bind together these herbs with a thread spun by a young maiden, and engrave upon the handle on the one side the characters shown in *Figure 82*, and on the other side those given in *Figure 83*.

After this thou mayest use the Water, using the Sprinkler whenever it is necessary; and know that wheresoever thou shalt sprinkle this Water, it will chase away all Phantoms, and they shall be unable to hinder or annoy any. With this same Water thou shalt make all the preparations of the Art.

BOOK II

CHAPTER XII

OF THE LIGHT, AND OF THE FIRE.

It hath been ever the custom among all nations to use fire and light in sacred things. For this reason the

Master of the Art should also employ them in sacred rites, and besides those for reading the Conjurations by, and for the incense, in all operations Lights are necessary in the Circle.

For this reason he should make candles of virgin wax in the day and hour of Mercury; the wicks should have been made by a young girl; and the Candles should be made when the moon is in her increase, of the weight of half a pound each, and on them thou shalt engrave these characters with the Dagger, or the Burin of Art. (*See Figure 84.*)

After this thou shalt repeat over the Candles, Psalms cli.; ciii.; cvii., and shalt say:--

O Lord God, Who governest all things by Thine Almighty Power, give unto me, a poor sinner, understanding and knowledge to do only that which is agreeable unto Thee; grant unto me to fear, adore, love, praise, and give thanks unto Thee with true and sincere faith and perfect charity. Grant, O Lord, before I die, and descend into the realms beneath, and before the fiery flame shall devour me, that Thy Grace may not leave me, O Lord of my Soul. Amen.

After this thou shalt add:--

I exorcise thee, O Creature of wax, by Him Who alone hath created all things by His Word, and by the virtue of Him Who is pure truth, that thou cast out from thee every Phantasm, Perversion, and Deceit of the Enemy, and may the Virtue and Power of God enter into thee, so that thou mayest give us light, and chase far from us all fear or terror.

After this thou shalt sprinkle them with the Water of the Art, and incense them with the usual perfumes.

And when thou shalt wish to kindle them thou shalt say:--

I exorcise thee, O Creature of Fire, in the Name of the Sovereign and Eternal Lord, by His Ineffable Name, which is YOD, HE, VAU, HE; by the Name IAH; and by the Name of Power EL; that thou mayest enlighten the heart of all the Spirits which we shall call unto this Circle, so that they may appear before us without fraud and deceit through Him Who hath created all things.

Then thou shalt take a square Lantern, with panes of Crystal glass, and thou shalt fit therein the Candle lighted, to read by, to form the Circle, or any other purpose for which thou shalt require it.

BOOK II

CHAPTER XIII

CONCERNING¹³ THE PRECEPTS OF THE ART

He who hath attained the rank or degree of Exorcist, which we are usually accustomed to call Magus or Master according to grade, whensoever he desireth to undertake any operation, for the nine days immediately preceding the commencement of the work, should put aside from him all uncleanness, and prepare himself in secret during these days, and prepare all the things necessary, and in the space of these days all these should be made, consecrated, and exorcised.

The which being duly completed, let him go on the day and hour of the commencement of the work, unto the place set apart for the same, as hath been said, in the place concerning the formation of the Circle. Let him instruct his Disciples on no cause whatsoever to move from their assigned places. And the Magus should exhort them with a bold and confident voice as follows:--

THE EXHORTATION OF THE COMPANIONS.

Fear ye not, my beloved Companions, seeing that we draw near unto the desired end; therefore, all things being rightly done and the Conjurations and Exorcisms diligently performed, ye shall behold Kings of Kings, and Emperors of Emperors, and other Kings, Princes, and Majesties with them, and a great crowd of followers, together with all sorts of musical instruments, yet nothing should either the Magus or his Disciples fear.

And then let the Magus say:--

I exhort you by these Holy Names of God, ELOHIM, ADONAI, AGLA, that none of you now presume to move or cross over from your appointed stations.

This being said, let the Magus and his Disciples uncover the Holy Pentacles and show them towards each

13. This Chapter is only given in 10862 Add. MSS. - SLM

It also occurs in Sl.3847, fol. 56r-56v. -JHP

quarter, and they being shown in each place, there shall be noises and rushings.

Then shall the Emperor of (the Spirits) say unto you:--

From the time of the Great Addus until now, there hath not been an Exorciser who could behold my person, and unless those things¹⁴ which ye have showed unto us hath been made, ye would not now have seen me. But seeing that ye have powerfully called us, as I believe, by the rites derived from Solomon, and which but few of your comrades, or Exorcisers, possess, also they compel us against our will, and I therefore say unto thee that we wish to be obedient in all matters.

14. The Pentacles.

Then shall the Magus place the petitions of himself and his companions, which should be written down clearly on virgin card, or paper, beyond the Circle towards the King or Prince of the Spirits, and he will receive it and take counsel with his Chiefs. After this he will return the Card, saying:-- That which thou desirest is accomplished, be thy will performed, and all thy demands fulfilled.

BOOK II

CHAPTER XIV

OF THE PEN, INK, AND COLOURS.

All things employed for writing, etc., in this Art, should be prepared in the following manner.

Thou shalt take a male gosling, from which thou shalt pluck the third feather of the right wing, and in plucking it thou shalt say:--

ADRAI, HAHLII, TAMAI, TILONAS, ATHAMAS, ZIANOR, ADONAI, banish from this pen all deceit and error, so that it may be of virtue and efficacy to write all that I desire. Amen.

After this thou shalt sharpen it with the penknife of the Art, perfume it, sprinkle it, and place it aside in a silken cloth.

Thou shalt have an Inkstand made of earth or any convenient matter, and in the day and hour of Mercury thou shalt engrave thereon with the Burin of Art these Names:-- Yod, He, Vau, He, Metatron, Iah Iah Iah, Qadosch, Elohim Tzabaoth (*see Figure 85*) and in putting the ink therein thou shalt say:--

I exorcise thee, O Creature of Ink, by ANAIRETON, by SIMULATOR, and by the Name ADONAI, and by the Name of Him through Whom all things were made, that thou be unto me an aid and succor in all things which I wish to perform by thine aid.

As it sometimes happeneth that it is necessary to write with some noble colour, it is well to have a new and clean box wherein to keep them. The principal colours will be Yellow or Gold, Red, Celestial or Azure Blue, Green, and Brown; and any other colours that may be requisite. Thou shalt exorcise, perfume, and sprinkle them in the usual manner.

BOOK II

CHAPTER XV

OF THE PEN OF THE SWALLOW AND OF THE CROW.

Take the feather of a Swallow or of a Crow, and before plucking it thou shalt say:--

May Holy MICHAEL the Archangel of God, and MIDAEL and MIRAEL, the Chiefs and Captains of the Celestial Army, be my aid in the operation I am about to perform, so that I may write herewith all things which are necessary, and that all the experiments which I commence herewith may through you and through your names be perfected by the power of the Most High Creator. Amen.

After this thou shalt point and complete the pen with the Knife of the Art, and with the pen and ink of the art thou shalt write upon its side the Name, ANAIRETON (*see Figure 86*), and thou shalt say over it the following Psalms: cxxxiii.; cxvii.

BOOK II

CHAPTER XVI

OF THE BLOOD OF THE BAT, PIGEON, AND OTHER ANIMALS

Take a living Bat and exorcise it thus:--

THE EXORCISM OF THE BAT.

CAMIACH, EOMIAHE, EMIAL, MACBAL, EMOII, ZAZEAN, MAIPHIAT, ZACRATH, TENDAC, VULAMAHI; by these Most Holy Names, and the other Names of Angels which are written in the Book ASSAMAIAN,¹⁵ I conjure thee O Bat (or whatever animal it may be) that thou assist me in this operation, by God the True, God the Holy, the God Who hath created thee, and by Adam, Who hath imposed thy true name upon thee and upon all other animated beings.

15. The 'Sepher Ha-Shama'im,' or 'Book of the Heavens.'

After this, take the Needle or other convenient Instrument of Art, as will be said later on, and pierce the bat in the vein which is in the right wing; and collect the blood in a small vessel over the which thou shalt say:--

Almighty ADONAI, ARATHRON, ASHAI, ELOHIM, ELOHI, ELION, ASHER EHEIEH, SHADDAI, O God the Lord, immaculate, immutable, EMANUEL, MESSIACH, YOD, HE, VAU, HE, be my aid, so that this blood may have power and efficacy in all wherein I shall wish, and in all that I shall demand.

Perfume it and keep it for use.

The blood of other winged animals may be taken in the same manner, with the proper solemnities.

Note by Editor.-- I cannot too strongly impress on the readers of this volume that the use of blood is more or less connected with Black Magic; and that it should be avoided as much as possible.

BOOK II

CHAPTER XVII

OF VIRGIN PARCHMENT, OR VIRGIN PAPER, AND HOW IT SHOULD BE PREPARED

Virgin paper, or card, is that which is new, pure, clean, and exorcised, never having served for any other purpose.

Virgin parchment is necessary in many Magical Operations, and should be properly prepared and consecrated. There are two kinds, one called Virgin, the other Unborn. Virgin parchment is that which is taken from an Animal which hath not attained the age of generation, whether it be ram, or kid, or other animal.

Unborn parchment is taken from an animal which hath been taken before its time from the uterus of its mother.

Take whichever of these two classes of animals thou pleasest, provided only that it be male, and in the day and hour of Mercury; and take it to a secret place where no man may see thee at work. Thou shalt have a marsh-reed cut at a single stroke with a new knife, and thou shalt strip from it the leaves, repeating this Conjunction:--

THE CONJURATION OF THE REED.

I conjure thee by the Creator of all things, and by the King of Angels, Whose Name is EL SHADDAI, that thou receivest strength and virtue to flay this animal and to construct the parchment whereon I may write the Holy Names of God, and that it may acquire so great virtue that all which I shall write or do may obtain its effect, through Him who liveth unto the Eternal Ages. Amen.

Before cutting the Reed recite Psalm lxxii.

After this, with the Knife of the Art, thou shalt fashion the Reed into the shape of a Knife, and upon it thou shalt write these Names: AGLA, ADONAI, ELOHI (*see Figure 87*), through Whom be the work of this Knife accomplished. Then thou shalt say:--

O God, Who drewest Moses, Thy well beloved and Thine elect, from among the Reeds on the marshy banks of the Nile, and from the Waters, he being yet but a child, grant unto me through Thy great mercy and compassion that this Reed may receive Power and Virtue to effect that which I desire through Thy Holy Name and the Names of Thy Holy Angels. Amen.

This being done, thou shalt commence with this Knife to flay the Animal, whether it be Virgin or Unborn, saying:--

ZOHAR, ZIO, TALMAI, ADONAI, SHADDAI, TETRAGRAMMATON, and ye Holy Angels of God; be present, and grant power and virtue unto this parchment,

and may it be consecrated by you, so that all things which I shall write thereon shall obtain their effect. Amen.

The Animal being flayed, take Salt, and say thus over it:--

God of Gods, and Lord of Lords, Who hast created all things from Negative Existence, deign to bless and sanctify this Salt, so that in placing it upon this parchment which I wish to make, it may have such virtue that whatsoever I may write on it hereafter may attain its desired end. Amen.

Afterwards rub the said parchment with the exorcised salt, and leave it in the Sun, to imbibe this salt for the space of an entire day. Then take a large earthen vessel glazed within and without, round the outside of which thou shalt write the characters in *Figure 88*.

After this thou shalt put powdered lime into the vessel, saying:--

OROI, ZARON, ZAINON, ZEVARON, ZAHIPHIL, ELION, be ye present and bless this work so that it may attain the desired effect, through the King of the Heavens, and the God of the Angels. Amen.

Take then exorcised Water and pour it upon the said lime, and place the skin therein for three days, after which thou shalt take it thence, and scrape therefrom the lime and flesh adhering, with the Knife of Reed.

After this thou shalt cut, with a single stroke, a Wand of Hazel, long enough for thee to form a Circle therewith; take also a cord spun by a young maiden, and small stones or pebbles from a brook, pronouncing these words:--

O God Adonai, holy and Powerful Father, put virtue into these stones, that they may serve to stretch this parchment, and to chase therefrom all fraud, and may it obtain virtue by Thine Almighty Power.

After this, having stretched the said parchment upon the Circle and bound it with the cord and stones, thou shalt say:--

AGLA, YOD, HE, VAU, HE, IAH, EMANUEL, bless and preserve this parchment, so that no Phantasm may enter therein.

Let it dry thus for three days in a dark and shady place, then cut the cord with the Knife of Art, and detach the Parchment from the Circle, saying:--

ANTOR, ANCOR, TURLON, BEODONOS, PHAIAR, APHARCAR, be present for a guard unto this Parchment.

Then perfume it, and keep it in silk ready for use.

No woman, if her flowers be upon her, should be permitted to see this parchment; otherwise it will lose its virtue. He who maketh it should be pure, clean, and prepared.

But if the preparation of the aforesaid parchment seemeth too tedious, thou mayest make it in the following manner, but it is not so good.

Take any Parchment, and exorcise it; prepare a censer with perfumes; write upon the parchment the characters in *Figure 89*, hold it over the Incense, and say:--

Be ye present to aid me, and may my operation be accomplished through you; ZAZAI, ZALMAI, DALMAI, ADONAI, ANAPHAXETON, CEDRION, CRIPON, PRION, ANAIRETON, ELION, OCTINOMON, ZEVANION, ALAZAION, ZIDEON, AGLA, ON, YOD HE VAU HE, ARTOR, DINOTOR, Holy Angels of God; be present and infuse virtue into this Parchment, so that it may obtain such power through you that all Names or Characters thereon written may receive due power, and that all deceit and hindrance may depart therefrom, through God the Lord merciful and gracious, Who liveth and reigneth through all the Ages. Amen.

Then shalt thou recite over the parchment Psalms lxxii.; cxvii.; and cxxiv.; and the '*Benedicite Omnia Opera.*' [*i.e.*, The Song of the Three Children, *Daniel 3:57ff.* -JHP].

Then say:--

I conjure thee, O Parchment, by all the Holy Names, that thou obtainest efficacy and strength, and becomest exorcised and consecrated, so that none of the things which may be written upon thee shall be effaced from the Book of Truth. Amen.

Then sprinkle it, and keep it as before said.

The Cauls of newly-born children, duly consecrated, may also be used instead of virgin parchment. Also paper, satin, silk, and the like substances, may be employed in operations of less importance if duly exorcised and consecrated.

BOOK II

CHAPTER XVIII

OF WAX AND VIRGIN EARTH

Wax and Virgin Earth are also employed in many Magical Operations, whether to make Images, or Candles, or other things; therefore they should never have been put to any other use. The Earth should be dug up with thine own hands, and reduced to a paste, without touching it with any instrument whatever, so that it be not defiled thereby.

The Wax should be taken from bees which have only made it for the first time, and it should never have been employed for any other purpose; and when thou shalt wish it to avail thyself of the one or the other, thou shalt before commencing the work repeat the following conjuration:--

CONJURATION.

EXTABOR, HETABOR, SITTACIBOR, ADONAI, ONZO, ZOMEN, MENOR, ASMODAL, ASCOBAL, COMATOS, ERIONAS, PROFAS, ALKOMAS, CONAMAS, PAPUENDOS, OSIANDOS, ESPIACENT, DAMNATH, EHERES, GOLADES, TELANTES, COPHI, ZADES, ye Angels of God be present, for I invoke ye in my work, so that through you it may find virtue and accomplishment. Amen.

After this repeat Psalms cxxxi.; xv.; cii.; viii.; lxxxiv.; lxxviii.; lxxii.; cxxxiii.; cxiii.; cxxvi.; xlvi.; xlvii.; xxii.; li.; cxxx.; cxxxix.; xlix.; cx.; liii.; and say:--

I exorcise thee, O Creature of Wax (or of Earth), that through the Holy Name of God and His Holy Angels thou receive blessing, so that thou mayest be sanctified and blessed, and obtain the virtue which we desire, through the Most Holy Name of ADONAI. Amen.

Sprinkle the wax and put it aside for use; but take note that the Earth which should be dug up with thy hands should be prepared every time thou hast need thereof.

BOOK II

CHAPTER XIX

CONCERNING THE NEEDLE AND OTHER IRON INSTRUMENTS

There are several steel instruments necessary in various Operations, as a Needle to prick or to sew; a Burin, or instrument wherewith to engrave, etc.

Thou shalt make such instruments in the day and hour of Jupiter, and when it is finished thou shalt say:--

I conjure thee, O Instrument of Steel, by God the Father Almighty, by the Virtue of the Heavens, of the Stars, and of the Angels who preside over them; by the virtue of stones, herbs, and animals; by the virtue of hail, snow, and wind; that thou receivest such virtue that thou mayest obtain without deceit the end which I desire in all things where I shall use thee; through God the Creator of the Ages, and Emperor of the Angels. Amen.

Afterwards repeat Psalms iii.; ix.; xxxi.; xlii.; lx.; li.; cxxx.

Perfume it with the perfumes of the Art, and sprinkle it with exorcised water, wrap it in silk and say:--

DANI, ZUMECH, AGALMATUROD, GADIEL, PANI, CANELOAS, MEROD, GAMIDOI, BALDOI, METRATOR, Angels most holy, be present for a guard unto this instrument.

BOOK II

CHAPTER XX

CONCERNING THE SILKEN CLOTH

When any Instrument of the Art is properly consecrated, it should be wrapped in silk and put away, as we have said.

Take, then, silk of any colour except black or grey, whereon write the words and Characters in *Figure 90*.

Perfume it with incense of good odour, sprinkle it, and recite Psalms lxxxii.; lxxii.; cxxxiv.; lxiv.

After this thou shalt put it aside for seven days with sweet spices; and thou shalt use this silk to wrap all the instruments of the Art.

BOOK II

CHAPTER XXI

CONCERNING CHARACTERS, AND THE CONSECRATION OF THE MAGICAL BOOK

Whosoever in any Operation it is necessary to write Characters, and thou fearest that thou wilt fail, do this: Write at the beginning the Name EHEIEH ASHER EHEIEH (*Figure 91*), and at the end the name AIN SOPH (*Figure 92*); between these Names write what thou wishest, and if thou hast anything especial to do bear the said written Names upon the wrapper in silk, and thou shalt say over them:--

Most Wise and Most High Creator of all things, I pray Thee for Thy grace and mercy that Thou mayest grant such virtue and power unto these Holy Names, that Thou mayest keep these characters from all deceit and error, through Thee, O Most Holy ADONAI. Amen.

After having repeated this thou shalt write the requisite Characters, and thou shalt not fail, but shall attain thy desired end.

THE CONSECRATION OF THE BOOK.¹⁶

Make a small Book containing the Prayers for all the Operations, the Names of the Angels in the form of Litanies, their Seals and Characters; the which being done thou shalt consecrate the same unto God and unto the pure Spirits in the manner following:--

Thou shalt set in the destined place a small table covered with a white cloth, whereon thou shalt lay the Book opened at the Great Pentacle which should be drawn on the first leaf of the said Book; and having kindled a lamp which should be suspended above the center of the table, thou shalt surround the said table with a white curtain; clothe thyself in the proper vestments, and holding the Book open, repeat upon thy knees the following prayer with great humility:--

(For the Prayer beginning 'Adonai Elohim,' etc., see [Book I., Chapter XIV.](#), where it is given in full.)

After which thou shalt incense it with the incense proper to the Planet and the day, and thou shalt replace the Book on the aforesaid Table, taking heed that the fire of the lamp be kept up continually during the operation, and keeping the curtains closed. Repeat the same ceremony for seven days, beginning with Saturday, and perfuming the Book each day with the Incense proper to the Planet ruling the day and hour, and taking heed that the lamp shall burn both day and night; after the which thou shalt shut up the Book in a small drawer under the table, made expressly for it, until thou shalt have occasion to use it; and every time that thou wishest to use it, clothe thyself with thy vestments, kindle the lamp, and repeat upon thy knees the aforesaid prayer, 'Adonai Elohim.' etc.

It is necessary also, in the Consecration of the Book, to summon all the Angels whose Names are written therein in the form of Litanies, the which thou shalt do with devotion; and even if the Angels and Spirits appear not in the Consecration of the Book, be not thou astonished thereat, seeing that they are of a pure nature, and consequently have much difficulty in familiarising themselves with men who are inconstant and impure, but the Ceremonies and Characters being correctly carried out devoutly and with perseverance, they will be constrained to come, and it will at length happen that at thy first invocation thou wilt be able to see and communicate with them. But I advise thee to undertake nothing unclean or impure, for then thy importunity, far from attracting them, will only serve to chase them from thee; and it will be thereafter exceedingly difficult for thee to attract them for use for pure ends.

BOOK II

CHAPTER XXII

CONCERNING SACRIFICES TO THE SPIRITS, AND HOW THEY SHOULD BE MADE

In many operations it is necessary to make some sort of sacrifice unto the Demons, and in various ways. Sometimes white animals are sacrificed to the good Spirits and black to the evil. Such sacrifices consist of the blood and sometimes of the flesh.

16. The rest of this Chapter is from 1203 Lansdowne MSS.

They who sacrifice animals, of whatsoever kind they be, should select those which are virgin, as being more agreeable unto the Spirits, and rendering them more obedient.

When blood is to be sacrificed it should be drawn also from virgin quadrupeds or birds, but before offering the oblation, say:--

May this Sacrifice which we find it proper to offer unto ye, noble and lofty Beings, be agreeable and pleasing unto your desires; be ye ready to obey us, and ye shall receive greater ones.

Then perfume and sprinkle it according to the rules of Art.

When it is necessary, with all the proper Ceremonies, to make Sacrifices of fire, they should be made of wood which hath some quality referring especially unto the Spirits invoked; as juniper, or pine, unto the Spirits of Saturn; box, or oak, unto those of Jupiter; cornel, or cedar, unto those of Mars; laurel unto those of the Sun; myrtle unto those of Venus; hazel unto those of Mercury; and willow unto those of the Moon.

But when we make sacrifices of food and drink, everything necessary should be prepared without the circle, and the meats should be covered with some fine clean cloth, and have also a clean white cloth spread beneath them; with new bread and good and sparkling wine, but in all things those which refer to the nature of the Planet. Animals, such as fowls or pigeons, should be roasted. Especially shouldst thou have a vessel of clear and pure fountain water, and before thou enterest into the Circle, thou shalt summon the Spirits by their proper Names, or at least those chief among them, saying:--

In whatsoever place ye may be, ye Spirits, who are invited to this feast, come ye and be ready to receive our offerings, presents, and sacrifices, and ye shall have hereafter yet more agreeable oblations.

Perfume the viands with sweet incense, and sprinkle them with exorcised water; then commence to conjure the Spirits until they shall come.

This is the manner of making sacrifices in all arts and operations wherein it is necessary, and acting thus, the Spirits will be prompt to serve thee.

Here endeth our Key, the which if thou thoroughly instillest into thy memory, thou shalt be able, if it pleaseth thee, even to fly with the wings of the wind. But if thou takest little heed hereof, and despisest this Book, never shalt thou attain unto the desired end in any Magical experiment or operation whatsoever.

For in this Book is comprised all science of Magical Art, and it should be strictly kept by thee. And hereunto is the end of our Key, in the Name of God the righteous, the merciful, and the eternal, Who liveth and reigneth throughout the Ages. Amen.

THE END OF THE KEY OF SOLOMON THE KING.

ANCIENT FRAGMENT OF THE KEY OF SOLOMON

TRANSLATED FROM THE HEBREW BY ELIPHAZ LĀVI; and given in his '*Philosophie Occulte*,' Serie II., Page 136.

I will now give unto thee the Key of the Kingdom of the Spirits.

This Key is the same as that of the Mysterious Numbers of Yetzirah.¹

The Spirits are governed by the natural and universal Hierarchy of things.

Three command Three through the medium of Three.

There are the Spirits of Above, those of Below, and those of the Centre; then if thou investest the Sacred Ladder, if thou descendest instead of ascending, thou wilt discover the Counter-Hierarchy of the Shells, or of the Dead Spirits.

Know thou only that the Principalities of Heaven, the Virtues, and the Powers, are not Persons, but dignities.

They are the Degrees of the Sacred Ladder upon which the Spirits ascend and descend.

Michael, Gabriel, Raphael, and the others, are not Names but Titles.

The First of the Numbers is the Unity.

The First of the Divine Conceptions called the *Sephiroth* is Kether or the Crown.

NOTES:

1. The 'Sepher Yetzirah,' or 'Book of Formation,' one of the most ancient Books of the Qabalah.

The First Category of the Spirits is that of Chaioth Ha-Qadesh or the Intelligences of the Divine Tetragram, whose Letters are symbolized by the Mysterious Animals in the Prophecy of Ezekiel.

Their empire is that of unity and synthesis. They correspond to the Intelligence.

They have for adversaries the *Thamiel* or Double-Headed Ones, the Demons of revolt and of anarchy, whose two Chiefs ever at War with each other, are *Satan* and *Moloch*.

The Second Number is two; the Second Sephira is Chokmah or Wisdom.

The Spirits of Wisdom are the Auphanim, a Name which signifieth the Wheels, because all acts in Heaven like immense Wheels spangled with Stars. Their Empire is that of Harmony. They correspond to the Reason.

They have for Adversaries the *Chaigidel*, or the Shells which attach themselves to Material and Lying Appearances. Their Chief, or rather their Guide, for Evil Spirits obey no one, is *Beelzebub*, whose Name signifieth the God of Flies, because Flies haunt putrefying corpses.

The third Number is three. The third Sephira is Binah or Understanding.

The Spirits of Binah are Aralim, or the Strong. Their empire is the creation of ideas; they correspond to activity and energy of thought.

They have for adversaries the *Satariel*, or concealers, the Demons of absurdity, of intellectual inertia, and of Mystery. The Chief of the *Satariel* is *Lucifuge*, called falsely and by anti-phrase *Lucifer* (as the Eumenides, who are the Furies, are called in Greek the Gracious Ones).

The fourth Number is four. The fourth Sephira is Gedulah or Chesed, Magnificence or Mercy.

The Spirits of Gedulah are the Chaschmalim, or the Lucid Ones. Their empire is that of beneficence; they correspond to the imagination.

They have for adversaries the *Gamchicoth* or the Disturbers of Souls. The Chief or Guide of these Demons is *Asharoth* or *Astarte*, the impure Venus of the Syrians, whom they represent with the head of an ass or of a bull, and the breasts of a woman.

The fifth Number is five. The fifth Sephira is Geburah or Justice.

The Spirits of Geburah are the Seraphim, or the Spirits burning with zeal. Their empire is that of the chastisement of crimes. They correspond to the faculty of comparing and of choosing.

They have for adversaries the *Golab* or incendiaries, Genii of wrath and sedition, whose Chief is *Asmodeus*, whom they also call *Samael the Black*.

The sixth Number is six. The sixth Sephira is Tiphereth the Supreme Beauty.

The Spirits of Tiphereth are the Malachim, or the Kings. Their empire is that of the Universal Harmony. They correspond to the judgment.

They have for adversaries the *Tagaririm*, or Disputers, whose Chief is *Belphegor*.

The seventh Number is seven. The seventh Sephira is Netzach, or Victory.

The Spirits of Netzach is the Elohim or the Gods, that is to say the representatives of God. Their empire is that of progress and of life; they correspond to the *Sensorium* or to sensibility.

They have for adversaries the *Harab-Serapel*, or the Ravens of Death, whose Chief is Baal.

The eighth Number is eight. The eighth Sephira is Hod or eternal order.

The Spirits of Hod are the Beni-Elohim or Sons of the Gods. Their empire is that of order; they correspond to the inner sense.

They have for adversaries the *Samael* or jugglers, whose Chief is *Adramelech*.

The ninth Number is nine. The ninth Sephira is Yesod, or the fundamental principle.

The Spirits of Yesod are the Cherubim or Angels, those powers which fecundate the earth, and which are represented in Hebrew symbolism under the form of bulls. Their empire is that of fecundity. They correspond to true ideas.

They have for adversaries the *Gamaliel* or obscene, whose Queen is *Lilith*, the Demon of debaucheries.

The tenth Number is ten. The tenth Sephira is Malkuth, or the kingdom of forms.

The Spirits of Malkuth are the Ischim, or the virile ones; they are the souls of the Saints whose Chief is Moses. (Let us not forget that it is Solomon who speaks. -Eliphaz Levi.)

They have for adversaries the wicked ones who obey *Nahema*, the Demon of Impurity.

The wicked are symbolized by the five accursed nations whom Joshua was to destroy.

Joshua, or Jehoshua the Saviour, is a symbol of the Messiah.

His Name is composed of the letters of the Divine Tetragram changed into the Pentagram by the addition of the Letter Schin (*see Figure 94*).

Each letter of this Pentagram represents a power of good attacked by the five accursed nations.

For the real history of the people of God is the allegorical legend of Humanity.

The five accursed nations are:--

1. The Amalekites or Aggressors;
2. The Geburim or Violent Ones;
3. The Raphaim or Cowards;
4. The Nephilim or Voluptuous Ones;
5. The Anakim or Anarchists.

The Anarchists are vanquished by the Yod, which is the Sceptre of the Father.

The Violent are vanquished by the He', which is the Gentleness of the Mother.

The Cowards are vanquished by the Vau, which is the Sword of Michael, and Generation by travail and pain.

The Voluptuous are vanquished by the second He, which is the painful bringing forth of the Mother.

Lastly, the Aggressors are vanquished by the Schin, which is the Fire of the Lord and the equilibrating Law of justice.

The Princes of the Perverse Spirits are the False Gods whom they adore.

Hell has then no other government than that fatal law which punishes perversity and corrects error, for the false Gods only exist in the false opinion of their adorers.

Baal, Belphegor, Moloch, Adramelech, have been the idols of the Syrians; idols without soul, idols now destroyed, and of whom the Name alone remaineth.

The True God hath vanquished all the Demons as Truth triumphs over Error. That is past in the opinions of men, and the Wars of Michael against Satan are the symbols of movement, and of the progress of Spirits.

The Devil is ever a God of refusal.

Accredited idolatries are religions in their time.

Superannuated idolatries are Superstitions and Sacrileges.

The Pantheon of Phantoms, which are then in vogue, is the Heaven of the Ignorant.

The Receptacle of Phantoms, whom Folly even wisheth for no longer, is the Hell.

But all this existeth only in the Imagination of the Vulgar.

For the Wise, Heaven is the Supreme Reason, and Hell is Folly.

But It must be understood that we here employ the word Heaven in the Mystical sense which we give it in opposing to it the word Hell.

In order to evoke Phantoms it is sufficient to intoxicate oneself or to render oneself mad; for Phantoms are ever the companions of drunkenness and of vertigo.

The Phosphorus of the imagination, abandoned to all the caprices of over-excited and diseased nerves, fills itself with Monsters and absurd visions.

We can also arrive at hallucination by mingling together wakefulness and sleep by the graduated use of narcotics; but such actions are crimes against nature.

Wisdom chaseth away Phantoms, and enables us to communicate with the Superior Spirits by the contemplation of the Laws of Nature and the study of the Holy Numbers.

(Here King Solomon addresseth himself to his son, Roboam):--

Do thou, O my son Roboam, remember, that the Fear of Adonai is only the beginning of Wisdom.

Keep and preserve those who have not Understanding in the Fear of Adonai, which will give and will preserve unto thee my crown.

But learn to triumph thyself over Fear by Wisdom, and the Spirits will descend from Heaven to serve thee.

I, Solomon, thy father, King of Israel and of Palmyra, I have sought out and obtained in my lot the Holy Chokmah, which is the Wisdom of Adonai.

And I have become King of the Spirits as well of Heaven as of Earth, Master of the Dwellers of the Air, and of the Living Souls of the Sea, because I was in possession of the Key of the Hidden Gates of Light.

I have done great things by the virtue of the Schema Hamphorasch, and by the Thirty-two Paths of Yetzirah.

Number, weight, and measure determine the form of things; the substance is one, and God createth it eternally.

Happy is he who comprehendeth the Letters and the Numbers.

The Letters are from the Numbers, and the Numbers from the Ideas, and the Ideas from the Forces, and the Forces from the Elohim. The Synthesis of the Elohim is the Schema.

The Schema is one, its columns are two, its power is three, its form is four, its reflection giveth eight, which multiplied by three giveth unto thee the twenty-four Thrones of Wisdom.

Upon each Throne reposes a Crown with three Rays, each Ray beareth a Name, each Name is an Absolute Idea. There are Seventy-two Names upon the Twenty-four Crowns of the Schema.

Thou shalt write these Names upon Thirty-six Talismans, two upon each Talisman, one on each side.

Thou shalt divide these Talismans into four series of nine each, according to the number of the Letters of the Schema.

Upon the first Series thou shalt engrave the Letter Yod, symbolized by the Flowering Rod of Aaron.

Upon the second the Letter He, symbolized by the Cup of Joseph.

Upon the third the Letter Vau, symbolized by the Sword of David my father.

