



SWAMI MANUEL

108 MAGIC FORMULAS

FROM THE ANCIENT, MIDDLE AND MODERN AGES
FOR YOUR EVERYDAY LIFE



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Swami Manuel



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CONTENTS

[Introduction7](#)

[About magic words9](#)

[About performing magic, about spirituality11](#)

1. [“Not one of his bones will be broken” biblical protection13](#)
2. [Vedic incantation against curses and possessions15](#)
3. [Magic formula to see the future17](#)
4. [Magic formula to learn someone’s secrets19](#)
5. [Babylonian incantation to ward off evil21](#)
6. [Two magic words to make you tireless23](#)
7. [The magic word inscribed on king solomon’s ring25](#)
8. [The magic word: *Tetragrammaton*27](#)
9. [Talisman to preserve beauty29](#)
10. [Talisman to provide abundant wealth31](#)
11. [Talisman to protect against illness33](#)
12. [Talisman to keep demons away35](#)
13. [Knots to eliminate pain37](#)
14. [Babylonian incantation to prevent evil spirits from entering the home39](#)
15. [Babylonian incantation to ward off the spirit of sickness41](#)
16. [Assyrian incantation against the evil eye and curses43](#)
17. [Incantation to break a spell by a voodoo doll45](#)
18. [Pliny’s magic47](#)
19. [Broken walnut under mattress to separate a couple49](#)
20. [Chaldean incantation to cast out demons51](#)
21. [Your secret name53](#)

22. [Incantation to get rid of the demon shabriri or an evil person](#)55
23. [Abracadabra](#)57
24. [Incantation against fear](#)59
25. [Incantation for prosperity and wealth](#)61
26. [The magic sator square](#)65
27. [The seven-knot red bracelet](#)67
28. [Mexican incantation of the broom that sweeps away all evil](#)69
29. [Prayer of the *morralito*, so that there will be no lack of shelter, clothing and sustenance, against gossip and envy](#)71
30. [Medieval anglo-saxon magic incantation to eliminate enemies and their negative power](#)73
31. [Powerful medieval magical actions](#)75
32. [Magic square of Saturn, born on Saturday](#)77
33. [Magic square of Jupiter, born on Thursday](#)81
34. [Magic square of Mars, born on Tuesday](#)83
35. [Magic square of the sun, born on Sunday](#)85
36. [Magic square of Venus, born on Friday](#)87
37. [Magic square of Mercury, born on Wednesday](#)89
38. [Magic square of the moon, born on Monday](#)91
39. [The figa, magic hand of defense](#)93
40. [The magic word *Ananizapta*](#)95
41. [10th century arabic incantation to silence critics](#)97
42. [Mantra to attract wealth, luck and beauty](#)99
43. [Attract good luck to a newborn baby](#)101
44. [Assyrian talisman to protect houses and people](#)103
45. [Magic words to consolidate a couple's love](#)105
46. [The great magic word *Agla*](#)107
47. [The three onions](#)109

48. [Divination with stones](#)111
49. [Chartres ritual against illness](#)113
50. [The magic wand](#)115
51. [The withering staff](#)117
52. [Medieval christian protection ritual against rats, mice and calamities in the house](#)119
53. [Anglo-Saxon ritual to the sun for abundance](#)121
54. [*Erce, erce, erce, mother of the earth \(1\)*](#)123
55. [*Erce, erce, erce, mother of the earth \(2\)*](#)125
56. [Christian incantation to win a draw](#)127
57. [Liberation ritual to stop thinking about someone or to get away from someone](#)129
58. [Candle divination](#)131
59. [The 72 names of God](#)133
60. [Exorcism to create magic ink](#)137
61. [Exorcism for the petition paper](#)139
62. [Magic symbols against pain](#)141
63. [Pliny's magic against headaches](#)143
64. [Various spells and methods for various ailments](#)145
65. [Ritual to eliminate one's own or received negativity](#)149
66. [The magic words of the Earl of Peterborough's ring](#)151
67. [Magic utterance for protection during travel](#)153
68. [Three magic words to escape from prison](#)155
69. [Magic words to summon a person](#)157
70. [Magic formula to see who has stolen from you](#)159
71. [Ritual incantation to relieve the sadness of a child or an adult](#)161
72. [Simple christian invocation for protecting houses and people](#)163
73. [Christian incantation against external and intenal storms](#)165

74. [Magic symbol for being invisible](#)[167](#)
75. [Invocation to find a lost or stolen object, or to recover loaned money](#)[169](#)
76. [The magic signature *probatum est*](#)[171](#)
77. [Magical facts about number 7](#)[173](#)
78. [The heavenly letter](#)[175](#)
79. [The *fuge diabolus* spell](#)[177](#)
80. [The mantra that attracts abundance](#)[179](#)
81. [The mantra for protection and the new stage](#)[181](#)
82. [The mantra that attracts wisdom and enlightenment](#)[183](#)
83. [Incantation to isis to get rid of illness](#)[185](#)
84. [Medieval formula for forcing someone to treat you well](#)[187](#)
85. [The color red](#)[189](#)
86. [Magic word to grant your wishes](#)[191](#)
87. [The 7 alchemical syllables](#)[193](#)
88. [*Effata, effata, effata*](#)[195](#)
89. [Spell to make people dance and attract joy](#)[197](#)
90. [Ganges ritual](#)[199](#)
91. [Albertus magnus' magic formula for eliminating pain](#)[201](#)
92. [Magic formula to stop losing something vital](#)[203](#)
93. [Protective rune to instil fear in the enemy](#)[205](#)
94. [Protective rune to be feared by the enemy](#)[207](#)
95. [Hebrew amulet for business prosperity](#)[209](#)
96. [Hebrew protective amulet against demons](#)[211](#)
97. [Magic, the great gift of the god Ra](#)[213](#)
98. [Incantation for a good birth](#)[215](#)
99. [Medieval French ritual for a good night's sleep](#)[217](#)
100. [Magic formula to win a draw](#)[219](#)

101. [Assyrian protection for the house](#)[221](#)
102. [Magic formula for falling in love](#)[223](#)
103. [Magic formula to eliminate pain](#)[225](#)
104. [Magic formula to find out if you have been lied to or stolen from](#)[227](#)
105. [The magician's signature *him bit sona sel*](#)[229](#)
106. [Immediate protection from negativity](#)[231](#)
107. [Magic word to awaken love](#)[233](#)
108. [The *Ankh*, the key to life](#)[235](#)

[Bibliography](#)[237](#)

INTRODUCTION

You have in your hands the magic book I have always wanted to find. You have in your hands my first work dealing exclusively with magic, with all its relevant history and applications for our everyday lives. This is not a theoretical academic study, but a book based on my experiences, a book in which I have included my practical interpretation of each of the suggested formulas. You have in your hands 108 magic formulas with all the notes I once made for myself.

Magic is that strange concept that everyone has heard of, but unfortunately, hardly anyone knows anything about. Magic is roughly defined as the body of knowledge and practices that seek to achieve extraordinary things through rituals, incantations, invocations, words and the help of supernatural forces. For thousands of years, magic has played a central role in our daily lives. It has been studied, lives have been devoted to it, privileged minds of all ages have invested much time in its research and development. Thousands, even millions of magic formulas have been created for every imaginable problem or desire. Magic, magicians, witches, alchemists, sorcerers... even religions competed with each other to make their magical solutions ever more powerful and to solve as many problems as possible. But along with the well-intentioned, there were also those who used this knowledge to provoke evil. The boundaries between the two were often blurred. The magician (I will use this term to encompass anyone who does magic) was at the service of his clients and some created formulas to harm others, be it to interfere with their will, to cause them physical or spiritual ills, or to weaken their enemies. Others created protective formulas to avoid being harmed. The attack-defense loop was constant. The battle is as old as the beginning of time and as current as it was on the first day.

The magician sought to gain maximum power over the unseen forces of the universe and nature. The more power he demonstrated over them, the more recognition he received and the more trends he created. The great magicians wrote down their magical recipes as a record of their work. These contained their triumphs, their secret master formulas, their knowledge. Some of these

private writings were passed from person to person and were sometimes compiled in books of magic – the famous grimoires – which were often persecuted and occasionally manipulated. The vast majority of them were destroyed and burned because of bigotry, mostly for religious reasons. Fortunately for us, some of the texts were saved and folk wisdom did the rest, turning ancient magic formulas into remedies that have been preserved by word of mouth, generation after generation.

My very small contribution to the world of magic is this compilation book with updated performance suggestions. I have brought together 108 formulas from the ancient, middle and modern ages that can be useful for our everyday life. Incantations, protections, numbers, talismans, symbols, amulets and magic words intended only to attract the positive. You are going to perform magic and only good things can happen to you. You will never attract anything bad, because a noble petition or goal will never, ever have a negative effect. This is yet another argument used by those who do not want you to enter this world of self-knowledge. They will tell you that you are going to open negative portals, that you are going to invoke demonic beings... They will tell you anything that causes doubts or fear, with the sole purpose of preventing you from progressing along this beautiful path.

My mission with this book – as with all my other publications – is to democratize the world of energies, to dispel the false belief that only a few are the chosen ones. My books speak of energies, of the soul, of life, and of ways to achieve goals that bring peace into our lives. I found my great awakening through Hinduism, but I didn't stop there, and I don't intend to stop now. I want to infuse you with the beauty of spirituality, which, for me, is closely related to magic. I hope to share my enthusiasm with you. You are going to perform magic.

ABOUT MAGIC WORDS

If there's one thing that is really exciting in the world of magic, it is magic words; those simple formulas created to achieve results in an extraordinary way. Often, when I present a magic word, people ask me about its meaning, worried about possible non-positive consequences. But, for me, it is impossible for a noble person with a noble intention to attract anything bad by performing magical exercises.

A magic word can be a term taken from a sacred text or prayer, or it can also be the creation of a magician who has combined several magic words or even just taken a few letters (usually the initials) from different magic words. For this reason, they are sometimes virtually indecipherable, as they are secret formulas created by a magician in order to achieve a certain goal. Often these formulas in the form of words were created by these magicians as commissions. The "client" would call upon his services to help them achieve a goal and the magician would create the word, using other words of power, and deliver it to them along with the ritual to be performed. This unique creation would spread by word of mouth, becoming popular and eventually evolving into new magic words. One of the most famous examples is the well-known magic word AGLA (chapter 46), which was created from the first letters of *Aieth Gadol Leolam Adonai*. Later, there were evolutions towards AGLALA, AGLATI, AGLANOS, AGLOROS, AGLOTAS. The wonderful evolution of magic formulas is reminiscent of the amazing development of great discoveries, such as electricity, light bulbs, chips, computers and telephones.