And upon the fourth the He final, symbolized by the Shekel of Gold.

These thirty-six Talismans will be a Book which will contain all the Secrets of Nature. And by their diverse combinations thou shalt make the Genii and Angels speak.

(HERE ENDETH THE FRAGMENT OF THE KEY OF SOLOMON.)

THE QABALISTICAL INVOCATION OF SOLOMON

Given by Eliphaz Levi in 'Rituel de la Haute Magie,' Chapter xiii.

Powers of the Kingdom, be beneath my left foot, and within my right hand.

Glory and Eternity touch my shoulders, and guide me In the Paths of Victory.

Mercy and Justice be ye the Equilibrium and splendor of my life.

Understanding and Wisdom give unto me the Crown.

Spirits of Malkuth conduct me between the two columns whereon is supported the whole edifice of the Temple.

Angels of Netzach and of Hod strengthen me upon the Cubical Stone of Yesod.

O GEDULAHHEL! O GEBURAHHEL! O TIPHERETH!

BINAHHEL, be Thou my Love!

RUACH CHOKMAHEL, be Thou my Light!

Be that which Thou art, and that which Thou willest to be, O KETHERIEL!

Ishim, assist me in the Name of SHADDAI.

Cherubim, be my strength in the Name of ADONAI.

Beni Elohim, be ye my brethren in the Name of the Son, and by the virtues of TZABAOTH.

Elohim, fight for me in the Name of TETRAGRAMMATON.

Malachim, protect me in the Name of YOD HE VAU HE.

Seraphim, purify my love in the Name of ELOAH.

Chaschmalini, enlighten me with the splendors of ELOHI, and of SCHECHINAH.

Aralim, act ye; *Auphanim*, revolve and shine.

Chaioth Ha-Qadosch, cry aloud, speak, roar, and groan; Qadosch, Qadosch, Qadosch, SHADDAI, ADONAI, YOD CHAVAH, EHEIEH ASHER EHEIEH!

Halelu-Yah! Halelu-Yah! Halelu-Yah. Amen.

THE END.

1:1 beatus vir qui non abiit in consilio impiorum et in via peccatorum non stetit et in cathedra pestilentiae non sedit

1:2 sed in lege Domini voluntas eius et in lege eius meditabitur die ac nocte

1:3 et erit tamquam lignum quod plantatum est secus decursus aquarum quod fructum suum dabit in tempore suo et folium eius non defluet et omnia quaecumque faciet prosperabuntur

1:4 non sic impii %non sic; sed tamquam pulvis quem proicit ventus %a facie terrae;

1:5 ideo non resurgent impii in iudicio neque peccatores in consilio iustorum

1:6 quoniam novit Dominus viam iustorum et iter impiorum peribit

2:1 psalmus David quare fremuerunt gentes et populi meditati sunt inania

2:2 adstiterunt reges terrae et principes convenerunt in unum adversus Dominum et adversus christum eius
diapsalma

2:3 dirumpamus vincula eorum et proiciamus a nobis iugum ipsorum

2:4 qui habitat in caelis iridebit eos et Dominus subsannabit eos

2:5 tunc loquetur ad eos in ira sua et in furore suo conturbabit eos

2:6 ego autem constitutus sum rex ab eo super Sion montem sanctum eius praedicans praeceptum eius

2:7 Dominus dixit ad me filius meus es tu ego hodie genui te

2:8 postula a me et dabo tibi gentes hereditatem tuam et possessionem tuam terminos terrae

2:9 reges eos in virga ferrea tamquam vas figuli confringes eos

2:10 et nunc reges intellegite erudimini qui iudicatis terram

2:11 servite Domino in timore et exultate ei in tremore

2:12 adprehendite disciplinam nequando irascatur Dominus et pereatis de via iusta

2:13 cum exarserit in brevi ira eius beati omnes qui confidunt in eo

3:1 psalmus David cum fugeret a facie Abessalon filii sui

3:2 Domine quid multiplicati sunt qui tribulant me multi insurgunt adversum me

3:3 multi dicunt animae meae non est salus ipsi in Deo %eius; diapsalma

3:4 tu autem Domine susceptor meus es gloria mea et exaltans caput meum

3:5 voce mea ad Dominum clamavi et exaudivit me de monte sancto suo diapsalma

3:6 ego dormivi et soporatus sum exsurrexi quia Dominus suscipiet me

3:7 non timebo milia populi circumdantis me exsurge Domine salvum me fac Deus meus

3:8 quoniam tu percussisti omnes adversantes mihi sine causa dentes peccatorum contrivisti

3:9 Domini est salus et super populum tuum benedictio tua

4:1 in finem in carminibus psalmus David

4:2 cum invocarem exaudivit me Deus iustitiae meae in tribulatione dilatasti mihi miserere mei et exaudi orationem meam

4:3 filii hominum usquequo gravi corde ut quid diligitis vanitatem et quaeritis mendacium diapsalma

4:4 et scitote quoniam mirificavit Dominus sanctum suum Dominus exaudiet me cum clamavero ad eum

4:5 irascimini et nolite peccare quae dicitis in cordibus vestris in cubilibus vestris compungimini diapsalma

4:6 sacrificate sacrificium iustitiae et sperate in Domino multi dicunt quis ostendet nobis bona

4:7 signatum est super nos lumen vultus tui Domine dedisti laetitiam in corde meo

4:8 a fructu frumenti et vini et olei sui multiplicati sunt

4:9 in pace in id ipsum dormiam et requiescam

4:10 quoniam tu Domine singulariter in spe constituisti me

5:1 in finem pro ea quae hereditatem consequitur psalmus David

5:2 verba mea auribus percipe Domine intellege clamorem meum

5:3 intende voci orationis meae rex meus et Deus meus

5:4 quoniam ad te orabo Domine mane exaudies vocem meam

5:5 mane adstabo tibi et videbo quoniam non deus volens iniquitatem tu es

5:6 neque habitabit iuxta te malignus neque permanebunt iniusti ante oculos tuos

5:7 odisti omnes qui operantur iniquitatem perdes %omnes; qui loquuntur mendacium virum sanguinum et dolosum abominabitur Dominus

5:8 ego autem in multitudine misericordiae tuae introibo in domum tuam adorabo ad templum sanctum tuum in timore tuo

5:9 Domine deduc me in iustitia tua propter inimicos meos dirige in conspectu meo viam tuam

5:10 quoniam non est in ore eorum veritas cor eorum vanum est

5:11 sepulchrum patens est guttur eorum linguis suis dolose agebant iudica illos Deus decidant a cogitationibus suis secundum multitudinem impietatum eorum expelle eos quoniam irritaverunt te Domine

5:12 et laetentur omnes qui sperant in te in aeternum exultabunt et habitabis in eis et gloriabuntur in te omnes qui diligunt nomen tuum

5:13 quoniam tu benedices iusto Domine ut scuto bonae voluntatis coronasti nos

6:1 in finem in carminibus pro octava psalmus David

6:2 Domine ne in furore tuo arguas me neque in ira tua corripas me

6:3 miserere mei Domine quoniam infirmus sum sana me Domine quoniam conturbata sunt ossa mea

6:4 et anima mea turbata est valde et tu Domine usquequo

6:5 convertere Domine eripe animam meam salvum me fac propter misericordiam tuam

6:6 quoniam non est in morte qui memor sit tui in inferno autem quis confitebitur tibi

6:7 laboravi in gemitu meo lavabo per singulas noctes lectum meum in lacrimis meis stratum meum rigabo

6:8 turbatus est a furore oculus meus inveteravi inter omnes inimicos meos

6:9 discedite a me omnes qui operamini iniquitatem quoniam exaudivit Dominus vocem fletus mei

6:10 exaudivit Dominus deprecationem meam Dominus orationem meam suscepit

6:11 erubescant et conturbentur vehementer omnes inimici mei convertantur et erubescant valde velociter

7:1 psalmus David quem cantavit Domino pro verbis Chusi filii Iemini

7:2 Domine Deus meus in te speravi salvum me fac ex omnibus persequentibus me et libera me

7:3 nequando rapiat ut leo animam meam dum non est qui redimat neque qui salvum faciat

7:4 Domine Deus meus si feci istud si est iniquitas in manibus meis

7:5 si reddidi retribuentibus mihi mala decidam merito ab inimicis meis inanis

7:6 persequatur inimicus animam meam et comprehendat et conculcet in terra vitam meam et gloriam meam in pulverem deducat diapsalma

7:7 exsurge Domine in ira tua exaltare in finibus inimicorum meorum et exsurge Domine Deus meus in praecepto quod mandasti

7:8 et synagoga populorum circumdabit te et propter hanc in altum regredere

7:9 Dominus iudicat populos iudica me Domine secundum iustitiam meam et secundum innocentiam meam super me

7:10 consummetur nequitia peccatorum et diriges iustum et scrutans corda et renes Deus

7:11 iustum adiutorium meum a Deo qui salvos facit rectos corde

7:12 Deus iudex iustus et fortis et patiens numquid irascitur per singulos dies

7:13 nisi conversi fueritis gladium suum vibrabit arcum suum tetendit et paravit illum

7:14 et in eo paravit vasa mortis sagittas suas ardentibus effecit

7:15 ecce parturiit iniustitiam *et; concepit dolorem et peperit iniquitatem

7:16 lacum aperuit et effodit eum et incidet in foveam quam fecit

7:17 convertetur dolor eius in caput eius et in verticem ipsius iniquitas eius descendet

7:18 confitebor Domino secundum iustitiam eius et psallam nomini Domini altissimi

8:1 in finem pro torcularibus psalmus David

8:2 Domine Dominus noster quam admirabile est nomen tuum in universa terra quoniam elevata est magnificentia tua super caelos

8:3 ex ore infantium et lactantium perfecisti laudem propter inimicos tuos ut destruas inimicum et ultorem

8:4 quoniam videbo caelos * tuos; opera digitorum tuorum lunam et stellas quae tu fundasti

8:5 quid est homo quod memor es eius aut filius hominis quoniam visitas eum

8:6 minuisti eum paulo minus ab angelis gloria et honore coronasti eum

8:7 et constituisti eum super opera manuum tuarum

8:8 omnia subiecisti sub pedibus eius oves et boves universas insuper et pecora campi

8:9 volucres caeli et pisces maris qui perambulant semitas maris

8:10 Domine Dominus noster quam admirabile est nomen tuum in universa terra

9:1 in finem pro occultis filii psalmus David

9:2 confitebor tibi Domine in toto corde meo narrabo omnia mirabilia tua

9:3 laetabor et exultabo in te psallam nomini tuo Altissime

9:4 in convertendo inimicum meum retrorsum infirmabuntur et peribunt a facie tua

9:5 quoniam fecisti iudicium meum et causam meam sedisti super thronum qui iudicas iustitiam

9:6 increpasti gentes %et; periit impius nomen eorum delisti in aeternum et in saeculum %saeculi;

9:7 inimici defecerunt frameae in finem et civitates destruxisti periit memoria eorum cum sonitu

9:8 et Dominus in aeternum permanet paravit in iudicio thronum suum

9:9 et ipse iudicabit orbem terrae in aequitate iudicabit populos in iustitia

9:10 et factus est Dominus refugium pauperi adiutor in oportunitatibus in tribulatione

9:11 et sperent in te qui noverunt nomen tuum quoniam non dereliquisti quaerentes te Domine

9:12 psallite Domino qui habitat in Sion adnuntiate inter gentes studia eius

9:13 quoniam requirens sanguinem eorum recordatus est non est oblitus clamorem pauperum

9:14 miserere mei Domine vide humilitatem meam de inimicis meis

9:15 qui exaltas me de portis mortis ut adnuntiem omnes laudationes tuas in portis filiae Sion

9:16 exultabo in salutari tuo infixae sunt gentes in interitu quem fecerunt in laqueo isto quem absconderunt comprehensus est pes eorum

9:17 cognoscitur Dominus iudicia faciens in operibus manuum suarum comprehensus est peccator canticum diapsalmatis

9:18 convertantur peccatores in infernum omnes gentes quae obliviscuntur Deum

9:19 quoniam non in finem oblivio erit pauperis patientia pauperum non peribit in finem

9:20 exsurge Domine non confortetur homo iudicentur gentes in conspectu tuo

9:21 constitue Domine legislatorem super eos sciant gentes quoniam homines sunt diapsalma

9:22 ut quid Domine recessisti longe dispicis in oportunitatibus in tribulatione

9:23 dum superbit impius incenditur pauper comprehenduntur in consiliis quibus cogitant

9:24 quoniam laudatur peccator in desideriis animae suae et iniquus benedicitur

9:25 exacerbavit Dominum peccator secundum multitudinem irae suae non quaeret

9:26 non est Deus in conspectu eius inquinatae sunt viae illius in omni tempore auferuntur iudicia tua a facie eius omnium inimicorum suorum dominabitur

9:27 dixit enim in corde suo non movebor a generatione in generationem sine malo

9:28 cuius maledictione os plenum est et amaritudine et dolo sub lingua eius labor et dolor

9:29 sedet in insidiis cum divitibus in occultis ut interficiat innocentem

9:30 oculi eius in pauperem respiciunt insidiatur in abscondito quasi leo in spelunca sua insidiatur ut rapiat pauperem rapere pauperem dum adtrahit eum

9:31 in laqueo suo humiliabit eum inclinabit se et cadet cum dominatus fuerit pauperum

9:32 dixit enim in corde suo oblitus est Deus avertit faciem suam ne videat in finem

9:33 exsurge Domine Deus exaltetur manus tua ne obliviscaris pauperum

9:34 propter quid iritavit impius Deum dixit enim in corde suo non requiret

9:35 vides quoniam tu laborem et dolorem consideras ut tradas eos in manus tuas tibi derelictus est pauper orfano tu eras adiutor

9:36 contere brachium peccatoris et maligni quaeretur peccatum illius et non inveniatur

9:37 Dominus regnabit in aeternum et in saeculum %saeculi; peribitis gentes de terra illius

9:38 desiderium pauperum exaudivit Dominus praeparationem cordis eorum audivit auris tua

9:39 iudicare pupillo et humili ut non adponat ultra magnificare se homo super terram

10:1 in finem psalmus David

10:2 in Domino confido quomodo dicitis animae meae transmigra in montes sicut passer

10:3 quoniam ecce peccatores intenderunt arcum paraverunt sagittas suas in faretra ut sagittent in obscuro rectos corde

10:4 quoniam quae perfecisti destruxerunt iustus %autem; quid fecit

10:5 Dominus in templo sancto suo Dominus in caelo sedis eius oculi eius %in pauperem; respiciunt palpebrae eius interrogant filios hominum

10:6 Dominus interrogat iustum et impium qui autem diligit iniquitatem odit animam suam

10:7 pluet super peccatores laqueos ignis et sulphur et spiritus procellarum pars calicis eorum

10:8 quoniam iustus Dominus %et; iustitias dilexit aequitatem vidit vultus eius

11:1 in finem pro octava psalmus David

11:2 salvum me fac Domine quoniam defecit sanctus quoniam deminutae sunt veritates a filiis hominum

11:3 vana locuti sunt unusquisque ad proximum suum labia dolosa in corde et corde locuti sunt

11:4 disperdat Dominus universa labia dolosa linguam magniloquam

11:5 qui dixerunt linguam nostram magnificabimus labia nostra a nobis sunt quis noster dominus est

11:6 propter miseriam inopum et gemitum pauperum nunc exurgam dicit Dominus ponam in salutari fiducialiter agam in eo

11:7 eloquia Domini eloquia casta argentum igne examinatum probatum terrae purgatum septuplum

11:8 tu Domine servabis nos et custodies nos a generatione hac et in aeternum

11:9 in circuitu impii ambulant secundum altitudinem tuam multiplicasti filios hominum

12:1 in finem psalmus David usquequo Domine oblivisceris me in finem usquequo avertis faciem tuam a me

12:2 quamdiu ponam consilia in anima mea dolorem in corde meo per diem

12:3 usquequo exaltabitur inimicus meus super me

12:4 respice exaudi me Domine Deus meus inlumina oculos meos ne umquam obdormiam in mortem

12:5 nequando dicat inimicus meus praevalui adversus eum qui tribulant me exultabunt si motus fuero

12:6 ego autem in misericordia tua speravi exultabit cor meum in salutari tuo cantabo Domino qui bona tribuit mihi et psallam nomini Domini altissimi

13:1 in finem psalmus David dixit insipiens in corde suo non est Deus corrupti sunt et abominabiles facti sunt in studiis %suis; non est qui faciat bonum %non est usque ad unum;

13:2 Dominus de caelo prospexit super filios hominum ut videat si est intellegens %aut; requirens Deum

13:3 omnes declinaverunt simul inutiles facti sunt non est qui faciat bonum non est usque ad unum = sepulchrum patens est guttur eorum = linguis suis dolose agebant = venenum aspidum sub labiis eorum = quorum os maledictione et amaritudine plenum est = veloces pedes eorum ad effundendum sanguinem = contritio et infelicitas in viis eorum = et viam pacis non cognoverunt % non est timor Dei ante oculos eorum;

13:4 nonne cognoscent omnes qui operantur iniquitatem qui devorant plebem meam sicut escam panis

13:5 Dominum non invocaverunt illic trepidaverunt timore %ubi non erat timor;

13:6 quoniam Deus in generatione iusta consilium inopis confudistis quoniam Dominus spes eius est

13:7 quis dabit ex Sion salutare Israhel cum averterit Dominus captivitatem plebis suae exultabit Iacob et laetabitur Israhel

14:1 psalmus David Domine quis habitabit in tabernaculo tuo aut quis requiescet in monte sancto tuo

14:2 qui ingreditur sine macula et operatur iustitiam

14:3 qui loquitur veritatem in corde suo qui non egit dolum in lingua sua nec fecit proximo suo malum et obprobrium non accepit adversus proximos suos

14:4 ad nihilum deductus est in conspectu eius malignus timentes autem Dominum glorificat qui iurat proximo suo et non decipit

14:5 qui pecuniam suam non dedit ad usuram et munera super innocentes non accepit qui facit haec non movebitur in aeternum

15:1 tituli inscriptio ipsi David conserva me Domine quoniam in te speravi

15:2 dixi Domino Dominus meus es tu quoniam bonorum meorum non eges

15:3 sanctis qui sunt in terra eius mirificavit *mihi; omnes voluntates meas in eis

15:4 multiplicatae sunt infirmitates eorum postea adceleraverunt non congregabo conventicula eorum de sanguinibus nec memor ero nominum eorum per labia mea

15:5 Dominus pars hereditatis meae et calicis mei tu es qui restitues hereditatem meam mihi

15:6 funes ceciderunt mihi in praeclaris etenim hereditas mea praeclara est mihi

15:7 benedicam Domino qui tribuit mihi intellectum insuper et usque ad noctem increpaverunt me renes mei

15:8 providebam Dominum in conspectu meo semper quoniam a dextris est mihi ne commovear

15:9 propter hoc laetatum est cor meum et exultavit lingua mea insuper et caro mea requiescet in spe

15:10 quoniam non derelinques animam meam in inferno non dabis sanctum tuum videre corruptionem notas mihi fecisti vias vitae adimplebis me laetitia cum vultu tuo delectatio in dextera tua usque in finem

16:1 oratio David exaudi Domine iustitiam meam intende deprecationem meam auribus percipe orationem meam non in labiis dolosis

16:2 de vultu tuo iudicium meum prodeat oculi tui videant aequitates

16:3 probasti cor meum visitasti nocte igne me examinasti et non est inventa in me iniquitas

16:4 ut non loquatur os meum opera hominum propter verba labiorum tuorum ego custodivi vias duras

16:5 perfice gressus meos in semitis tuis ut non moveantur vestigia mea

16:6 ego clamavi quoniam exaudisti me Deus inclina aurem tuam mihi et exaudi verba mea

16:7 mirifica misericordias tuas qui salvos facis sperantes in te

16:8 a resistentibus dexterarum tuarum custodi me ut pupillam oculi sub umbra alarum tuarum proteges me

16:9 a facie impiorum qui me afflixerunt inimici mei animam meam circumdederunt *super me;

16:10 adipem suum concluderunt os eorum locutum est superbia

16:11 proicientes me nunc circumdederunt me oculos suos statuerunt declinare in terram

16:12 susceperunt me sicut leo paratus ad praedam et sicut catulus leonis habitans in abditis

16:13 exurge Domine praeveni eum et subplanta eum eripe animam meam ab impio frameam tuam

16:14 ab inimicis manus tuae Domine a paucis de terra divide eos in vita eorum de absconditis tuis adimpletus est venter eorum saturati sunt filiis et dimiserunt reliquias suas parvulis suis

16:15 ego autem in iustitia apparebo conspectui tuo satiabor cum apparuerit gloria tua

17:1 in finem puero Domini David quae locutus est Domino verba cantici huius in die qua eripuit eum Dominus de manu omnium inimicorum eius et de manu Saul et dixit

17:2 diligam te Domine fortitudo mea

17:3 Dominus firmamentum meum et refugium meum et liberator meus Deus meus adiutor meus et sperabo in eum

protector meus et cornu salutis meae et susceptor meus

17:4 laudans invocabo Dominum et ab inimicis meis salvus ero

17:5 circumdederunt me dolores mortis et torrentes iniquitatis conturbaverunt me

17:6 dolores inferni circumdederunt me praeoccupaverunt me laquei mortis

17:7 cum tribularer invocavi Dominum et ad Deum meum clamavi exaudivit de templo %sancto; suo vocem meam et clamor meus in conspectu eius introibit in aures eius

17:8 et commota est et contremuit terra et fundamenta montium conturbata sunt et commota sunt quoniam iratus est eis

17:9 ascendit fumus in ira eius et ignis a facie eius exarsit carbones succensi sunt ab eo

17:10 inclinavit caelos et descendit et caligo sub pedibus eius

17:11 et ascendit super cherubin et volavit volavit super pinnas ventorum

17:12 et posuit tenebras latibulum suum in circuitu eius tabernaculum eius tenebrosa aqua in nubibus aeris

17:13 prae fulgore in conspectu eius nubes * eius; transierunt grando et carbones ignis

17:14 et intonuit de caelo Dominus et Altissimus dedit vocem suam *grando et carbones ignis;

17:15 et misit sagittas et dissipavit eos et fulgora multiplicavit et conturbavit eos

17:16 et apparuerunt fontes aquarum et revelata sunt fundamenta orbis terrarum ab increpatione tua Domine ab inspiratione spiritus irae tuae

17:17 misit de summo et accepit me adsumpsit me de aquis multis

17:18 eripiet me de inimicis meis fortissimis et ab his qui oderunt me quoniam confirmati sunt super me

17:19 praevenierunt me in die afflictionis meae et factus est Dominus protector meus

17:20 et eduxit me in latitudinem salvum me faciet quoniam voluit me

17:21 %et; retribuet mihi Dominus secundum iustitiam meam %et; secundum puritatem manuum mearum retribuet mihi

17:22 quia custodivi vias Domini nec impie gessi a Deo meo

17:23 quoniam omnia iudicia eius in conspectu meo sunt et iustitias eius non reppuli a me

17:24 et ero immaculatus cum eo et observabo ab iniquitate mea

17:25 et retribuet mihi Dominus secundum iustitiam meam et secundum puritatem manuum mearum in conspectu oculorum eius

17:26 cum sancto sanctus eris et cum viro innocente innocens eris

17:27 et cum electo electus eris et cum perverso perverteris

17:28 quoniam tu populum humilem salvum facies et oculos superbiorum humiliabis

17:29 quoniam tu inluminas lucernam meam Domine Deus meus inluminas tenebras meas

17:30 quoniam in te eripiar a temptatione et in Deo meo transgrediar murum

17:31 Deus meus inpolluta via eius eloquia Domini igne examinata protector est omnium sperantium in eum

17:32 quoniam quis deus praeter Dominum et quis deus praeter Deum nostrum

17:33 Deus qui praecingit me virtute et posuit immaculatam viam meam

17:34 qui perfecit pedes meos tamquam cervorum et super excelsa statuens me

17:35 qui doces manus meas in proelium et posuisti arcum aereum brachia mea

17:36 et dedisti mihi protectionem salutis tuae et dextera tua suscepit me et disciplina tua correxit me in finem et disciplina tua ipsa me docebit

17:37 dilatasti gressus meos subtus me et non sunt infirmata vestigia mea

17:38 persequar inimicos meos et comprehendam illos et non convertar donec deficient

17:39 confringam illos nec poterunt stare cadent subtus pedes meos

17:40 et praecinxisti me virtute ad bellum subplantasti insurgentes in me subtus me

17:41 et inimicos meos dedisti mihi dorsum et odientes me disperdisti

17:42 clamaverunt nec erat qui salvos faceret ad Dominum nec exaudivit eos

17:43 et comminuam illos ut pulverem ante faciem venti ut lutum platearum delebo eos

17:44 eripe me de contradictionibus populi constitues me in caput gentium

17:45 populus quem non cognovi servivit mihi in auditu auris oboedivit mihi

17:46 filii alieni mentiti sunt mihi filii alieni inveterati sunt et claudicaverunt a semitis suis

17:47 vivit Dominus et benedictus Deus meus et exaltetur Deus salutis meae

17:48 Deus qui dat vindictas mihi et subdidit populos sub me liberator meus de gentibus iracundis

17:49 et ab insurgentibus in me exaltabis me a viro iniquo eripies me

17:50 propterea confitebor tibi in nationibus Domine et psalmum dicam nomini tuo

17:51 magnificans salutes regis eius et faciens misericordiam christo suo David et semini eius usque in saeculum

18:1 in finem psalmus David

18:2 caeli enarrant gloriam Dei et opera manuum eius adnuntiat firmamentum

18:3 dies diei eructat verbum et nox nocti indicat scientiam

18:4 non sunt loquellae neque sermones quorum non audiantur voces eorum

18:5 in omnem terram exivit sonus eorum et in fines orbis terrae verba eorum

18:6 in sole posuit tabernaculum suum et ipse tamquam sponsus procedens de thalamo suo exultavit ut gigans ad currendam viam suam;

18:7 a summo caeli egressio eius et occursus eius usque ad summum eius nec est qui se abscondat a calore eius

18:8 lex Domini immaculata convertens animas testimonium Domini fidele sapientiam praestans parvulis

18:9 iustitiae Domini rectae laetificantes corda praeceptum Domini lucidum inluminans oculos

18:10 timor Domini sanctus permanens in saeculum saeculi iudicia Domini vera iustificata in semet ipsa

18:11 desiderabilia super aurum et lapidem pretiosum multum et dulciora super mel et favum

18:12 etenim servus tuus custodit ea in custodiendis illis retributio multa

18:13 delicta quis intellegit ab occultis meis munda me

18:14 et ab alienis parce servo tuo si mei non fuerint dominati tunc immaculatus ero et emundabor a delicto maximo

18:15 et erunt ut conplaceant eloquia oris mei et meditatio cordis mei in conspectu tuo semper Domine adiutor meus et redemptor meus

19:1 in finem psalmus David

19:2 exaudiat te Dominus in die tribulationis protegat te nomen Dei Iacob

19:3 mittat tibi auxilium de sancto et de Sion tueatur te

19:4 memor sit omnis sacrificii tui et holocaustum tuum pingue fiat diapsalma

19:5 tribuat tibi secundum cor tuum et omne consilium tuum confirmet

19:6 laetabimur in salutari tuo et in nomine Dei nostri magnificabimur

19:7 impleat Dominus omnes petitiones tuas nunc cognovi quoniam salvum fecit Dominus christum suum exaudiet illum de caelo sancto suo in potentatibus salus dexterarum eius

19:8 hii in curribus et hii in equis nos autem in nomine Domini Dei nostri invocabimus

19:9 ipsi obligati sunt et ceciderunt nos vero surreximus et erecti sumus

19:10 Domine salvum fac regem et exaudi nos in die qua invocaverimus te

20:1 in finem psalmus David

20:2 Domine in virtute tua laetabitur rex et super salutare tuum exultabit vehementer

20:3 desiderium animae eius tribuisti ei et voluntate labiorum eius non fraudasti eum diapsalma

20:4 quoniam praevenisti eum in benedictionibus dulcedinis posuisti in capite eius coronam de lapide pretioso

20:5 vitam petiit a te et tribuisti ei longitudinem dierum in saeculum et in saeculum saeculi

20:6 magna gloria eius in salutari tuo gloriam et magnum decorem inpones super eum

20:7 quoniam dabis eum benedictionem in saeculum saeculi laetificabis eum in gaudio cum vultu tuo

20:8 quoniam rex sperat in Domino et in misericordia Altissimi non commovebitur

20:9 inveniatur manus tua omnibus inimicis tuis dextera tua inveniatur %omnes; qui te oderunt

20:10 pones eos ut clibanum ignis in tempore vultus tui Dominus in ira sua conturbabit eos et devorabit eos ignis

20:11 fructum eorum de terra perdes et semen eorum a filiis hominum

20:12 quoniam declinaverunt in te mala cogitaverunt consilia quae non potuerunt %stabilire;

20:13 quoniam pones eos dorsum in reliquis tuis praeparabis vultum eorum

20:14 exaltare Domine in virtute tua cantabimus et psallemus virtutes tuas

21:1 in finem pro adsumptione matutina psalmus David

21:2 Deus Deus meus respice me; quare me dereliquisti longe a salute mea verba delictorum meorum

21:3 Deus meus clamabo per diem et non exaudies et nocte et non ad insipientiam mihi

21:4 tu autem in sancto habitas Laus Israhel

21:5 in te speraverunt patres nostri speraverunt et liberasti eos

21:6 ad te clamaverunt et salvi facti sunt in te speraverunt et non sunt confusi

21:7 ego autem sum vermis et non homo obprobrium hominum et abiectio plebis

21:8 omnes videntes me deriserunt me locuti sunt labiis moverunt caput

21:9 speravit in Domino eripiat eum salvum faciat eum quoniam vult eum

21:10 quoniam tu es qui extraxisti me de ventre spes mea ab uberibus matris meae

21:11 in te proiectus sum ex utero de ventre matris meae Deus meus es tu

21:12 ne discesseris a me quoniam tribulatio proxima est quoniam non est qui adiuvet

21:13 circumdederunt me vituli multi tauri pingues obsederunt me

21:14 aperuerunt super me os suum sicut leo rapiens et rugiens

21:15 sicut aqua effusus sum et dispersa sunt universa ossa mea factum est cor meum tamquam cera liquescens in medio ventris mei

21:16 aruit tamquam testa virtus mea et lingua mea adhesit faucibus meis et in limum mortis deduxisti me

21:17 quoniam circumdederunt me canes multi concilium malignantium obsedit me foderunt manus meas et pedes meos

21:18 dinumeraverunt omnia ossa mea ipsi vero consideraverunt et inspexerunt me

21:19 diviserunt sibi vestimenta mea et super vestem meam miserunt sortem

21:20 tu autem Domine ne elongaveris auxilium tuum ad defensionem meam conspice

21:21 erue a framea animam meam et de manu canis unicam meam

21:22 salva me ex ore leonis et a cornibus unicornium humilitatem meam

21:23 narrabo nomen tuum fratribus meis in media ecclesia laudabo te

21:24 qui timetis Dominum laudate eum universum semen Iacob magnificate eum

21:25 timeat eum omne semen Israhel quoniam non sprevit neque dispexit deprecationem pauperis nec avertit faciem suam a me et cum clamarem ad eum exaudivit %me;

21:26 apud te laus mea in ecclesia magna vota mea reddam in conspectu timentium eum

21:27 edent pauperes et saturabuntur et laudabunt Dominum qui requirunt eum vivent corda eorum in saeculum saeculi

21:28 reminiscentur et convertentur ad Dominum universi fines terrae et adorabunt in conspectu eius universae familiae gentium

21:29 quoniam Dei est regnum et %ipse; dominabitur gentium

21:30 manducaverunt et adoraverunt omnes pingues terrae in conspectu eius cadent omnes qui descendunt in terram

21:31 et anima mea illi vivet et semen meum serviet ipsi

21:32 adnuntiabitur Domino generatio ventura et adnuntiabunt iustitiam eius populo qui nascetur quem fecit %Dominus;

22:1 psalmus David Dominus reget me et nihil mihi deerit

22:2 in loco pascuae %ibi; me conlocavit super aquam refectionis educavit me

22:3 animam meam convertit deduxit me super semitas iustitiae propter nomen suum

22:4 nam et si ambulavero in medio umbrae mortis non timebo mala quoniam tu mecum es virga tua et baculus tuus ipsa me consolata sunt

22:5 parasti in conspectu meo mensam adversus eos qui tribulant me inpinguasti in oleo caput meum et calix meus inebrians quam praeclarus est

22:6 et misericordia tua subsequitur me omnibus diebus vitae meae et ut inhabitem in domo Domini in longitudinem dierum

23:1 psalmus David prima sabbati Domini est terra et plenitudo eius orbis terrarum et %universi; qui habitant in eo

23:2 *quia; ipse super maria fundavit eum et super flumina praeparavit eum

23:3 quis ascendit in montem Domini aut quis stabit in loco sancto eius

23:4 innocens manibus et mundo corde qui non accepit in vano animam suam nec iuravit in dolo proximo suo

23:5 hic accipiet benedictionem a Domino et misericordiam a Deo salvatore suo

23:6 haec est generatio quaerentium eum quaerentium faciem Dei Iacob diapsalma

23:7 adtollite portas principes vestras et elevamini portae aeternales et introibit rex gloriae

23:8 quis est iste rex gloriae Dominus fortis et potens Dominus potens in proelio

23:9 adtollite portas principes vestras et elevamini portae aeternales et introibit rex gloriae

23:10 quis est iste rex gloriae Dominus virtutum ipse est rex gloriae diapsalma

24:1 psalmus David ad te Domine levavi animam meam

24:2 Deus meus in te confido non erubescam

24:3 neque inrideant me inimici mei etenim universi qui sustinent te non confundentur

24:4 confundantur omnes; iniqua agentes supervacue vias tuas Domine demonstra mihi et; semitas tuas doce me

24:5 dirige me in veritatem tuam et doce me quoniam tu es Deus salvator meus et te sustinui tota die

24:6 reminiscere miserationum tuarum Domine et misericordiarum tuarum quia a saeculo sunt

24:7 delicta iuventutis meae et ignorantias meas ne memineris secundum misericordiam tuam memento mei * tu; propter bonitatem tuam Domine

24:8 dulcis et rectus Dominus propter hoc legem dabit delinquentibus in via

24:9 diriget mansuetos in iudicio docebit mites vias suas

24:10 universae viae Domini misericordia et veritas requirentibus testamentum eius et testimonia eius

24:11 propter nomen tuum Domine et propitiaberis peccato meo multum est enim

24:12 quis est homo qui timet Dominum legem statuet ei in via quam elegit

24:13 anima eius in bonis demorabitur et semen ipsius hereditabit terram

24:14 firmamentum est Dominus timentibus eum et testamentum ipsius ut manifestetur illis

24:15 oculi mei semper ad Dominum quoniam ipse evellet de laqueo pedes meos

24:16 respice in me et miserere mei quia unicus et pauper sum ego

24:17 tribulationes cordis mei multiplicatae sunt de necessitatibus meis erue me

24:18 vide humilitatem meam et laborem meum et dimitte universa delicta mea

24:19 respice inimicos meos quoniam multiplicati sunt et odio iniquo oderunt me

24:20 custodi animam meam et erue me non erubescam quoniam speravi in te

24:21 innocentes et recti adhererunt mihi quia sustinui te

24:22 libera Deus Israhel ex omnibus tribulationibus suis

25:1 psalmus David iudica me Domine quoniam ego in innocentia mea ingressus sum et in Domino sperans non infirmabor

25:2 proba me Domine et tempta me ure renes meos et cor meum

25:3 quoniam misericordia tua ante oculos meos est et conplacui in veritate tua

25:4 non sedi cum concilio vanitatis et cum iniqua gerentibus non introibo

25:5 odivi ecclesiam malignantium et cum impiis non sedebo

25:6 lavabo inter innocentes manus meas et circumdabo altare tuum Domine

25:7 ut audiam vocem laudis et enarrem universa mirabilia tua

25:8 Domine dilexi decorem domus tuae et locum habitationis gloriae tuae

25:9 ne perdas cum impiis animam meam et cum viris sanguinum vitam meam

25:10 in quorum manibus iniquitates sunt dextera eorum repleta est muneribus

25:11 ego autem in innocentia mea ingressus sum redime me et miserere mei

25:12 pes meus stetit in directo in ecclesiis benedicam %te; Domine

26:1 David priusquam liniretur Dominus inluminatio mea et salus mea quem timebo Dominus protector vitae meae a quo trepidabo

26:2 dum adpropiant super me nocentes ut edant carnes meas qui tribulant me et inimici mei ipsi infirmati sunt et ceciderunt

26:3 si consistant adversus me castra non timebit cor meum si exurgat adversus me proelium in hoc ego sperabo

26:4 unam petii a Domino hanc requiram ut inhabitem in domo Domini omnes dies vitae meae ut videam voluntatem Domini et visitem templum eius

26:5 quoniam abscondit me in tabernaculo in die malorum protexit me in abscondito tabernaculi sui

26:6 in petra exaltavit me et nunc exaltavit caput meum super inimicos meos circuivi et immolavi in tabernaculo eius hostiam vociferationis cantabo et psalmum dicam Domino

26:7 exaudi Domine vocem meam qua clamavi miserere mei et exaudi me

26:8 tibi dixit cor meum exquisivit facies mea faciem tuam Domine requiram

26:9 ne avertas faciem tuam a me ne declines in ira a servo tuo adiutor meus esto ne derelinquas me neque dispicias me Deus salvator meus

26:10 quoniam pater meus et mater mea dereliquerunt me Dominus autem adsumpsit me

26:11 legem pone mihi Domine in via tua et dirige me in semita recta propter inimicos meos

26:12 ne tradideris me in animas tribulantium me quoniam insurrexerunt in me testes iniqui et mentita est iniquitas sibi

26:13 credo videre bona Domini in terra viventium

26:14 expecta Dominum viriliter age et confortetur cor tuum et sustine Dominum

27:1 huic David ad te Domine clamabo Deus meus ne sileas a me nequando taceas a me et adsimilabor descendentibus in lacum

27:2 exaudi vocem deprecationis meae dum oro ad te dum extollo manus meas ad templum sanctum tuum

27:3 ne simul tradas me cum peccatoribus et cum operantibus iniquitatem %ne perdidideris me; qui loquuntur pacem cum proximo suo mala autem sunt in cordibus eorum

27:4 da illis secundum opera ipsorum et secundum nequitiam adinventionum ipsorum secundum opera manuum eorum tribue illis redde retributionem eorum ipsis

27:5 quoniam non intellexerunt opera Domini et in opera manuum eius destrues illos et non aedificabis eos

27:6 benedictus Dominus quoniam exaudivit vocem deprecationis meae

27:7 Dominus adiutor meus et protector meus in ipso speravit cor meum et adiutus sum et refluviit caro mea et ex voluntate mea confitebor ei

27:8 Dominus fortitudo plebis suae et protector salvationum christi sui est

27:9 salvam fac plebem tuam et benedic hereditati tuae et rege eos et extolle eos usque in aeternum

28:1 psalmus David in consummatione tabernaculi adferte Domino filii Dei adferte Domino filios arietum

28:2 adferte Domino gloriam et honorem adferte Domino gloriam nomini eius adorate Dominum in atrio sancto eius

28:3 vox Domini super aquas Deus maiestatis intonuit Dominus super aquas multas

28:4 vox Domini in virtute vox Domini in magnificentia

28:5 vox Domini confringentis cedros et confringet Dominus cedros Libani

28:6 et comminuet eas tamquam vitulum Libani et dilectus quemadmodum filius unicornium

28:7 vox Domini intercidentis flammam ignis

28:8 vox Domini concutientis desertum et commovebit Dominus desertum Cades

28:9 vox Domini praeparantis cervos et revelabit condensa et in templo eius omnis dicet gloriam

28:10 Dominus diluvium inhabitare facit et sedebit Dominus rex in aeternum

28:11 Dominus virtutem populo suo dabit Dominus benedicet populo suo in pace

29:1 psalmus cantici in dedicatione domus David

29:2 exaltabo te Domine quoniam suscepisti me nec delectasti inimicos meos super me

29:3 Domine Deus meus clamavi ad te et sanasti me

29:4 Domine eduxisti ab inferno animam meam salvasti me a descendentibus in lacum

29:5 psallite Domino sancti eius et confitemini memoriae sanctitatis eius

29:6 quoniam ira in indignatione eius et vita in voluntate eius ad vesperum demorabitur fletus et ad matutinum laetitia

29:7 ego autem dixi in abundantia mea non movebor in aeternum

29:8 Domine in voluntate tua praestitisti decori meo virtutem avertisti faciem tuam et factus sum conturbatus

29:9 ad te Domine clamabo et ad Deum meum deprecabor

29:10 quae utilitas in sanguine meo dum descendo in corruptionem numquid confitebitur tibi pulvis aut adnuntiabit veritatem tuam

29:11 audivit Dominus et misertus est mei Dominus factus est adiutor meus

29:12 convertisti planctum meum in gaudium mihi conscidisti saccum meum et circumdedisti me laetitia

29:13 ut cantet tibi gloria mea et non compungar Domine Deus meus in aeternum confitebor tibi

30:1 in finem psalmus David

30:2 in te Domine speravi non confundar in aeternum in iustitia tua libera me

30:3 inclina ad me aurem tuam accelera ut eruas me esto mihi in Deum protectorem et in domum refugii ut salvum me facias

30:4 quoniam fortitudo mea et refugium meum es tu et propter nomen tuum deduces me et enutries me

30:5 educes me de laqueo hoc quem absconderunt mihi quoniam tu es protector meus

30:6 in manus tuas commendabo spiritum meum redemisti me Domine Deus veritatis

30:7 odisti observantes vanitates supervacuae ego autem in Domino speravi

30:8 exultabo et laetabor in misericordia tua quoniam respexisti humilitatem meam salvasti de necessitatibus animam meam

30:9 nec conclusisti me in manibus inimici statuisti in loco spatioso pedes meos

30:10 miserere mei Domine quoniam tribulor conturbatus est in ira oculus meus anima mea et venter meus

30:11 quoniam defecit in dolore vita mea et anni mei in gemitibus infirmata est in paupertate virtus mea et ossa mea conturbata sunt

30:12 super omnes inimicos meos factus sum obprobrium et vicinis meis valde et timor notis meis qui videbant me foras fugerunt a me

30:13 oblivioni datus sum tamquam mortuus a corde factus sum tamquam vas perditum

30:14 quoniam audivi vituperationem multorum commorantium in circuitu in eo dum convenirent simul adversus me accipere animam meam consiliati sunt

30:15 ego autem in te speravi Domine dixi Deus meus es tu

30:16 in manibus tuis sortes meae eripe me de manu inimicorum meorum et a persequentibus me

30:17 inlustra faciem tuam super servum tuum salvum me fac in misericordia tua

30:18 Domine ne confundar quoniam invocavi te erubescant impii et deducantur in infernum

30:19 muta fiant labia dolosa quae loquuntur adversus iustum iniquitatem in superbia et in abusione

30:20 quam magna multitudo dulcedinis tuae Domine; quam abscondisti timentibus te perfecisti eis qui sperant in te in conspectu filiorum hominum

30:21 abscondes eos in abdito faciei tuae a conturbatione hominum proteges eos in tabernaculo a contradictione linguarum

30:22 benedictus Dominus quoniam mirificavit misericordiam suam mihi in civitate munita

30:23 ego autem dixi in excessu mentis meae proiectus sum a facie oculorum tuorum ideo exaudisti vocem orationis meae dum clamarem ad te

30:24 diligite Dominum omnes sancti eius quoniam; veritates requirit Dominus et retribuit abundanter facientibus superbia

30:25 viriliter agite et confortetur cor vestrum omnes qui speratis in Domino

31:1 huic David intellectus beati quorum remissae sunt iniquitates et quorum tecta sunt peccata

31:2 beatus vir cui non inputabit Dominus peccatum nec est in spiritu eius dolus

31:3 quoniam tacui inveteraverunt ossa mea dum clamarem tota die

31:4 quoniam die ac nocte gravata est super me manus tua conversus sum in aerumna *mea; dum configitur %mihi; spina diapsalma

31:5 delictum meum cognitum *tibi; feci et iniustitiam meam non abscondi dixi confitebor adversus me iniustitiam meam Domino et tu remisisti impietatem peccati mei diapsalma

31:6 pro hac orabit ad te omnis sanctus in tempore oportuno verumtamen in diluvio aquarum multarum ad eum non adproximabunt

31:7 tu es refugium meum a tribulatione quae circumdedit me exultatio mea erue me a circumdantibus me diapsalma

31:8 intellectum tibi dabo et instruam te in via hac qua gradieris firmabo super te oculos meos

31:9 nolite fieri sicut equus et mulus quibus non est intellectus in camo et freno maxillas eorum constringe qui non adproximant ad te

31:10 multa flagella peccatoris sperantem autem in Domino misericordia circumdabit

31:11 laetamini in Domino et exultate iusti et gloriamini omnes recti corde

32:1 psalmus David exultate iusti in Domino rectos decet laudatio

32:2 confitemini Domino in cithara in psalterio decem cordarum psallite illi

32:3 cantate ei canticum novum bene psallite in vociferatione

32:4 quia rectum est verbum Domini et omnia opera eius in fide

32:5 diligit misericordiam et iudicium misericordia Domini plena est terra

32:6 verbo Domini caeli firmati sunt et spiritu oris eius omnis virtus eorum

32:7 congregans sicut in utre aquas maris ponens in thesauris abyssos

32:8 timeat Dominum omnis terra ab eo autem commoveantur omnes inhabitantes orbem

32:9 quoniam ipse dixit et facta sunt ipse mandavit et creata sunt

32:10 Dominus dissipat consilia gentium reprobatur autem cogitationes populorum %et reprobatur consilia principum;

32:11 consilium autem Domini in aeternum manet cogitationes cordis eius in generatione et generationem

32:12 beata gens cuius est Dominus Deus eius populus quem elegit in hereditatem sibi

32:13 de caelo respexit Dominus vidit omnes filios hominum

32:14 de praeparato habitaculo suo respexit super omnes qui habitant terram

32:15 qui finxit singillatim corda eorum qui intellegit omnia opera illorum

32:16 non salvatur rex per multam virtutem et gigans non salvabitur in multitudine virtutis suae

32:17 fallax equus ad salutem in abundantia autem virtutis suae non salvabitur

32:18 ecce oculi Domini super metuentes eum qui sperant super misericordia eius

32:19 ut eruat a morte animas eorum et alat eos in fame

32:20 anima nostra sustinet Dominum quoniam adiutor et protector noster est

32:21 quia in eo laetabitur cor nostrum et in nomine sancto eius speravimus

32:22 fiat misericordia tua Domine super nos quemadmodum speravimus in te

33:1 David cum inmutavit vultum suum coram Abimelech et dimisit eum et abiit

33:2 benedicam Dominum in omni tempore semper laus eius in ore meo

33:3 in Domino laudabitur anima mea audiant mansueti et laetentur

33:4 magnificate Dominum mecum et exaltemus nomen eius in id ipsum

33:5 exquisivi Dominum et exaudivit me et ex omnibus tribulationibus meis eripuit me

33:6 accedite ad eum et inluminamini et facies vestrae non confundentur

33:7 iste pauper clamavit et Dominus exaudivit eum; et de omnibus tribulationibus eius salvavit eum

33:8 vallabit angelus Domini in circuitu timentium eum et eripiet eos

33:9 gustate et videte quoniam suavis est Dominus beatus vir qui sperat in eo

33:10 timete Dominum omnes; sancti eius quoniam non est inopia timentibus eum

33:11 divites eguerunt et esurierunt inquirentes autem Dominum non minuentur omni bono diapsalma

33:12 venite filii audite me timorem Domini docebo vos

33:13 quis est homo qui vult vitam cupit videre dies bonos

33:14 prohibe linguam tuam a malo et labia tua ne loquantur dolum

33:15 deverte a malo et fac bonum inquire pacem et persequere eam

33:16 oculi Domini super iustos et aures eius in precem eorum

33:17 facies Domini super facientes mala ut perdat de terra memoriam eorum

33:18 clamaverunt iusti et Dominus exaudivit et ex omnibus tribulationibus eorum liberavit eos

33:19 iuxta est Dominus his qui tribulato sunt corde et humiles spiritu salvabit

33:20 multae tribulationes iustorum et de omnibus his liberavit eos

33:21 Dominus custodit omnia ossa eorum unum ex his non conteretur

33:22 mors peccatorum pessima et qui oderunt iustum delinquent

33:23 redimet Dominus animas servorum suorum et non delinquent omnes qui sperant in eum

34:1 huic David iudica Domine nocentes me expugna expugnantes me

34:2 adprehende arma et scutum et exsurge in adiutorium mihi

34:3 effunde frameam et conclude adversus eos qui persequuntur me dic animae meae salus tua ego sum

34:4 confundantur et reveantur quaerentes animam meam avertantur retrorsum et confundantur cogitantes mihi mala

34:5 fiant tamquam pulvis ante faciem venti et angelus Domini coartans eos

34:6 fiat via illorum tenebrae et lubricum et angelus Domini persequens eos

34:7 quoniam gratis absconderunt mihi interitum laquei sui supervacue exprobraverunt animam meam

34:8 veniat illi laqueus quem ignorat et captio quam abscondit comprehendat eum et in laqueo cadat in ipso

34:9 anima autem mea exultabit in Domino delectabitur super salutari suo

34:10 omnia ossa mea dicent Domine quis similis tui eripiens inopem de manu fortiorum eius egenum et pauperem a diripientibus eum

34:11 surgentes testes iniqui quae ignorabam interrogabant me

34:12 retribuiebant mihi mala pro bonis sterilitatem animae meae

34:13 ego autem cum mihi molesti essent induer bar cilicio humiliabar in ieiunio animam meam et oratio mea in sinum meum convertetur

34:14 quasi proximum quasi fratrem nostrum sic conplacebam quasi lugens et contristatus sic humiliabar

34:15 et adversum me laetati sunt et convenerunt congregata sunt super me flagella et ignoravi

34:16 dissipati sunt nec conpuncti temptaverunt me subsannaverunt me subsannatione frenduerunt super me dentibus suis

34:17 Domine quando respicies restitue animam meam a malignitate eorum a leonibus unicam meam

34:18 confitebor tibi in ecclesia magna in populo gravi laudabo te

34:19 non supergaudeant mihi qui adversantur mihi inique qui oderunt me gratis et annuunt oculis

34:20 quoniam mihi quidem pacifice loquebantur et in iracundia * terrae loquentes; dolos cogitabant

34:21 et dilataverunt super me os suum dixerunt euge euge viderunt oculi nostri

34:22 vidisti Domine ne sileas Domine ne discedas a me

34:23 exsurge et intende iudicio meo Deus meus et Dominus meus in causam meam

34:24 iudica me secundum iustitiam tuam Domine Deus meus et non supergaudeant mihi

34:25 non dicant in cordibus suis euge euge animae nostrae nec dicant devoravimus eum

34:26 erubescant et reveantur simul qui gratulantur malis meis induantur confusione et reverentia qui magna loquuntur super me

34:27 exultent et laetentur qui volunt iustitiam meam et dicant semper magnificetur Dominus qui volunt pacem servi eius

34:28 et lingua mea meditabitur iustitiam tuam tota die laudem tuam

35:1 in finem servo Domini David

35:2 dixit iniustus ut delinquat in semet ipso non est timor Dei ante oculos eius

35:3 quoniam dolose egit in conspectu eius ut inveniatur iniquitas eius ad odium

35:4 verba oris eius iniquitas et dolus noluit intellegere ut bene ageret

35:5 iniquitatem meditatus est in cubili suo adstetit omni viae non bonae malitiam autem non odivit

35:6 Domine in caelo misericordia tua et veritas tua usque ad nubes

35:7 iustitia tua sicut montes Dei iudicia tua abyssus multa homines et iumenta salvabis Domine

35:8 quemadmodum multiplicasti misericordiam tuam Deus filii autem hominum in tegmine alarum tuarum sperabunt

35:9 inebriabuntur ab ubertate domus tuae et torrente voluntatis tuae potabis eos

35:10 quoniam apud te fons vitae in lumine tuo videbimus lumen

35:11 praetende misericordiam tuam scientibus te et iustitiam tuam his qui recto sunt corde

35:12 non veniat mihi pes superbiae et manus peccatoris non moveat me

35:13 ibi ceciderunt qui operantur iniquitatem expulsi sunt nec potuerunt stare

36:1 ipsi David noli aemulari in malignantibus neque zelaveris facientes iniquitatem

36:2 quoniam tamquam faenum velociter arescent et quemadmodum holera herbarum cito decident

36:3 spera in Domino et fac bonitatem et inhabita terram et pasceris in divitiis eius

36:4 delectare in Domino et dabit tibi petitiones cordis tui

36:5 revela Domino viam tuam et spera in eum et ipse faciet

36:6 et educet quasi lumen iustitiam tuam et iudicium tuum tamquam meridiem

36:7 subditus esto Domino et ora eum noli aemulari in eo qui prosperatur in via sua in homine faciente iniustitias

36:8 desine ab ira et derelinque furorem noli aemulari ut maligneris

36:9 quoniam qui malignantur exterminabuntur sustinentes autem Dominum ipsi hereditabunt terram

36:10 et adhuc pusillum et non erit peccator et quaeres locum eius et non invenies

36:11 mansueti autem hereditabunt terram et delectabuntur in multitudine pacis

36:12 observabit peccator iustum et stridebit super eum dentibus suis

36:13 Dominus autem iridebit eum quia prospicit quoniam veniet dies eius

36:14 gladium evaginaverunt peccatores intenderunt arcum suum ut decipiant pauperem et inopem ut trucident rectos corde

36:15 gladius eorum intret in corda ipsorum et arcus ipsorum confringatur

36:16 melius est modicum iusto super divitias peccatorum multas

36:17 quoniam brachia peccatorum conterentur confirmat autem iustos Dominus

36:18 novit Dominus dies immaculatum et hereditas eorum in aeternum erit

36:19 non confundentur in tempore malo et in diebus famis saturabuntur

36:20 quia peccatores peribunt inimici vero Domini mox honorificati fuerint et exaltati deficientes quemadmodum fumus defecerunt

36:21 mutuabitur peccator et non solvet iustus autem miseretur et tribuet

36:22 quia benedicentes ei hereditabunt terram maledicentes autem ei disperibunt

36:23 apud Dominum gressus hominis dirigentur et viam eius volet

36:24 cum ceciderit non conlidetur quia Dominus subponit manum suam

36:25 iunior fui et senui et non vidi iustum derelictum nec semen eius quaerens panes

36:26 tota die miseretur et commodat et semen illius in benedictione erit

36:27 declina a malo et fac bonum et inhabita in saeculum saeculi

36:28 quia Dominus amat iudicium et non derelinquet sanctos suos in aeternum conservabuntur iniusti punientur et semen impiorum peribit

36:29 iusti autem hereditabunt terram et inhabitabunt in saeculum %saeculi; super eam

36:30 os iusti meditabitur sapientiam et lingua eius loquetur iudicium

36:31 lex Dei eius in corde ipsius et non subplantabuntur gressus eius

36:32 considerat peccator iustum et quaerit mortificare eum

36:33 Dominus autem non derelinquet eum in manus eius nec damnabit eum cum iudicabitur illi

36:34 expecta Dominum et custodi viam eius et exaltabit te ut hereditate capias terram cum perierint peccatores videbis

36:35 vidi impium superexaltatum et elevatum sicut cedros Libani

36:36 et transivi et ecce non erat et quaesivi eum et non est inventus locus eius

36:37 custodi innocentiam et vide aequitatem quoniam sunt reliquiae homini pacifico

36:38 iniusti autem disperibunt simul reliquiae impiorum peribunt

36:39 salus autem iustorum a Domino et protector eorum in tempore tribulationis

36:40 et adiuvabit eos Dominus et liberabit eos et eruet eos a peccatoribus et salvabit eos quia speraverunt in eo

37:1 psalmus David in rememorationem de sabbato

37:2 Domine ne in furore tuo arguas me neque in ira tua corripas me

37:3 quoniam sagittae tuae infixae sunt mihi et confirmasti super me manum tuam

37:4 non est sanitas carni meae a facie irae tuae non est pax ossibus meis a facie peccatorum meorum

37:5 quoniam iniquitates meae supergressae sunt caput meum sicut onus grave gravatae sunt super me

37:6 putruerunt et corruptae sunt cicatrices meae a facie insipientiae meae

37:7 miser factus sum et curvatus sum usque ad finem tota die contristatus ingrediebar

37:8 quoniam lumbi mei impleti sunt inlusionibus et non est sanitas in carne mea

37:9 adflictus sum et humiliatus sum nimis rugiebam a gemitu cordis mei

37:10 Domine ante te omne desiderium meum et gemitus meus a te non est absconditus

37:11 cor meum conturbatum est dereliquit me virtus mea et lumen oculorum meorum et ipsum non est mecum

37:12 amici mei et proximi mei adversus me adpropinquaverunt et steterunt et qui iuxta me erant de longe steterunt

37:13 et vim faciebant qui quaerebant animam meam et qui inquirebant mala mihi locuti sunt vanitates et dolos tota die meditabantur

37:14 ego autem tamquam surdus non audiebam et sicut mutus non aperiens os suum

37:15 et factus sum sicut homo non audiens et non habens in ore suo redargutiones

37:16 quoniam in te Domine speravi tu exaudies Domine Deus meus

37:17 quia dixi nequando supergaudeant mihi inimici mei et dum commoventur pedes mei super me magna locuti sunt

37:18 quoniam ego in flagella paratus et dolor meus in conspectu meo semper

37:19 quoniam iniquitatem meam annuntiabo %et; cogitabo pro peccato meo

37:20 inimici autem mei vivent et firmati sunt super me et multiplicati sunt qui oderunt me inique

37:21 qui retribuunt mala pro bonis detrahebant mihi quoniam sequebar bonitatem

37:22 non derelinquas me Domine Deus meus ne discesseris a me

37:23 intende in adiutorium meum Domine salutis meae

38:1 in finem Idithun canticum David

38:2 dixi custodiam vias meas ut non delinquam in lingua mea posui ori meo custodiam cum consisteret peccator adversum me

38:3 obmutui et humiliatus sum et silui a bonis et dolor meus renovatus est

38:4 concaluit cor meum intra me et in meditatione mea exardescet ignis

38:5 locutus sum in lingua mea notum fac mihi Domine finem meum et numerum dierum meorum quis est ut sciam quid desit mihi

38:6 ecce mensurabiles posuisti dies meos et substantia mea tamquam nihilum ante te verumtamen universa vanitas omnis homo vivens diapsalma

38:7 verumtamen in imagine pertransit homo sed et frustra conturbatur thesaurizat et ignorat cui congregabit ea

38:8 et nunc quae est expectatio mea nonne Dominus et substantia mea apud te est

38:9 ab omnibus iniquitatibus meis erue me obprobrium insipienti dedisti me

38:10 obmutui %et; non aperui os meum quoniam tu fecisti

38:11 amove a me plagas tuas

38:12 a fortitudine manus tuae ego defeci in increpationibus propter iniquitatem corripuisti hominem et tabescere fecisti sicut araneam animam eius verumtamen vane %conturbatur; omnis homo diapsalma

38:13 exaudi orationem meam Domine et deprecationem meam auribus percipe lacrimas meas ne sileas quoniam advena sum apud te et peregrinus sicut omnes patres mei

38:14 remitte mihi ut refrigerer priusquam abeam et amplius non ero

39:1 in finem David psalmus

39:2 expectans expectavi Dominum et intendit mihi

39:3 et exaudivit preces meas et eduxit me de lacu miseriae et de luto fecis et statuit super petram pedes meos et direxit gressus meos

39:4 et inmisit in os meum canticum novum carmen Deo nostro videbunt multi et timebunt et sperabunt in Domino

39:5 beatus vir cuius est nomen Domini spes ipsius et non respexit in vanitates et insanias falsas

39:6 multa fecisti tu Domine Deus meus mirabilia tua et cogitationibus tuis non est qui similis sit tibi adnuntiavi et locutus sum multiplicati sunt super numerum

39:7 sacrificium et oblationem noluisti aures autem perfecisti mihi holocaustum et pro peccato non postulasti

39:8 tunc dixi ecce venio in capite libri scriptum est de me

39:9 ut facerem voluntatem tuam Deus meus volui et legem tuam in medio cordis mei

39:10 adnuntiavi iustitiam in ecclesia magna ecce labia mea non prohibebo Domine tu scisti

39:11 iustitiam tuam non abscondi in corde meo veritatem tuam et salutare tuum dixi non abscondi misericordiam tuam et veritatem tuam a concilio multo

39:12 tu autem Domine ne longe facias miserationes tuas a me misericordia tua et veritas tua semper susceperunt me

39:13 quoniam circumdederunt me mala quorum non est numerus comprehenderunt me iniquitates meae et non potui ut viderem multiplicatae sunt super capillos capitis mei et cor meum dereliquit me

39:14 conplaceat tibi Domine ut eruas me Domine ad adiuvandum me respice

39:15 confundantur et reveantur simul qui quaerunt animam meam ut auferant eam convertantur retrorsum et reveantur qui volunt mihi mala

39:16 ferant confestim confusionem suam qui dicunt mihi euge euge

39:17 exultent et laetentur super te omnes quaerentes te et dicant semper magnificetur Dominus qui diligunt salutare tuum

39:18 ego autem mendicus sum et pauper Dominus sollicitus est mei adiutor meus et protector meus tu es Deus meus ne tardaveris

40:1 in finem psalmus David

40:2 beatus qui intellegit super egenum et pauperem in die mala liberabit eum Dominus

40:3 Dominus conservet eum et vivificet eum et beatum faciat eum in terra et non tradat eum in animam inimicorum eius

40:4 Dominus opem ferat illi super lectum doloris eius universum stratum eius versasti in infirmitate eius

40:5 ego dixi Domine miserere mei sana animam meam quoniam peccavi tibi

40:6 inimici mei dixerunt mala mihi quando morietur et peribit nomen eius

40:7 et si ingrediebatur ut videret vane loquebatur cor eius congregavit iniquitatem sibi egrediebatur foras et loquebatur

40:8 in id ipsum adversum me susurrabant omnes inimici mei adversus me cogitabant mala mihi

40:9 verbum iniquum constituerunt adversus me numquid qui dormit non adiciet ut resurgat

40:10 etenim homo pacis meae in quo speravi qui edebat panes meos magnificavit super me subplantationem

40:11 tu autem Domine miserere mei et resuscita me et retribuam eis

40:12 in hoc cognovi quoniam voluisti me quoniam non gaudebit inimicus meus super me

40:13 me autem propter innocentiam suscepisti et confirmasti me in conspectu tuo in aeternum

40:14 benedictus Dominus Deus Israhel a saeculo et in saeculum fiat fiat

41:1 in finem in intellectum filiis Core

41:2 quemadmodum desiderat cervus ad fontes aquarum ita desiderat anima mea ad te Deus

41:3 sitivit anima mea ad Deum *fortem; vivum quando veniam et parebo ante faciem Dei

41:4 fuerunt mihi lacrimae meae panis die ac nocte dum dicitur mihi cotidie ubi est Deus tuus

41:5 haec recordatus sum et effudi in me animam meam quoniam transibo in loco tabernaculi admirabilis usque ad domum Dei in voce exultationis et confessionis sonus epulantis

41:6 quare tristis es anima mea et quare conturbas me spera in Deo quoniam confitebor illi salutare vultus mei

41:7 Deus meus ad me ipsum anima mea conturbata est propterea memor ero tui de terra Iordanis et Hermoniim a monte modico

41:8 abyssus *ad; abyssum invocat in voce cataractarum tuarum omnia excelsa tua et fluctus tui super me transierunt

41:9 in die mandavit Dominus misericordiam suam et nocte canticum eius apud me oratio Deo vitae meae

41:10 dicam Deo susceptor meus es quare oblitus es mei quare contristatus incedo dum adfligit me inimicus

41:11 dum confringuntur ossa mea exprobraverunt mihi qui tribulant me dum dicunt mihi per singulos dies ubi est Deus tuus

41:12 quare tristis es anima mea et quare conturbas me spera in Deum quoniam *adhuc; confitebor illi salutare vultus mei *et; Deus meus

42:1 psalmus David iudica me Deus et discerne causam meam de gente non sancta ab homine iniquo et doloso erue me

42:2 quia tu es Deus fortitudo mea quare me reppulisti quare tristis incedo dum adfligit me inimicus

42:3 emitte lucem tuam et veritatem tuam ipsa me deduxerunt et adduxerunt in montem sanctum tuum et in tabernacula tua

42:4 et introibo ad altare Dei ad Deum qui laetificat iuventutem meam confitebor tibi in cithara Deus Deus meus

42:5 quare tristis es anima mea et quare conturbas me spera in Deum quoniam *adhuc; confitebor illi salutare vultus mei *et; Deus meus

43:1 in finem filiis Core ad intellectum

43:2 Deus auribus nostris audivimus patres nostri adnuntiaverunt nobis opus quod operatus es in diebus eorum in diebus antiquis

43:3 manus tua gentes disperdit et plantasti eos adflixisti populos et expulisti eos

43:4 nec enim in gladio suo possederunt terram et brachium eorum non salvavit eos sed dextera tua et brachium tuum et inluminatio faciei tuae quoniam conplacuisti in eis

43:5 tu es ipse rex meus et Deus meus qui mandas salutes Iacob

43:6 in te inimicos nostros ventilabimus cornu et in nomine tuo spernemus insurgentes in nobis