ABOUT PERFORMING MAGIC, ABOUT SPIRITUALITY

Throughout history, spirituality has been dominated and occupied by a series of elites who considered themselves the only ones capable of connecting with the superior, and only transmitting what they considered appropriate to the rest of the population. I do not believe that any religious or philosophical movement has escaped from this. It is possible that this elitism has decreased these days, but it is still very much active in a more disguised form. It is clear that to advance in spiritual knowledge, much effort must be put into learning, and this is usually granted by the higher echelons. But from my perspective (this chapter is an opinion piece), the spiritual elites have often used fear as a way to impede those eager to advance and, in doing so, maintain their higher status, their moral “authority”. Without a teacher, without a line of spiritual teachers to certify your knowledge, you are not accepted. Sometimes, just sometimes, having studied with a certain teacher becomes nothing more than a self-serving device to prove superiority over others. How many times in casual conversation have I found myself in the competition of “I went to...”, “my teacher was...” Perhaps even I have fallen into this ego trap on occasion. Continuing with these personal thoughts put down on paper, I believe that spirituality should be freer and, above all, free from fear. Fear of doing it wrong, fear of what someone who has “mastered” the subject will say when I perform a ritual, for example. Ritual has to be freedom; it has to be free from the fear of invoking evil. I stand by my first premise; you will never do anything wrong with noble intentions. In magic, which for me is a form of spirituality, the same premise applies. So, I encourage you to practice the exercises in this book, and to enjoy them from the nobility of your petitions. I even encourage you to create your own magical recipes in the same way that magicians do, as explained in the previous chapter. It is impossible for you to do wrong; on the contrary, you will feel much better by simply giving it a try.

“NOT ONE OF HIS BONES WILL BE BROKEN” BIBLICAL PROTECTION

In Madrid – I don’t know in which museum it is currently housed – there is an ancient talisman bearing the Latin phrase OS NON COMINUETIS EX EO, which translates as “Not one of his bones will be broken.” It belongs to the Gospel of John 19:36 and refers to Jesus. It should be noted that *comminuetis* is missing an M on the amulet, but I have respected the way it was written.

The way it is written is curious, unintelligible at first (surely not by chance). It is written over three lines without any spaces, and I believe that this is how it should be written:

OSNONC

OMINVE

TISEXEO

It is without question a protective incantation and a reaffirmation of the inner power of each and every one of us. When it refers to the third person (HIS bones...), it is referring to you or your household. It is directed at any negativity that may be lurking. I therefore recommend that you primarily use it to protect your house from negativity, but you can also carry it with you, written on a piece of paper, when you expect that you might encounter a negative situation.

Modern applications: In the home, I recommend writing it on any material and placing it on the outside of your door as a message. If that is not possible, place it in the entrance hall of the house, but facing the exterior door. It can also be displayed on the door of one of the rooms, on the outside, but if it is on the inside, it should face the door.

If you wish to keep it on your person, write it lovingly on a piece of paper and carry it with you. You can also give this protection to your loved ones as a gift that they can carry with them. Rolling up the paper on which it is

written and tying it with a red thread increases its power. You will read this method of concluding a petition many times. If you choose the paper option, carry it with you for as long as you feel appropriate, for as long as you feel you can, and after that time, surrender it to fire, thanking it for the work it has done. This methodology for usage time and surrendering to fire is applicable to all the formulas you will find in this book.

You can apply the ritual of rolling the paper and tying it with red thread to many magical formulas. Red is considered to be a powering enhancing color. Rolling the paper, usually with the letters facing inwards, is pure protective symbolism. You can wrap the red thread around the paper three times and tie three knots, but it is up to you to decide how many wraps and knots to tie. Seven or nine are also appropriate numbers. For many of the exercises, I repeat this method of carrying the writing on your person, but sometimes I do not to avoid being excessively repetitive.

Origin: 6th-century cameo.

Use: Protect the home and the individual and reaffirm inner power.

VEDIC INCANTATION AGAINST CURSES AND POSSESSIONS

The Vedas (literal meaning “knowledge”) are the most ancient sacred books of Indian literature composed during the second millennium BC. They contain numerous hymns and chants and ritual actions that provide an important basis for Indian cultures, philosophies and religions.

In this case, they give us the tools to counteract a curse or spell that may have been sent to us for negative purposes, or even by negative beings. This is the defensive incantation that we are advised to use to remove such a curse:

As the sun is released from darkness, abandons the night, and the streaks of the dawn, thus every misery, (every) device prepared by the fashioner of the spell, (every) misfortune, do I leave behind, as an elephant the dust.

Modern applications: Can be performed on oneself, meditating with the incantation, repeating it several times and, at the end of each time, visualizing oneself free of any negativity received.

Another option is to write it down and carry it with you, and when you feel negativity, read it silently to yourself. It is also possible to perform this incantation for another person using the same procedure; by reading it in their presence and at the end of each reading, visualizing them free of the spell. To perform this exercise for another person remotely, you should follow the same steps but visualizing the afflicted person, reciting the incantation and picturing them free from the evil. I advise repeating it several times in the same session (at the discretion of the individual).

Origin: Hymn X, I, Atharva Veda - approx. 2000 B C.

Use: Protection against negative works of all kinds.

MAGIC FORMULA TO SEE THE FUTURE

The *Grimorium Verum* contains a magic formula composed of six magic words that allow us to see the future. It is an incantation that invokes the Angel Uriel. Uriel is one of the regent angels of the sun. He is also one of the princes of the Divine Presence and the angel of salvation. His name has been closely associated with many magical formulas.

The six words are:

URIEL SERAPH JOSATA ABLATI AGLA CAILA

Modern application: I advise the following way of using these words. Before going to sleep, think about what future you want to see, what question about your future you want to answer. Once you have done this simple meditative exercise, take the paper on which you have previously written down the magic words and read them. You can reinforce your request by saying something like: “I call upon you with great respect, Angel Uriel, to show me the future I wish to see.” During the dream state, scenes of the future you have asked to see may appear.

Origin: *Grimorium Verum*.

Use: Seeing the future, clairvoyance.

MAGIC FORMULA TO LEARN SOMEONE'S SECRETS

The *Tresor*, a mysterious grimoire of magic, contains some formulas, often extreme, that fall within the realm of black magic, but it also cites formulas on the boundary between positivity and meddling with other people. Just to mention these kinds of magical techniques, I am sharing this formula for discovering the secrets that someone may be hiding. The three magic words are:

NITRAC RADOU SUNANDAM

The text indicates that these three magic words should be inscribed on the inside of a ring (in “modern applications” I will describe another method). Holding the ring in your left hand, you should bring it close to your ear, reciting the three magic words. In doing so (the text continues), you will hear the voices of invisible beings who will reveal these secrets to you.

Modern applications: I wouldn't make many changes to the method proposed by the grimoire. You can replace the ring with a piece of paper on which you have written the three magic words, rolled up in such a way that the magic words remain inside the paper cylinder. With your left hand, bring the paper close to your ear and pronounce the words.

Another application is for self-knowledge, that things of our inner self, soul, secrets of other lives, secrets of gifts and missions are revealed. I find this a really exciting exercise and I advise doing it before going to sleep so that the answers may appear in our dreams.

Origin: *Tresor*.

Use: Revealing secrets and self-knowledge.

BABYLONIAN INCANTATION TO WARD OFF EVIL

Here again we find the belief that evils are caused by demons who create illnesses and misfortunes. This formula was indicated for freeing a sick person from such evil. In this incantation, the powers of heaven are called upon to exorcise the affected person:

It is I who [recite] the incantation for the sick man. Whether thou be an evil spirit or an evil demon, or an evil ghost or an evil devil, or an evil god or an evil fiend, or sickness, or death, or phantom of night, or wraith of night, or disease, or evil pestilence.

Be thou removed from before me!

By heaven be thou exorcised!

The person performing this incantation must be strong enough to face any evil. It is important to note the powerful and forceful tone of the words.

Modern applications: I would use this incantation on a more inner level, as energy work in our times must be used as a complement to the great medical advances available to us. I would not visualize evil as a demon, but as a dark mass that steals the health of the sick person. I would write it on a piece of paper and, with the permission of the person concerned, I would leave it by their bedside. I would also read it quietly or in my head in front of the sick person.

This method also works perfectly well remotely. In a meditative state and visualizing the sick person, we can recite the incantation verbatim or retain the essence and repeat it as it arises in meditation.

Another approach is to apply it to oneself. In this case, replace the words “the sick person” in the first sentence with “for me”.

Origin: Babylonian text from over 2,000 years ago.

Use: Physical or spiritual healing.

TWO MAGIC WORDS TO MAKE YOU TIRELESS

Magic words are sometimes simply combinations of sounds with a special vibration or sets of words or the first initials of several that a magician has created, used and recommended to achieve a purpose. They are words intended to activate unimaginable inner powers.

The magic words VERINIEL and JURIMIEL appeared centuries ago in times when most of the population had no means of transport (horses, carts, etc.) and long distances were travelled every day on foot. Magicians or folk wisdom created these words with the certainty that whoever wrote them on the inside of their footwear would become tireless, allowing them to travel long distances.

Modern applications: Magic words for increased physical endurance. I recommend writing VERINIEL on one piece of paper and JURIMIEL on another and placing them inside your shoes with the letters facing the sole of the feet. Although it is not specified, you can use them by putting VERINIEL under the left foot and JURIMIEL under the right, and on another occasion, change the position and compare the effects. At the end of each day, and with gratitude, I advise you to burn the two pieces of paper.

The same method can be applied for greater intellectual stamina, better performance at work, and so on.

Origin: Popular, unknown.

Use: Resistance to fatigue.

THE MAGIC WORD INSCRIBED ON KING SOLOMON'S RING

Although there are many traditions and legends about King Solomon's famous ring, it seems likely that the word SCHEMHAPHORASCH was inscribed on his ring, giving him dominion over the spirits and allowing him to travel to the ethereal regions where mysteries of the universe were revealed to him. He was granted answers to any question by looking at the ring. The word is one of the hidden and secret names of God. This word can be found written in different forms in ancient books, from the spelling above to *Shemhamphorash*, *Shem ha-Mephorash* or *Schemhamphoras*. I don't think it makes any difference which form is used, but personally I am attracted to SCHEMHAMPHORASCH or SCHEMHAPHORASCH.

Modern applications: I recommend using the word to feel empowered and in case of doubts that require an answer. You can also use it as a word to help raise your self-esteem and feel invincible when facing difficulties. You can write it on a piece of paper and meditate on the questions you have by looking at it, you can carry it with you in your daily life or especially when you feel that someone might take away your power or your essence. You can also work on it a little deeper by framing it in the home, so that by seeing it on a regular basis, it will be a constant source of help. As it is a word of power, it will bring out the best in you and that strength will be very good protection.

Origin: Very varied, relating to Solomon.

Use: Word of power. Self-esteem. Empowerment.

THE MAGIC WORD: *TETRAGRAMMATON*

A well-known magic word used for countless talismans and magic formulas. It is one of the hidden names of God and its characteristics are similar to the word SCHEMHAPHORASCH mentioned in the previous chapter. “*Tetra*” in Greek means four and there are four letters in Hebrew for the name of God יהוה Yahweh, transliterated as YHWH or YHVH.

Modern applications: It is a word of power, so its applications are varied, ranging from protection to knowledge and self-knowledge. On many talismans, it is accompanied by symbols, stars, numbers, etc., because it enhances everything that is drawn or written on them. One simple and powerful way to use it is to write your request or goal on a piece of paper and reinforce it by writing the word TETRAGRAMMATON on the same sheet. You can also write it in Greek τετραγράμματον. You can also use it as a protector of the house and its inhabitants.