43:7 non enim in arcu meo sperabo et gladius meus non salvabit me

43:8 salvasti enim nos de adfligentibus nos et odientes nos confudisti

43:9 in Deo laudabimur tota die et in nomine tuo confitebimur in saeculum diapsalma

43:10 nunc autem reppulisti et confudisti nos et non egredieris in virtutibus nostris

43:11 avertisti nos retrorsum post inimicos nostros et qui oderunt nos diripiebant sibi

43:12 dedisti nos tamquam oves escarum et in gentibus dispersisti nos

43:13 vendidisti populum tuum sine pretio et non fuit multitudo in commutationibus nostris

43:14 posuisti nos obprobrium vicinis nostris subsannationem et derisum his qui in circuitu nostro

43:15 posuisti nos in similitudinem gentibus commotionem capitis in populis

43:16 tota die verecundia mea contra me est et confusio faciei meae cooperuit me

43:17 a voce exprobrantis et obloquentis a facie inimici et persequentis

43:18 haec omnia venerunt super nos nec obliti sumus te et inique non egimus in testamento tuo

43:19 et non recessit retrorsum cor nostrum et declinasti semitas nostras a via tua

43:20 quoniam humiliasti nos in loco adflictionis et cooperuit nos umbra mortis

43:21 si obliti sumus nomen Dei nostri et %si; expandimus manus nostras ad deum alienum

43:22 nonne Deus requiret ista ipse enim novit abscondita cordis quoniam propter te mortificamur omni die aestimati sumus sicut oves occisionis

43:23 exsurge quare dormis Domine exsurge %et; ne repellas in finem

43:24 quare faciem tuam avertis oblivisceris inopiae nostrae et tribulationis nostrae

43:25 quoniam humiliata est in pulvere anima nostra conglutinator est in terra venter noster

43:26 exsurge adiuva nos et redime nos propter nomen tuum

44:1 in finem pro his qui commutabuntur filiis Core ad intellectum canticum pro dilecto

44:2 eructavit cor meum verbum bonum dico ego opera mea regi lingua mea calamus scribae velociter scribentis

44:3 speciosus forma prae filiis hominum diffusa est gratia in labiis tuis propterea benedixit te Deus in aeternum

44:4 accingere gladio tuo super femur tuum potentissime

44:5 specie tua et pulchritudine tua et intende prospere procede et regna propter veritatem et mansuetudinem et iustitiam et deducet te mirabiliter dextera tua

44:6 sagittae tuae acutae populi sub te cadent in corde inimicorum regis

44:7 sedis tua Deus in saeculum saeculi virga directionis virga regni tui

44:8 dilexisti iustitiam et odisti iniquitatem propterea unxit te Deus Deus tuus oleo laetitiae prae consortibus tuis

44:9 murra et gutta et cassia a vestimentis tuis a domibus eburneis ex quibus delectaverunt te

44:10 filiae regum in honore tuo adstetit regina a dextris tuis in vestitu deaurato circumdata varietate

44:11 audi filia et vide et inclina aurem tuam et obliviscere populum tuum et domum patris tui

44:12 et concupiscet rex decorem tuum quoniam ipse est dominus tuus et adorabunt eum

44:13 *et; filiae Tyri in muneribus vultum tuum deprecabuntur divites plebis

44:14 omnis gloria eius filiae regis ab intus in fimbriis aureis

44:15 circumamicta varietatibus adducentur regi virgines post eam proximae eius adferentur tibi

44:16 adferentur in laetitia et exultatione adducentur in templum regis

44:17 pro patribus tuis nati sunt tibi filii constitues eos principes super omnem terram

44:18 memor ero nominis tui in omni generatione et generatione propterea populi confitebuntur tibi in aeternum et in saeculum saeculi

45:1 in finem pro filiis Core pro arcanis psalmus

45:2 Deus noster refugium et virtus adiutor in tribulationibus quae invenerunt nos nimis

45:3 propterea non timebimus dum turbabitur terra et transferentur montes in cor maris

45:4 sonaverunt et turbatae sunt aquae eorum conturbati sunt montes in fortitudine eius diapsalma

45:5 fluminis impetus laetificat civitatem Dei sanctificavit tabernaculum suum Altissimus

45:6 Deus in medio eius non commovebitur adiuvabit eam Deus mane diluculo

45:7 conturbatae sunt gentes inclinata sunt regna dedit vocem suam mota est terra

45:8 Dominus virtutum nobiscum susceptor noster Deus Iacob diapsalma

45:9 venite et videte opera Domini quae posuit prodigia super terram

45:10 auferens bella usque ad finem terrae arcum conteret et confringet arma et scuta comburet in igne

45:11 vacate et videte quoniam ego sum Deus exaltabor in gentibus exaltabor in terra

45:12 Dominus virtutum nobiscum susceptor noster Deus Iacob

46:1 in finem pro filiis Core psalmus

46:2 omnes gentes plaudite manibus iubilate Deo in voce exultationis

46:3 quoniam Dominus excelsus terribilis rex magnus super omnem terram

46:4 subiecit populos nobis et gentes sub pedibus nostris

46:5 elegit nobis hereditatem suam speciem Iacob quam dilexit diapsalma

46:6 ascendit Deus in iubilo Dominus in voce tubae

46:7 psallite Deo nostro psallite psallite regi nostro psallite

46:8 quoniam rex omnis terrae Deus psallite sapienter

46:9 regnavit Deus super gentes Deus sedit super sedem sanctam suam

46:10 principes populorum congregati sunt cum Deo Abraham quoniam Dei fortes terrae vehementer elevati sunt

47:1 canticum psalmi filiis Core secunda sabbati

47:2 magnus Dominus et laudabilis nimis in civitate Dei nostri in monte sancto eius

47:3 fundatur exultatione universae terrae montes Sion latera aquilonis civitas regis magni

47:4 Deus in domibus eius cognoscitur cum suscipiet eam

47:5 quoniam ecce reges congregati sunt convenerunt in unum

47:6 ipsi videntes sic admirati sunt conturbati sunt commoti sunt

47:7 tremor adprehendit eos ibi dolores ut parturientis

47:8 in spiritu vehementi conteres naves Tharsis

47:9 sicut audivimus sic vidimus in civitate Domini virtutum in civitate Dei nostri Deus fundavit eam in aeternum diapsalma

47:10 suscepimus Deus misericordiam tuam in medio templi tui

47:11 secundum nomen tuum Deus sic et laus tua in fines terrae iustitia plena est dextera tua

47:12 laetetur mons Sion exultent filiae Iudaeae propter iudicia tua %Domine;

47:13 circumdate Sion et conplectimini eam narrate in turribus eius

47:14 ponite corda vestra in virtute eius et distribuite domus eius ut enarretis in progeniem alteram

47:15 quoniam hic est Deus Deus noster in aeternum et in saeculum saeculi ipse reget nos in saecula

48:1 in finem filiis Core psalmus

48:2 audite haec omnes gentes auribus percipite omnes qui habitatis orbem

48:3 quique terrigenae et filii hominum in unum dives et pauper

48:4 os meum loquetur sapientiam et meditatio cordis mei prudentiam

48:5 inclinabo in parabolam aurem meam aperiam in psalterio propositionem meam

48:6 cur timebo in die malo iniquitas calcanei mei circumdabit me

48:7 qui confidunt in virtute sua et in multitudine divitiarum suarum gloriantur

48:8 frater non redimit redimet homo non dabit Deo placationem suam

48:9 et pretium redemptionis animae suae et laboravit in aeternum

48:10 et vivet * adhuc; in finem

48:11 non videbit interitum cum viderit sapientes morientes simul insipiens et stultus peribunt et relinquent alienis divitias suas

48:12 %et; sepulchra eorum domus illorum in aeternum tabernacula eorum in progeniem et progeniem vocaverunt nomina sua in terris suis

48:13 et homo cum in honore esset non intellexit comparatus est iumentis insipientibus et similis factus est illis

48:14 haec via illorum scandalum ipsis et postea in ore suo conplacebunt diapsalma

48:15 sicut oves in inferno positi sunt mors depascet eos et dominabuntur eorum iusti in matutino et auxilium eorum veterescet in inferno a gloria eorum

48:16 verumtamen Deus redimet animam meam de manu inferi cum acceperit me diapsalma

48:17 ne timueris cum dives factus fuerit homo et cum multiplicata fuerit gloria domus eius

48:18 quoniam cum interierit non sumet omnia neque descendet cum eo *pone; gloria eius

48:19 quia anima eius in vita ipsius benedicetur confitebitur tibi cum benefeceris ei

48:20 introibit usque in progenies patrum suorum usque in aeternum non videbit lumen

48:21 homo in honore cum esset non intellexit comparatus est iumentis %insipientibus; et similis factus est illis

49:1 psalmus Asaph Deus deorum Dominus locutus est et vocavit terram a solis ortu usque ad occasum

49:2 ex Sion species decoris eius

49:3 Deus manifeste veniet Deus noster et non silebit ignis in conspectu eius exardescet et in circuitu eius tempestas valida

49:4 advocabit caelum desursum et terram discernere populum suum

49:5 congregare illi sanctos eius qui ordinant testamentum eius super sacrificia

49:6 et adnuntiabunt caeli iustitiam eius quoniam Deus iudex est diapsalma

49:7 audi populus meus et loquar tibi Israhel et testificabor tibi Deus Deus tuus ego sum

49:8 non in sacrificiis tuis arguam te holocausta autem tua in conspectu meo sunt semper

49:9 non accipiam de domo tua vitulos neque de gregibus tuis hircos

49:10 quoniam meae sunt omnes ferae silvarum iumenta in montibus et boves

49:11 cognovi omnia volatilia caeli et pulchritudo agri mecum est

49:12 si esuriero non dicam tibi meus est enim orbis terrae et plenitudo eius

49:13 numquid manducabo carnes taurorum aut sanguinem hircorum potabo

49:14 immola Deo sacrificium laudis et redde Altissimo vota tua

49:15 et invoca me in die tribulationis et eruam te et honorificabis me diapsalma

49:16 peccatori autem dixit Deus quare tu enarras iustitias meas et adsumis testamentum meum per os tuum

49:17 tu vero odisti disciplinam et proiecisti sermones meos retrorsum

49:18 si videbas furem currebas cum eo et cum adulteris portionem tuam ponebas

49:19 os tuum abundavit malitia et lingua tua concinnabat dolos

49:20 sedens adversus fratrem tuum loquebaris et adversus filium matris tuae ponebas scandalum

49:21 haec fecisti et tacui existimasti inique quod ero tui similis arguam te et statuam contra faciem tuam

49:22 intellegite nunc haec qui obliviscimini Deum nequando rapiat et non sit qui eripiat

49:23 sacrificium laudis honorificabit me et illic iter quod ostendam illi salutare Dei

50:1 in finem psalmus David

50:2 cum venit ad eum Nathan propheta quando intravit ad Bethsabee

50:3 miserere mei Deus secundum magnam; misericordiam tuam et; secundum multitudinem miserationum tuarum dele iniquitatem meam

50:4 amplius lava me ab iniquitate mea et a peccato meo munda me

50:5 quoniam iniquitatem meam ego cognosco et peccatum meum contra me est semper

50:6 tibi soli peccavi et malum coram te feci ut iustificeris in sermonibus tuis et vincas cum iudicaris

50:7 ecce enim in iniquitatibus conceptus sum et in peccatis concepit me mater mea

50:8 ecce enim veritatem dilexisti incerta et occulta sapientiae tuae manifestasti mihi

50:9 asparges me hysopo et mundabor lavabis me et super nivem dealbabor

50:10 auditui meo dabis gaudium et laetitiam exultabunt ossa humiliata

50:11 averte faciem tuam a peccatis meis et omnes iniquitates meas dele

50:12 cor mundum crea in me Deus et spiritum rectum innova in visceribus meis

50:13 ne proicias me a facie tua et spiritum sanctum tuum ne auferas a me

50:14 redde mihi laetitiam salutaris tui et spiritu principali confirma me

50:15 docebo iniquos vias tuas et impii ad te convertentur

50:16 libera me de sanguinibus Deus Deus salutis meae exultabit lingua mea iustitiam tuam

50:17 Domine labia mea aperies et os meum adnuntiabit laudem tuam

50:18 quoniam si voluisses sacrificium dedissem utique holocaustis non delectaberis

50:19 sacrificium Deo spiritus contribulatus cor contritum et humiliatum Deus non spernet

50:20 benigne fac Domine in bona voluntate tua Sion et aedificentur muri Hierusalem

50:21 tunc acceptabis sacrificium iustitiae oblationes et holocausta tunc inponent super altare tuum vitulos

51:1 in finem intellectus David

51:2 cum venit Doec Idumeus et adnuntiavit Saul et dixit venit David in domo Achimelech

51:3 quid gloriatur in malitia qui potens est iniquitate

51:4 tota die iniustitiam cogitavit lingua tua sicut novacula acuta fecisti dolum

51:5 dilexisti malitiam super benignitatem iniquitatem magis quam loqui aequitatem diapsalma

51:6 dilexisti omnia verba praecipitationis linguam dolosam

51:7 propterea Deus destruet te in finem evellet te et emigrabit te de tabernaculo et radicem tuam de terra viventium diapsalma

51:8 videbunt iusti et timebunt et super eum ridebunt et dicent

51:9 ecce homo qui non posuit Deum adiutorem suum sed speravit in multitudine divitiarum suarum et praevaluit in vanitate sua

51:10 ego autem sicut oliva fructifera in domo Dei speravi in misericordia Dei in aeternum et in saeculum saeculi

51:11 confitebor tibi in saeculum quia fecisti et expectabo nomen tuum quoniam bonum in conspectu sanctorum tuorum

52:1 in finem pro Melech intellegentiae David dixit insipiens in corde suo non est Deus

52:2 corrupti sunt et abominabiles facti sunt in iniquitatibus non est qui faciat bonum

52:3 Deus de caelo prospexit in filios hominum ut videat si est intellegens %aut; requirens Deum

52:4 omnes declinaverunt simul inutiles facti sunt non est qui faciat bonum non est usque ad unum

52:5 nonne scient %omnes; qui operantur iniquitatem qui devorant plebem meam ut cibum panis

52:6 Deum non invocaverunt illic trepidabunt timore ubi non fuit timor quoniam Deus dissipavit ossa eorum qui hominibus placent confusi sunt quoniam Deus sprexit eos

52:7 quis dabit ex Sion salutare Israhel dum convertit Deus captivitatem plebis suae exultabit Iacob et laetabitur Israhel

53:1 in finem in carminibus intellectus David

53:2 cum venissent Ziphei et dixissent ad Saul nonne David absconditus est apud nos

53:3 Deus in nomine tuo salvum me fac et in virtute tua iudica me

53:4 Deus exaudi orationem meam auribus percipe verba oris mei

53:5 quoniam alieni insurrexerunt adversum me et fortes quaesierunt animam meam non proposuerunt Deum ante conspectum suum diapsalma

53:6 ecce enim Deus adjuvat me Dominus susceptor animae meae

53:7 avertet mala inimicis meis in veritate tua disperde illos

53:8 voluntarie sacrificabo tibi confitebor nomini tuo Domine quoniam bonum

53:9 quoniam ex omni tribulatione eripuisti me et super inimicos meos despexit oculus meus

54:1 in finem in carminibus intellectus David

54:2 exaudi Deus orationem meam et ne despexeris deprecationem meam

54:3 intende mihi et exaudi me contristatus sum in exercitatione mea et conturbatus sum

54:4 a voce inimici et a tribulatione peccatoris quoniam declinaverunt in me iniquitatem et in ira molesti erant mihi

54:5 cor meum conturbatum est in me et formido mortis cecidit super me

54:6 timor et tremor venit super me et contextit me tenebra

54:7 et dixi quis dabit mihi pinnas sicut columbae et volabo et requiescam

54:8 ecce elongavi fugiens et mansi in solitudine diapsalma

54:9 expectabam eum qui salvum me fecit a pusillanimitate spiritus et a tempestate

54:10 praecipita Domine divide linguas eorum quoniam vidi iniquitatem et contradictionem in civitate

54:11 die et nocte circumdabit eam super muros eius et iniquitas et labor in medio eius

54:12 et iniustitia et non defecit de plateis eius usura et dolus

54:13 quoniam si inimicus maledixisset mihi sustinuissem utique et si is qui oderat me super me magna locutus fuisset abscondissem me forsitan ab eo

54:14 tu vero homo unianimis dux meus et notus meus

54:15 qui simul mecum dulces capiebas cibos in domo Dei ambulavimus cum consensu

54:16 veniat mors super illos et descendant in infernum viventes quoniam nequitiae in habitaculis eorum in medio eorum

54:17 ego %autem; ad Deum clamavi et Dominus salvabit me

54:18 vespere et mane et meridie narrabo et adnuntiabo et exaudiet vocem meam

54:19 redimet in pace animam meam ab his qui adpropinquant mihi quoniam inter multos erant mecum

54:20 exaudiet Deus et humiliabit illos qui est ante saecula diapsalma non enim est illis commutatio et non timuerunt Deum

54:21 extendit manum suam in retribuendo contaminaverunt testamentum eius

54:22 divisi sunt ab ira vultus eius et adpropinquavit cor illius molliti sunt sermones eius super oleum et ipsi sunt iacula

54:23 iacta super Dominum curam tuam et ipse te enutriet non dabit in aeternum fluctuationem iusto

54:24 tu vero Deus deduces eos in puteum interitus viri sanguinum et doli non dimidiabunt dies suos ego autem sperabo in te Domine

55:1 in finem pro populo qui a sanctis longe factus est David in tituli inscriptione cum tenuerunt eum Allophili in

Geth

55:2 miserere mei Deus quoniam conculcavit me homo tota die inpugnans tribulavit me

55:3 conculcaverunt me inimici mei tota die quoniam multi bellantes adversum me

55:4 ab altitudine diei timebo ego vero in te sperabo

55:5 in Deo laudabo sermones meos in Deo speravi non timebo quid faciat mihi caro

55:6 tota die verba mea execrabantur adversum me omnia consilia eorum in malum

55:7 inhabitabunt et abscondent ipsi calcaneum meum observabunt sicut sustinuerunt animam meam

55:8 pro nihilo salvos facies illos in ira populos confringes Deus

55:9 vitam meam adnuntiavi tibi posuisti lacrimas meas in conspectu tuo sicut et in promissione tua

55:10 tunc convertentur inimici mei retrorsum in quacumque die invocavero te ecce cognovi quoniam Deus meus es

55:11 in Deo laudabo verbum in Domino laudabo sermonem in Deo speravi non timebo quid faciat mihi homo

55:12 in me sunt Deus vota *tua; % quae; reddam laudationes tibi

55:13 quoniam eripuisti animam meam de morte et pedes meos de lapsu ut placeam coram Deo in lumine viventium

56:1 in finem ne disperdas David in tituli inscriptione cum fugeret a facie Saul in spelunca

56:2 miserere mei Deus miserere mei quoniam in te confidit anima mea et in umbra alarum tuarum sperabo donec transeat iniquitas

56:3 clamabo ad Deum altissimum Deum qui benefecit mihi

56:4 misit de caelo et liberavit me dedit in obprobrium conculcantes me diapsalma misit Deus misericordiam suam et veritatem suam

56:5 et eripuit animam meam de medio catulorum leonum dormivi conturbatus filii hominum dentes eorum arma et sagittae et lingua eorum gladius acutus

56:6 exaltare super caelos Deus et in omnem terram gloria tua

56:7 laqueum paraverunt pedibus meis et incurvaverunt animam meam foderunt ante faciem meam foveam et inciderunt in eam diapsalma

56:8 paratum cor meum Deus paratum cor meum cantabo et psalmum dicam

56:9 exsurge gloria mea exsurge psalterium et cithara exurgam diluculo

56:10 confitebor tibi in populis Domine psalmum dicam tibi in gentibus

56:11 quoniam magnificata est usque ad caelos misericordia tua et usque ad nubes veritas tua

56:12 exaltare super caelos Deus et super omnem terram gloria tua

57:1 in finem ne disperdas David in tituli inscriptione

57:2 si vere utique iustitiam loquimini recta iudicate filii hominum

57:3 etenim in corde iniquitates operamini in terra iniustitiam manus vestrae concinnant

57:4 alienati sunt peccatores a vulva erraverunt ab utero locuti sunt falsa

57:5 furor illis secundum similitudinem serpentis sicut aspidis surdae et obturantibus aures suas

57:6 quae non exaudiet vocem incantantium et venefici incantantis sapienter

57:7 Deus conteret dentes eorum in ore ipsorum molas leonum confringet Dominus

57:8 ad nihilum devenient tamquam aqua decurrens intendit arcum suum donec infirmentur

57:9 sicut cera quae fluit auferentur supercecidit ignis et non viderunt solem

57:10 priusquam intellexerent spinae vestrae ramnum sicut viventes sicut in ira absorbet vos

57:11 laetabitur iustus cum viderit vindictam manus suas lavabit in sanguine peccatoris

57:12 et dicet homo si utique est fructus iusto utique est Deus iudicans eos in terra

58:1 in finem ne disperdas David in tituli inscriptione quando misit Saul et custodivit domum eius ut interficeret eum

58:2 eripe me de inimicis meis Deus et ab insurgentibus in me libera me

58:3 eripe me de operantibus iniquitatem et de viris sanguinum salva me

58:4 quia ecce ceperunt animam meam inruerunt in me fortes

58:5 neque iniquitas mea neque peccatum meum Domine sine iniquitate cucurri et direxi

58:6 exsurge in occursum meum et vide et tu Domine Deus virtutum Deus Israhel intende ad visitandas omnes gentes non miserearis omnibus qui operantur iniquitatem diapsalma

58:7 convertentur ad vesperam et famem patientur ut canes et circuibunt civitatem

58:8 ecce loquentur in ore suo et gladius in labiis eorum quoniam quis audivit

58:9 et tu Domine deridebis eos ad nihilum deduces omnes gentes

58:10 fortitudinem meam ad te custodiam quia Deus susceptor meus

58:11 Deus meus voluntas eius praeveniet me

58:12 Deus ostendet mihi super inimicos meos ne occidas eos nequando obliviscantur populi mei disperge illos in virtute tua et depone eos protector meus Domine

58:13 delictum oris eorum sermonem labiorum ipsorum et comprehendantur in superbia sua et de execratione et mendacio adnuntiabuntur

58:14 in consummatione in ira consummationis et non erunt et scient quia Deus dominatur Iacob finium terrae diapsalma

58:15 convertentur ad vesperam et famem patientur ut canes et circuibunt civitatem

58:16 ipsi dispergentur ad manducandum si vero non fuerint saturati et murmurabunt

58:17 ego autem cantabo fortitudinem tuam et exultabo mane misericordiam tuam quia factus es susceptor meus et refugium meum in die tribulationis meae

58:18 adiutor meus tibi psallam quia Deus susceptor meus es Deus meus misericordia mea

59:1 in finem his qui inmutabuntur in tituli inscriptione David in doctrina

59:2 cum succendit Syriam Mesopotamiam et Syriam Soba et convertit Ioab et percussit vallem Salinarum duodecim milia

59:3 Deus reppulisti nos et destruxisti nos iratus es et misertus es nobis

59:4 commovisti terram et turbasti eam sana contritiones eius quia commota est

59:5 ostendisti populo tuo dura potasti nos vino conpunctionis

59:6 dedisti metuentibus te significationem ut fugiant a facie arcus diapsalma ut liberentur dilecti tui

59:7 salvum fac dextera tua et exaudi me

59:8 Deus locutus est in sancto suo laetabor et partabor Sicima et convallem tabernaculorum metabor

59:9 meus est Galaad et meus est; Manasses et Efraim fortitudo capitis mei Iuda rex meus

59:10 Moab olla spei meae in Idumeam extendam calciamentum meum mihi alienigenae subditi sunt

59:11 quis deducet me in civitatem munitam quis deducet me usque in Idumeam

59:12 nonne tu Deus qui reppulisti nos et non egredieris Deus in virtutibus nostris

59:13 da nobis auxilium de tribulatione et vana salus hominis

59:14 in Deo faciemus virtutem et ipse ad nihilum deducet tribulantes nos

60:1 in finem in hymnis David

60:2 exaudi Deus deprecationem meam intende orationi meae

60:3 a finibus terrae ad te clamavi dum anxietur cor meum in petra exaltasti me deduxisti me

60:4 quia factus es spes mea turris fortitudinis a facie inimici

60:5 inhabitabo in tabernaculo tuo in saecula protegar in velamento alarum tuarum diapsalma

60:6 quoniam tu Deus meus exaudisti orationem meam dedisti hereditatem timentibus nomen tuum

60:7 dies super dies regis adicies annos eius usque in diem generationis et generationis

60:8 permanet in aeternum in conspectu Dei misericordiam et veritatem quis requiret eius

60:9 sic psalmum dicam nomini tuo in saeculum saeculi ut reddam vota mea de die in diem

61:1 in finem pro Idithun psalmus David

61:2 nonne Deo subiecta erit anima mea ab ipso enim salutare meum

61:3 nam et ipse Deus meus et salutaris meus susceptor meus non movebor amplius

61:4 quousque inruitis in hominem interficitis universi vos tamquam parieti inclinato et maceriae depulsae

61:5 verumtamen pretium meum cogitaverunt repellere cucurri in siti ore suo benedicebant et corde suo maledicebant diapsalma

61:6 verumtamen Deo subiecta esto anima mea quoniam ab ipso patientia mea

61:7 quia ipse Deus meus et salvator meus adiutor meus non emigrabo

61:8 in Deo salutare meum et gloria mea Deus auxilii mei et spes mea in Deo est

61:9 sperate in eo omnis congregatio populi effundite coram illo corda vestra Deus adiutor noster in aeternum

61:10 verumtamen vani filii hominum mendaces filii hominum in stateris ut decipiant ipsi de vanitate in id ipsum

61:11 nolite sperare in iniquitate et rapinas nolite concupiscere divitiae si affluent nolite cor adponere

61:12 semel locutus est Deus duo haec audivi quia potestas Dei

61:13 et tibi Domine misericordia quia tu reddes unicuique iuxta opera sua

62:1 psalmus David cum esset in deserto Iudaeae

62:2 Deus Deus meus ad te de luce vigilo sitivit in te anima mea quam multipliciter tibi caro mea

62:3 in terra deserta et invia et inaquosa sic in sancto apparui tibi ut viderem virtutem tuam et gloriam tuam

62:4 quoniam melior est misericordia tua super vitas labia mea laudabunt te

62:5 sic benedicam te in vita mea in nomine tuo levabo manus meas

62:6 sicut adipe et pinguidine repleatur anima mea et labia exultationis laudabit os meum

62:7 si memor fui tui super stratum meum in matutinis meditabar in te

62:8 quia fuisti adiutor meus et in velamento alarum tuarum exultabo

62:9 adhesit anima mea post te me suscepit dextera tua

62:10 ipsi vero in vanum quaesierunt animam meam introibunt in inferiora terrae

62:11 tradentur in manus gladii partes vulpium erunt

62:12 rex vero laetabitur in Deo laudabitur omnis qui iurat in eo quia obstructum est os loquentium iniqua

63:1 in finem psalmus David

63:2 exaudi Deus orationem meam cum deprecor a timore inimici eripe animam meam

63:3 protexisti me a conventu malignantium a multitudine operantium iniquitatem

63:4 quia exacuerunt ut gladium linguas suas intenderunt arcum rem amaram

63:5 ut sagittent in occultis immaculatum

63:6 subito sagittabunt eum et non timebunt firmaverunt sibi sermonem nequam narraverunt ut absconderent laqueos dixerunt quis videbit eos

63:7 scrutati sunt iniquitates defecerunt scrutantes scrutinio accedet homo et cor altum

63:8 et exaltabitur Deus sagittae parvulorum factae sunt plagae eorum

63:9 et infirmatae sunt contra eos linguae eorum conturbati sunt omnes qui videbant eos

63:10 et timuit omnis homo et adnuntiaverunt opera Dei et facta eius intellexerunt

63:11 laetabitur iustus in Domino et sperabit in eo et laudabuntur omnes recti corde

64:1 in finem psalmus David *canticum; Hieremiae et Aggei de verbo peregrinationis quando incipiebant proficisci

64:2 te decet hymnus Deus in Sion et tibi reddetur votum in Hierusalem

64:3 exaudi orationem ad te omnis caro veniet

64:4 verba iniquorum praevaluerunt super nos et impietatibus nostris tu propitiaberis

64:5 beatus quem elegisti et adsumpsisti inhabitabit in atriis tuis replebimur in bonis domus tuae sanctum est templum tuum

64:6 mirabile in aequitate exaudi nos Deus salutaris noster spes omnium finium terrae et in mari longe

64:7 praeparans montes in virtute tua accinctus potentia

64:8 qui conturbas profundum maris sonum fluctuum eius turbabuntur gentes

64:9 et timebunt qui inhabitant terminos a signis tuis exitus matutini et vespere delectabis

64:10 visitasti terram et inebriasti eam multiplicasti locupletare eam flumen Dei repletum est aquis parasti cibum illorum quoniam ita est praeparatio eius

64:11 rivus eius inebria multiplica genimina eius in stillicidiis eius laetabitur germinans

64:12 benedices coronae anni benignitatis tuae et campi tui replebuntur ubertate

64:13 pinguescent speciosa deserti et exultatione colles accingentur

64:14 induti sunt arietes ovium et valles abundabunt frumento clamabunt etenim hymnum dicent

65:1 in finem canticum psalmi resurrectionis iubilate Deo omnis terra

65:2 psalmum dicite nomini eius date gloriam laudi eius

65:3 dicite Deo quam terribilia sunt opera tua Domine in multitudine virtutis tuae mentientur tibi inimici tui

65:4 omnis terra adorent te et psallant tibi psalmum dicant nomini tuo diapsalma

65:5 venite et videte opera Dei terribilis in consiliis super filios hominum

65:6 qui convertit mare in aridam in flumine pertransibunt pede ibi laetabimur in ipso

65:7 qui dominatur in virtute sua in aeternum oculi eius super gentes respiciunt qui exasperant non exaltentur in semet ipsis diapsalma

65:8 benedicite gentes Deum nostrum et auditam facite vocem laudis eius

65:9 qui posuit animam meam ad vitam et non dedit in commotionem pedes meos

65:10 quoniam probasti nos Deus igne nos examinasti sicut examinatur argentum

65:11 induxisti nos in laqueum posuisti tribulationes in dorso nostro

65:12 inposuisti homines super capita nostra transivimus per ignem et aquam et eduxisti nos in refrigerium

65:13 introibo in domum tuam in holocaustis reddam tibi vota mea

65:14 quae distinxerunt labia mea et locutum est os meum in tribulatione mea

65:15 holocausta medullata offeram tibi cum incensu arietum offeram tibi boves cum hircis diapsalma

65:16 venite audite et narrabo omnes qui timetis Deum quanta fecit animae meae

65:17 ad ipsum ore meo clamavi et exaltavi sub lingua mea

65:18 iniquitatem si aspexi in corde meo non exaudiat Dominus

65:19 propterea exaudivit Deus adtendit voci deprecationis meae

65:20 benedictus Deus qui non amovit orationem meam et misericordiam suam a me

66:1 in finem in hymnis psalmus cantici

66:2 Deus misereatur nostri et benedicat nobis inluminet vultum suum super nos et misereatur nostri diapsalma

66:3 ut cognoscamus in terra viam tuam in omnibus gentibus salutare tuum

66:4 confiteantur tibi populi Deus confiteantur tibi populi omnes

66:5 laetentur et exultent gentes quoniam iudicas populos in aequitate et gentes in terra diriges diapsalma

66:6 confiteantur tibi populi Deus confiteantur tibi populi omnes

66:7 terra dedit fructum suum benedicat nos Deus Deus noster

66:8 benedicat nos Deus et metuant eum omnes fines terrae

67:1 in finem David psalmus cantici

67:2 exurgat Deus et dissipentur inimici eius et fugiant qui oderunt eum a facie eius

67:3 sicut deficit fumus deficiant sicut fluit cera a facie ignis sic pereant peccatores a facie Dei

67:4 et iusti epulentur exultent in conspectu Dei delectentur in laetitia

67:5 cantate Deo psalmum dicite nomini eius iter facite ei qui ascendit super occasum Dominus nomen illi et exultate in conspectu eius turbabuntur a facie eius

67:6 patris orfanorum et iudicis viduarum Deus in loco sancto suo

67:7 Deus inhabitare facit unius moris in domo qui educit vinctos in fortitudine similiter eos qui exasperant qui habitant in sepulchris

67:8 Deus cum egredereris in conspectu populi tui cum pertransieris in deserto diapsalma

67:9 terra mota est etenim caeli distillaverunt a facie Dei Sinai a facie Dei Israhel

67:10 pluviam voluntariam segregabis Deus hereditati tuae et infirmata est tu vero perfecisti eam

67:11 animalia tua habitant in ea parasti in dulcedine tua pauperi Deus

67:12 Dominus dabit verbum evangelizantibus virtute multa

67:13 rex virtutum dilecti *dilecti; et speciei domus dividere spolia

67:14 si dormiatis inter medios cleros pinnae columbae deargentatae et posteriora dorsi eius in pallore auri

67:15 dum discernit Caelestis reges super eam nive dealbabuntur in Selmon

67:16 mons Dei mons pinguis mons coagulatus mons pinguis

67:17 ut quid suspicamini montes coagulatos mons in quo beneplacitum est Deo habitare in eo etenim Dominus habitabit in finem

67:18 currus Dei decem milibus multiplex milia laetantium Dominus in eis in Sina in sancto

67:19 ascendisti in altum cepisti captivitatem accepisti dona in hominibus etenim non credentes inhabitare Dominum Deus

67:20 benedictus Dominus die cotidie prosperum iter faciet nobis Deus salutarium nostrorum diapsalma

67:21 Deus noster Deus salvos faciendi et Domini Domini exitus mortis

67:22 verumtamen Deus confringet capita inimicorum suorum verticem capilli perambulantium in delictis suis

67:23 dixit Dominus ex Basan convertam convertam in profundis maris

67:24 ut intinguatur pes tuus in sanguine lingua canum tuorum ex inimicis ab ipso

67:25 viderunt ingressus tui Deus ingressus Dei mei regis mei qui est in sancto

67:26 praevenierunt principes coniuncti psallentibus in medio iuencularum tympanistriarum

67:27 in ecclesiis benedicite Deum Dominum de fontibus Israhel

67:28 ibi Benjamin adulescentulus in mentis excessu principes Iuda duces eorum principes Zabulon principes Nephthali

67:29 manda Deus virtutem tuam confirma Deus hoc quod operatus es nobis

67:30 a templo tuo in Hierusalem tibi adferent reges munera

67:31 increpa feras harundinis congregatio taurorum in vaccis populorum ut excludant eos qui probati sunt argento dissipa gentes quae bella volunt

67:32 venient legati ex Aegypto Aethiopia praeveniet manus eius Deo

67:33 regna terrae cantate Deo psallite Domino diapsalma %psallite Deo;

67:34 qui ascendit super caelum caeli ad orientem ecce dabit voci suae vocem virtutis

67:35 date gloriam Deo super Israhel magnificentia eius et virtus eius in nubibus

67:36 mirabilis Deus in sanctis suis Deus Israhel ipse dabit virtutem et fortitudinem plebi suae benedictus Deus

68:1 in finem pro his qui commutabuntur David

68:2 salvum me fac Deus quoniam intraverunt aquae usque ad animam meam

68:3 infixus sum in limum profundi et non est substantia veni in altitudines maris et tempestas demersit me

68:4 laboravi clamans raucae factae sunt fauces meae defecerunt oculi mei dum spero in Deum meum

68:5 multiplicati sunt super capillos capitis mei qui oderunt me gratis confortati sunt qui persecuti sunt me inimici mei iniuste quae non rapui tunc exsolvebam

68:6 Deus tu scis insipientiam meam et delicta mea a te non sunt abscondita

68:7 non erubescant in me qui expectant te Domine Domine virtutum non confundantur super me qui quaerunt te

Deus Israhel

68:8 quoniam propter te sustinui obprobrium operuit confusio faciem meam

68:9 extraneus factus sum fratribus meis et peregrinus filiis matris meae

68:10 quoniam zelus domus tuae comedit me et obprobria exprobrantium tibi ceciderunt super me

68:11 et operui in ieiunio animam meam et factum est in obprobrium mihi

68:12 et posui vestimentum meum cilicium et factus sum illis in parabolam

68:13 adversum me exercebantur qui sedebant in porta et in me psallebant qui bibebant vinum

68:14 ego vero orationem meam ad te Domine tempus beneplaciti Deus in multitudine misericordiae tuae exaudi me in veritate salutis tuae

68:15 eripe me de luto ut non infigar liberer ab his qui oderunt me et de profundis aquarum

68:16 non me demergat tempestas aquae neque absorbeat me profundum neque urgeat super me puteus os suum

68:17 exaudi me Domine quoniam benigna est misericordia tua secundum multitudinem miserationum tuarum respice me

68:18 et ne avertas faciem tuam a puero tuo quoniam tribulor velociter exaudi me

68:19 intende animae meae et libera eam propter inimicos meos eripe me

68:20 tu scis inproperium meum et confusionem et reverentiam meam

68:21 in conspectu tuo sunt omnes qui tribulant me inproperium expectavit cor meum et miseriam et sustinui qui simul contristaretur et non fuit et qui consolaretur et non inveni

68:22 et dederunt in escam meam fel et in siti mea potaverunt me aceto

68:23 fiat mensa eorum coram ipsis in laqueum et in retributiones et in scandalum

68:24 obscurentur oculi eorum ne videant et dorsum eorum semper incurva

68:25 effunde super eos iram tuam et furor irae tuae comprehendat eos

68:26 fiat habitatio eorum deserta et in tabernaculis eorum non sit qui inhabitet

68:27 quoniam quem tu percussisti persecuti sunt et super dolorem vulnerum meorum addiderunt

68:28 adpone iniquitatem super iniquitatem eorum et non intrent in iustitia tua

68:29 deleantur de libro viventium et cum iustis non scribantur

68:30 ego sum pauper et dolens salus tua Deus suscepit me

68:31 laudabo nomen Dei cum cantico magnificabo eum in laude

68:32 et placebit Deo super vitulum novellum cornua producentem et ungulas

68:33 videant pauperes et laentur quaerite Deum et vivet anima vestra

68:34 quoniam exaudivit pauperes Dominus et vinctos suos non despexit

68:35 laudent illum caeli et terra mare et omnia reptilia in eis

68:36 quoniam Deus salvam faciet Sion et aedificabuntur civitates Iudaeae et inhabitabunt ibi et hereditate adquirent eam

68:37 et semen servorum eius possidebunt eam et qui diligunt nomen eius habitabunt in ea

69:1 in finem David in rememoratione eo quod salvum me fecit Dominus

69:2 Deus in adiutorium meum intende * Domine ad adjuvandum me festina;

69:3 confundantur et reveantur qui quaerunt animam meam

69:4 avertantur retrorsum et erubescant qui volunt mihi mala avertantur statim erubescences qui dicunt % mihi; euge euge

69:5 exultent et laetentur in te omnes qui quaerunt te et dicant semper magnificetur Deus qui diligunt salutare tuum

69:6 ego vero egenus et pauper Deus adiuva me adiutor meus et liberator meus es tu Domine ne moreris

70:1 David psalmus filiorum Ionadab et priorum captivorum in te Domine speravi non confundar in aeternum

70:2 in iustitia tua libera me et eripe me inclina ad me aurem tuam et salva me

70:3 esto mihi in Deum protectorem et in locum munitum ut salvum me facias quoniam firmamentum meum et refugium meum es tu

70:4 Deus meus eripe me de manu peccatoris de manu contra legem agentis et iniqui

70:5 quoniam tu es patientia mea Domine Domine spes mea a iuventute mea

70:6 in te confirmatus sum ex utero de ventre matris meae tu es protector meus in te cantatio mea semper

70:7 tamquam prodigium factus sum multis et tu adiutor fortis

70:8 repleatur os meum laude ut cantem gloriam tuam tota die magnitudinem tuam

70:9 non proicias me in tempore senectutis cum deficiet virtus mea ne derelinquas me

70:10 quia dixerunt inimici mei mihi et qui custodiebant animam meam consilium fecerunt in unum

70:11 dicentes Deus dereliquit eum persequimini et comprehendite eum quia non est qui eripiat

70:12 Deus ne elongeris a me Deus meus in adiutorium meum respice

70:13 confundantur et deficiant detrahentes animae meae operiantur confusione et pudore qui quaerunt mala mihi

70:14 ego autem semper sperabo et adiciam super omnem laudem tuam

70:15 os meum annuntiabit iustitiam tuam tota die salutem tuam quoniam non cognovi litteraturam

70:16 introibo in potentiam Domini Domine memorabor iustitiae tuae solius

70:17 Deus docuisti me ex iuventute mea et usque nunc pronuntiabo mirabilia tua

70:18 et usque in senectam et senium Deus ne derelinquas me donec annuntiem brachium tuum generationi omni quae ventura est potentiam tuam

70:19 et iustitiam tuam Deus usque in altissima quae fecisti magnalia Deus quis similis tibi

70:20 quantas ostendisti mihi tribulationes multas et malas et conversus vivificasti me et de abyssis terrae iterum reduxisti me

70:21 multiplicasti magnificentiam tuam et conversus consolatus es me

70:22 nam et ego confitebor tibi in vasis psalmi veritatem tuam Deus psallam tibi in cithara Sanctus Israhel

70:23 exultabunt labia mea cum cantavero tibi et anima mea quam redemisti

70:24 sed et lingua mea tota die meditabitur iustitiam tuam cum confusi et reveriti fuerint qui quaerunt mala mihi

71:1 in Salomonem

71:2 Deus iudicium tuum regi da et iustitiam tuam filio regis iudicare populum tuum in iustitia et pauperes tuos in iudicio

71:3 suscipiant montes pacem populo et colles iustitiam

71:4 iudicabit pauperes populi et salvos faciet filios pauperum et humiliabit calumniatorem

71:5 et permanebit cum sole et ante lunam generationes generationum

71:6 descendet sicut pluvia in vellus et sicut stillicidia stillantia super terram

71:7 orietur in diebus eius iustitia et abundantia pacis donec auferatur luna

71:8 et dominabitur a mari usque ad mare et a flumine usque ad terminos orbis terrarum

71:9 coram illo procident Aethiopes et inimici eius terram lingent

71:10 reges Tharsis et insulae munera offerent reges Arabum et Saba dona adducent

71:11 et adorabunt eum omnes reges omnes gentes servient ei

71:12 quia liberavit pauperem a potente et pauperem cui non erat adiutor

71:13 parcat pauperi et inopi et animas pauperum salvas faciet

71:14 ex usuris et iniquitate redimet animas eorum et honorabile nomen eorum coram illo

71:15 et vivet et dabitur ei de auro Arabiae et orabunt de ipso semper tota die benedicent ei

71:16 erit firmamentum in terra in summis montium superextolletur super Libanum fructus eius et florebut de civitate sicut faenum terrae

71:17 sit nomen eius benedictum in saecula ante solem permanet nomen eius et benedicentur in ipso omnes tribus terrae omnes gentes beatificabunt eum

71:18 benedictus Dominus Deus Deus Israhel qui facit mirabilia solus

71:19 et benedictum nomen maiestatis eius in aeternum et replebitur maiestate eius omnis terra fiat fiat

71:20 defecerunt laudes David filii Iesse

72:1 psalmus Asaph quam bonus Israhel Deus his qui recto sunt corde

72:2 mei autem paene moti sunt pedes paene effusi sunt gressus mei

72:3 quia zelavi super iniquis pacem peccatorum videns

72:4 quia non est respectus morti eorum et firmamentum in plaga eorum

72:5 in labore hominum non sunt et cum hominibus non flagellabuntur

72:6 ideo tenuit eos superbia operti sunt iniquitate et impietate sua

72:7 prodiet quasi ex adipe iniquitas eorum transierunt in affectum cordis

72:8 cogitaverunt et locuti sunt in nequitia iniquitatem in excelso locuti sunt

72:9 posuerunt in caelum os suum et lingua eorum transivit in terra

72:10 ideo convertetur populus meus hic et dies pleni invenientur in eis

72:11 et dixerunt quomodo scit Deus et si est scientia in Excelso

72:12 ecce ipsi peccatores et abundantes in saeculo obtinuerunt divitias

72:13 %et dixi; ergo sine causa iustificavi cor meum et lavi inter innocentes manus meas

72:14 et fui flagellatus tota die et castigatio mea in matutino

72:15 si dicebam narrabo sic ecce nationem filiorum tuorum reprobavi

72:16 et existimabam cognoscere hoc labor est ante me

72:17 donec intrem in sanctuarium Dei intellegam in novissimis eorum

72:18 verumtamen propter dolos posuisti eis deiecisti eos dum adlevarentur

72:19 quomodo facti sunt in desolationem subito defecerunt perierunt propter iniquitatem suam

72:20 velut somnium surgentium Domine in civitate tua imaginem ipsorum ad nihilum rediges

72:21 quia inflammatum est cor meum et renes mei commutati sunt

72:22 et ego ad nihilum redactus sum et nescivi

72:23 ut iumentum factus sum apud te et ego semper tecum

72:24 tenuisti manum dexteram meam et in voluntate tua deduxisti me et cum gloria suscepisti me

72:25 quid enim mihi est in caelo et a te quid volui super terram

72:26 defecit caro mea et cor meum Deus cordis mei et pars mea Deus in aeternum

72:27 quia ecce qui elongant se a te peribunt perdidisti omnem qui fornicatur abs te

72:28 mihi autem adherere Deo bonum est ponere in Domino Deo spem meam ut adnuntiem omnes praedicationes tuas % in portis filiae Sion;

73:1 intellectus Asaph ut quid Deus reppulisti in finem iratus est furor tuus super oves pascuae tuae

73:2 memor esto congregationis tuae quam possedisti ab initio redemisti virgam hereditatis tuae mons Sion in quo habitasti in eo

73:3 leva manus tuas in superbias eorum in finem quanta malignatus est inimicus in sancto

73:4 et gloriati sunt qui oderunt te in medio sollemnitatis tuae posuerunt signa sua signa

73:5 et non cognoverunt sicut in exitu super summum quasi in silva lignorum securibus

73:6 exciderunt ianuas eius in id ipsum in securi et ascia deiecerunt %eam;

73:7 incenderunt igni sanctuarium tuum in terra polluerunt tabernaculum nominis tui

73:8 dixerunt in corde suo cognatio eorum simul quiescere faciamus omnes dies festos Dei a terra

73:9 signa nostra non vidimus iam non est propheta et nos non cognoscat amplius

73:10 usquequo Deus inproperabit inimicus inritat adversarius nomen tuum in finem

73:11 ut quid avertis manum tuam et dexteram tuam de medio sinu tuo in finem

73:12 Deus autem rex noster ante saeculum operatus est salutes in medio terrae

73:13 tu confirmasti in virtute tua mare contribulasti capita draconum in aquis

73:14 tu confregisti capita draconis dedisti eum escam populis Aethiopum

73:15 tu disruptisti fontem et torrentes * tu siccasti fluvios Aetham;

73:16 tuus est dies et tua est nox tu fabricatus es auroram et solem

73:17 tu fecisti omnes terminos terrae aestatem et ver tu plasmasti ea

73:18 memor esto huius inimicus inproperavit Dominum et populus insipiens incitavit nomen tuum

73:19 ne tradas bestiis animam confitentem tibi animas pauperum tuorum ne obliviscaris in finem

73:20 respice in testamentum tuum quia repleti sunt qui obscurati sunt terrae domibus iniquitatum

73:21 ne avertatur humilis factus confusus pauper et inops laudabunt nomen tuum

73:22 exsurge Deus iudica causam tuam memor esto inproperiorum tuorum eorum qui ab insipiente sunt tota die

73:23 ne obliviscaris voces inimicorum tuorum superbia eorum qui te oderunt ascendit semper

74:1 in finem ne corrumpas psalmus Asaph cantici

74:2 confitebimur tibi Deus confitebimur et invocabimus nomen tuum narrabimus mirabilia tua

74:3 cum accepero tempus ego iustitias iudicabo

74:4 liquefacta est terra et omnes qui habitant in ea ego confirmavi columnas eius diapsalma

74:5 dixi iniquis nolite inique facere et delinquentibus nolite exaltare cornu

74:6 nolite extollere in altum cornu vestrum nolite loqui adversus Deum iniquitatem

74:7 quia neque ab oriente neque ab occidente neque a desertis montibus

74:8 quoniam Deus iudex est hunc humiliat et hunc exaltat

74:9 quia calix in manu Domini vini meri plenus mixto et inclinavit ex hoc in hoc verum fex eius non est exinanita bibent omnes peccatores terrae

74:10 ego autem adnuntiabo in saeculum cantabo Deo Iacob

74:11 et omnia cornua peccatorum confringam et exaltabuntur cornua iusti

75:1 in finem in laudibus psalmus Asaph canticum ad Assyrium

75:2 notus in Iudaea Deus in Israhel magnum nomen eius

75:3 et factus est in pace locus eius et habitatio eius in Sion

75:4 ibi confregit potentias arcuum scutum et gladium et bellum diapsalma

75:5 inluminas tu mirabiliter de montibus aeternis

75:6 turbati sunt omnes insipientes corde dormierunt somnum suum et nihil invenerunt omnes viri divitiarum manibus suis

75:7 ab increpatione tua Deus Iacob dormitaverunt qui ascenderunt equos

75:8 tu terribilis es et quis resistet tibi ex tunc ira tua

75:9 de caelo auditum fecisti iudicium terra timuit et quievit

75:10 cum exurgeret in iudicium Deus ut salvos faceret omnes mansuetos terrae diapsalma

75:11 quoniam cogitatio hominis confitebitur tibi et reliquiae cogitationis diem festum agent tibi

75:12 vovete et reddite Domino Deo vestro omnes qui in circuitu eius adferent munera terribili

75:13 et ei qui aufert spiritus principum terribili apud reges terrae

76:1 in finem pro Idithun psalmus Asaph

76:2 voce mea ad Dominum clamavi voce mea ad Deum et intendit me

76:3 in die tribulationis meae Deum exquisivi manibus meis nocte contra eum et non sum deceptus rennuit consolari anima mea

76:4 memor fui Dei et delectatus sum exercitatus sum et defecit spiritus meus diapsalma

76:5 anticipaverunt vigiliis oculi mei turbatus sum et non sum locutus

76:6 cogitavi dies antiquos et annos aeternos in mente habui

76:7 et meditatus sum nocte cum corde meo exercitabar et scobebam spiritum meum

76:8 numquid in aeternum proiciet Deus et non adponet ut conplacitior sit adhuc

76:9 aut in finem misericordiam suam abscidet a generatione in generationem

76:10 aut obliviscetur misereri Deus aut continebit in ira sua misericordias suas diapsalma

76:11 et dixi nunc coepi haec mutatio dexterarum Excelsi

76:12 memor fui operum Domini quia memor ero ab initio mirabilium tuorum

76:13 et meditabor in omnibus operibus tuis et in adinventionibus tuis exercebor

76:14 Deus in sancto via tua quis deus magnus sicut Deus noster

76:15 tu es Deus qui facis mirabilia notam fecisti in populis virtutem tuam

76:16 redemisti in brachio tuo populum tuum filios Iacob et Ioseph diapsalma

76:17 viderunt te aquae Deus viderunt te aquae et timuerunt et turbatae sunt abyssi

76:18 multitudo sonitus aquarum vocem dederunt nubes etenim sagittae tuae transeunt

76:19 vox tonitru tui in rota inluxerunt coruscationes tuae orbi terrae commota est et contremuit terra

76:20 in mari via tua et semitae tuae in aquis multis et vestigia tua non cognoscentur

76:21 deduxisti sicut oves populum tuum in manu Mosi et Aaron

77:1 intellectus Asaph attendite populus meus legem meam inclinate aurem vestram in verba oris mei

77:2 aperiam in parabola os meum eloquar propositiones ab initio

77:3 quanta audivimus et cognovimus ea et patres nostri narraverunt nobis

77:4 non sunt occultata a filiis eorum in generationem alteram narrantes laudes Domini et virtutes eius et mirabilia eius quae fecit

77:5 et suscitavit testimonium in Iacob et legem posuit in Israhel quanta mandavit patribus nostris nota facere ea filiis suis

77:6 ut cognoscat generatio altera filii qui nascentur et exsurgent et narrabunt filiis suis

77:7 ut ponant in Deo spem suam et non obliviscantur opera Dei et mandata eius exquirant

77:8 ne fiant sicut patres eorum generatio prava et exasperans generatio quae non direxit cor suum et non est creditus cum Deo spiritus eius

77:9 filii Effrem intendentes et mittentes arcus conversi sunt in die belli

77:10 non custodierunt testamentum Dei et in lege eius noluerunt ambulare

77:11 et obliti sunt benefactorum eius et mirabilium eius quae ostendit eis

77:12 coram patribus eorum quae fecit mirabilia in terra Aegypti in campo Taneos

77:13 interrupit mare et perduxit eos statuit aquas quasi utrem

77:14 et deduxit eos in nube diei et tota nocte in inluminacione ignis

77:15 interrupit petram in heremo et adaquavit eos velut in abysso multa

77:16 et eduxit aquam de petra et deduxit tamquam flumina aquas

77:17 et adposuerunt adhuc peccare ei in ira excitaverunt Excelsum in inaquoso

77:18 et temptaverunt Deum in cordibus suis ut peterent escas animabus suis

77:19 et male locuti sunt de Deo dixerunt numquid poterit Deus parare mensam in deserto

77:20 quoniam percussit petram et fluxerunt aquae et torrentes inundaverunt numquid et panem potest dare aut parare mensam populo suo

77:21 ideo audivit Dominus et distulit et ignis accensus est in Iacob et ira ascendit in Israhel

77:22 quia non crediderunt in Deo nec speraverunt in salutare eius

77:23 et mandavit nubibus desuper et ianuas caeli aperuit

77:24 et pluit illis manna ad manducandum et panem caeli dedit eis

77:25 panem angelorum manducavit homo cibaria misit eis in abundantiam

77:26 transtulit austrum de caelo et induxit in virtute sua africanum

77:27 et pluit super eos sicut pulverem carnes et sicut harenam maris volatilia pinnata

77:28 et ceciderunt in medio castrorum eorum circa tabernacula eorum

77:29 et manducaverunt et saturati sunt nimis et desiderium eorum adtulit eis

77:30 non sunt fraudati a desiderio suo adhuc escae eorum erant in ore ipsorum

77:31 et ira Dei ascendit in eos et occidit pingues eorum et electos Israhel inpedivit

77:32 in omnibus his peccaverunt adhuc et non crediderunt mirabilibus eius

77:33 et defecerunt in vanitate dies eorum et anni eorum cum festinatione

77:34 cum occideret eos quaerebant eum et revertebantur et diluculo veniebant ad Deum

77:35 et rememorati sunt quia Deus adiutor est eorum et Deus excelsus redemptor eorum est

77:36 et dilexerunt eum in ore suo et lingua sua mentiti sunt ei

77:37 cor autem ipsorum non erat rectum cum eo nec fideles habiti sunt in testamento eius

77:38 ipse autem est misericors et propitius fiet peccatis eorum et non perdet eos et abundabit ut avertat iram suam et non accendet omnem iram suam

77:39 et recordatus est quia caro sunt spiritus vadens et non rediens

77:40 quotiens exacerbaverunt eum in deserto in ira concitaverunt eum in iniquo

77:41 et conversi sunt et temptaverunt Deum et Sanctum Israhel exacerbaverunt

77:42 non sunt recordati manus eius die qua redemit eos de manu tribulantis

77:43 sicut posuit in Aegypto signa sua et prodigia sua in campo Tanis

77:44 et convertit in sanguine flumina eorum et imbres eorum ne biberent

77:45 misit in eos cynomiam et comedit eos et ranam et disperdit eos

77:46 et dedit erugini fructus eorum et labores eorum lucustae

77:47 et occidit in grandine vineam eorum et moros eorum in pruina

77:48 et tradidit grandini iumenta eorum et possessionem eorum igni

77:49 misit in eos iram indignationis suae indignationem et iram et tribulationem inmissionem per angelos malos

77:50 viam fecit semitae irae suae non pepercit a morte animarum eorum et iumenta eorum in morte conclusit

77:51 et percussit omne primitivum in terra Aegypti primitias laborum eorum in tabernaculis Cham

77:52 et abstulit sicut oves populum suum et perduxit eos tamquam gregem in deserto

77:53 et deduxit eos in spe et non timuerunt et inimicos eorum operuit mare

77:54 et induxit eos in montem sanctificationis suae montem quem adquisivit dextera eius et eiecit a facie eorum gentes et sorte divisit eis terram in funiculo distributionis

77:55 et habitare fecit in tabernaculis eorum tribus Israhel

77:56 et temptaverunt et exacerbaverunt Deum excelsum et testimonia eius non custodierunt
77:57 et averterunt se et non servaverunt pactum quemadmodum patres eorum conversi sunt in arcum pravum
77:58 et in ira concitaverunt eum in collibus suis et in sculptilibus suis ad aemulationem eum provocaverunt
77:59 audivit Deus et sprexit et ad nihilum redegit valde Israhel
77:60 et reppulit tabernaculum Selo tabernaculum suum ubi habitavit in hominibus
77:61 et tradidit in captivitatem virtutem eorum et pulchritudinem eorum in manus inimici
77:62 et conclusit in gladio populum suum et hereditatem suam sprexit
77:63 iuvenes eorum comedit ignis et virgines eorum non sunt lamentatae
77:64 sacerdotes eorum in gladio ceciderunt et viduae eorum non plorabuntur
77:65 et excitatus est tamquam dormiens Dominus tamquam potens crapulatus a vino
77:66 et percussit inimicos suos in posteriora obprobrium sempiternum dedit illis
77:67 et reppulit tabernaculum Ioseph et tribum Effrem non elegit
77:68 et elegit tribum Iuda montem Sion quem dilexit
77:69 et aedificavit sicut unicornium sacrificium suum in terra quam fundavit in saecula
77:70 et elegit David servum suum et sustulit eum de gregibus ovium de post fetantes accepit eum
77:71 pascere Iacob servum suum et Israhel hereditatem suam
77:72 et pavit eos in innocentia cordis sui et in intellectibus manuum suarum deduxit eos
78:1 psalmus Asaph Deus venerunt gentes in hereditatem tuam polluerunt templum sanctum tuum posuerunt Hierusalem in pomorum custodiam
78:2 posuerunt morticina servorum tuorum escas volatilibus caeli carnes sanctorum tuorum bestiis terrae
78:3 effuderunt sanguinem ipsorum tamquam aquam in circuitu Hierusalem et non erat qui sepeliret
78:4 facti sumus obprobrium vicinis nostris subsannatio et inlusio his qui circum nos sunt
78:5 usquequo Domine irasceris in finem accendetur velut ignis zelus tuus
78:6 effunde iram tuam in gentes quae te non noverunt et in regna quae nomen tuum non invocaverunt
78:7 quia comederunt Iacob et locum eius desolaverunt
78:8 ne memineris iniquitatum nostrarum antiquarum cito anticipent nos misericordiae tuae quia pauperes facti sumus nimis
78:9 adiuva nos Deus salutaris noster propter gloriam nominis tui Domine libera nos et propitius esto peccatis nostris propter nomen tuum
78:10 ne forte dicant in gentibus ubi est Deus eorum et innotescat in nationibus coram oculis nostris ultio sanguinis servorum tuorum qui effusus est
78:11 introeat in conspectu tuo gemitus conpeditorum secundum magnitudinem brachii tui posside filios

mortificatorum

78:12 et redde vicinis nostris septuplum in sinu eorum inproperium ipsorum quod exprobraverunt tibi Domine

78:13 nos autem populus tuus et oves pascuae tuae confitebimur tibi in saeculum in generationem et generationem adnuntiabimus laudem tuam

79:1 in finem pro his qui commutabuntur testimonium Asaph psalmus

79:2 qui regis Israhel intende qui deducis tamquam oves Ioseph qui sedes super cherubin manifestare

79:3 coram Effraim et Benjamin et Manasse excita potentiam tuam et veni ut salvos facias nos

79:4 Deus converte nos et ostende faciem tuam et salvi erimus

79:5 Domine Deus virtutum quousque irasceris super orationem servi tui

79:6 cibabis nos pane lacrimarum et potum dabis nobis in lacrimis in mensura

79:7 posuisti nos in contradictionem vicinis nostris et inimici nostri subsannaverunt nos

79:8 Deus virtutum converte nos et ostende faciem tuam et salvi erimus

79:9 vineam de Aegypto transtulisti eiecisti gentes et plantasti eam

79:10 dux itineris fuisti in conspectu eius et plantasti radices eius et implevit terram

79:11 operuit montes umbra eius et arbusta eius cedros Dei

79:12 extendit palmites suos usque ad mare et usque ad Flumen propagines eius

79:13 ut quid destruxisti maceriam eius et vindemiant eam omnes qui praetergrediuntur viam

79:14 exterminavit eam aper de silva et singularis ferus depastus est eam

79:15 Deus virtutum convertere respice de caelo et vide et visita vineam istam

79:16 et perface eam quam plantavit dextera tua et super filium quem confirmasti tibi

79:17 incensa igni et suffossa ab increpatione vultus tui peribunt

79:18 fiat manus tua super virum dexterarum tuarum et super filium hominis quem confirmasti tibi

79:19 et non discedimus a te vivificabis nos et nomen tuum invocabimus

79:20 Domine Deus virtutum converte nos et ostende faciem tuam et salvi erimus

80:1 in finem pro torcularibus Asaph

80:2 exultate Deo adiutori nostro iubilare Deo Iacob

80:3 sumite psalmum et date tympanum psalterium iucundum cum cithara

80:4 buciate in neomenia tuba in insigni die sollemnitatis nostrae

80:5 quia praeceptum Israhel est et iudicium Dei Iacob

80:6 testimonium in Ioseph posuit illud cum exiret de terra Aegypti linguam quam non noverat audivit

80:7 devertit ab oneribus dorsum eius manus eius in cofino servierunt

80:8 in tribulatione invocasti me et liberavi te exaudivi te in abscondito tempestatis probavi te apud aquam
Contradictionis diapsalma

80:9 audi populus meus et contestabor te Israhel si audias me

80:10 non erit in te deus recens nec adorabis deum alienum

80:11 ego enim sum Dominus Deus tuus qui eduxi te de terra Aegypti dilata os tuum et implebo illud

80:12 et non audivit populus meus vocem meam et Israhel non intendit mihi

80:13 et dimisi illos secundum desideria cordis eorum ibunt in adinventionibus suis

80:14 si populus meus audisset me Israhel si in viis meis ambulasset

80:15 pro nihilo forsitan inimicos eorum humiliassem et super tribulantes eos misissem manum meam

80:16 inimici Domini mentiti sunt ei et erit tempus eorum in saeculo

80:17 et cibavit illos ex adipe frumenti et de petra melle saturavit illos

81:1 psalmus Asaph Deus stetit in synagoga deorum in medio autem Deus deiudicat

81:2 usquequo iudicatis iniquitatem et facies peccatorum sumitis diapsalma

81:3 iudicate egenum et pupillum humilem et pauperem iustificate

81:4 eripite pauperem et egenum de manu peccatoris liberate

81:5 nescierunt neque intellexerunt in tenebris ambulant movebuntur omnia fundamenta terrae

81:6 ego dixi dii estis et filii Excelsi omnes

81:7 vos autem sicut homines moriemini et sicut unus de principibus cadetis

81:8 surge Deus iudica terram quoniam tu hereditabis in omnibus gentibus

82:1 canticum psalmi Asaph

82:2 Deus quis similis erit tibi ne taceas neque conpescaris Deus

82:3 quoniam ecce inimici tui sonaverunt et qui oderunt te extulerunt caput

82:4 super populum tuum malignaverunt consilium et cogitaverunt adversus sanctos tuos

82:5 dixerunt venite et disperdamus eos de gente et non memoretur nomen Israhel ultra

82:6 quoniam cogitaverunt unianimiter simul adversum te testamentum disposuerunt

82:7 tabernacula Idumeorum et Ismahelitae Moab et Aggareni

82:8 Gebal et Ammon et Amalech alienigenae cum habitantibus Tyrum

82:9 etenim Assur venit cum illis facti sunt in adiutorium filiis Loth diapsalma

82:10 fac illis sicut Madiam et Sisarae sicut Iabin in torrente Cison

82:11 disperierunt in Endor facti sunt ut stercus terrae

82:12 pone principes eorum sicut Oreb et Zeb et Zebee et Salmana omnes principes eorum

82:13 qui dixerunt hereditate possideamus sanctuarium Dei

82:14 Deus meus pone illos ut rotam sicut stipulam ante faciem venti

82:15 sicut ignis qui conburit silvam sicut flamma conburens montes

82:16 ita persequeris illos in tempestate tua et in ira tua turbabis eos

82:17 imple facies illorum ignominia et quaerent nomen tuum Domine

82:18 erubescant et conturbentur in saeculum saeculi et confundantur et pereant

82:19 et cognoscant quia nomen tibi Dominus tu solus Altissimus in omni terra

83:1 in finem pro torcularibus filiis Core psalmus

83:2 quam dilecta tabernacula tua Domine virtutum

83:3 concupiscit et defecit anima mea in atria Domini cor meum et caro mea exultavit in Deum vivum