Another option is to think about the doubt or decision that needs to be made in a situation of uncertainty, and then repeat TETRAGRAMMATON three times. The answer to the problem may appear.

Origin: Numerous grimoires and talismans.

Use: Word of power. Self-esteem. Empowerment. Knowledge.

TALISMAN TO PRESERVE BEAUTY

This is a very curious talisman of Hebrew origin recovered by J. J. Bellermann, presented in 1816 at the Academy of Practical Sciences in Erfurt (Germany) and published in 1817, also in Erfurt. HORMALZA, the word inscribed on this talisman, means consecration or homage to beauty, although it is a word formed by two words *horma* and *elza*, which can mean “honor to beauty”. The drawing may represent a star constellation.



Modern applications: The application, like with the vast majority of talismans, is to carry it with you, either in jewelry format (they were engraved on seashells), or you can draw it and carry it with you when you want to feel more beautiful. In my opinion, beauty goes beyond the physical parameters that vary from age to age, so it applies to both inner and outer beauty. You can turn to it when you find that you have lost or are losing some inner faculty of which you were proud. Of course, it can also be used to preserve physical beauty. It can be a stimulus to take extra care of yourself.

You can prepare it for yourself or another person, to increase self-esteem, self-respect. If you give it to someone else, you can draw it and give it to them on rolled up paper tied with red thread.

Origin: Hebrew. Recovered by J. J. Bellermann.

Use: Preserve inner and exterior beauty.

TALISMAN TO PROVIDE ABUNDANT WEALTH

The origin is the same as the HORMALZA talisman explained in the previous chapter. This is a solar talisman. The sun was considered, because of its golden color and the richness of life provided by its light, to be a star related to fortune. It is also considered to be the star with the greatest influence on good luck. The word SEMZO is an abbreviation of SCHEMSHO (sun).



Modern applications: It can be used as a pendant like the previous word, but it is also good to draw it and wear it when attending an important finance-related meeting. It is beneficial to display it in businesses and homes to attract fortune in its broadest sense, not just in terms of money. Draw it, engrave it on wood, stone, fabric... the effort you invest in its creation will be rewarded.

Another use is in business, where you can draw it and place it near the entrance or on the cash box to make it attract more money. It is also interesting to carry it in your wallet or purse.

Origin: Hebrew. Recovered by J. J. Bellermand.

Use: For bringing wealth in abundance and attracting fortune in its broadest sense.

TALISMAN TO PROTECT AGAINST ILLNESS

Talisman with the same origin as the previous two. It is an astrological talisman which, according to Bellermann, bears the word MONASCHIM in Hebrew, which is the constellation of Libra. According to Agrippa (occult philosophy), this constellation has very effective properties against illnesses, especially sadness and melancholy. It also ensures harmony between spouses, family and friends, leading to a positive future for all.



Modern applications: Because of its dual purpose, it is an appropriate talisman to place in the home, preferably in a visible place so that the action reaches all who live there. It will bring harmony to couples, and friends visiting the house will feel at ease. As a protector against disease, when it is in the house, its effect extends to all members of the household.

To attract health for yourself, you can, as with the previous talismans, craft it in jewelry format or draw it on a piece of paper and carry it with you. In the latter case, you can enhance it by rolling the paper and tying it with red thread.

You can also prepare it for someone who suffers from excessive melancholy and sadness.

Origin: Hebrew. Recovered by J. J. Bellermann.

Use: Protect against illness and attract harmony.

TALISMAN TO KEEP DEMONS AWAY

In many cultures the color red is considered to possess qualities that enhance petitions and ward off bad energies (apologies for being so repetitive). In Scottish and Irish magic, it was commonly used to ward off spells. This was where a protective talisman was created to keep demons away. They used small branches from the ash tree (*fraxinus*), which was considered a very effective tree against evil spells, and red string.

The idea is to take a few twigs from the ash and bind them with red thread while reciting this saying:

Ash tree and red thread, keep the demons away.

Modern applications: Once the above has been done, I recommend hanging or leaving the bouquet tied with the red thread at the entrance of the house, or in the hallway, so that the house is protected from demons and negative witchcraft. It can also be placed on bedroom doors to help you get a better night's rest and prevent nightmares.

Another application for good energy and space at family gatherings is to leave a few twigs tied on the table as a decoration to avoid any negative feelings or arguments.

Origin: Magic of the Scottish Highlands and Ireland.

Use: Protect the house against negativity in general. Improve rest.

KNOTS TO ELIMINATE PAIN

Marcellus Empiricus, a famous physician and writer of the 4th century, had a remedy for pain. It was advised for eye pain, but this method can be used to soothe any pain. The magician, healer, or patient was to tie as many knots in a linen (or cotton) thread as there were letters in the patient's first name, pronouncing the letters as the knots were tied. The thread is then tied around the patient's neck.

Modern applications: It strikes me as an ideal method to perform on oneself. In this case, you should follow the ritual as described by Marcellus Empiricus, but when tying the knots, visualize yourself as having achieved your goal, and in good health (visualize yourself being happy, outdoors or sharing happiness with loved ones).

To do it on another person, before or after tying the knots, visualize the sick person with the goal fulfilled, in good health.

Applicable not only for physical pain but also for pain of the soul, sadness, hopelessness, and similar.

Origin: *De Medicamentis*, Marcellus Empiricus.

Use: For pain relief.

BABYLONIAN INCANTATION TO PREVENT EVIL SPIRITS FROM ENTERING THE HOME

An incantation can be thought of as a set of words that together have great power. There are many recorded Babylonian and Egyptian incantations. This incantation is intended to prevent evil spirits, and consequently illnesses and misfortunes, from entering the home.

Magicians used bitumen for this incantation. They put black bitumen paste under the door on the outside and inside (I interpret this to be the part of the door that is not visible and touches the floor, but I understand that placing it on the lower part of the door would have a similar effect).

When performing this ritual, before, during and after, the magician or ritual performer must recite the following incantation out loud:

*I am the messenger of Marduk.
As I perform the pure incantation,
I put bitumen on the door beneath,
that Ea may rest within the house.
May a kindly spirit, a kindly guardian,
enter the house.
May no evil spirit or evil demon,
prevent you from entering.*

This wonderful incantation names Marduk, who is the son of Ea, god of wisdom and magic. It calls upon good energies to enter the house and ensures that nothing prevents the entry of the positive.

Modern applications: We can perform the ritual as I have described above.

Also, as with most of the exercises I have outlined, you can write it down and leave the paper at the entrance to the house or even rolled up, tied with red thread and hidden somewhere by the front door.

Another approach is to use the techniques described above to protect the room where you sleep.

Provenance: Babylonian tablet.

Use: Protect the home from negativity and attract positivity.

BABYLONIAN INCANTATION TO WARD OFF THE SPIRIT OF SICKNESS

In the history of energies and in virtually every place on the planet, there have been times when illness was seen as a negative spirit that takes over and possesses someone in order to feed on their pain or simply to cause evil. This is a very interesting concept because a negative spirit can be considered a negative energy and, as is well known, sustained negativity can make people ill.

I want to emphasize that in the above concept the negative “feeds on pain”, so in a situation of constant negativity, the pain will continue to increase. The pain fuels the negative and, as a result, causes more pain. This concept is applicable to sadness, anxiety, misfortune, etc. Bad luck may be due to the fact that something is feeding on your misfortune and causing you to make bad decisions.

This incantation is well over two thousand years old and, as we can see, it is an exorcism ritual to ward off spirits.

*It is I who (recite) the incantation for the sick man,
whether thou be an evil spirit or an evil demon, or
an evil ghost or an evil devil,
or an evil god or an evil fiend,
or sickness, or death, or phantom of night,
or wraith of night, or disease, or evil pestilence.*

Be thou removed from before me!

By heaven be thou exorcised!

The incantation was recited by the magician over the sick person. The magician was considered a figure of power who could cast out the negative. It is reminiscent of the Christian exorcisms of our time recited by trained priests.

Modern applications: I believe it is necessary to broaden the concept of

physical illness to include spiritual or emotional discomfort. Often, ailments of the soul, sadness and emotional pain are just as intense as physical pain. I even consider that it can be applied to things such as romantic woes, financial misfortune, etc.

If this incantation is to be performed for someone else, you can change “the sick man” (first line) to the name of the sick person.

If it is to be performed for yourself, you can change “the sick man” (first line) to “for me” or your name.

You can also perform it for someone else. It can be considered an incantation that opens other paths.

Origin: Babylonian text.

Use: Ward off illness or anything that causes misfortune, sadness, loneliness, etc.

ASSYRIAN INCANTATION AGAINST THE EVIL EYE AND CURSES

Casting negative energies on other people, either at the behest of a malevolent sorcerer or magician, or simply by wishing something negative on another person, is as old as mankind. This is what we know as the evil eye. It often fails to work because of the protective function of the energy field that protects us, that is our aura. However, sometimes it does succeed, triggering blockages that prevent us from leading a normal life.

On an Assyrian tablet dated at around 2,500 BC, we find the following incantation:

*Evil spell, witchcraft, sorcery,
enchantment and all evil.
From the house go forth!*

Unto the man, whom his god protects, come not nigh.

Get thee hence!

This incantation is really special because, even though it only has a few lines, the content is very powerful as it not only refers to the house but also to people. It is also open to all doctrines, as it does not mention a particular god, but leaves it up to the person reciting the incantation to choose his or her deity.

I find it interesting that the incantation does not name a particular god, but simply states “whom his god protects,” which allows this incantation to be performed regardless of the belief of the person concerned.

Modern applications: I advise writing and reciting the incantation as I have transcribed it, although another more personalized option would be to change the words “the man” for the name of the person who is to receive the benefit of the incantation. As an example, if it were addressed to a person named Elsa, the last three lines would read as follows:

*From the house go forth! Unto Elsa, whom her god protects,
come not nigh.
Get thee hence!*

It can also be applied at times when the results of such attacks are particularly noticeable, by reciting it several times. Also, if a person affected by the evil eye has trouble sleeping, a good solution is to recite this incantation – even if just once – before going to sleep.

Another method is to write the incantation on a piece of paper and recite it loudly and forcefully in each of the rooms of the house (it is an authoritative incantation; you order the negative to leave). You can accompany it with plenty of incense as you walk around the house.

Write the incantation on as many papers as there are rooms in the house, recite it in a more inward manner each time and leave the papers rolled up and tied with red thread in each of the rooms.

Write the incantation on a piece of paper or wooden board and hang it at the entrance to the house or in the foyer to protect the home from energetic attacks.

After as many days as you deem appropriate, I advise you to burn the paper and the thread and say thank you. The tablet at the entrance to the home can stay in place longer, but if you decide to remove it, never throw it away, burn it or return it to nature with thanks.

Origin: Assyrian tablet from 2500 B C.

Use: Ward off negativity or the evil eye from people and houses. Improve rest.

INCANTATION TO BREAK A SPELL BY A VOODOO DOLL

We have all seen the figures used by negative people to cause harm to others from a distance by sticking needles into these dolls, which are made more or less in the image and likeness of the victim. They are known as voodoo dolls, although to use that term is unfair, as the voodoo religion is impressively rich and has little to do with the practice. They are actions performed under the false guise of many religions or beliefs, which, I repeat, have little to do with the voodoo religion. This is proven by the fact that the incantation I present in this chapter comes from an Assyrian tablet dating back more than 3,000 years. Even then, the practice of using clay or wax figures to represent the victim was used, casting them into the fire to cause them harm.

The sorcerer uses their power to transmit images of the subject to be treated negatively to the doll. This can be supplemented by using something that belonged to the victim, such as hair, pieces of clothing or belongings. Through negative rites and incantations, a connection between the victim and the doll is established. When harm is inflicted on the doll, the victim receives the corresponding negative effects.

In order to remove this wicked connection between the doll and victim, the Assyrian people used an invocation to the god of fire (the most powerful of their gods).

*Those who have made images of me, reproducing my features, who have
drawn my breath and plucked my hair,
who have torn my clothes and prevented my feet from treading in the dust,
let their spell be broken by the god of fire, the strong, the mighty.*

Modern applications: The simplicity of this spell and its power to summon the most powerful deity to restore normality is formidable. To perform this magical work, I advise you to write the incantation on a piece of paper, light a small fire and deliver the incantation (burn it) to Agni himself. As an offering, you can add some leaves, seeds and flowers to the fire.

If the person performing this magical work is not the person concerned, it is necessary to adapt the incantation to include the name of the victim when writing it down. For example:

*Those who have made images of James, reproducing his features,
who have drawn his breath and plucked his hair,
who have torn his clothes and prevented his feet from treading in the dust,
let their spell be broken by the god of fire, the strong, the mighty.*

Origin: Assyrian tablet from 1000 B C.

Use: Break the negative effects of voodoo-like figures.

PLINY'S MAGIC

Pliny the Elder published his great work *Natural History* in 77 AD with the intention of covering all the knowledge of the time. It would be unfair in a treatise on magic such as this book not to mention the great compilation of magical remedies, mainly against illness, gathered in the volumes of his work. There are hundreds and hundreds of remedies to combat the many diseases that plagued mankind. In this chapter, I will name just a few of the remedies that Pliny described.

Cure fever

Mix nail clippings from the sick person's hands and feet with wax. Hang nail clippings on someone's door at sunrise.

Pick up a piece of wood split by lightning and throw it with your hands behind your back.

Pick a blade of grass that has grown next to a stream or river before dawn (so that no one can see the person picking it) and place it on the sick person's left arm without the sick person noticing.

Relieve pain

Pain in the eyes is removed by touching them three times with the water with which one washes one's feet.

Groin pain is treated with a strand of torn cloth, knotting it with seven or nine knots, giving each knot the name of a widow.

Antidote for potions (venom)

Pour one's own urine on one's foot in the early morning hours.

Against coughs

Spit in the mouth of a frog climbing a tree and then let it go.

Relieve remorse for hurting an animal

Immediately spit on the hand that did the action and rub the saliva on the animal, which will recover.

Protection on dangerous journeys

When passing through a dangerous place, spit saliva into the hand and put it into the shoe of the right foot before putting it on.

Treat illness

Spit three times and ask three times for recovery.

On the magic of water

Pliny states: “It is water that swallows up dry land, that extinguishes flame, that ascends aloft, and challenges possession of the very heavens [...] Falling upon the earth, these waters become the prime cause of all that is there produced.”

Against epilepsy

Wear a stone collected from a swallow’s nest around your neck.

Against headaches

Pick some grass that has grown on the head of a statue and tie it to a piece of cloth with red thread. The pain will subside immediately.

Origin: Pliny the Elder, *Natural History*.

Use: Various.

BROKEN WALNUT UNDER MATTRESS TO SEPARATE A COUPLE

Some time ago I was asked on social media what it might mean if you find an open walnut under your bed. It was odd because I was asked by two different people from different places in less than a month. This is a type of negative magic that can be used to separate a couple, even causing impotence or the loss of desire.

The origin of this ritual can be found in the work of Arnau de Vilanova, a Catalan physician and alchemist (1235-1311). He spoke of a magic recipe using a walnut (a magical fruit due to its resemblance to the lobes of the brain) separated into two halves. By placing them separately under the marital bed, this negative effect is produced. If someone finds themselves in this situation, Arnau says that the solution is to put the two halves together and after a while the couple should eat the nut and the problem will be solved.

I believe that this method can be used with other types of nuts, so the method to solve the situation should be the same.

Modern applications: As a remedy to rekindle a couple's relationship, perhaps triggered by another type of spell, I propose the ritual of splitting a walnut in half, each eating a "lobe" of the nut, then putting the walnut shell back together and leaving it under the bed for a few days.

Origin: Arnau de Vilanova.

Use: Break spell to separate a couple. Reactivate partner relationships.

CHALDEAN INCANTATION TO CAST OUT DEMONS

In ancient Chaldea (as we have also seen elsewhere), it was believed that different demons were responsible for various illnesses, evils or negative circumstances affecting people and their homes. This incantation is used to expel two demons – Utukku, demon of many forms, and *Namtaru*, demon of plagues – from a person's body.

*May the evil Utukku, the evil Namtaru
flee from his body,
in the name of the earth.*

*May the beneficent Shedû, the good Lamassu and the beneficent Utukku
stand by his side,
in the name of the earth.*

In this incantation, we observe the two sides, negative and positive, of the same powerful character. This is the case of Utukku, whose evil side is demanded to leave and his positive, beneficial side to stay. The power of the earth, of nature, is used as the superior god that dominates everything.

Modern applications: This incantation was engraved on both sides of an amulet. Presumably the amulet was used by the magician to heal the possessed. You can adapt this ritual by writing the incantation and leaving it for a while on the person to be treated, or even placing it on the affected area.

Another option is to carry it with you as a talisman to prevent the entry of evil and expel any that may already be present. To do this, you should write the incantation while visualizing the goal and carry it close to your body (not in a suitcase or handbag).

Yet another method is to recite the incantation in times of crisis or in moments when a stroke of good luck is required.

Origin: 1st millennium BC (Lenormant, *Selection of Cuneiform Texts*).

Use: Ward off evil and attract good.

YOUR SECRET NAME

I love everything about the philosophy of the secret name, that magical name that only you and perhaps those very close to you know. It is the name by which you identify your innermost being, the one closest to your soul, and which, being secret, cannot be used by the negative magical arts. That's the most important factor. Most negative magic uses names as a vehicle to attack people. However, if you have a name that only you and your chosen ones know, it cannot fall into the wrong hands. It is overwhelmingly logical and simple.

There are numerous examples of this philosophy in the history of magic and spirituality:

During the Hindu ceremony of Namakarana, the parents whisper in their child's ear a secret name that only they will know.

In ancient Egypt, as stated in this legend about the sun god Ra: "I am he who has many names and many forms... My father and mother told me my name. It has been hidden in my body since my birth, so that no magical power can be given to anyone who wishes to cast an evil spell on me" (Dr Conteneau, *Assyrian Magic*).

All Egyptians had two names, one of which was known only to the bearer and their parents.

In my book *Your Magic Numbers*, I explain a way to create your secret lunar name based on numerology and the marvelous golden ratio.

Modern applications: This chapter is intended to help you assign yourself a secret name that only you will know if you are experiencing continued negativity caused by negative works. A name that will be the name of your soul, your true spiritual name, different from the one you use socially. When performing personal energy work, you can use that name when referring to yourself. It is not a rejection of your social name, but a complement. The vast majority of evil workings done since ancient times require the name of the person to be attacked. Don't give them that opportunity if you are a target.

You should look for ways to find or create such a name. It is possible that it is a name that you unknowingly like or are attracted to. Perhaps you have heard yourself called by another name in your dreams. I won't lay out the mechanics of finding that name here, as perhaps (most likely) you don't need one, but this is a historical/practical book of magic and I felt it important to write this chapter to stimulate your search.

Origin: Varied.

Use: Protection against negativity.

INCANTATION TO GET RID OF THE DEMON SHABRIRI OR AN EVIL PERSON

Continuing with name-related magics, there is a magical formula in the Avodah Zarah tractate of the Babylonian Talmud to get rid of the demon Shabriri, who causes harm, by removing letters from his name. I will first present the original incantation and then an adaptation to rid you of an evil person.



Magic formula against the demon Shabriri.

Shabriri is a demon who does evil and can cause sickness or even death as a result. By using the following incantation, the demon will disappear, and you will be free from its terrible effects.

Before drinking at night, and to rid yourself of the demon that causes you to lose your life, you should strike the lid of the jug containing the water and say in a low voice: *Thou, N son of N [the reciter], thy mother has warned thee, and said: Guard thyself from SHABRIRI, BRIRI, IRI, RI, I. I am thirsty for a white cup.*¹

After reciting this formula, you may drink without fear, on the assumption that the demon perishes as the syllables of his name are reduced.

For reinforcement, the magic formula detailed in the image can be written out in Hebrew characters, which can serve as a talisman to ward off demons and

evil.

Modern applications: We can adapt this formula to get rid of any negativity sent by someone whose name we know. This opens up a very interesting method of eliminating any negative energies received. We simply use the same incantation as in the original, but make the appropriate changes to the name to adapt it to the person who is sending the negativity. For example, if the person sending the negativity is called Enrique, the incantation would read as follows:

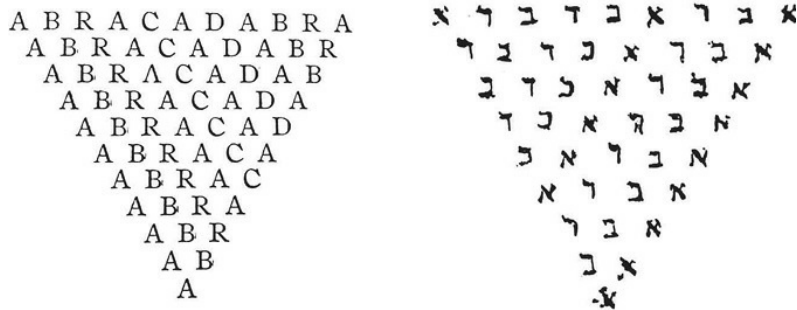
*Thou, N son of N [the reciter], thy mother has warned thee, and said:
Guard thyself from ENRIQUE, RIQUE, QUE, E. I am thirsty for a white
cup.*

Origin: Babylonian Talmud.

Use: Free yourself from evil and demons that cause illness. Get better rest. Remove negativity sent by a specific person.

ABRACADABRA

Continuing with word reductions for elimination, we now come to the famous magic word ABRACADABRA. Once again, the graphic representation is an inverted triangle in which the word is reduced until only the A remains.



The magic word abracadabra in Latin and Hebrew characters.

Serenus Sammonicus, from the 2nd century, in his work *Liber medicinalis*, proposes the following ritual with the magic word to treat illness:

Write the triangle Abracadabra on a piece of paper and fold it in quarters to make a square, without leaving any visible lines. Hang the paper around the neck of the sick person using a white thread. The sick person should wear it for nine days. After this period, the patient should get up from the bed and, at dawn, go to the banks of a river running in an easterly direction. They should remove the amulet and throw it into the water, without unfolding it.