83:4 etenim passer invenit %sibi; domum et turtur nidum sibi ubi ponat pullos suos altaria tua Domine virtutum rex meus et Deus meus

83:5 beati qui habitant in domo tua in saecula saeculorum laudabunt te diapsalma

83:6 beatus vir cui est auxilium abs te ascensiones in corde suo disposuit

83:7 in valle lacrimarum in loco quem posuit

83:8 etenim benedictiones dabit legis dator ibunt de virtute in virtutem videbitur Deus deorum in Sion

83:9 Domine Deus virtutum exaudi orationem meam auribus percipe Deus Iacob diapsalma

83:10 protector noster aspice Deus et respice in faciem christi tui

83:11 quia melior est dies una in atriis tuis super milia elegi abiectus esse in domo Dei mei magis quam habitare in tabernaculis peccatorum

83:12 quia misericordiam et veritatem %diligit; Deus gratiam et gloriam dabit Dominus

83:13 non privabit bonis eos qui ambulant in innocentia Domine virtutum beatus vir qui sperat in te

84:1 in finem filiis Core psalmus

84:2 benedixisti Domine terram tuam avertisti captivitatem Iacob

84:3 remisisti iniquitates plebis tuae operuisti omnia peccata eorum diapsalma

84:4 mitigasti omnem iram tuam avertisti ab ira indignationis tuae

84:5 converte nos Deus salutem nostrarum et averte iram tuam a nobis

84:6 numquid in aeternum irasceris nobis aut extends iram tuam a generatione in generationem

84:7 Deus tu conversus vivificabis nos et plebs tua laetabitur in te

84:8 ostende nobis Domine misericordiam tuam et salutare tuum da nobis

84:9 audiam quid loquatur % in me; Dominus Deus quoniam loquetur pacem in plebem suam et super sanctos suos et in eos qui convertuntur ad cor

84:10 verumtamen prope timentes eum salutare ipsius ut inhabitet gloria in terra nostra

84:11 misericordia et veritas obviaverunt % sibi; iustitia et pax osculatae sunt

84:12 veritas de terra orta est et iustitia de caelo prospexit

84:13 etenim Dominus dabit benignitatem et terra nostra dabit fructum suum

84:14 iustitia ante eum ambulabit et ponet in via gressus suos

85:1 oratio ipsi David inclina Domine aurem tuam %et; exaudi me quoniam inops et pauper sum ego

85:2 custodi animam meam quoniam sanctus sum salvum fac servum tuum Deus meus sperantem in te

85:3 miserere mei Domine quoniam ad te clamabo tota die

85:4 laetifica animam servi tui quoniam ad te Domine animam meam levavi

85:5 quoniam tu Domine suavis et mitis et multae misericordiae omnibus invocantibus te

85:6 auribus percipe Domine orationem meam et intende voci orationis meae

85:7 in die tribulationis meae clamavi ad te quia exaudisti me

85:8 non est similis tui in diis Domine et non est secundum opera tua

85:9 omnes gentes quascumque fecisti venient et adorabunt coram te Domine et glorificabunt nomen tuum

85:10 quoniam magnus es tu et faciens mirabilia tu es Deus solus

85:11 deduc me Domine in via tua et ingrediar in veritate tua laetetur cor meum ut timeat nomen tuum

85:12 confitebor tibi Domine Deus meus in toto corde meo et glorificabo nomen tuum in aeternum

85:13 quia misericordia tua magna est super me et eruisti animam meam ex inferno inferiori

85:14 Deus iniqui insurrexerunt super me et synagoga potentium quaesierunt animam meam et non proposuerunt te in conspectu suo

85:15 et tu Domine Deus miserator et misericors patiens et multae misericordiae et verax

85:16 respice in me et miserere mei da imperium tuum puero tuo et salvum fac filium ancillae tuae

85:17 fac mecum signum in bono et videant qui oderunt me et confundantur quoniam tu Domine adiuvasti me et consolatus es me

86:1 filiis Core psalmus canticum fundamenta eius in montibus sanctis

86:2 diligit Dominus portas Sion super omnia tabernacula Iacob

86:3 gloriosa dicta sunt de te civitas Dei diapsalma

86:4 memor ero Raab et Babylonis scientibus me ecce alienigenae et Tyrus et populus Aethiopum hii fuerunt illic

86:5 numquid Sion dicet homo et homo natus est in ea et ipse fundavit eam Altissimus

86:6 Dominus narrabit in scriptura populorum et principum horum qui fuerunt in ea diapsalma

86:7 sicut laetantium omnium habitatio in te

87:1 canticum psalmi filiis Core in finem pro Maeleth ad respondendum intellectus Eman Ezraitae

87:2 Domine Deus salutis meae die clamavi et nocte coram te

87:3 intret in conspectu tuo oratio mea inclina aurem tuam ad precem meam

87:4 quia repleta est malis anima mea et vita mea in inferno adpropinquavit

87:5 aestimatus sum cum descendentibus in lacum factus sum sicut homo sine adiutorio

87:6 inter mortuos liber sicut vulnerati dormientes in sepulchris quorum non es memor amplius et ipsi de manu tua repulsi sunt

87:7 posuerunt me in lacu inferiori in tenebrosis et in umbra mortis

87:8 super me confirmatus est furor tuus et omnes fluctus tuos induxisti super me diapsalma

87:9 longe fecisti notos meos a me posuerunt me abominationem sibi traditus sum et non egrediebar

87:10 oculi mei languerunt prae inopia clamavi ad te Domine tota die expandi ad te manus meas

87:11 numquid mortuis facies mirabilia aut medici suscitabunt et confitebuntur tibi diapsalma

87:12 numquid narrabit aliquis in sepulchro misericordiam tuam et veritatem tuam in perditione

87:13 numquid cognoscentur in tenebris mirabilia tua et iustitia tua in terra oblivionis

87:14 et ego ad te Domine clamavi et mane oratio mea praeveniet te

87:15 ut quid Domine repellis orationem meam avertis faciem tuam a me

87:16 pauper sum ego et in laboribus a iuventute mea exaltatus autem humiliatus sum et conturbatus

87:17 in me transierunt irae tuae et terrores tui conturbaverunt me

87:18 circuierunt me sicut aqua tota die circumdederunt me simul

87:19 elongasti a me amicum et proximum et notos meos a miseria

88:1 intellectus Aethan Ezraitae

88:2 misericordias Domini in aeternum cantabo in generationem et generationem adnuntiabo veritatem tuam in ore meo

88:3 quoniam dixisti in aeternum misericordia aedificabitur in caelis praeparabitur veritas tua *in eis;

88:4 disposui testamentum electis meis iuravi David servo meo

88:5 usque in aeternum praeparabo semen tuum et aedificabo in generationem et generationem sedem tuam diapsalma

88:6 confitebuntur caeli mirabilia tua Domine etenim veritatem tuam in ecclesia sanctorum

88:7 quoniam quis in nubibus aequabitur Domino similis erit Domino in filiis Dei

88:8 Deus qui glorificatur in consilio sanctorum magnus et horrendus super omnes qui in circuitu eius sunt
88:9 Domine Deus virtutum quis similis tibi potens es Domine et veritas tua in circuitu tuo
88:10 tu dominaris potestatis maris motum autem fluctuum eius tu mitigas
88:11 tu humiliasti sicut vulneratum superbum in brachio virtutis tuae dispersisti inimicos tuos
88:12 tui sunt caeli et tua est terra orbem terrae et plenitudinem eius tu fundasti
88:13 aquilonem et mare tu creasti Thabor et Hermon in nomine tuo exultabunt
88:14 tuum brachium cum potentia firmetur manus tua et exaltetur dextera tua
88:15 iustitia et iudicium praeparatio sedis tuae misericordia et veritas praecedent faciem tuam
88:16 beatus populus qui scit iubilationem Domine in lumine vultus tui ambulabunt
88:17 et in nomine tuo exultabunt tota die et in iustitia tua exaltabuntur
88:18 quoniam gloria virtutis eorum tu es et in beneplacito tuo exaltabitur cornu nostrum
88:19 quia Domini est adsumptio *nostra; et Sancti Israhel regis nostri
88:20 tunc locutus es in visione sanctis tuis et dixisti posui adiutorium in potentem exaltavi electum de plebe mea
88:21 inveni David servum meum in oleo sancto meo linui eum
88:22 manus enim mea auxiliabitur ei et brachium meum confirmabit eum
88:23 nihil proficiet inimicus in eo et filius iniquitatis non adponet nocere eum
88:24 et concidam a facie ipsius inimicos eius et odientes eum in fugam convertam
88:25 et veritas mea et misericordia mea cum ipso et in nomine meo exaltabitur cornu eius
88:26 et ponam in mari manum eius et in fluminibus dexteram eius
88:27 ipse invocabit me pater meus es tu Deus meus et susceptor salutis meae
88:28 et ego primogenitum ponam illum excelsum prae regibus terrae
88:29 in aeternum servabo illi misericordiam meam et testamentum meum fidele ipsi
88:30 et ponam in saeculum saeculi semen eius et thronum eius sicut dies caeli
88:31 si dereliquerint filii eius legem meam et in iudiciis meis non ambulaverint
88:32 si iustitias meas profanaverint et mandata mea non custodierint
88:33 visitabo in virga iniquitates eorum et in verberibus peccata eorum
88:34 misericordiam autem meam non dispergam ab eo neque nocebo in veritate mea
88:35 neque profanabo testamentum meum et quae procedunt de labiis meis non faciam irrita
88:36 semel iuravi in sancto meo si David mentiar
88:37 semen eius in aeternum manebit
88:38 et thronus eius sicut sol in conspectu meo et sicut luna perfecta in aeternum et testis in caelo fidelis

diapsalma

88:39 tu vero reppulisti et despexisti distulisti christum tuum

88:40 evertisti testamentum servi tui profanasti in terram sanctuarium eius

88:41 destruxisti omnes sepes eius posuisti firmamenta eius formidinem

88:42 diripuerunt eum omnes transeuntes viam factus est obprobrium vicinis suis

88:43 exaltasti dexteram deprimentium eum laetificasti omnes inimicos eius

88:44 avertisti adiutorium gladii eius et non es auxiliatus ei in bello

88:45 destruxisti eum a mundatione sedem eius in terram conlisisti

88:46 minorasti dies temporis eius perfudisti eum confusione diapsalma

88:47 usquequo Domine avertis in finem exardescet sicut ignis ira tua

88:48 memorare quae mea substantia numquid enim vane constituisti omnes filios hominum

88:49 quis est homo qui vivet et non videbit mortem eruet animam suam de manu inferi diapsalma

88:50 ubi sunt misericordiae tuae antiquae Domine sicut iurasti David in veritate tua

88:51 memor esto Domine obprobrii servorum tuorum quod continui in sinu meo multarum gentium

88:52 quod exprobraverunt inimici tui Domine quod exprobraverunt commutationem christi tui

88:53 benedictus Dominus in aeternum fiat fiat

89:1 oratio Mosi hominis Dei Domine refugium tu factus es nobis in generatione et generatione

89:2 priusquam montes fierent et formaretur terra et orbis a saeculo usque in saeculum tu es Deus

89:3 ne avertas hominem in humilitatem et dixisti convertimini filii hominum

89:4 quoniam mille anni ante oculos tuos tamquam dies hesternae quae praeteriit et custodia in nocte

89:5 quae pro nihilo habentur eorum anni erunt

89:6 mane sicut herba transeat mane floreat et transeat vespere decidat induret et arescat

89:7 quia defecimus in ira tua et in furore tuo turbati sumus

89:8 posuisti iniquitates nostras in conspectu tuo saeculum nostrum in inluminacione vultus tui

89:9 quoniam omnes dies nostri defecerunt in ira tua defecimus anni nostri sicut aranea meditabantur

89:10 dies annorum nostrorum in ipsis septuaginta anni si autem in potentatibus octoginta anni et amplius eorum labor et dolor quoniam supervenit mansuetudo et corripiemur

89:11 quis novit potestatem irae tuae et prae timore tuo iram tuam

89:12 dinumerare dexteram tuam sic notam fac et conpeditos corde in sapientia

89:13 convertere Domine usquequo et deprecabilis esto super servos tuos

89:14 repleti sumus mane misericordia tua et exultavimus et delectati sumus in omnibus diebus nostris

89:15 laetati sumus pro diebus quibus nos humiliasti annis quibus vidimus mala

89:16 et respice in servos tuos et in opera tua et dirige filios eorum

89:17 et sit splendor Domini Dei nostri super nos et opera manuum nostrarum dirige super nos * et opus manuum nostrarum dirige;

90:1 laus cantici David qui habitat in adiutorio Altissimi in protectione Dei caeli commorabitur

90:2 dicet Domino susceptor meus es tu et refugium meum Deus meus sperabo in eum

90:3 quoniam ipse liberabit me de laqueo venantium et a verbo aspero

90:4 in scapulis suis obumbrabit te et sub pinnis eius sperabis

90:5 scuto circumdabit te veritas eius non timebis a timore nocturno

90:6 a sagitta volante in die a negotio perambulante in tenebris ab incursu et daemonio meridiano

90:7 cadent a latere tuo mille et decem milia a dextris tuis ad te autem non adpropinquabit

90:8 verumtamen oculis tuis considerabis et retributionem peccatorum videbis

90:9 quoniam tu Domine spes mea Altissimum posuisti refugium tuum

90:10 non accedent ad te mala et flagellum non adpropinquabit tabernaculo tuo

90:11 quoniam angelis suis mandabit de te ut custodiant te in omnibus viis tuis

90:12 in manibus portabunt te ne forte offendas ad lapidem pedem tuum

90:13 super aspidem et basiliscum ambulabis %et; conculcabis leonem et draconem

90:14 quoniam in me speravit et liberabo eum protegam eum quia cognovit nomen meum

90:15 clamabit ad me et exaudiam eum cum ipso sum in tribulatione eripiam eum et clarificabo eum

90:16 longitudine dierum replebo eum et ostendam illi salutare meum

91:1 psalmus cantici in die sabbati

91:2 bonum est confiteri Domino et psallere nomini tuo Altissime

91:3 ad annuntiandum mane misericordiam tuam et veritatem tuam per noctem

91:4 in decacordo psalterio cum cantico in cithara

91:5 quia delectasti me Domine in factura tua et in operibus manuum tuarum exultabo

91:6 quam magnificata sunt opera tua Domine nimis profundae factae sunt cogitationes tuae

91:7 vir insipiens non cognoscet et stultus non intellet haec

91:8 cum exorti fuerint peccatores sicut faenum et apparuerint omnes qui operantur iniquitatem ut intereant in saeculum %saeculi;

91:9 tu autem Altissimus in aeternum Domine

91:10 *quoniam ecce inimici tui Domine; quoniam ecce inimici tui peribunt et dispergentur omnes qui operantur iniquitatem

91:11 et exaltabitur sicut unicornis cornu meum et senectus mea in misericordia uberi

91:12 et despexit oculus meus inimicis meis et insurgentibus in me malignantibus audiet auris mea

91:13 iustus ut palma florebit ut cedrus Libani multiplicabitur

91:14 plantati in domo Domini in atriis Dei nostri florebut

91:15 adhuc multiplicabuntur in senecta uberi et bene patientes erunt

91:16 ut adnuntient quoniam rectus Dominus Deus noster et non est iniquitas in eo

92:1 laus cantici David in die ante sabbatum quando inhabitata est terra Dominus regnavit decore indutus est indutus est Dominus fortitudine et praecinxit se etenim firmavit orbem terrae qui non commovebitur

92:2 parata sedis tua ex tunc a saeculo tu es

92:3 elevaverunt flumina Domine elevaverunt flumina vocem suam *elevabunt flumina fluctus suos;

92:4 a vocibus aquarum multarum mirabiles elationes maris mirabilis in altis Dominus

92:5 testimonia tua credibilia facta sunt nimis domum tuam decet sanctitudo Domine in longitudine dierum

93:1 psalmus David quarta sabbati Deus ultionum Dominus Deus ultionum libere egit

93:2 exaltare qui iudicas terram redde retributionem superbis

93:3 usquequo peccatores Domine usquequo peccatores gloriabuntur

93:4 effabuntur et loquentur iniquitatem loquentur omnes qui operantur iniustitiam

93:5 populum tuum Domine humiliaverunt et hereditatem tuam vexaverunt

93:6 viduam et advenam interfecerunt et pupillos occiderunt

93:7 et dixerunt non videbit Dominus nec intellet Deus Iacob

93:8 intellegite qui insipientes estis in populo et stulti aliquando sapite

93:9 qui plantavit aurem non audiet aut qui finxit oculum non considerat

93:10 qui corripit gentes non arguet qui docet hominem scientiam

93:11 Dominus scit cogitationes hominum quoniam vanae sunt

93:12 beatus homo quem tu erudieris Domine et de lege tua docueris eum

93:13 ut mitiges ei a diebus malis donec fodiatur peccatori fovea

93:14 quia non repellet Dominus plebem suam et hereditatem suam non derelinquet

93:15 quoadusque iustitia convertatur in iudicium et qui iuxta illam omnes qui recto sunt corde diapsalma

93:16 quis consurget mihi adversus malignantes aut quis stabit mecum adversus operantes iniquitatem

93:17 nisi quia Dominus adjuvit me paulo minus habitavit in inferno anima mea

93:18 si dicebam motus est pes meus misericordia tua Domine adjuvabat me

93:19 secundum multitudinem dolorum meorum in corde meo consolationes tuae laetificaverunt animam meam

93:20 numquid aderit tibi sedis iniquitatis qui fingis dolorem in praecepto

93:21 captabunt in animam iusti et sanguinem innocentem condemnabunt

93:22 et factus est Dominus mihi in refugium et Deus meus in adiutorem spei meae

93:23 et reddet illis iniquitatem ipsorum et in malitia eorum disperdet eos disperdet illos Dominus Deus noster

94:1 laus cantici David venite exultemus Domino iubilemus Deo salutari nostro

94:2 praeoccupemus faciem eius in confessione et in psalmis iubilemus ei

94:3 quoniam Deus magnus Dominus et rex magnus super omnes deos

94:4 quia in manu eius fines terrae et altitudines montium ipsius sunt

94:5 quoniam ipsius est mare et ipse fecit illud et siccam manus eius formaverunt

94:6 venite adoremus et procidamus et ploremus ante Dominum qui fecit nos

94:7 quia ipse est Deus noster et nos populus pascuae eius et oves manus eius

94:8 hodie si vocem eius audieritis nolite obdurare corda vestra

94:9 sicut in iritatione secundum diem temptationis in deserto ubi temptaverunt me patres vestri probaverunt *me; et viderunt opera mea

94:10 quadraginta annis offensus fui generationi illi et dixi semper errant corde

94:11 et isti non cognoverunt vias meas ut iuravi in ira mea si intrabunt in requiem meam

95:1 quando domus aedificabatur post captivitatem canticum huic David cantate Domino canticum novum cantate Domino omnis terra

95:2 cantate Domino benedicite nomini eius adnuntiate diem de die salutare eius

95:3 adnuntiate inter gentes gloriam eius in omnibus populis mirabilia eius

95:4 quoniam magnus Dominus et laudabilis valde terribilis est super omnes deos

95:5 quoniam omnes dii gentium daemonia at vero Dominus caelos fecit

95:6 confessio et pulchritudo in conspectu eius sanctimonia et magnificentia in sanctificatione eius

95:7 adferte Domino patriae gentium adferte Domino gloriam et honorem

95:8 adferte Domino gloriam nomini eius tollite hostias et introite in atria eius

95:9 adorete Dominum in atrio sancto eius commoveatur a facie eius universa terra

95:10 dicite in gentibus quia Dominus regnavit etenim correxit orbem qui non movebitur iudicabit populos in aequitate

95:11 laetentur caeli et exultet terra commoveatur mare et plenitudo eius

95:12 gaudebunt campi et omnia quae in eis sunt tunc exultabunt omnia ligna silvarum

95:13 a facie Domini quia venit quoniam venit iudicare terram iudicabit orbem terrae in aequitate et populos in veritate sua

96:1 huic David quando terra eius restituta est Dominus regnavit exultet terra laetentur insulae multae

96:2 nubes et caligo in circuitu eius iustitia et iudicium correctio sedis eius

96:3 ignis ante ipsum praecedet et inflammabit in circuitu inimicos eius

96:4 adluserunt fulgora eius orbi terrae vidit et commota est terra

96:5 montes sicut cera fluxerunt *a facie Domini; a facie Domini omnis terrae

96:6 adnuntiaverunt caeli iustitiam eius et viderunt omnes populi gloriam eius

96:7 confundantur omnes qui adorant sculptilia qui gloriantur in simulacris suis adoreate eum omnes angeli eius

96:8 audivit et laetata est Sion et exultaverunt filiae Iudaeae propter iudicia tua Domine

96:9 quoniam tu Dominus Altissimus super omnem terram nimis superexaltatus es super omnes deos

96:10 qui diligitis Dominum odite malum custodit animas sanctorum suorum de manu peccatoris liberabit eos

96:11 lux orta est iusto et rectis corde laetitia

96:12 laetamini iusti in Domino et confitemini memoriae sanctificationis eius

97:1 psalmus David cantate Domino canticum novum quoniam mirabilia fecit salvavit sibi dextera eius et brachium sanctum eius

97:2 notum fecit Dominus salutare suum in conspectu gentium revelavit iustitiam suam

97:3 recordatus est misericordiae suae et veritatem suam domui Israhel viderunt omnes termini terrae salutare Dei nostri

97:4 iubilate Domino omnis terra cantate et exultate et psallite

97:5 psallite Domino in cithara in cithara et voce psalmi

97:6 in tubis ductilibus et voce tubae corneae iubilate in conspectu regis Domini

97:7 moveatur mare et plenitudo eius orbis terrarum et qui habitant in eo

97:8 flumina plaudent manu simul montes exultabunt

97:9 a conspectu Domini quoniam venit iudicare terram iudicabit orbem terrarum in iustitia et populos in aequitate

98:1 psalmus David Dominus regnavit irascantur populi qui sedet super cherubin moveatur terra

98:2 Dominus in Sion magnus et excelsus est super omnes populos

98:3 confiteantur nomini tuo magno quoniam terribile et sanctum est

98:4 et honor regis iudicium diligit tu parasti directiones iudicium et iustitiam in Iacob tu fecisti

98:5 exaltate Dominum Deum nostrum et adoreate scabillum pedum eius quoniam sanctum est

98:6 Moses et Aaron in sacerdotibus eius et Samuhel inter eos qui invocant nomen eius invocabant Dominum et ipse exaudiebat illos

98:7 in columna nubis loquebatur ad eos custodiebant testimonia eius et praeceptum quod dedit illis

98:8 Domine Deus noster tu exaudiebas illos Deus tu propitius fuisti eis et ulciscens in omnes adinventiones eorum

98:9 exaltate Dominum Deum nostrum et adorare in monte sancto eius quoniam sanctus Dominus Deus noster

99:1 psalmus in confessione

99:2 iubilate Domino omnis terra servite Domino in laetitia introite in conspectu eius in exultatione

99:3 scitote quoniam Dominus ipse est Deus ipse fecit nos et non ipsi nos populus eius et oves pascuae eius

99:4 introite portas eius in confessione atria eius in hymnis confitemini illi laudate nomen eius

99:5 quoniam suavis Dominus in aeternum misericordia eius et usque in generationem et generationem veritas eius

100:1 David psalmus misericordiam et iudicium cantabo tibi Domine psallam

100:2 et intellegam in via immaculata quando venies ad me perambulabam in innocentia cordis mei in medio domus meae

100:3 non proponebam ante oculos meos rem iniustam facientes praevaricationes odivi non adhesit mihi

100:4 cor pravum declinante a me maligno non cognoscebam

100:5 detrahentem secreto proximo suo hunc persequabar superbo oculo et insatiabili corde cum hoc non edebam

100:6 oculi mei ad fideles terrae ut sederent mecum ambulans in via immaculata hic mihi ministrabat

100:7 non habitabat in medio domus meae qui facit superbiam qui loquitur iniqua non direxit in conspectu oculorum meorum

100:8 in matutino interficiebam omnes peccatores terrae ut disperderem de civitate Domini omnes operantes iniquitatem

101:1 oratio pauperis cum anxius fuerit et coram Domino effuderit precem suam

101:2 Domine exaudi orationem meam et clamor meus ad te veniat

101:3 non avertas faciem tuam a me in quacumque die tribulor inclina ad me aurem tuam in quacumque die invocavero te velociter exaudi me

101:4 quia defecerunt sicut fumes dies mei et ossa mea sicut gremium aruerunt

101:5 percussus est ut faenum et aruit cor meum quia oblitus sum comedere panem meum

101:6 a voce gemitus mei adhesit os meum carni meae

101:7 similis factus sum pelicano solitudinis factus sum sicut nycticorax in domicilio

101:8 vigilavi et factus sum sicut passer solitarius in tecto

101:9 tota die exprobrabant mihi inimici mei et qui laudabant me adversus me iurabant

101:10 quia cinerem tamquam panem manducavi et poculum meum cum fletu miscebam

101:11 a facie irae et indignationis tuae quia elevans adlisisisti me

101:12 dies mei sicut umbra declinaverunt et ego sicut faenum arui

101:13 tu autem Domine in aeternum permanes et memoriale tuum in generationem et generationem

101:14 tu exurgens misereberis Sion quia tempus miserendi eius quia venit tempus

101:15 quoniam placuerunt servis tuis lapides eius et terrae eius miserebuntur

101:16 et timebunt gentes nomen Domini et omnes reges terrae gloriam tuam

101:17 quia aedificabit Dominus Sion et videbitur in gloria sua

101:18 respexit in orationem humilium et non sprexit precem eorum

101:19 scribantur haec in generationem alteram et populus qui creabitur laudabit Dominum

101:20 quia prospexit de excelso sancto suo Dominus de caelo in terram aspexit

101:21 ut audiret gemitum conpeditorum ut solvat filios interemptorum

101:22 ut adnuntiet in Sion nomen Domini et laudem suam in Hierusalem

101:23 in conveniendo populos in unum et reges ut serviant Domino

101:24 respondit ei in via virtutis suae paucitatem dierum meorum nuntia mihi

101:25 ne revoces me in dimidio dierum meorum in generationem et generationem anni tui

101:26 initio tu Domine terram fundasti et opera manuum tuarum sunt caeli

101:27 ipsi peribunt tu autem permanes et omnes sicut vestimentum veterescent et sicut opertorium mutabis eos et mutabuntur

101:28 tu autem idem ipse es et anni tui non deficient

101:29 filii servorum tuorum habitabunt et semen eorum in saeculum dirigetur

102:1 ipsi David benedic anima mea Domino et omnia quae intra me sunt nomini sancto eius

102:2 benedic anima mea Domino et noli oblivisci omnes retributiones eius

102:3 qui propitiatur omnibus iniquitatibus tuis qui sanat omnes infirmitates tuas

102:4 qui redimit de interitu vitam tuam qui coronat te in misericordia et miserationibus

102:5 qui replet in bonis desiderium tuum renovabitur ut aquilae iuventus tua

102:6 faciens misericordias Dominus et iudicium omnibus iniuriam patientibus

102:7 notas fecit vias suas Mosi filiis Israhel voluntates suas

102:8 miserator et misericors Dominus longanimis et multum misericors

102:9 non in perpetuum irascetur neque in aeternum comminabitur

102:10 non secundum peccata nostra fecit nobis nec secundum iniustitias nostras retribuit nobis

102:11 quoniam secundum altitudinem caeli a terra corroboravit misericordiam suam super timentes se

102:12 quantum distat ortus ab occidente longe fecit a nobis iniquitates nostras

102:13 quomodo miseretur pater filiorum misertus est Dominus timentibus se

102:14 quoniam ipse cognovit figmentum nostrum recordatus est quoniam pulvis sumus

102:15 homo sicut faenum dies eius tamquam flos agri sic efflorescit

102:16 quoniam spiritus pertransivit in illo et non subsistet et non cognoscet amplius locum suum

102:17 misericordia autem Domini ab aeterno et usque in aeternum super timentes eum et iustitia illius in filios filiorum

102:18 his qui servant testamentum eius et memores sunt mandatorum ipsius ad faciendum ea

102:19 Dominus in caelo paravit sedem suam et regnum ipsius omnibus dominabitur

102:20 benedicite Domino angeli eius potentes virtute facientes verbum illius ad audiendam vocem sermonum eius

102:21 benedicite Domino omnes virtutes eius ministri eius qui facitis voluntatem eius

102:22 benedicite Domino omnia opera eius in omni loco dominationis ipsius benedic anima mea Domino

103:1 ipsi David benedic anima mea Domino Domine Deus meus magnificatus es vehementer confessionem et decorem induisti

103:2 amictus lumine sicut vestimento extendens caelum sicut pellem

103:3 qui tegis in aquis superiora eius qui ponis nubem ascensum tuum qui ambulas super pinnas ventorum

103:4 qui facis angelos tuos spiritus et ministros tuos ignem urentem

103:5 qui fundasti terram super stabilitatem suam non inclinabitur in saeculum saeculi

103:6 abyssus sicut vestimentum amictus eius super montes stabunt aquae

103:7 ab increpatione tua fugient a voce tonitru tui formidabunt

103:8 ascendunt montes et descendunt campi in locum quem fundasti eis

103:9 terminum posuisti quem non transgredientur neque convertentur operire terram

103:10 qui emittis fontes in convallibus inter medium montium pertransibunt aquae

103:11 potabunt omnes bestiae agri expectabunt onagri in siti sua

103:12 super ea volucres caeli habitabunt de medio petrarum dabunt vocem

103:13 rigans montes de superioribus suis de fructu operum tuorum satiabitur terra

103:14 producens faenum iumentis et herbam servituti hominum ut educas panem de terra

103:15 et vinum laetificat cor hominis ut exhilaret faciem in oleo et panis cor hominis confirmat

103:16 saturabuntur ligna campi et cedri Libani quas plantavit

103:17 illic passeret nidificabunt erodii domus dux est eorum

103:18 montes excelsi cervis petra refugium erinaciis

103:19 fecit lunam in tempora sol cognovit occasum suum

103:20 posuisti tenebras et facta est nox in ipsa pertransibunt omnes bestiae silvae

103:21 catuli leonum rugientes ut rapiant et quaerant a Deo escam sibi

103:22 ortus est sol et congregati sunt et in cubilibus suis conlocabuntur

103:23 exhibit homo ad opus suum et ad operationem suam usque ad vesperum

103:24 quam magnificata sunt opera tua Domine omnia in sapientia fecisti impleta est terra possessione tua

103:25 hoc mare magnum et spatiosum *manibus; illic reptilia quorum non est numerus animalia pusilla cum magnis

103:26 illic naves pertransibunt draco iste quem formasti ad inludendum ei

103:27 omnia a te expectant ut des illis escam in tempore

103:28 dante te illis colligent aperiente te manum tuam omnia implebuntur bonitate

103:29 avertente autem te faciem turbabuntur auferes spiritum eorum et deficient et in pulverem suum revertentur

103:30 emittes spiritum tuum et creabuntur et renovabis faciem terrae

103:31 sit gloria Domini in saeculum laetabitur Dominus in operibus suis

103:32 qui respicit terram et facit eam tremere qui tangit montes et fumigant

103:33 cantabo Domino in vita mea psallam Deo meo quamdiu sum

103:34 iucundum sit ei eloquium meum ego vero delectabor in Domino

103:35 deficient peccatores a terra et iniqui ita ut non sint benedic anima mea Domino

104:1 alleluia confitemini Domino et invocate nomen eius adnuntiate inter gentes opera eius

104:2 cantate ei et psallite ei narrate omnia mirabilia eius

104:3 laudamini in nomine sancto eius laetetur cor quaerentium Dominum

104:4 quaerite Dominum et confirmamini quaerite faciem eius semper

104:5 mementote mirabilium eius quae fecit prodigia eius et iudicia oris eius

104:6 semen Abraham servi eius filii Iacob electi eius

104:7 ipse Dominus Deus noster in universa terra iudicia eius

104:8 memor fuit in saeculum testamenti sui verbi quod mandavit in mille generationes