Modern applications: The symbolism of the ritual is extraordinary. I propose broadening the range of what is understood by illness to include eliminating anything that disturbs or causes sadness, anxiety, poverty, lack of love, etc. There is a lot of scope for this. Regarding the river, the ideal would be to follow the steps indicated by Serenus, but in the absence of a river flowing in an easterly direction, any other body of flowing water would do. The important thing is that whatever is disturbing you goes away. We can also replace the paper hanging around the neck of the sick person with carrying it on your person and, if you feel inclined, tied with a white thread as

specified in the formula.

Origin: Serenus Sammonicus, *Liber Medicinalis*.

Use: Eliminate any physical, emotional or spiritual ailment.

INCANTATION AGAINST FEAR

The Vedas are the oldest texts of Indian literature, and the basis of Hinduism. The first Veda, the Rig Veda, was written about 4,000 years ago. The rest of the Vedas revolve around this first one, but with their own characteristics. One of the most unknown and most criticized by Buddhism and Hinduism is the Atharva Veda, as it is a collection of hymns from the Rig Veda mixed with incantations. In fact, these hymns are popularly used to achieve goals, to cure diseases, to protect from demons, to bring luck, to gain wisdom and even to grow hair!

In this and the following chapters, I will explain some of these hymns as a sample of the great ritual magic within this philosophy.

This is a beautiful magic hymn to eliminate fears:

*As heaven and earth are not afraid,
and never suffer loss or harm,
even so, my spirit, fear not thou.*

*As day and night are not afraid,
and never suffer loss or harm,
even so, my spirit, fear not thou.*

*As sun and moon are not afraid,
and never suffer loss or harm,
even so, my spirit, fear not thou.*

*As brahmanic dignity and warrior power fear not,
and never suffer loss or harm,
even so, my spirit, fear not thou.*

*As truth and falsehood have no fear,
and never suffer loss or harm,
even so, my spirit, fear not thou.*

*As past and future fear not,
and never suffer loss or harm,
even so, my spirit, fear not thou.*

If our spirit is part of the universal whole (earth, sky, day, night, sun, moon, brahman, warrior, truth, falsehood, past and future, etc.) these hymns call upon these qualities to overcome the stages of fear that grip the soul.

Modern applications: This particular hymn, with all its magical power, can be used in any situation where fear may arise. Fears are always there, but mastering them prevents them from becoming a paralyzing block.

One way of using this hymn is to recite it in full or even some of the stanzas before performing an action that causes you a certain amount of fear. For example, a job interview, fear of driving, going out, travelling, fear of people or places, even a fear of unknown origin.

You can create a protective talisman with the hymn by writing it on a small piece of paper with affection and while visualizing yourself as the fearless elements mentioned in each stanza. You can then roll it up (adding a small offering to connect with the force of nature if you wish, such as flowers, leaves, etc.) and tie it with a red thread. Carry this talisman with you when you are faced with situations that may cause you fear.

A third option, if you suffer from night terrors, is to place the talisman from the previous point near your bed and hold it in your hands before going to sleep. This will give you the strength to drive away your night terrors. It will act as a protector against them.

You can also perform this energy work for another person by reciting the hymn, teaching it to them, or making them the talisman.

As you can see in the hymn, only the first line changes in each stanza. I am in favor of making changes to adapt it to the circumstances of each individual, so if you wish to add your own first line, do so without hesitation, it will not only be very effective but also more personal.

Origin: Atharva Veda.

Use: Against fear, night terrors. Avoid fears that arise in any situation. Achieve better rest.

INCANTATION FOR PROSPERITY AND WEALTH

Continuing with the magic of the Atharva Veda, we find a hymn that, despite its materialistic nature, I like to adapt to achieve prosperity and fortune in the broadest sense. Desiring economic prosperity should not be seen as unspiritual, as it is legitimate to desire security for yourself and your loved ones. Someone once said that money allows you to buy the time to do what you really want to do. And if those pursuits are noble, then good finances are a great help.

This ritual is composed of four stanzas and an action to be performed while reciting each stanza. In principle, it is a ritual that one person must perform for another to help them achieve prosperity and wealth, but I have adapted it so that it can also be performed for yourself.

Achieving these goals is not easy and the text prescribes a small effort to be made before performing the incantation. Water must be obtained from two rivers with a sufficient body of water for a boat to sail in. You also need a handful of different edible seeds. These can be of your choosing (almonds, hazelnuts, chia, flax, pine nuts, pumpkin seeds, etc.).

Once you have the water from the two rivers mixed in a bottle and the seeds, you can perform the ritual. If you are going to perform it for another person, recite the four stanzas below while you pour the water little by little over the head of the person as they eat the seeds. If the ritual is for you, pour some water from the two rivers over your head before reading each of the four stanzas (aloud or silently). You should eat seeds before each stanza.

1

*Let the streams flow together,
let the winds and
birds assembled come.*

*Let this my sacrifice delight them always!
I pay my homage
with confluent oblation.²*

2

*Oh confluences,
come to my call.
Oh verses,
make this man prosper.
Hither come every animal!³
For in him let all wealth abide!*

3

*Make all wealth flow to me,
with those confluent streams of the rivers,
which always flow together and never cease.*

4

*Make all wealth flow to me,
with those confluent streams
of milk, butter and water.⁴*

The symbolic-energetic content of this hymn is impressive. Water, life, gratitude and the confluence of natural forces to achieve prosperity. The ritual is a powerful means of attracting positive energy to someone. The symbolism of the ritual is equally formidable. Pouring water from two rivers to bring wisdom from different sources, and eating seeds, symbols of ideas and projects that are to be grown, that are watered with this magical water.

Modern applications: As an addition to an almost perfect ritual, when performing it for yourself, I would write these stanzas on a piece of paper and let them soak in the water poured over your head. Once the ritual is over, roll up the wet paper with some of the seeds and tie it with red thread. Carry it with you or leave it in your home or business premises.

To perform this ritual for someone else, I would follow the original instructions. As with all rituals, performing them is a very beneficial meditative exercise.

If you do not have access to two rivers, you can substitute the water for water from two different fountains or bottled water from two different origins.

Origin: Atharva Veda.

Use: Attract wealth, prosperity. Be and feel fortunate in the broadest sense.

THE MAGIC SATOR SQUARE

This is yet another mystery of magic related to Christianity. Many squares containing words can be found in different parts of Europe (including several churches), and these have an initially unclear meaning. I have no doubt that many of these squares were sought out and removed due to the obsessive persecution of all things magical during the Middle Ages and part of the modern period.

Magic squares were very popular in magic. Later, we will look at the planetary magic squares, but now we are focusing on this mysterious square with words that can be read in several ways.

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 Latin meaning of the words SATOR, AREPO TENET OPERA ROTAS is a matter of much discussion, but it seems a good approximation to translate it as: “The sower AREPO skillfully handles the wheels.” I am inclined to attribute the magical qualities of this square to that meaning, as “skillfully handling” is equivalent to making the right decisions, which to me indicates that this magic will help you make the right decisions at times when you are in doubt.

Modern applications: I propose to use it as a talisman. Write it down on a piece of paper, and on the back, ask for enlightenment in the face of uncertainty. You can carry the paper with you or you can keep it under your pillow at night so that the following day you may find the way to handle a situation that is troubling you.

It is also good practice to spend a little more time creating the talisman and then to keep it somewhere in the main part of the house, so that its benefits

will spread to everyone living in the house.

In business, this magic square is very appropriate, because the everyday tasks of a person running a business are all about making the right decisions.

Obviously, this is my interpretation and I believe that part of the mystery of this square lies in the fact that each person can adapt its possible meanings to their own circumstances. If you have another interpretation, believe in it and, if you see fit, apply it to your life.

Origin: Unknown.

Use: Useful when struggling to make important decisions. Helps you to manage your everyday life or business with skill.

THE SEVEN-KNOT RED BRACELET

The red bracelet can be found in most of the world's philosophies and religions. Hinduism, Buddhism, Kabbalah, Christianity, ancient Chinese cultures, etc. all have a common emphasis on red bracelets as a symbol of fortune, protection and connection to the spiritual world. There are myriad ways and methods to wear a red bracelet, and from my point of view, they are all correct. It is undoubtedly a form of magic that attracts positivity and protection.

The red bracelet may have objects regarded as amulets attached to it, such as Turkish eyes or lucky charms, but it is also very common to simply find a series of knots.

It is widely believed that it can only be worn on the left wrist, as this is the side of the heart and is said to be the best side for receiving. This is correct, of course, but I will explain and justify the method I personally employ for this powerful magical talisman, which I have been using for many years.

Modern applications: The philosophy behind my method is that the red bracelet helps us to make decisions and take the necessary actions to achieve our goals. Therefore, when following my method, the preferred hand to wear the red bracelet is your dominant hand, i.e., if you are right-handed, wear it on your right hand, and if you are left-handed, wear it on your left hand. This is your dominant hand, the one that guides you.

On a red thread, about 50 cm long, tie seven knots. Each knot is a goal you want to achieve. Common goals are to obtain protection, to enhance or find love, to attract fortune (to be lucky), to gain health, to have inner peace, to be grateful (important). You may also have more personalized goals such as finding a job, arranging a journey, moving house, etc., it is up to you. Tie six of the seven knots, each one representing a goal. As you tie the knot, visualize achieving the goal. I reserve the seventh knot for something that complements the previous six: CORRECT VISION, in other words, the ability to make good decisions because we can clearly see the options

presented to us. Once you have the thread with the seven knots, place it on the wrist of your dominant hand (right or left) and wrap it three times. The eighth knot, the one that attaches the bracelet to your wrist, is a knot that you can choose to give a charge or not. If it is a loved one who puts it on you, that person, without intending to do so, adds an extra charge to your work. Sometimes it is a teacher or guru who makes the eighth knot. Personally, I don't attach any energetic importance to this knot, but as I said at the beginning, there are myriad methods and they are all right, do what you feel is right.

You can also wear it on your ankle, depending on which hand you use. The bracelet is worn 24 hours a day, it has to endure the daily wear and tear that is part of your life. One day, the bracelet will fall off and its mission will be complete. If you recover it, you can return it to nature or burn it in gratitude for the time it spent with you.

Origin: Very varied.

Use: Helps with doubts when making decisions, protects, attracts positivity, travelling companion.

MEXICAN INCANTATION OF THE BROOM THAT SWEEPS AWAY ALL EVIL

This is an incantation of Mexican origin, undoubtedly folk magic that has survived to the present day.

The broom is an element present in magic and an obvious identifying symbol of witches (which should not be taken in a negative way). This type of incantation is often found on stamps sold in markets and specialist shops, which can be carried in a wallet or left at home. The incantation reads as follows:

*Broom that I use
and that sweeps all the evils out of my house;
broom that sweeps my house and its surroundings
of all envy and evil,
from all my enemies
and people who are against me
and want to do me harm,
cast and throw into my house and its surroundings.
Broom, sweep away all evil given or thrown,
every tie or binding be cut
and undone by your great virtue;
sweep away every evil done with figures or monkeys
that my enemies have made to harm me.
Sweep away all evil done with toads and lizards!
Broom, sweep away all evil!*

Modern applications: Just reading it completes the incantation, although for symbolism (which I love) you can sweep outwards from the entrance of your house after reciting it.

Origin: Popular, Mexico. Araceli Campos Moreno, *Oraciones mágicas impresas para diversos dolores y aflicciones*. Mexico.

Use: Protect homes and businesses and remove negativity and negative works.

PRAYER OF THE *MORRALITO*, SO THAT THERE WILL BE NO LACK OF SHELTER, CLOTHING AND SUSTENANCE, AGAINST GOSSIP AND ENVY

Another incantation of Mexican origin to attract all good things to a house or business, and against bad luck, evil spells, etc. Possibly addressed to St Jude Thaddeus.

Again, a popular Christian prayer adapted to protect against negative magic, evil spells and negative energies that prevent prosperity. Perhaps best used in situations where one is clearly exposed to negativity that causes obstacles to health, projects or day-to-day finances.

*By the virtue you gave to your apostles,
I ask you to obtain this virtue for me,
for I revere and love you,
that you deliver me from evil spells,
sickness and misfortune;
that I may do well in my undertakings,
in my business,
and may you drive away evil from my house
and free me from enemies wherever I go;
that you give me work, happiness, fortune,
money with every facility
and with the least effort.*

Modern applications: To protect and expel any negativity sent your way. As in the previous case, reciting the incantation brings its benefits, but you can also write it down and carry it with you and read it again whenever you feel negativity. Use it in situations where you are clearly exposed to negativity

that is causing obstacles to your health, projects or daily finances.

Origin: Popular, Mexico. Araceli Campos Moreno, *Oraciones mágicas impresas para diversos dolores y aflicciones*. Mexico.

Use: Protect homes and businesses and remove negativity and negative works.

MEDIEVAL ANGLO-SAXON MAGIC INCANTATION TO ELIMINATE ENEMIES AND THEIR NEGATIVE POWER

Anglo-Saxon magic in the Middle Ages is reflected in a number of manuscripts, the most important of which are the *Leechbook* and the *Lacnunga*, but there are incantations footnoted in these and other books that are truly formidable.

This incantation makes use of something very common in the history of magic, namely analogies (comparisons) and reductive magic (reducing something to nothing), which magicians used to give power to their magical rituals. Symbolism, a key tool in any ritual, is very much present here.

Because of its nature of eliminating something or someone, this incantation might seem to be on the borderline between protective magic and black magic. My opinion is clear, we're talking about energies and what we want to eliminate is the energy of someone who is trying to provoke evil. Very importantly, we also want to eliminate their ability to send negativity in the future. It is true that each person is the judge of who is negative and who is not. It is my belief that if the person to whom the evil is directed is not negative, the incantation will fail and lose its power. The incantation reads as follows:

*May you be consumed as coal upon the hearth,
may you shrink as dung upon a wall,
and may you dry up like water in a pail.*

*May you become as small as a linseed grain,
and much smaller than the hipbone of an itch mite,
and may you become so small that you become nothing.*

Modern applications: As we have seen in other chapters, reduction to

nothing is very common in magic. For use against negative energies that are clearly emanating from someone, you can write this incantation, read it three times and then burn it, giving thanks that the negative energies coming towards you and yours will disappear. Using it against innocent people out of pure evil is a source of bad karma that will undoubtedly have devastating consequences for the one who performs or commissions it.

Origin: Anglo-Saxon magic.

Use: Eliminate negative energies and take away the power of those who spread evil.

POWERFUL MEDIEVAL MAGICAL ACTIONS

In Anglo-Saxon magic, magicians would perform a series of gestures and actions that would enhance their incantations or magical work. Blowing, reciting, gesticulating... but there is one very powerful symbolic action that precedes the performance of a magical action. In several medieval incantations, before beginning a magical work, as an acknowledgement of the magic in the earth and as a demonstration of power over the forces of nature, the magician performs the following action:

“Take earth and throw it with your right hand under your right foot.”

This is a demonstration of knowledge and power, usually followed by the magical purpose to be achieved. In the original (or the earliest recorded) incantation from the eleventh century, it was used to keep the bees in a honeycomb from moving away from it, so that they could easily collect the honey. After the above, the magician would throw another handful of earth into the air, marking the space where the bees were to live. Any space outside the boundaries marked by this magical throw of earth would not be entered by the bees. With these two actions, the magician demonstrates his power over the earth and applies that power to his particular goal.

Modern applications: I dedicate a chapter to this subject because it is an action of great beauty in medieval magic. On this basis, we can apply it to the noble goals we want to achieve. I therefore propose the following ritual:

On a small piece of paper, with a pencil, write down a specific goal that you want to achieve. I insist on being specific; write down the magical action you want to achieve with this ritual. You can choose any noble subject you wish, because with the action described above, you will demonstrate your mastery (understanding) of the forces of nature, and they will become your allies. Once you have written down your goal, take a handful of earth in your right hand, throw it firmly under your right foot and step down hard. Then, in the place where your right foot pressed on the earth, bury the petition with the

utmost affection. The earth is your ally. The petition written with your energies will be supported by the forces of nature.

Origin: Incantation. Wid Ymbe described in G. Storms, *Anglo-Saxon Magic*.

Use: Any specific goal.

MAGIC SQUARE OF SATURN, BORN ON SATURDAY

In this chapter, I will introduce the seven magic squares of the planets. They are a series of squares made up of combinations of numbers which, when added in different directions, even in groups of four squares, give a powerful sacred number. I have related the planets to days of birth, but this is just another interpretation, they can all be used by all people no matter what day they are born.

There are seven magic squares, corresponding to the seven great celestial bodies of antiquity. They vary in size, from the smallest of nine squares (Saturn) to the largest of eighty-one squares (Moon). These are the squares of the Moon, Mars, Mercury, Jupiter, Venus, Saturn and the Sun. They correspond to the dominant stars of the days of the week:

Monday - Moon

Tuesday - Mars

Wednesday – Mercury

Thursday - Jupiter

Friday - Venus

Saturday - Saturn

Sunday - Sun

At this point a clear dilemma arises: does the day of the week on which you are born determine which magic square to use, or is it irrelevant? This book attempts not only to explain ancient magical intelligence, but also to adapt it to the present day, trying to remove as many doubts as possible. That is why I say that both ways are right. You may have been attracted to the square of the day on which you were born, and that is wonderful, because it may have simply become a talisman that will help you to attract your goals. But you can also use them according to the goals you want to achieve.

It is believed that all planets have two sides, their intelligence and their demon, something like good and evil. In classical Hebrew numerology, the total number of each square reveals the names of their intelligence and their demon. If you possess the key number, you possess the two names and thus become their owner, acquiring the power of the stars on which the fate of mankind depends. You should not be frightened by the name of the demon. It is the name of the negative, of what needs to be eliminated. By mastering it, you have the power to eliminate it. Let this serve as a preamble to this and the following six chapters.

The magic square of Saturn, or the sacred table of Saturn, consists of a square containing nine numbers, and in each row, column or diagonal, there are three numbers that add up to fifteen, and the sum of all these numbers is forty-five.

4	9	2
3	5	7
8	1	6

According to the book *De Occulta Philosophia* by Cornelius Agrippa: “If this table is engraved on a sheet of lead, it helps in childbirth, makes a man more self-confident and powerful, and enables him to assert his claims in the courts of princes and powerful men.”

Modern applications: Table that attracts security and luck, especially for those born on Saturday, but can be used by anyone. It helps to overcome difficult situations, giving security and strength to all kinds of actions or inner battles. Ideal when faced with a situation that could overwhelm you and requires a special dose of strength and resourcefulness. It helps to solve administrative procedures.

If it is not possible to draw it, as Agrippa suggests, on a sheet of lead, it can be done on a piece of paper, drawn in pencil or red ink on a Saturday evening. Before drawing, think of the goal you would like to achieve and visualize it being accomplished. You can write the goal on the back of the paper.

Take it with you when you are faced with a situation that requires this special

help. Leave it by your bed to help you find answers in your dreams. At the time you think appropriate, burn it, thanking it for its help (whether achieved or not), and make another, if you wish.

Origin: Undetermined. Cornelius Agrippa, *De Occulta Philosophia*.

Use: Attract fortune. Help to eliminate pain. Help with administrative procedures, justice, etc.

MAGIC SQUARE OF JUPITER, BORN ON THURSDAY

The magic square of Jupiter, or the sacred table of Jupiter, consists of a square containing sixteen numbers, and in each row, column or diagonal, there are four numbers that add up to thirty-four, and the sum of all these numbers is one hundred and thirty-six.

4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

According to the book *De Occulta Philosophia* by Cornelius Agrippa: “If this table is engraved on a sheet of silver, it brings wealth, favor, love, peace and harmony, reconciles enemies, secures honors, dignities and advice; if engraved on coral, it prevents evil spells.”

Modern applications: Table that attracts luck and special fortune, especially for those born on Thursday, but can be used by anyone. It attracts fortune in its broadest sense, brings peace and love, increases the attraction to achieve goals and helps to surround you with people who contribute. Protective talisman.

If it is not possible to draw it, as Agrippa suggests, on a sheet of silver or coral, it can be done on a piece of paper, drawn in pencil or red ink on a Thursday evening. Before drawing, think of the goal you would like to achieve and visualize it being accomplished. You can write the goal on the back of the paper.

Carry it with you to attract good fortune to your daily actions or at specific moments. Use it to attract people you want to be close to (without forcing

them) or when you want to reconcile with someone. If you are nervous or anxious, look at it and visualize yourself being calm and peaceful. Meditate with it. Leave it by your bed to help you find answers in your dreams. At the time you think appropriate, burn it, thanking it for its help (whether achieved or not), and make another, if you wish. If you have it framed or engraved on a piece of stone, wood or metal, it will never expire.

Origin: Undetermined. Cornelius Agrippa, *De Occulta Philosophia*.

Use: Attract luck, fortune and people. Find answers. Protection.

MAGIC SQUARE OF MARS, BORN ON TUESDAY

The magic square of Mars, or the sacred table of Mars, consists of a square containing twenty-five numbers, and in each row, column or diagonal, there are five numbers that add up to sixty-five, and the sum of all these numbers is three hundred and twenty-five.

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

According to the book *De Occulta Philosophia* by Cornelius Agrippa: “If this table is engraved on a sheet of iron, it makes a man powerful in war, wise in his judgements, happy in his demands, terrible to his enemies, and gives him victory over his enemies; and if it is engraved on carnelian, it stops blood and menstruation.”

Modern applications: Table that attracts strength and triumph, especially for those born on Tuesday, but can be used by anyone. It gives physical and moral strength. It helps to make wise decisions and can not only protect against negativity but also eliminates it. It can help with health issues.

If it is not possible to draw it, as Agrippa suggests, on a sheet of iron or carnelian, it can be done on a piece of paper, drawn in pencil or red ink on a Tuesday evening. Before drawing, think of the goal you would like to achieve and visualize it being accomplished. You can write the goal on the back of the paper.