104:9 quod disposuit ad Abraham et iuramenti sui ad Isaac

104:10 et statuit illud Iacob in praeceptum et Israhel in testamentum aeternum

104:11 dicens tibi dabo terram Chanaan funiculum hereditatis vestrae

104:12 cum essent numero breves paucissimos et incolas eius

104:13 et pertransierunt de gente in gentem et de regno ad populum alterum

104:14 non reliquit hominem nocere eis et corripuit pro eis reges

104:15 nolite tangere christos meos et in prophetis meis nolite malignari

104:16 et vocavit famem super terram omne firmamentum panis contrivit

104:17 misit ante eos virum in servum venundatus est Ioseph

104:18 humiliaverunt in conpedibus pedes eius ferrum pertransiit anima eius
104:19 donec veniret verbum eius eloquium Domini inflammavit eum
104:20 misit rex et solvit eum princeps populorum et dimisit eum
104:21 constituit eum dominum domus suae et principem omnis possessionis suae
104:22 ut erudiret principes eius sicut semet ipsum et senes eius prudentiam doceret
104:23 et intravit Israhel in Aegyptum et Iacob accola fuit in terra Cham
104:24 et auxit populum eius vehementer et firmavit eum super inimicos eius
104:25 convertit cor eorum ut odirent populum eius ut dolum facerent in servos eius
104:26 misit Mosen servum suum Aaron quem elegit ipsum
104:27 posuit in eis verba signorum suorum et prodigiorum in terra Cham
104:28 misit tenebras et obscuravit et non exacerbavit sermones suos
104:29 convertit aquas eorum in sanguinem et occidit pisces eorum
104:30 dedit terra eorum ranas in penetrabilibus regum ipsorum
104:31 dixit et venit cynomia et scinifes in omnibus finibus eorum
104:32 posuit pluvias eorum grandinem ignem conburentem in terra ipsorum
104:33 et percussit vineas eorum et ficulneas eorum et contrivit lignum finium eorum
104:34 dixit et venit lucusta et bruchus cuius non erat numerus
104:35 et comedit omne faenum in terra eorum et comedit omnem fructum terrae eorum
104:36 et percussit omne primogenitum in terra eorum primitias omnis laboris eorum
104:37 et eduxit eos in argento et auro et non erat in tribubus eorum infirmus
104:38 laetata est Aegyptus in profectione eorum quia incubuit timor eorum super eos
104:39 expandit nubem in protectionem eorum et ignem ut luceret eis per noctem
104:40 petierunt et venit coturnix et panem caeli saturavit eos
104:41 dirupit petram et fluxerunt aquae abierunt in sicco flumina
104:42 quoniam memor fuit verbi sancti sui quod habuit ad Abraham puerum suum
104:43 et eduxit populum suum in exultatione %et; electos suos in laetitia
104:44 et dedit illis regiones gentium et labores populorum possederunt
104:45 ut custodiant iustificationes eius et legem eius requirant
105:1 alleluia confitemini Domino quoniam bonus quoniam in saeculum misericordia eius
105:2 quis loquetur potentias Domini auditas faciet omnes laudes eius

105:3 beati qui custodiunt iudicium et faciunt iustitiam in omni tempore

105:4 memento nostri Domine in beneplacito populi tui visita nos in salutari tuo

105:5 ad videndum in bonitate electorum tuorum ad laetandum in laetitia gentis tuae et lauderis cum hereditate tua

105:6 peccavimus cum patribus nostris iniuste egimus iniquitatem fecimus

105:7 patres nostri in Aegypto non intellexerunt mirabilia tua non fuerunt memores multitudinis misericordiae tuae et inritaverunt ascendentes in mare * mare; Rubrum

105:8 et salvavit eos propter nomen suum ut notam faceret potentiam suam

105:9 et increpuit mare Rubrum et exsiccatum est et deduxit eos in abyssis sicut in deserto

105:10 et salvavit eos de manu odientium et redemit eos de manu inimici

105:11 et operuit aqua tribulantes eos unus ex eis non remansit

105:12 et crediderunt in verbis eius et laudaverunt laudem eius

105:13 cito fecerunt obliti sunt operum eius non sustinuerunt consilium eius

105:14 et concupierunt concupiscentiam in deserto et temptaverunt Deum in inaquoso

105:15 et dedit eis petitionem ipsorum et misit saturitatem in anima eorum

105:16 et inritaverunt Mosen in castris Aaron sanctum Domini

105:17 aperta est terra et degluttivit Dathan et operuit super congregationem Abiron

105:18 et exarsit ignis in synagoga eorum flamma conbusit peccatores

105:19 et fecerunt vitulum in Choreb et adoraverunt sculptile

105:20 et mutaverunt gloriam suam in similitudine vituli comedentis faenum

105:21 obliti sunt Deum qui salvavit eos qui fecit magnalia in Aegypto

105:22 mirabilia in terra Cham terribilia in mari Rubro

105:23 et dixit ut disperderet eos si non Moses electus eius stetisset in confractioe in conspectu eius ut averteret iram eius ne disperderet eos

105:24 et pro nihilo habuerunt terram desiderabilem non crediderunt verbo eius

105:25 et murmurabant in tabernaculis suis non exaudierunt vocem Domini

105:26 et elevavit manum suam super eos ut prosterneret eos in deserto

105:27 et ut deiceret semen eorum in nationibus et dispergeret eos in regionibus

105:28 et initiati sunt Beelphegor et comederunt sacrificia mortuorum

105:29 et inritaverunt eum in adinventionibus suis et multiplicata est in eis ruina

105:30 et stetit Finees et placavit et cessavit quassatio

105:31 et reputatum est ei in iustitiam in generatione et generationem usque in sempiternum

105:32 et inritaverunt ad aquam Contradictionis et vexatus est Moses propter eos

105:33 quia exacerbaverunt spiritum eius et distinxit in labiis suis

105:34 non disperdiderunt gentes quas dixit Dominus illis

105:35 et commixti sunt inter gentes et didicerunt opera eorum

105:36 et servierunt sculptilibus eorum et factum est illis in scandalum

105:37 et immolaverunt filios suos et filias suas daemoniis

105:38 et effuderunt sanguinem innocentem sanguinem filiorum suorum et filiarum *suarum; quas sacrificaverunt sculptilibus Chanaan et interfecta est terra in sanguinibus

105:39 et contaminata est in operibus eorum et fornicati sunt in adinventionibus suis

105:40 et iratus est furore Dominus in populo suo et abominatus est hereditatem suam

105:41 et tradidit eos in manus gentium et dominati sunt eorum qui oderant eos

105:42 et tribulaverunt eos inimici eorum et humiliati sunt sub manibus eorum

105:43 saepe liberavit eos ipsi autem exacerbaverunt eum in consilio suo et humiliati sunt in iniquitatibus suis

105:44 et vidit cum tribularentur et audiret orationem eorum

105:45 et memor fuit testamenti sui et paenituit eum secundum multitudinem misericordiae suae

105:46 et dedit eos in misericordias in conspectu omnium qui ceperant eos

105:47 salvos fac nos Domine Deus noster et congrega nos de nationibus ut confiteamur nomini tuo sancto et gloriemur in laude tua

105:48 benedictus Dominus Deus Israhel a saeculo et usque in saeculum et dicet omnis populus fiat fiat

106:1 alleluia confitemini Domino quoniam bonus quoniam in saeculum misericordia eius

106:2 dicant qui redempti sunt a Domino quos redemit de manu inimici de regionibus congregavit eos

106:3 a solis ortu et occasu et ab aquilone et mari

106:4 erraverunt in solitudine in inaquoso viam civitatis habitaculi non invenerunt

106:5 esurientes et sitientes anima eorum in ipsis defecit

106:6 et clamaverunt ad Dominum cum tribularentur et de necessitatibus eorum eripuit eos

106:7 et deduxit eos in viam rectam ut irent in civitatem habitationis

106:8 confiteantur Domino misericordiae eius et mirabilia eius filiis hominum

106:9 quia satiavit animam inanem et animam esurgentem satiavit bonis

106:10 sedentes in tenebris et umbra mortis vinctos in mendicitate et ferro

106:11 quia exacerbaverunt eloquia Dei et consilium Altissimi inritaverunt

106:12 et humiliatum est in laboribus cor eorum infirmati sunt nec fuit qui adjuvaret

106:13 et clamaverunt ad Dominum cum tribularentur et de necessitatibus eorum liberavit eos
106:14 et eduxit eos de tenebris et umbra mortis et vincula eorum dirupit
106:15 confiteantur Domino misericordiae eius et mirabilia eius filiis hominum
106:16 quia contrivit portas aereas et vectes ferreos confregit
106:17 suscepit eos de via iniquitatis eorum propter iniustitias enim suas humiliati sunt
106:18 omnem escam abominata est anima eorum et adpropinquaverunt usque ad portas mortis
106:19 et clamaverunt ad Dominum cum tribularentur et de necessitatibus eorum liberavit eos
106:20 misit verbum suum et sanavit eos et eripuit eos de interitionibus eorum
106:21 confiteantur Domino misericordiae eius et mirabilia eius filiis hominum
106:22 et sacrificent sacrificium laudis et adnuntient opera eius in exultatione
106:23 qui descendunt mare in navibus facientes operationem in aquis multis
106:24 ipsi viderunt opera Domini et mirabilia eius in profundo
106:25 dixit et stetit spiritus procellae et exaltati sunt fluctus eius
106:26 ascendunt usque ad caelos et descendunt usque ad abyssos anima eorum in malis tabescebat
106:27 turbati sunt et moti sunt sicut ebrius et omnis sapientia eorum devorata est
106:28 et clamaverunt ad Dominum cum tribularentur et de necessitatibus eorum eduxit eos
106:29 et statuit procellam %eius; in auram et siluerunt fluctus eius
106:30 et laetati sunt quia siluerunt et deduxit eos in portum voluntatis eorum
106:31 confiteantur Domino misericordiae eius et mirabilia eius filiis hominum
106:32 exaltem eum in ecclesia plebis et in cathedra seniorum laudent eum
106:33 posuit flumina in desertum et exitus aquarum in sitim
106:34 terram fructiferam in salsuginem a malitia inhabitantium in ea
106:35 posuit desertum in stagna aquarum et terram sine aqua in exitus aquarum
106:36 et conlocavit illic esurientes et constituerunt civitatem habitationis
106:37 et seminaverunt agros et plantaverunt vineas et fecerunt fructum nativitatis
106:38 et benedixit eis et multiplicati sunt nimis et iumenta eorum non minoravit
106:39 et pauci facti sunt et vexati sunt a tribulatione malorum et dolore
106:40 effusa est contemptio super principes et errare fecit eos in invio et non in via
106:41 et adiuvit pauperem de inopia et posuit sicut oves familias
106:42 videbunt recti et laetabuntur et omnis iniquitas oppilabit os suum
106:43 quis sapiens et custodiet haec et intellegent misericordias Domini

107:1 canticum psalmi David

107:2 paratum cor meum Deus paratum cor meum cantabo et psallam in gloria mea

107:3 exsurge psalterium et cithara exurgam diluculo

107:4 confitebor tibi in populis Domine et psallam tibi in nationibus

107:5 quia magna super caelos misericordia tua et usque ad nubes veritas tua

107:6 exaltare super caelos Deus et super omnem terram gloria tua

107:7 ut liberentur dilecti tui salvum fac dextera tua et exaudi me

107:8 Deus locutus est in sancto suo exaltabor et dividam Sicima et convallem tabernaculorum dimetiar

107:9 meus est Galaad et meus est Manasse et Effraim susceptio capitis mei Iuda rex meus

107:10 Moab lebes spei meae in Idumeam extendam calciamentum meum mihi alienigenae amici facti sunt

107:11 quis deducet me in civitatem munitam quis deducet me usque in Idumeam

107:12 nonne tu Deus qui reppulisti nos et non exhibis Deus in virtutibus nostris

107:13 da nobis auxilium de tribulatione quia vana salus hominis

107:14 in Deo faciemus virtutem et ipse ad nihilum deducet inimicos nostros

108:1 in finem David psalmus

108:2 Deus laudem meam ne tacueris quia os peccatoris et os dolosi super me apertum est

108:3 locuti sunt adversum me lingua dolosa et sermonibus odii circuierunt me et expugnaverunt me gratis

108:4 pro eo ut me diligerent detrahebant mihi ego autem orabam

108:5 et posuerunt adversus me mala pro bonis et odium pro dilectione mea

108:6 constitue super eum peccatorem et diabolus stet a dextris eius

108:7 cum iudicatur exeat condemnatus et oratio eius fiat in peccatum

108:8 fiant dies eius pauci et episcopatum eius accipiat alter

108:9 fiant filii eius orfani et uxor eius vidua

108:10 nutantes transferantur filii eius et mendicent eiciantur de habitationibus suis

108:11 scrutetur fenerator omnem substantiam eius et diripiant alieni labores eius

108:12 non sit illi adiutor nec sit qui misereatur pupillis eius

108:13 fiant nati eius in interitum in generatione una deleatur nomen eius

108:14 in memoriam redeat iniquitas patrum eius in conspectu Domini et peccatum matris eius non deleatur

108:15 fiant contra Dominum semper et dispereat de terra memoria eorum

108:16 pro eo quod non est recordatus facere misericordiam

108:17 et persecutus est hominem inopem et mendicum et conpunctum corde mortificare

108:18 et dilexit maledictionem et veniet ei et noluit benedictionem et elongabitur ab eo et induit maledictionem sicut vestimentum et intravit sicut aqua in interiora eius et sicut oleum in ossibus eius

108:19 fiat ei sicut vestimentum quo operitur et sicut zona qua semper praecingitur

108:20 hoc opus eorum qui detrahunt mihi apud Dominum et qui loquuntur mala adversus animam meam

108:21 et tu Domine Domine fac mecum propter nomen tuum quia suavis misericordia tua libera me

108:22 quia egenus et pauper ego sum et cor meum turbatum est intra me

108:23 sicut umbra cum declinat ablatus sum excussus sum sicut lucustae

108:24 genua mea infirmata sunt a ieiunio et caro mea inmutata est propter oleum

108:25 et ego factus sum obprobrium illis viderunt me moverunt capita sua

108:26 adiuva me Domine Deus meus salvum fac me secundum misericordiam tuam

108:27 et sciant quia manus tua haec tu Domine fecisti eam

108:28 maledicent illi et tu benedices qui insurgunt in me confundantur servus autem tuus laetabitur

108:29 induantur qui detrahunt mihi pudore et operiantur sicut deploide confusione sua

108:30 confitebor Domino nimis in ore meo et in medio multorum laudabo eum

108:31 quia adstetit a dextris pauperis ut salvam faceret a persequentibus animam meam

109:1 David psalmus dixit Dominus Domino meo sede a dextris meis donec ponam inimicos tuos scabillum pedum tuorum

109:2 virgam virtutis tuae emittet Dominus ex Sion dominare in medio inimicorum tuorum

109:3 tecum principium in die virtutis tuae in splendoribus sanctorum ex utero ante luciferum genui te

109:4 iuravit Dominus et non paenitebit eum tu es sacerdos in aeternum secundum ordinem Melchisedech

109:5 Dominus a dextris tuis confregit in die irae suae reges

109:6 iudicabit in nationibus implebit cadavera conquassabit capita in terra multorum

109:7 de torrente in via bibet propterea exaltabit caput

110:1 alleluia reversionis Aggei et Zacchariae confitebor tibi Domine in toto corde meo in consilio iustorum et congregatione

110:2 magna opera Domini exquisita in omnes voluntates eius

110:3 confessio et magnificentia opus eius et iustitia eius manet in saeculum saeculi

110:4 memoriam fecit mirabilium suorum misericors et miserator Dominus

110:5 escam dedit timentibus se memor erit in saeculum testamenti sui

110:6 virtutem operum suorum adnuntiabit populo suo

110:7 ut det illis hereditatem gentium opera manuum eius veritas et iudicium

110:8 fidelia omnia mandata eius confirmata in saeculum saeculi facta in veritate et aequitate

110:9 redemptionem misit populo suo mandavit in aeternum testamentum suum sanctum et terribile nomen eius

110:10 initium sapientiae timor Domini intellectus bonus omnibus facientibus eum laudatio eius manet in saeculum
%saeculi;

111:1 alleluia reversionis Aggei et Zacchariae beatus vir qui timet Dominum in mandatis eius volet nimis

111:2 potens in terra erit semen eius generatio rectorum benedicetur

111:3 gloria et divitiae in domo eius et iustitia eius manet in saeculum saeculi

111:4 exortum est in tenebris lumen rectis misericors et miserator et iustus

111:5 iucundus homo qui miseretur et commodat disponet sermones suos in iudicio

111:6 quia in aeternum non commovebitur

111:7 in memoria aeterna erit iustus ab auditione mala non timebit paratum cor eius sperare in Domino

111:8 confirmatum est cor eius non commovebitur donec dispiciat inimicos suos

111:9 dispersit dedit pauperibus iustitia eius manet in saeculum saeculi cornu eius exaltabitur in gloria

111:10 peccator videbit et irascetur dentibus suis fremet et tabescet desiderium peccatorum peribit

112:1 alleluia laudate pueri Dominum laudate nomen Domini

112:2 sit nomen Domini benedictum ex hoc nunc et usque in saeculum

112:3 a solis ortu usque ad occasum laudabile nomen Domini

112:4 excelsus super omnes gentes Dominus super caelos gloria eius

112:5 quis sicut Dominus Deus noster qui in altis habitat

112:6 et humilia respicit in caelo et in terra

112:7 suscitans a terra inopem et de stercore erigens pauperem

112:8 ut conlocet eum cum principibus cum principibus populi sui

112:9 qui habitare facit sterilem in domo matrem filiorum laetantem

113:1 alleluia in exitu Israhel de Aegypto domus Iacob de populo barbaro

113:2 facta est Iudaea sanctificatio eius Israhel potestas eius

113:3 mare vidit et fugit Iordanis conversus est retrorsum

113:4 montes exultaverunt ut arietes colles sicut agni ovium

113:5 quid est tibi mare quod fugisti et tu Iordanis quia conversus es retrorsum

113:6 montes exultastis sicut arietes et colles sicut agni ovium

113:7 a facie Domini mota est terra a facie Dei Iacob

113:8 qui convertit petram in stagna aquarum et rupem in fontes aquarum

113:9 non nobis Domine non nobis sed nomini tuo da gloriam

113:10 super misericordia tua et veritate tua nequando dicant gentes ubi est Deus eorum

113:11 Deus autem noster in caelo omnia quaecumque voluit fecit

113:12 simulacra gentium argentum et aurum opera manuum hominum

113:13 os habent et non loquentur oculos habent et non videbunt

113:14 aures habent et non audient nares habent et non odorabuntur

113:15 manus habent et non palpabunt pedes habent et non ambulabunt non clamabunt in gutture suo

113:16 similes illis fiant qui faciunt ea et omnes qui confidunt in eis

113:17 domus Israhel speravit in Domino adiutor eorum et protector eorum est

113:18 domus Aaron speravit in Domino adiutor eorum et protector eorum est

113:19 qui timent Dominum speraverunt in Domino adiutor eorum et protector eorum est

113:20 Dominus memor fuit nostri et benedixit nobis benedixit domui Israhel benedixit domui Aaron

113:21 benedixit omnibus qui timent Dominum pusillis cum maioribus

113:22 adiciat Dominus super vos super vos et super filios vestros

113:23 benedicti vos Domino qui fecit caelum et terram

113:24 caelum caeli Domino terram autem dedit filiis hominum

113:25 non mortui laudabunt te Domine neque omnes qui descendunt in infernum

113:26 sed nos qui vivimus benedicimus Domino ex hoc nunc et usque in saeculum

114:1 alleluia dilexi quoniam exaudiet Dominus vocem orationis meae

114:2 quia inclinavit aurem suam mihi et in diebus meis invocabo te

114:3 circumdederunt me dolores mortis pericula inferni invenerunt me tribulationem et dolorem inveni

114:4 et nomen Domini invocavi o Domine libera animam meam

114:5 misericors Dominus et iustus et Deus noster miseretur

114:6 custodiens parvulos Dominus humiliatus sum et liberavit me

114:7 convertere anima mea in requiem tuam quia Dominus benefecit tibi

114:8 quia eripuit animam meam de morte oculos meos a lacrimis pedes meos a lapsu

114:9 placebo Domino in regione vivorum

115:10 alleluia credidi propter quod locutus sum ego autem humiliatus sum nimis

115:11 ego dixi in excessu meo omnis homo mendax

115:12 quid retribuam Domino pro omnibus quae retribuit mihi

115:13 calicem salutaris accipiam et nomen Domini invocabo

115:14 vota mea Domino reddam coram omni populo eius

115:15 pretiosa in conspectu Domini mors sanctorum eius

115:16 o Domine quia ego servus tuus ego servus tuus et filius ancillae tuae dirupisti vincula mea

115:17 tibi sacrificabo hostiam laudis et in nomine Domini invocabo

115:18 vota mea Domino reddam in conspectu omnis populi eius

115:19 in atriis domus Domini in medio tui Hierusalem

116:1 alleluia laudate Dominum omnes gentes laudate eum omnes populi

116:2 quoniam confirmata est super nos misericordia eius et veritas Domini manet in saeculum

117:1 alleluia confitemini Domino quoniam bonus quoniam in saeculum misericordia eius

117:2 dicat nunc Israhel quoniam bonus quoniam in saeculum misericordia eius

117:3 dicat nunc domus Aaron quoniam in saeculum misericordia eius

117:4 dicant nunc qui timent Dominum quoniam in saeculum misericordia eius

117:5 de tribulatione invocavi Dominum et exaudivit me in latitudinem Dominus

117:6 Dominus mihi adiutor non timebo quid faciat mihi homo

117:7 Dominus mihi adiutor et ego despiciam inimicos meos

117:8 bonum est confidere in Domino quam confidere in homine

117:9 bonum est sperare in Domino quam sperare in principibus

117:10 omnes gentes circumierunt me et in nomine Domini *quia; ultus sum in eos

117:11 circumdantes circumdederunt me in nomine autem Domini * quia; ultus sum in eos

117:12 circumdederunt me sicut apes et exarserunt sicut ignis in spinis et in nomine Domini * quia; ultus sum in eos

117:13 impulsus eversus sum ut caderem et Dominus suscepit me

117:14 fortitudo mea et laudatio mea Dominus et factus est mihi in salutem

117:15 vox exultationis et salutis in tabernaculis iustorum

117:16 dextera Domini fecit virtutem dextera Domini exaltavit me dextera Domini fecit virtutem

117:17 non moriar sed vivam et narrabo opera Domini

117:18 castigans castigavit me Dominus et morti non tradidit me

117:19 aperite mihi portas iustitiae ingressus in eas confitebor Domino

117:20 haec porta Domini iusti intrabunt in eam

117:21 confitebor tibi quoniam exaudisti me et factus es mihi in salutem

117:22 lapidem quem reprobaverunt aedificantes hic factus est in caput anguli

117:23 a Domino factum est istud hoc est mirabile in oculis nostris

117:24 haec est dies quam fecit Dominus exultemus et laetemur in ea

117:25 o Domine salvum fac o Domine prosperare

117:26 benedictus qui venturus est in nomine Domini benediximus vobis de domo Domini

117:27 Deus Dominus et inluxit nobis constituite diem sollemnem in condensis usque ad cornua altaris

117:28 Deus meus es tu et confitebor tibi Deus meus % es tu; et exaltabo te confitebor tibi quoniam exaudisti me et factus es mihi in salutem

117:29 confitemini Domino quoniam bonus quoniam in saeculum misericordia eius

118:1 alleluia aleph beati immaculati in via qui ambulant in lege Domini

118:2 beati qui scrutantur testimonia eius in toto corde exquirent eum

118:3 non enim qui operantur iniquitatem in viis eius ambulaverunt

118:4 tu mandasti mandata tua custodire nimis

118:5 utinam dirigantur viae meae ad custodiendas iustificationes tuas

118:6 tunc non confundar cum perspexero in omnibus mandatis tuis

118:7 confitebor tibi in directione cordis in eo quod didici iudicia iustitiae tuae

118:8 iustificationes tuas custodiam non me derelinquas usquequaque

118:9 beth in quo corriget adolescentior viam suam in custodiendo sermones tuos

118:10 in toto corde meo exquisivi te non repellas me a mandatis tuis

118:11 in corde meo abscondi eloquia tua ut non peccem tibi

118:12 benedictus es Domine doce me iustificationes tuas

118:13 in labiis meis pronuntiavi omnia iudicia oris tui

118:14 in via testimoniorum tuorum delectatus sum sicut in omnibus divitiis

118:15 in mandatis tuis exercebor et considerabo vias tuas

118:16 in iustificationibus tuis meditabor non obliviscar sermones tuos

118:17 gimel retribue servo tuo vivifica me et custodiam sermones tuos

118:18 revela oculos meos et considerabo mirabilia de lege tua

118:19 incola ego sum in terra non abscondas a me mandata tua

118:20 concupivit anima mea desiderare iustificationes tuas in omni tempore

118:21 increpasti superbos maledicti qui declinant a mandatis tuis

118:22 aufer a me obprobrium et contemptum quia testimonia tua exquisivi

118:23 etenim sederunt principes et adversum me loquebantur servus autem tuus exercebatur in iustificationibus tuis

118:24 nam et testimonia tua meditatio mea et consilium meum iustificationes tuae

118:25 delectatus adhesit pavimento anima mea vivifica me secundum verbum tuum

118:26 vias meas enuntiavi et exaudisti me doce me iustificationes tuas

118:27 viam iustificationum tuarum instrue me et exercebor in mirabilibus tuis

118:28 dormitavit anima mea prae taedio confirma me in verbis tuis

118:29 viam iniquitatis amove a me et lege tua miserere mei

118:30 viam veritatis elegi iudicia tua non sum oblitus

118:31 adhesi testimoniis tuis Domine noli me confundere

118:32 viam mandatorum tuorum cucurri cum dilatasti cor meum

118:33 he legem pone mihi Domine viam iustificationum tuarum et exquiram eam semper

118:34 da mihi intellectum et scrutabor legem tuam et custodiam illam in toto corde meo

118:35 deduc me in semita mandatorum tuorum quia ipsam volui

118:36 inclina cor meum in testimonia tua et non in avaritiam

118:37 averte oculos meos ne videant vanitatem in via tua vivifica me

118:38 statue servo tuo eloquium tuum in timore tuo

118:39 amputa obprobrium meum quod suspicatus sum quia iudicia tua iucunda

118:40 ecce concupivi mandata tua in aequitate tua vivifica me

118:41 vav et veniat super me misericordia tua Domine salutare tuum secundum eloquium tuum

118:42 et respondebo exprobrantibus mihi verbum quia speravi in sermonibus tuis

118:43 et ne auferas de ore meo verbum veritatis usquequaque quia in iudiciis tuis supersperavi

118:44 et custodiam legem tuam semper in saeculum et in saeculum saeculi

118:45 et ambulabam in latitudine quia mandata tua exquisivi

118:46 et loquebar in testimoniis tuis in conspectu regum et non confundebar

118:47 et meditabar in mandatis tuis quae dilexi

118:48 et levavi manus meas ad mandata quae dilexi et exercebar in iustificationibus tuis

118:49 zai memor esto verbi tui servo tuo in quo mihi spem dedisti
118:50 haec me consolata est in humilitate mea quia eloquium tuum vivificavit me
118:51 superbi inique agebant usquequaque a lege autem tua non declinavi
118:52 memor fui iudiciorum tuorum a saeculo Domine et consolatus sum
118:53 defectio tenuit me prae peccatoribus derelinentibus legem tuam
118:54 cantabiles mihi erant iustificationes tuae in loco peregrinationis meae
118:55 memor fui in nocte nominis tui Domine et custodivi legem tuam
118:56 haec facta est mihi quia iustificationes tuas exquisivi
118:57 heth portio mea Dominus dixi custodire legem tuam
118:58 deprecatus sum faciem tuam in toto corde meo miserere mei secundum eloquium tuum
118:59 cogitavi vias meas et avertisti pedes meos in testimonia tua
118:60 paratus sum et non sum turbatus ut custodiam mandata tua
118:61 funes peccatorum circumplexi sunt me et legem tuam non sum oblitus
118:62 media nocte surgebam ad confitendum tibi super iudicia iustificationis tuae
118:63 particeps ego sum omnium timentium te et custodientium mandata tua
118:64 misericordia Domini plena est terra iustificationes tuas doce me
118:65 teth bonitatem fecisti cum servo tuo Domine secundum verbum tuum
118:66 bonitatem et disciplinam et scientiam doce me quia mandatis tuis credidi
118:67 priusquam humiliarer ego deliqui propterea eloquium tuum custodivi
118:68 bonus es tu et in bonitate tua doce me iustificationes tuas
118:69 multiplicata est super me iniquitas superbiorum ego autem in toto corde scrutabor mandata tua
118:70 coagulatum est sicut lac cor eorum ego vero legem tuam meditatus sum
118:71 bonum mihi quia humiliasti me ut discam iustificationes tuas
118:72 bonum mihi lex oris tui super milia auri et argenti
118:73 ioth manus tuae fecerunt me et plasmaverunt me da mihi intellectum et discam mandata tua
118:74 qui timent te videbunt me et laetabuntur quia in verba tua supersperavi
118:75 cognovi Domine quia aequitas iudicia tua et veritate humiliasti me
118:76 fiat misericordia tua ut consoletur me secundum eloquium tuum servo tuo
118:77 veniant mihi miserationes tuae et vivam quia lex tua meditatio mea est
118:78 confundantur superbi quia iniuste iniquitatem fecerunt in me ego autem exercebor in mandatis tuis
118:79 convertantur mihi timentes te et qui noverunt testimonia tua

118:80 fiat cor meum immaculatum in iustificationibus tuis ut non confundar
118:81 quia defecit in salutare tuum anima mea in verbum tuum supersperavi
118:82 defecerunt oculi mei in eloquium tuum dicentes quando consolaberis me
118:83 quia factus sum sicut uter in pruina iustificationes tuas non sum oblitus
118:84 quot sunt dies servo tuo quando facies de persequentibus me iudicium
118:85 narraverunt mihi iniqui fabulationes sed non ut lex tua
118:86 omnia mandata tua veritas inique persecuti sunt me adiuva me
118:87 paulo minus consummaverunt me in terra ego autem non dereliqui mandata tua
118:88 secundum misericordiam tuam vivifica me et custodiam testimonia oris tui
118:89 laudabo in aeternum Domine verbum tuum permanet in caelo
118:90 in generationem et generationem veritas tua fundasti terram et permanet
118:91 ordinatione tua perseverat dies quoniam omnia serviunt tibi
118:92 nisi quod lex tua meditatio mea est tunc forte perissem in humilitate mea
118:93 in aeternum non obliviscar iustificationes tuas quia in ipsis vivificasti me
118:94 tuus sum ego salvum me fac quoniam iustificationes tuas exquisivi
118:95 me expectaverunt peccatores ut perderent me testimonia tua intellexi
118:96 omni consummationi vidi finem latum mandatum tuum nimis
118:97 mem quomodo dilexi legem tuam tota die meditatio mea est
118:98 super inimicos meos prudentem me fecisti mandato tuo quia in aeternum mihi est
118:99 super omnes docentes me intellexi quia testimonia tua meditatio mea est
118:100 super senes intellexi quia mandata tua quaesivi
118:101 ab omni via mala prohibui pedes meos ut custodiam verba tua
118:102 a iudiciis tuis non declinavi quia tu legem posuisti mihi
118:103 quam dulcia faucibus meis eloquia tua super mel ori meo
118:104 a mandatis tuis intellexi propterea odivi omnem viam iniquitatis
118:105 nun lucerna pedibus meis verbum tuum et lumen semitis meis
118:106 iuravi et statui custodire iudicia iustitiae tuae
118:107 humiliatus sum usquequaque Domine vivifica me secundum verbum tuum
118:108 voluntaria oris mei beneplacita fac Domine et iudicia tua doce me
118:109 anima mea in manibus meis semper et legem tuam non sum oblitus

118:110 posuerunt peccatores laqueum mihi et de mandatis tuis non erravi
118:111 hereditate adquisivi testimonia tua in aeternum quia exultatio cordis mei sunt
118:112 inclinavi cor meum ad faciendas iustificationes tuas in aeternum propter retributionem
118:113 samech iniquos odio habui et legem tuam dilexi
118:114 adiutor meus et susceptor meus es tu in verbum tuum supersperavi
118:115 declinate a me maligni et scrutabor mandata Dei mei
118:116 suscipe me secundum eloquium tuum et vivam et non confundas me ab expectatione mea
118:117 adiuva me et salvus ero et meditabor in iustificationibus tuis semper
118:118 sprevisti omnes discedentes a iustitiis tuis quia iniusta cogitatio eorum
118:119 praevaricantes reputavi omnes peccatores terrae ideo dilexi testimonia tua
118:120 confige timore tuo carnes meas a iudiciis %enim; tuis timui
118:121 ain feci iudicium et iustitiam non tradas me calumniantibus me
118:122 suscipe servum tuum in bonum non calumnientur me superbi
118:123 oculi mei defecerunt in salutare tuum et in eloquium iustitiae tuae
118:124 fac cum servo tuo secundum misericordiam tuam et iustificationes tuas doce me
118:125 servus tuus sum ego da mihi intellectum et sciam testimonia tua
118:126 tempus faciendi Domino dissipaverunt legem tuam
118:127 ideo dilexi mandata tua super aurum et topazion
118:128 propterea ad omnia mandata tua dirigebar omnem viam iniquam odio habui
118:129 fe mirabilia testimonia tua ideo scrutata est ea anima mea
118:130 declaratio sermonum tuorum inluminat et intellectum dat parvulis
118:131 os meum aperui et adtraxi spiritum quia mandata tua desiderabam
118:132 aspice in me et miserere mei secundum iudicium diligentium nomen tuum
118:133 gressus meos dirige secundum eloquium tuum et non dominetur mei omnis iniustitia
118:134 redime me a calumniis hominum et custodiam mandata tua
118:135 faciem tuam inlumina super servum tuum et doce me iustificationes tuas
118:136 exitus aquarum deduxerunt oculi mei quia non custodierunt legem tuam
118:137 sade iustus es Domine et rectum iudicium tuum
118:138 mandasti iustitiam testimonia tua et veritatem tuam nimis
118:139 tabescere me fecit zelus meus quia obliti sunt verba tua inimici mei
118:140 ignitum eloquium tuum vehementer et servus tuus dilexit illud

118:141 adolescentulus sum ego et contemptus iustificationes tuas non sum oblitus
118:142 iustitia tua iustitia in aeternum et lex tua veritas
118:143 tribulatio et angustia invenerunt me mandata tua meditatio mea
118:144 aequitas testimonia tua in aeternum intellectum da mihi et vivam
118:145 cof clamavi in toto corde exaudi me Domine iustificationes tuas requiram
118:146 clamavi te salvum me fac et custodiam mandata tua
118:147 praeveni in maturitate et clamavi in verba tua supersperavi
118:148 praevenere oculi mei ad diluculum ut meditarer eloquia tua
118:149 vocem meam audi secundum misericordiam tuam Domine secundum iudicium tuum vivifica me
118:150 adpropinquaverunt persequentes me iniquitate a lege autem tua longe facti sunt
118:151 prope es tu Domine et omnes viae tuae veritas
118:152 initio cognovi de testimoniis tuis quia in aeternum fundasti ea
118:153 res vide humilitatem meam et eripe me quia legem tuam non sum oblitus
118:154 iudica iudicium meum et redime me propter eloquium tuum vivifica me
118:155 longe a peccatoribus salus quia iustificationes tuas non exquisierunt
118:156 misericordiae tuae multae Domine secundum iudicia tua vivifica me
118:157 multi qui persequuntur me et tribulant me a testimoniis tuis non declinavi
118:158 vidi praevaricantes et tabescebam quia eloquia tua non custodierunt
118:159 vide quoniam mandata tua dilexi Domine in misericordia tua vivifica me
118:160 principium verborum tuorum veritas et in aeternum omnia iudicia iustitiae tuae
118:161 sen principes persecuti sunt me gratis et a verbis tuis formidavit cor meum
118:162 laetabor ego super eloquia tua sicut qui invenit spolia multa
118:163 iniquitatem odio habui et abominatus sum legem autem tuam dilexi
118:164 septies in die laudem dixi tibi super iudicia iustitiae tuae
118:165 pax multa diligentibus legem tuam et non est illis scandalum
118:166 expectabam salutare tuum Domine et mandata tua dilexi
118:167 custodivit anima mea testimonia tua et dilexi ea vehementer
118:168 servavi mandata tua et testimonia tua quia omnes viae meae in conspectu tuo
118:169 thou adpropinquet deprecatio mea in conspectu tuo Domine iuxta eloquium tuum da mihi intellectum
118:170 intret postulatio mea in conspectu tuo secundum eloquium tuum eripe me

118:171 eructabunt labia mea hymnum cum docueris me iustificationes tuas
118:172 pronuntiabit lingua mea eloquium tuum quia omnia mandata tua aequitas
118:173 fiat manus tua ut salvet me quoniam mandata tua elegi
118:174 concupivi salutare tuum Domine et lex tua meditatio mea
118:175 vivet anima mea et laudabit te et iudicia tua adiuwabunt me
118:176 erravi sicut ovis quae periit quaere servum tuum quia mandata tua non sum oblitus
119:1 canticum graduum ad Dominum cum tribularer clamavi et exaudivit me
119:2 Domine libera animam meam a labiis iniquis a lingua dolosa
119:3 quid detur tibi et quid adponatur tibi ad linguam dolosam
119:4 sagittae potentis acutae cum carbonibus desolatoriis
119:5 heu mihi quia incolatus meus prolongatus est habitavi cum habitationibus Cedar
119:6 multum incola fuit anima mea
119:7 cum his qui oderant pacem eram pacificus cum loquebar illis inpugnabant me gratis
120:1 canticum graduum levavi oculos meos in montes unde veniet auxilium mihi
120:2 auxilium meum a Domino qui fecit caelum et terram
120:3 non det in commotionem pedem tuum neque dormitet qui custodit te
120:4 ecce non dormitabit neque dormiet qui custodit Israhel
120:5 Dominus custodit te Dominus protectio tua super manum dexteram tuam
120:6 per diem sol non uret te neque luna per noctem
120:7 Dominus custodit te ab omni malo custodiat animam tuam Dominus
120:8 Dominus custodiat introitum tuum et exitum tuum ex hoc nunc et usque in saeculum
121:1 canticum graduum huic David laetatus sum in his quae dicta sunt mihi in domum Domini ibimus
121:2 stantes erant pedes nostri in atriis tuis Hierusalem
121:3 Hierusalem quae aedificatur ut civitas cuius participatio eius in id ipsum
121:4 illic enim ascenderunt tribus tribus Domini testimonium Israhel ad confitendum nomini Domini
121:5 quia illic sederunt sedes in iudicium sedes super domum David
121:6 rogate quae ad pacem sunt Hierusalem et abundantia diligentibus te
121:7 fiat pax in virtute tua et abundantia in turribus tuis
121:8 propter fratres meos et proximos meos loquebar pacem de te
121:9 propter domum Domini Dei nostri quaesivi bona tibi

122:1 canticum graduum ad te levavi oculos meos qui habitas in caelo

122:2 ecce sicut oculi servorum in manibus dominorum suorum sicut oculi ancillae in manibus dominae eius ita oculi nostri ad Dominum Deum nostrum donec misereatur nostri

122:3 miserere nostri Domine miserere nostri quia multum repleti sumus despectione

122:4 quia multum repleta est anima nostra obprobrium abundantibus et despectio superbis

123:1 canticum graduum huic David nisi quia Dominus erat in nobis dicat nunc Israhel

123:2 nisi quia Dominus erat in nobis cum exsurgerent in nos homines

123:3 forte vivos degluttissent nos cum irasceretur furor eorum in nos

123:4 forsitan aqua absorbisset nos

123:5 torrentem pertransivit anima nostra forsitan pertransisset anima nostra aquam intolerabilem

123:6 benedictus Dominus qui non dedit nos in captionem dentibus eorum

123:7 anima nostra sicut passer erepta est de laqueo venantium laqueus contritus est et nos liberati sumus

123:8 adiutorium nostrum in nomine Domini qui fecit caelum et terram

124:1 canticum graduum qui confidunt in Domino sicut mons Sion non commovebitur in aeternum qui habitat

124:2 in Hierusalem montes in circuitu eius et Dominus in circuitu populi sui ex hoc nunc et usque in saeculum

124:3 quia non relinquet virgam peccatorum super sortem iustorum ut non extendant iusti ad iniquitatem manus suas

124:4 benefac Domine bonis et rectis corde

124:5 declinantes autem in obligationes adducet Dominus cum operantibus iniquitatem pax super Israhel

125:1 canticum graduum in convertendo Dominum captivitatem Sion facti sumus sicut consolati

125:2 tunc repletum est gaudio os nostrum et lingua nostra exultatione tunc dicent inter gentes magnificavit Dominus facere cum eis

125:3 magnificavit Dominus facere nobiscum facti sumus laetantes

125:4 converte Domine captivitatem nostram sicut torrens in austro

125:5 qui seminant in lacrimis in exultatione metent

125:6 euntes ibant et flebant portantes semina sua venientes autem venient in exultatione portantes manipulos suos

126:1 canticum graduum Salomonis nisi Dominus aedificaverit domum in vanum laboraverunt qui aedificant eam nisi Dominus custodierit civitatem frustra vigilavit qui custodit

126:2 vanum est vobis ante lucem surgere surgere postquam sederitis qui manducatis panem doloris cum dederit dilectis suis somnum

126:3 ecce hereditas Domini filii mercis fructus ventris

126:4 sicut sagittae in manu potentis ita filii excussorum

126:5 beatus vir qui implebit desiderium suum ex ipsis non confundentur cum loquentur inimicis suis in porta

127:1 canticum graduum beati omnes qui timent Dominum qui ambulant in viis eius

127:2 labores manuum tuarum *quia; manducabis beatus es et bene tibi erit

127:3 uxor tua sicut vitis abundans in lateribus domus tuae filii tui sicut novella olivarum in circuitu mensae tuae

127:4 ecce sic benedicetur homo qui timet Dominum

127:5 benedicat te Dominus ex Sion et videas bona Hierusalem omnibus diebus vitae tuae

127:6 et videas filios filiorum tuorum pax super Israhel

128:1 canticum graduum saepe expugnaverunt me a iuventute mea dicat nunc Israhel

128:2 saepe expugnaverunt me a iuventute mea etenim non potuerunt mihi

128:3 supra dorsum meum fabricabantur peccatores prolongaverunt iniquitatem suam

128:4 Dominus iustus concidet cervices peccatorum

128:5 confundantur et convertantur retrorsum omnes qui oderunt Sion

128:6 fiant sicut faenum tectorum quod priusquam evellatur exaruit

128:7 de quo non implevit manum suam qui metit et sinum suum qui manipulos colligit

128:8 et non dixerunt qui praeteribant benedictio Domini super vos benediximus vobis in nomine Domini

129:1 canticum graduum de profundis clamavi ad te Domine

129:2 vocem meam fiant aures tuae intendentes in vocem deprecationis meae

129:3 si iniquitates observabis Domine Domine quis sustinebit

129:4 quia apud te propitiatio est propter legem tuam sustinui te Domine sustinuit anima mea in verbum eius

129:5 speravit anima mea in Domino

129:6 a custodia matutina usque ad noctem speret Israhel in Domino

129:7 quia apud Dominum misericordia et copiosa apud eum redemptio

129:8 et ipse redimet Israhel ex omnibus iniquitatibus eius

130:1 canticum graduum David Domine non est exaltatum cor meum neque elati sunt oculi mei neque ambulavi in magnis neque in mirabilibus super me

130:2 si non humiliter sentiebam sed exaltavi animam meam sicut ablactatum super matrem suam ita retributio in anima mea

130:3 speret Israhel in Domino ex hoc nunc et usque in saeculum

131:1 canticum graduum memento Domine David et omnis mansuetudinis eius

131:2 sicut iuravit Domino votum vovit Deo Iacob

131:3 si introiero in tabernaculum domus meae si ascendero in lectum strati mei

131:4 si dederam somnum oculis meis et palpebris meis dormitationem

131:5 et requiem temporibus meis donec inveniam locum Domino tabernaculum Deo Iacob

131:6 ecce audivimus eam in Efrata invenimus eam in campis silvae

131:7 introibimus in tabernacula eius adorabimus in loco ubi steterunt pedes eius

131:8 surge Domine in requiem tuam tu et arca sanctificationis tuae

131:9 sacerdotes tui induentur iustitia et sancti tui exultabunt

131:10 propter David servum tuum non avertas faciem christi tui

131:11 iuravit Dominus David veritatem et non frustrabit eum de fructu ventris tui ponam super sedem tuam

131:12 si custodierint filii tui testamentum meum et testimonia mea haec quae docebo eos et filii eorum usque in saeculum sedebunt super sedem tuam

131:13 quoniam elegit Dominus Sion elegit eam in habitationem sibi

131:14 haec requies mea in saeculum saeculi hic habitabo quoniam elegi eam

131:15 viduam eius benedicens benedicam pauperes eius saturabo panibus

131:16 sacerdotes eius induam salutari et sancti eius exultatione exultabunt

131:17 illic producam cornu David paravi lucernam christo meo

131:18 inimicos eius induam confusione super ipsum autem effloreat sanctificatio mea

132:1 canticum graduum David ecce quam bonum et quam iucundum habitare fratres in unum

132:2 sicut unguentum in capite quod descendit in barbam barbam Aaron quod descendit in ora vestimenti eius

132:3 sicut ros Hermon qui descendit in montes Sion quoniam illic mandavit Dominus benedictionem et vitam usque in saeculum

133:1 canticum graduum ecce nunc benedicite Dominum omnes servi Domini qui statis in domo Domini in atriis domus Dei nostri;

133:2 in noctibus extollite manus vestras in sancta et benedicite Domino

133:3 benedicat te Dominus ex Sion qui fecit caelum et terram

134:1 alleluia laudate nomen Domini laudate servi Dominum

134:2 qui statis in domo Domini in atriis domus Dei nostri

134:3 laudate Dominum quia bonus Dominus psallite nomini eius quoniam suave

134:4 quoniam Iacob elegit sibi Dominus Israhel in possessionem sibi
134:5 quia ego cognovi quod magnus est Dominus et Deus noster prae omnibus diis
134:6 omnia quae voluit Dominus fecit in caelo et in terra in mare et in omnibus abyssis
134:7 educens nubes ab extremo terrae fulgora in pluviam fecit qui producit ventos de thesauris suis
134:8 qui percussit primogenita Aegypti ab homine usque ad pecus
134:9 emisit signa et prodigia in medio tui Aegypte in Pharaonem et in omnes servos eius
134:10 qui percussit gentes multas et occidit reges fortes
134:11 Seon regem Amorreorum et Og regem Basan et omnia regna Chanaan
134:12 et dedit terram eorum hereditatem hereditatem Israhel populo suo
134:13 Domine nomen tuum in aeternum Domine memoriale tuum in generationem et generationem
134:14 quia iudicabit Dominus populum suum et in servis suis deprecabitur
134:15 simulacra gentium argentum et aurum opera manuum hominum
134:16 os habent et non loquentur oculos habent et non videbunt
134:17 aures habent et non audient neque enim est spiritus in ore eorum
134:18 similes illis fiant qui faciunt ea et omnes qui sperant in eis
134:19 domus Israhel benedicite Domino domus Aaron benedicite Domino
134:20 domus Levi benedicite Domino qui timetis Dominum benedicite Domino
134:21 benedictus Dominus ex Sion qui habitat in Hierusalem
135:1 alleluia confitemini Domino quoniam bonus quoniam in aeternum misericordia eius
135:2 confitemini Deo deorum quoniam in aeternum misericordia eius
135:3 confitemini Domino dominorum quoniam in aeternum misericordia eius
135:4 qui facit mirabilia magna solus quoniam in aeternum misericordia eius
135:5 qui fecit caelos in intellectu quoniam in aeternum misericordia eius
135:6 qui firmavit terram super aquas quoniam in aeternum misericordia eius
135:7 qui fecit luminaria magna quoniam in aeternum misericordia eius
135:8 solem in potestatem diei quoniam in aeternum misericordia eius
135:9 lunam et stellas in potestatem noctis quoniam in aeternum misericordia eius
135:10 qui percussit Aegyptum cum primogenitis eorum quoniam in aeternum misericordia eius
135:11 qui eduxit Israhel de medio eorum quoniam in aeternum misericordia eius
135:12 in manu potenti et brachio excelso quoniam in aeternum misericordia eius
135:13 qui divisit Rubrum mare in divisiones quoniam in aeternum misericordia eius

135:14 et duxit Israhel per medium eius quoniam in aeternum misericordia eius

135:15 et excussit Pharaonem et virtutem eius in mari Rubro quoniam in aeternum misericordia eius

135:16 qui transduxit populum suum in deserto quoniam in aeternum misericordia eius

135:17 qui percussit reges magnos quoniam in aeternum misericordia eius

135:18 et occidit reges fortes quoniam in aeternum misericordia eius

135:19 Seon regem Amorreorum quoniam in aeternum misericordia eius

135:20 et Og regem Basan quoniam in aeternum misericordia eius

135:21 et dedit terram eorum hereditatem quoniam in aeternum misericordia eius

135:22 hereditatem Israhel servo suo quoniam in aeternum misericordia eius

135:23 quia in humilitate nostra memor fuit nostri quoniam in aeternum misericordia eius

135:24 et redemit nos ab inimicis nostris quoniam in aeternum misericordia eius

135:25 qui dat escam omni carni quoniam in aeternum misericordia eius

135:26 confitemini Deo caeli quoniam in aeternum misericordia eius confitemini Domino dominorum quoniam in aeternum misericordia eius

136:1 David Hieremiae super flumina Babylonis illic sedimus et flevimus cum recordaremur Sion

136:2 in salicibus in medio eius suspendimus organa nostra

136:3 quia illic interrogaverunt nos qui captivos duxerunt nos verba cantionum et qui abduxerunt nos hymnum cantate nobis de canticis Sion

136:4 quomodo cantabimus canticum Domini in terra aliena

136:5 si oblitus fuero tui Hierusalem oblivioni detur dextera mea

136:6 adhereat lingua mea faucibus meis si non meminero tui si non praeposuero Hierusalem in principio laetitiae meae

136:7 memor esto Domine filiorum Edom diem Hierusalem qui dicunt exinanite exinanite usque ad fundamentum in ea

136:8 filia Babylonis misera beatus qui retribuet tibi retributionem tuam quam retribuisti nobis

136:9 beatus qui tenebit et adlidet parvulos tuos ad petram

137:1 ipsi David confitebor tibi Domine in toto corde meo quoniam audisti verba oris mei in conspectu angelorum psallam tibi

137:2 adorabo ad templum sanctum tuum et confitebor nomini tuo super misericordia tua et veritate tua quoniam magnificasti super omne nomen sanctum tuum

137:3 in quacumque die invocavero te exaudi me multiplicabis me in anima mea virtute

137:4 confiteantur tibi Domine omnes reges terrae quia audierunt omnia verba oris tui

137:5 et contententur in viis Domini quoniam magna gloria Domini

137:6 quoniam excelsus Dominus et humilia respicit et alta a longe cognoscit

137:7 si ambulavero in medio tribulationis vivificabis me super iram inimicorum meorum extendisti manum tuam et salvum me fecit dextera tua

137:8 Dominus retribuet propter me Domine misericordia tua in saeculum opera manuum tuarum ne dispicias

138:1 in finem David psalmus

138:2 Domine probasti me et cognovisti me tu cognovisti sessionem meam et surrectionem meam

138:3 intellexisti cogitationes meas de longe semitam meam et funiculum meum investigasti

138:4 et omnes vias meas praevidisti quia non est sermo in lingua mea

138:5 ecce Domine tu cognovisti omnia novissima et antiqua tu formasti me et posuisti super me manum tuam

138:6 mirabilis facta est scientia tua ex me confortata est non potero ad eam

138:7 quo ibo ab spiritu tuo et quo a facie tua fugiam

138:8 si ascendero in caelum tu illic es si descendero ad infernum ades

138:9 si sumpsero pinnas meas diluculo et habitavero in extremis maris

138:10 etenim illuc manus tua deducet me et tenebit me dextera tua

138:11 et dixi forsitan tenebrae conculcabunt me et nox inluminatio in deliciis meis

138:12 quia tenebrae non obscurabuntur a te et nox sicut dies inluminabitur sicut tenebrae eius ita et lumen eius

138:13 quia tu possedisti renes meos suscepisti me de utero matris meae

138:14 confitebor tibi quia terribiliter magnificatus es mirabilia opera tua et anima mea cognoscit nimis

138:15 non est occultatum os meum a te quod fecisti in occulto et substantia mea in inferioribus terrae

138:16 imperfectum meum viderunt oculi tui et in libro tuo omnes scribentur die formabuntur et nemo in eis

138:17 mihi autem nimis honorificati sunt amici tui Deus nimis confirmati sunt principatus eorum

138:18 dinumerabo eos et super harenam multiplicabuntur exsurrexi et adhuc sum tecum

138:19 si occideris Deus peccatores et viri sanguinum declinate a me

138:20 quia dices in cogitatione accipient in vanitate civitates tuas

138:21 nonne qui oderunt te Domine oderam et super inimicos tuos tabescebam

138:22 perfecto odio oderam illos inimici facti sunt mihi

138:23 proba me Deus et scito cor meum interroga me et cognosce semitas meas

138:24 et vide si via iniquitatis in me est et deduc me in via aeterna

139:1 in finem psalmus David

139:2 eripe me Domine ab homine malo a viro iniquo eripe me

139:3 qui cogitaverunt iniquitates in corde tota die constituebant proelia

139:4 acuerunt linguam suam sicut serpentis venenum aspidum sub labiis eorum diapsalma

139:5 custodi me Domine de manu peccatoris ab hominibus iniquis eripe me qui cogitaverunt subplantare gressus meos

139:6 absconderunt superbi laqueum mihi et funes extenderunt in laqueum iuxta iter scandalum posuerunt mihi diapsalma

139:7 dixi Domino Deus meus es tu exaudi Domine vocem deprecationis meae

139:8 Domine Domine virtus salutis meae obumbrasti super caput meum in die belli

139:9 non tradas Domine desiderio meo peccatori cogitaverunt contra me ne derelinquas me ne forte exaltentur diapsalma

139:10 caput circuitus eorum labor labiorum ipsorum operiet eos

139:11 cadent super eos carbones in igne deicies eos in miseriis non subsistent

139:12 vir linguosus non dirigetur in terra virum iniustum mala capient in interitu

139:13 cognovi quia faciet Dominus iudicium inopis et vindictam pauperum

139:14 verumtamen iusti confitebuntur nomini tuo habitabunt recti cum vultu tuo

140:1 psalmus David Domine clamavi ad te exaudi me intende voci meae cum clamavero ad te

140:2 dirigatur oratio mea sicut incensum in conspectu tuo elevatio manuum mearum sacrificium vespertinum

140:3 pone Domine custodiam ori meo et ostium circumstantiae labiis meis

140:4 non declines cor meum in verba malitiae ad excusandas excusationes in peccatis cum hominibus operantibus iniquitatem et non communicabo cum electis eorum

140:5 corripiet me iustus in misericordia et increpabit me oleum %autem; peccatoris non inpinguet caput meum quoniam adhuc et oratio mea in beneplacitis eorum

140:6 absorti sunt iuncti petrae iudices eorum audient verba mea quoniam potuerunt

140:7 sicut crassitudo terrae erupta est super terram dissipata sunt ossa nostra secus infernum

140:8 quia ad te Domine Domine oculi mei in te speravi non auferas animam meam

140:9 custodi me a laqueo quem statuerunt mihi et ab scandalis operantium iniquitatem

140:10 cadent in retiaculo eius peccatores singulariter sum ego donec transeam

141:1 intellectus David cum esset in spelunca oratio

141:2 voce mea ad Dominum clamavi voce mea ad Dominum deprecatus sum

141:3 effundo in conspectu eius deprecationem meam tribulationem meam ante ipsum pronuntio

141:4 in deficiendo ex me spiritum meum et tu cognovisti semitas meas in via hac qua ambulabam absconderunt laqueum mihi

141:5 considerabam ad dexteram et videbam et non erat qui cognosceret me perii fuga a me et non est qui requirit animam meam

141:6 clamavi ad te Domine dixi tu es spes mea portio mea in terra viventium

141:7 intende ad deprecationem meam quia humiliatus sum nimis libera me a persequentibus me quia confortati sunt super me

141:8 educ de custodia animam meam ad confitendum nomini tuo me expectant iusti donec retribuas mihi

142:1 psalmus David quando filius eum persequabatur Domine exaudi orationem meam auribus percipe obsecrationem meam in veritate tua exaudi me in tua iustitia

142:2 et non intres in iudicio cum servo tuo quia non iustificabitur in conspectu tuo omnis vivens

142:3 quia persecutus est inimicus animam meam humiliavit in terra vitam meam conlocavit me in obscuris sicut mortuos saeculi

142:4 et anxius est super me spiritus meus in me turbatum est cor meum

142:5 memor fui dierum antiquorum meditatus sum in omnibus operibus tuis in factis manuum tuarum meditabar

142:6 expandi manus meas ad te anima mea sicut terra sine aqua tibi diapsalma

142:7 velociter exaudi me Domine defecit spiritus meus non avertas faciem tuam a me et similis ero descendentibus in lacum

142:8 auditam mihi fac mane misericordiam tuam quia in te speravi notam fac mihi viam in qua ambulem quia ad te levavi animam meam

142:9 eripe me de inimicis meis Domine ad te confugi

142:10 doce me facere voluntatem tuam quia Deus meus es tu spiritus tuus bonus deducet me in terra recta

142:11 propter nomen tuum Domine vivificabis me in aequitate tua educes de tribulatione animam meam

142:12 et in misericordia tua disperdes inimicos meos et perdes omnes qui tribulant animam meam quoniam ego servus tuus sum

143:1 David adversus Goliath benedictus Dominus Deus meus qui docet manus meas ad proelium digitos meos ad bellum

143:2 misericordia mea et refugium meum susceptor meus et liberator meus protector meus et in eo speravi qui subdis populum meum sub me

143:3 Domine quid est homo quia innotuisti ei aut filius hominis quia reputas eum

143:4 homo vanitati similis factus est dies eius sicut umbra praetereunt

143:5 Domine inclina caelos tuos et descende tange montes et fumigabunt

143:6 fulgora coruscationem et dissipabis eos emitte sagittas tuas et conturbabis eos

143:7 emitte manum tuam de alto eripe me et libera me de aquis multis de manu filiorum alienorum

143:8 quorum os locutum est vanitatem et dextera eorum dextera iniquitatis

143:9 Deus canticum novum cantabo tibi in psalterio decacordo psallam tibi

143:10 qui das salutem regibus qui redimit David servum suum de gladio maligno

143:11 eripe me et eripe me de manu filiorum alienigenarum quorum os locutum est vanitatem et dextera eorum dextera iniquitatis

143:12 quorum filii sicut novella plantationis in iuventute sua filiae eorum conpositae circumornatae ut similitudo templi

143:13 promptuaria eorum plena eructantia ex hoc in illud oves eorum fetosae abundantes in egressibus suis

143:14 boves eorum crassi non est ruina maceriae neque transitus neque clamor in plateis eorum

143:15 beatum dixerunt populum cui haec sunt beatus populus cuius Dominus Deus eius

144:1 laudatio David exaltabo te Deus meus rex et benedicam nomini tuo in saeculum et in saeculum saeculi

144:2 per singulos dies benedicam tibi et laudabo nomen tuum in saeculum et in saeculum saeculi

144:3 magnus Dominus et laudabilis nimis et magnitudinis eius non est finis

144:4 generatio et generatio laudabit opera tua et potentiam tuam pronuntiabunt

144:5 magnificentiam gloriae sanctitatis tuae loquentur et mirabilia tua narrabunt

144:6 et virtutem terribilium tuorum dicent et magnitudinem tuam narrabunt

144:7 memoriam abundantiae suavitatis tuae eructabunt et iustitia tua exultabunt

144:8 miserator et misericors Dominus patiens et multum misericors

144:9 suavis Dominus universis et miserationes eius super omnia opera eius

144:10 confiteantur tibi Domine omnia opera tua et sancti tui confiteantur tibi

144:11 gloriam regni tui dicent et potentiam tuam loquentur

144:12 ut notam faciant filiis hominum potentiam tuam et gloriam magnificentiae regni tui

144:13 regnum tuum regnum omnium saeculorum et dominatio tua in omni generatione et pro genie fidelis Dominus in omnibus verbis suis et sanctus in omnibus operibus suis

144:14 adlevat Dominus omnes qui corruunt et erigit omnes elisos

144:15 oculi omnium in te sperant et tu das escam illorum in tempore oportuno

144:16 aperis tu manum tuam et imples omne animal benedictione

144:17 iustus Dominus in omnibus viis suis et sanctus in omnibus operibus suis

144:18 prope est Dominus omnibus invocantibus eum omnibus invocantibus eum in veritate

144:19 voluntatem timentium se faciet et deprecationem eorum exaudiet et salvos faciet eos

144:20 custodit Dominus omnes diligentes se et omnes peccatores disperdet

144:21 laudationem Domini loquetur os meum et benedicat omnis caro nomini sancto eius in saeculum et in saeculum saeculi

145:1 alleluia Aggei et Zacchariae

145:2 lauda anima mea Dominum laudabo Dominum in vita mea psallam Deo meo quamdiu fuero nolite confidere in principibus

145:3 in filiis hominum quibus non est salus

145:4 exhibit spiritus eius et revertetur in terram suam in illa die peribunt omnes cogitationes eorum

145:5 beatus cuius Deus Iacob adiutor eius spes eius in Domino Deo ipsius

145:6 qui fecit caelum et terram mare et omnia quae in eis

145:7 qui custodit veritatem in saeculum facit iudicium iniuriis patientibus dat escam esurientibus Dominus solvit conpeditos

145:8 Dominus inluminat caecos Dominus erigit aduersos Dominus diligit iustos

145:9 Dominus custodit aduenas pupillum et viduam suscipiet et viam peccatorum disperdet

145:10 regnabit Dominus in saecula Deus tuus Sion in generationem et generationem

146:1 alleluia Aggei et Zacchariae laudate Dominum quoniam bonum psalmus Deo nostro sit iucunda * decoraque; laudatio

146:2 aedificans Hierusalem Dominus dispersiones Israhel congregabit

146:3 qui sanat contritos corde et alligat contritiones illorum

146:4 qui numerat multitudinem stellarum et omnibus eis nomina vocans

146:5 magnus Dominus noster et magna virtus eius et sapientiae eius non est numerus

146:6 suscipiens mansuetos Dominus humilians autem peccatores usque ad terram

146:7 praecinite Domino in confessione psallite Deo nostro in cithara

146:8 qui operit caelum nubibus et parat terrae pluuiam qui producit in montibus faenum et herbam seruituti hominum

146:9 et dat iumentis escam ipsorum et pullis corvorum invocantibus eum

146:10 non in fortitudine equi voluntatem habebit nec in tibiis viri beneplacitum erit ei

146:11 beneplacitum est Domino super timentes eum et in eis qui sperant super misericordia eius

147:12 alleluia lauda Hierusalem Dominum lauda Deum tuum Sion

147:13 quoniam confortavit seras portarum tuarum benedixit filiis tuis in te

147:14 qui posuit fines tuos pacem et adipe frumenti satiat te

147:15 qui emittit eloquium suum terrae velociter currit sermo eius

147:16 qui dat nivem sicut lanam nebulam sicut cinerem spargit

147:17 mittit cristallum suum sicut buccellas ante faciem frigoris eius quis sustinebit

147:18 emittet verbum suum et liquefaciet ea flabit spiritus eius et fluent aquae

147:19 qui adnuntiat verbum suum Iacob iustitias et iudicia sua Israhel

147:20 non fecit taliter omni nationi et iudicia sua non manifestavit eis

148:1 alleluia laudate Dominum de caelis laudate eum in excelsis

148:2 laudate eum omnes angeli eius laudate eum omnes virtutes eius

148:3 laudate eum sol et luna laudate eum omnes stellae et lumen

148:4 laudate eum caeli caelorum et aqua quae super caelum est

148:5 laudent nomen Domini quia ipse dixit et facta sunt ipse mandavit et creata sunt

148:6 statuit ea in saeculum et in saeculum saeculi praeceptum posuit et non praeteribit

148:7 laudate Dominum de terra dracones et omnes abyssi

148:8 ignis grando nix glacies spiritus procellarum quae faciunt verbum eius

148:9 montes et omnes colles ligna fructifera et omnes cedri

148:10 bestiae et universa pecora serpentes et volucres pinnatae

148:11 reges terrae et omnes populi principes et omnes iudices terrae

148:12 iuvenes et virgines senes cum iunioribus laudent nomen Domini

148:13 quia exaltatum est nomen eius solius

148:14 confessio eius super caelum et terram et exaltabit cornu populi sui hymnus omnibus sanctis eius filiis Israhel populo adpropinquanti sibi

149:1 alleluia cantate Domino canticum novum laus eius in ecclesia sanctorum

149:2 laetetur Israhel in eo qui fecit eum et filii Sion exultent in rege suo

149:3 laudent nomen eius in choro in tympano et psalterio psallant ei

149:4 quia beneplacitum est Domino in populo suo et exaltabit mansuetos in salute

149:5 exultabunt sancti in gloria laetabuntur in cubilibus suis

149:6 exaltationes Dei in gutture eorum et gladii ancipites in manibus eorum

149:7 ad faciendam vindictam in nationibus increpationes in populis

149:8 ad alligandos reges eorum in conpedibus et nobiles eorum in manicis ferreis

149:9 ut faciant in eis iudicium conscriptum gloria haec est omnibus sanctis eius

150:1 alleluia laudate Dominum in sanctis eius laudate eum in firmamento virtutis eius

150:2 laudate eum in virtutibus eius laudate eum secundum multitudinem magnitudinis eius

150:3 laudate eum in sono tubae laudate eum in psalterio et cithara

150:4 laudate eum in tympano et choro laudate eum in cordis et organo

150:5 laudate eum in cymbalis bene sonantibus laudate eum in cymbalis iubilationis

150:6 omnis spiritus laudet Dominum

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