Carry it with you to overcome moments of weakness, to clear your head and

to assert yourself against people or places that are sources of negativity towards you. It will help you to value yourself and bring out the best in you. At the time you think appropriate, burn it, thanking it for its help (whether achieved or not), and make another, if you wish. If you have it framed or engraved on a piece of stone, wood or metal, it will never expire.

Origin: Undetermined. Cornelius Agrippa, *De Occulta Philosophia*.

Use: Strength in the face of adversity, protection against negativity. Self-esteem and mental clarity.

MAGIC SQUARE OF THE SUN, BORN ON SUNDAY

The magic square of the Sun, or the sacred table of the Sun, consists of a square containing thirty-six numbers, and in each row, column or diagonal, there are six numbers that add up to one hundred and eleven, and the sum of all these numbers is six hundred and sixty-six.

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

According to the book *De Occulta Philosophia* by Cornelius Agrippa: “If this table is engraved on a sheet of gold, it represents the auspicious sun, and makes the one who carries it glorious, kind, gracious, powerful in all his works, and similar to kings and princes, making him exalted in fortune, and bringing him what he desires.”

Modern applications: Table that attracts fortune and recognition, especially for those born on Sunday, but can be used by anyone. It attracts fortune in its broadest sense, social attraction and reference for others in their actions. It helps you to achieve your noble aims and goals, and helps shy people to overcome their shyness and fears.

If it is not possible to draw it, as Agrippa suggests, on a sheet of gold, it can be done on a piece of paper, drawn in pencil or red ink on a Sunday evening. Before drawing, think of the goal you would like to achieve and visualize it being accomplished. You can write the goal on the back of the paper.

Carry it with you at times when you need to pass on your enthusiasm and

strength to others who can help you with your projects. Use it to spread your well-being to others and to bring out the best in yourself. It is the ideal square for energy therapists, for people who want to help others feel good. If you have it framed or engraved on a piece of stone, wood or metal, it will never expire.

Origin: Undetermined. Cornelius Agrippa, *De Occulta Philosophia*.

Use: Attract fortune in the broadest sense. Against shyness and fears.

MAGIC SQUARE OF VENUS, BORN ON FRIDAY

The magic square of Venus, or the sacred table of Venus, consists of a square containing forty-nine numbers, and in each row, column or diagonal, there are seven numbers that add up to one hundred and seventy-five, and the sum of all these numbers is one thousand two hundred and twenty-five.

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

According to the book *De Occulta Philosophia* by Cornelius Agrippa: “If this table is engraved on a sheet of silver, representing the lucky Venus, it brings harmony, destroys dissensions, unites the love of women (and men), helps with conception, removes evil spells, establishes peace between man and woman. It makes all kinds of animals produce in abundance. If placed in a dovecote, it makes pigeons multiply. It is good against melancholic diseases and gives joy. When carried on the person, it makes the traveler happy. But engraved on bronze, it represents the unfortunate Venus and produces the opposite of what has been said above.”

Modern applications: Table that attracts love, harmony and fortune, especially for those born on Friday, but can be used by anyone. It brings harmony and attracts love, protects against negativity and dissolves negative works, and attracts fortune and removes sadness.

If it is not possible to draw it, as Agrippa suggests, on a sheet of silver, it can

be done on a piece of paper, drawn in pencil or red ink on a Friday evening. Before drawing, think of the goal you would like to achieve and visualize it being accomplished. You can write the goal on the back of the paper. Carry it with you. If you have it framed or engraved on a piece of stone, wood or metal, it will never expire.

Origin: Undetermined. Cornelius Agrippa, *De Occulta Philosophia*.

Use: Attract fortune in the broadest sense. Against shyness and fears.

MAGIC SQUARE OF MERCURY, BORN ON WEDNESDAY

The magic square of Mercury, or the sacred table of Mercury, consists of a square containing sixty-four numbers, and in each row, column or diagonal, there are eight numbers that add up to two hundred and sixty, and the sum of all these numbers is two thousand and eighty.

8	18	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	4	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

According to the book *De Occulta Philosophia* by Cornelius Agrippa: “If this table is engraved on a sheet of silver or tin or yellow copper, or written on virgin parchment, it makes the bearer graceful and happy in obtaining what he desires, brings money, prevents poverty, gives memory, understanding, the gift of divination, and makes one know hidden things through dreams.”

Modern applications: Table that attracts happiness, fortune and extrasensory powers, especially for those born on Wednesday, but can be used by anyone. It increases self-esteem and social power, helps you achieve the noble goals you set for yourself, and helps to develop spiritual gifts and powers.

If it is not possible to draw it, as Agrippa suggests, on a sheet of silver, tin, copper or parchment, it can be done on a piece of paper, drawn in pencil or red ink on a Wednesday evening. Before drawing, think of the goal you would like to achieve and visualize it being accomplished. You can write the goal on the back of the paper. Carry it with you. If you have it framed or engraved on a piece of stone, wood or metal, it will never expire.

Origin: Undetermined. Cornelius Agrippa, *De Occulta Philosophia*.

Use: Attract love and fortune in the broadest sense. Develop gifts.

MAGIC SQUARE OF THE MOON, BORN ON MONDAY

The magic square of the Moon, or the sacred table of the Moon, consists of a square containing eighty-one numbers, and in each row, column or diagonal, there are nine numbers that add up to three hundred and sixty-nine, and the sum of all these numbers is three thousand three hundred and twenty-one.

37	78	29	70	21	62	13	45	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

According to the book *De Occulta Philosophia* by Cornelius Agrippa: “If this table is engraved on a sheet of silver, it makes the wearer gracious, kind, gentle, sweet, cheerful and honest, and prevents all evil and ill-will. It gives safety in travel, prosperity and physical health. It drives away enemies and all other harmful things from any desired place. But if it is engraved on a sheet of lead with an unlucky moon, wherever it is buried, it will bring misfortune upon it and all who dwell and talk in it. It does the same to ships, wells, banks and mills. It brings unhappiness to every man against whom it is directed with appropriate ceremonies, and makes him flee from his land and country, and from the place of his abode where it is buried. It hinders physicians, orators, and all other men against whom it has been prepared, from performing the functions of their office.”

Modern applications: Table that attracts happiness, fortune, health and protection, especially for those born on Monday, but can be used by anyone.

It helps you work in a good way to achieve success. It expels negativity and protects against it.

If it is not possible to draw it, as Agrippa suggests, on a sheet of silver, it can be done on a piece of paper, drawn in pencil or red ink on a Monday evening. Before drawing, think of the goal you would like to achieve and visualize it being accomplished. You can write the goal on the back of the paper. Carry it with you. If you have it framed or engraved on a piece of stone, wood or metal, it will never expire.

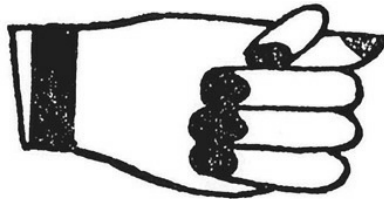
Origin: Undetermined. Cornelius Agrippa, *De Occulta Philosophia*.

Use: Attract happiness, fortune and protection.

This is the end of Agrippa's series of prescriptions for magic squares. I would like to point out that the positive applications may vary from person to person and according to their circumstances. I have only suggested directions of application; you must adapt them to your circumstances. I have not included the negative applications. It is not the purpose of this book to reproduce evil works, as I believe that negative works can only be done by negative people, and that is not the audience I want to reach. I would like to point out that it is not at all easy to do negative work, and even more so if the person you are trying to harm has activated protections (that is why protections take up many chapters in this book).

THE FIGA, MAGIC HAND OF DEFENSE

The *figa* is a sign made with the fingers that protects from negativities. In ancient Egypt, this sign was made with the hand when faced with something that produced negativity. This custom was passed on to Rome and has survived to this day. You can find a variety of charms with this shape.



The shape is formed by placing the thumb between the index finger and the middle finger (these two touching each other). When I mentioned this simple and ancient method of protection on my social networks, I was surprised to read hundreds of comments from people who, without being aware of its meaning, made this gesture unconsciously. For me, as someone who loves to study human behavior and its relationship with the intangible, it was a way of confirming that the memory that resides in the soul is practically infinite. A gesture with a specific meaning, made thousands of years ago, remains in the memory of certain people. It would be worth analyzing in depth, but that is not the subject of this book.

Modern applications: You can use this simple gesture as an emergency defense against a non-positive situation or people who are sending negativity. By making this gesture, you put your defenses on alert and prevent the non-positive from affecting you, at least in an intense way. It is not just a way of placing your fingers, it is a way of communicating to negativities that you are protected from them. A sign of power.

A pendant is one way of protecting yourself, but the fact that you make the sign with your hand has an extra power for me. If you wear a pendant and feel any negativity, you can touch it to become aware of it and “arm” your natural defenses.

Origin: Ancient Egypt or earlier.

Use: Protection.

THE MAGIC WORD *ANANIZAPTA*

In this chapter I will reveal a little-known magic word. It is the magic word *ANANIZAPTA*. It is perhaps only recorded today in a few medieval relics, in the Erfurt manuscript of 1349 and the *Enchiridion* of Pope Leo, a book of mysterious prayers given by Pope Leo to Charlemagne:



According to the historian Werner Karls, it is an abbreviation for an incantation to ward off the devil. He notes as a possible meaning: “Cursed be the devil by baptism.” It seems that this initial phrase was lost, but the word *ANANIZAPTA* was kept as a word of protective power.

In the British Museum, we find a beautiful gold ring with the inscription *GUT GOT HUNUYU ANANIZAPTA*, which is undoubtedly a ring of protection against demons (negativity). I particularly like this magic formula, even though I have not been able to decipher the first three words (*GUT* or *GOT* could be *God*).

Modern applications: As a protective word, use it as you see fit, writing it alone or as a way of empowering your rituals for whatever purpose. If you are writing a ritual for a specific goal, such as “sell more”, you can add the word *ANANIZAPTA* as a powerful rubric that will protect your goal from any energies that may try to sabotage your success. You can simply carry it in your wallet or even write the names of the people you want to protect on the back of the paper. As with other formulas, you can place the word at the

entrance to your house to protect it. Interestingly, there are stones with inscriptions beginning with the word ANANIZAPTA on the two oldest gates of the German city of Ingolstadt, dating from the 14th century.

Origin: Unknown.

Use: Protection.

10TH CENTURY ARABIC INCANTATION TO SILENCE CRITICS

Criticism and gossip are not new to the modern era, they have been a source of negativity throughout history with the intention of causing harm.

In the 10th century, people already knew the damage that can be caused by this kind of low attitude, and to protect themselves from negative speech spread by negative characters to provoke evil, there is an incantation in a book of magic to “silence tongues”. It reads as follows:

Shroud (here the name of the person being criticized) in a curtain of flaming light, cause tongues to be silent about him, and draw over the eyes of the people a spiritual veil that will protect him from their evil watch and put an end to their harmful comments and intentions.

The purpose of this incantation is not only to silence those who criticize, but also to avoid being observed by those who listen to such gossip.

Modern applications: Absolutely the same as when this incantation was created over a thousand years ago. If you are the target of criticism, change the third person to the first person when reciting the incantation, as follows:

Shroud me in a curtain of flaming light, cause tongues to be silent about me, and draw over the eyes of the people a spiritual veil that will protect me from their evil watch and put an end to their harmful comments and intentions.

Origin: غاية الحكيم Ghāyat al-Ḥakīm.

Use: Protection.

MANTRA TO ATTRACT WEALTH, LUCK AND BEAUTY

The Hindu tradition is very rich in all things ritual. It can be said that Hinduism (a relatively modern term encompassing thousands of philosophical-religious movements) is based on ritual, or the rituals performed to deities to achieve goals. One of the basic elements of ritual magic in Hinduism is mantras. Mantras are series of sounds, vibrations and words of great spiritual power and connection to the higher power. In Hinduism, the goddess Lakshmi is the goddess of wealth, good luck and beauty. By invoking her and offering mantras in her honor, we awaken inner qualities that will help us achieve our goals. We will be awakening our inner Lakshmi, the one who resides in our souls. The intention is that she will guide us and help us to make the necessary decisions to achieve our goals.

As an additional result, repeating the mantra will draw peace inwardly. The mantra is as follows:

OM SHRIM MAHALAKSHMI NAMAHA

Modern applications: Ideally, the mantra should be repeated 108 times in a calm and rhythmic manner (you can find the mantra on the internet and listen to it while you recite it). But its positive influence is strong from the first time you recite it, so don't worry if you can't manage 108 times. You can use a *mala* (a necklace of 108 beads, like a Christian rosary) to count the number of times you recite it, or you can use audios that repeat a mantra 108 times, which are common on the internet.

You can also write it down and recite it as many times as you feel necessary before going anywhere where you need luck, a meeting, an interview, etc., or when you need security. Carry it with you.

Origin: Hinduism.

Use: Attract wealth and beauty.

ATTRACT GOOD LUCK TO A NEWBORN BABY

Between superstition and magic lies a ritual used for centuries in the Naples area, as Théophile Gautier explained in his writing. An important moment in a child's new life is the first time its nails are cut. In order to bring good luck to this baby during its life, a gold coin should be placed between its fingers when its nails are cut for the first time. I interpret this to mean that the coin is placed in the hand where the nails are cut, and then passed to the other hand and the feet.

It is a wonderful way to wish the loved one all the best and to pass on the best energies of the parent or family friend performing the ritual.

Origin: Théophile Gautier, *Journal des D.*, year XV, number 8.

Use: Attract good luck to a newborn child.

ASSYRIAN TALISMAN TO PROTECT HOUSES AND PEOPLE

The Assyrians used many magic formulas for all kinds of life situations. Among the most important ones was a spell to stop negative energies (demons) from entering into houses and people. A talisman used to ward away demons and which the tablet described as “indestructible fences that stop the curse” is the one I present in this chapter.

The talisman was a strip of cloth with writing on it that was affixed to doors or furniture. Some people carried it with them. The writing could also be on stones and figures. The written spell is:

*May the favorable genie, the favorable demon, the good colossus,
expel the evil demon, the evil plague!*

Spell of the mighty, mighty, mighty God.

It was quite common in antiquity to appeal to good demons, as they were clearly favorable to helping people achieve positive outcomes, and they were able to cover aspects that went beyond the positive.

Modern applications: Its applications are the same as in ancient times. If the spell is written on a ribbon, its power can be increased by using a red one. It can also be written on a stone or a figure to have an effect in the house. To protect a person outside the house, you can carry the ribbon around by tying it to your wallet or purse (the magical action of the knot when using a ribbon is important). You can tie it somewhere in your workplace or even in your car so it will be protected. It can also be applied to a third person you want to protect from negativities. To this end, when performing this protection ritual, you must imagine the person you want to be protected surrounded by “indestructible fences that stop the curse,” as I described earlier. I recommend using the same visualization when performing the ritual on yourself or your house.

Origin: Assyria. Rituel babylon, M. A. Loisy.

Use: Protection against negativities.

MAGIC WORDS TO CONSOLIDATE A COUPLE'S LOVE

From 17th and 18th-century France come three magic words used in a ritual to consolidate a couple's love. The ritual is simple and again uses a rope or a handkerchief. It involves tying three knots and saying these three magic words at each knot:

RIBAL - NOBAL - VANARBI

According to this tradition, tying these knots strengthens the love that already exists between a couple. It is interesting to note that it implies that it is only effective when love already exists, which rules out any kind of non-positive, manipulative magic.

Modern applications: The same as in the 17th and 18th centuries, although I am sure that the strength of this ritual is greater if it is performed by both partners at the same time. An application in this sense could be for each person to take a piece of rope or handkerchief and tie the three knots simultaneously, and at the end, as an offering to the loved one, exchange the ropes or handkerchiefs. What better form of magic can there be than shared magic for the same purpose!

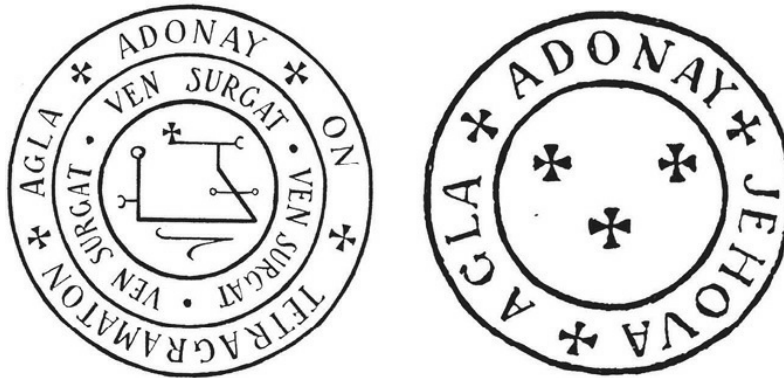
Origin: France (little data).

Use: Consolidate love.

THE GREAT MAGIC WORD AGLA

This is a magic word that has been used in many talismans for centuries. AGLA is a Hebrew word formed by the Kabbalistic method of Notaricon. This method consists of forming a word from the initials of a series of words, so that the new word has a hidden meaning with a magical power added to the original one.

The four words from which AGLA is derived are: *aieth gadol leolam adonai*, Thou, God, art forever all-powerful.



It is a word used in many talismans and incantations for various purposes. In the image above we have two examples that appear in the *Grimoire* of Pope Honorius (the name given to the book, although it is almost impossible that Pope Honorius wrote it). They are usually protective talismans, protection seals with various magic words to achieve that end.

Modern applications: You can copy the above protective talismans or create your own talismanic seal (I love this option and, at this point in the book, I think the reader is ready for it). As an idea, I suggest a circle, which symbolizes a barrier, a protective aura, and inside the circle the magic word AGLA, the name(s) of the person(s) to be protected, and a symbol of nature or the universe to bring it all together. You can add other magic words or symbols from the materials mentioned in this book. I believe that it is important to take the step of creating your own magic. It also gives added power to your creation.

You can also use the word AGLA as an empowering element in addition to the requests you have written in the other exercises included in this book.

Origin: Kabbalistic.

Use: Talismanic, protective and empowering for all kinds of petitions.

THE THREE ONIONS

In Normandy, in the department of Orne, we can find a magical method to find out who is sending you negativity. It is a very curious method that uses three onions. You identify each onion with a suspect you fear is sending you negativity. You hang the three onions in a warm place in your house and the first onion to sprout will tell you who is sending you negativity.

Modern applications: Cromniomancy is divination by means of onions. There are many forms, but if you want to use this method as it was done, you can write the names of the three people you suspect of doing you wrong on three small pieces of paper. Take one of the three onions and, holding it in your hands, think of the suspect and what negativity you think they are sending you. Mentally ask it to tell you whether that person wishes you well or ill. Use a pin to stick the paper with the name on it. Repeat the same process with the other two onions. You will have transmitted your energies to all three and asked them to confirm whether it is that person who is sending you negativity. Leave the three onions in the same place with the same conditions and the one that sprouts first will be the person (according to the method) who is sending you negativity.

The curious thing about this method is the answer: the first one to sprout is the one that provides the confirmation. Therefore, this divinatory method can be applied to other types of questions with two or more onions. Sprouting can be considered as a YES or an affirmative answer pointing to someone, and not sprouting as a NO. As you can see, there are many different question possibilities. The effectiveness of this type of magic is closely related to the preparation of the person doing the divination.

Origin: Department of Orne, Normandy, France.

Use: Divination in general. Find answers.

DIVINATION WITH STONES

Lithomancy is a form of divination using stones. There are many methods of this type of divination, as in the previous chapter, but the one I am going to explain here caught my attention because of its methodology, in which the energies of the person doing the exercise are very important. This method is a connection with the wisest part of your inner self that will give you the answer you are looking for.

Modern applications: The idea is to find two stones of similar size and weight. In this case, you can write on any kind of stone. On one stone you write one answer (e.g., YES) and on the other stone another answer (e.g., NO). You have to concentrate on the question you want to ask and at the same time mix up the two stones so that you don't know which one is which, and take one stone in each hand. Stretch out your arms with your eyes closed (it is important not to know which hand holds which answer) and mentally repeat the question to yourself. There will come a time when one of the stones seems to weigh more than the other. That stone will hold the answer to your question.

What struck me about this is that inner intervention is maximal. For me, it is a great meditation exercise in which we connect with our soul to help us find answers. During the time you have your arms outstretched, you are in a state similar to meditation, which is so beneficial in so many ways.

As in the previous method, this technique allows for many options for questions, so it can be very useful or to perform for others.

Origin: Unknown.

Use: Divination in general. Find answers.

CHARTRES RITUAL AGAINST ILLNESS

During the Middle Ages and later, the names of the Three Kings were considered protective against illness. Although in many writings it seems to be used against epilepsy, in others it is applied to all kinds of illnesses. It is a protective ritual, and it involves carrying the names of the Three Kings with you, but written in a special way. There are many variations of this ritual, but the following is the one from 1500 (Chartres Ritual).

*Gaspar fert myrrham, thus Melchior, Balthasar aurum:
Haec tria qui secum portabit nomina regum
Solbitur a morbo, Christi pietate caduco.*

The same protective ritual was written on strips of paper and inscribed on rings to ward off disease (*The Archaeological Journal*, 1844, 274).

Modern applications: It is such a simple ritual, almost an invocation, that few changes are needed to adapt it to the present day. If you are doing this ritual for yourself, simply writing the lines is enough to invoke protection. If you are performing the ritual for someone else, write the lines on one side of the paper and on the other side you can personalize it by writing the person's name and the ills you wish to protect them from. It can also be used in the way it was done according to the *Archaeological Journal* cited above, by writing the phrase on a strip of paper and placing it in the house.

This invocation is curious because it is indirect, mentioning the Three Kings and the gifts they carry, but not asking for their help directly. For this reason, the paper can be seen as a protective talisman and the phrase as a magical prayer of Christian origin.

Origin: Christian ritual.

Use: Protection against disease.

THE MAGIC WAND

In one of the most popular magic books of all time, *The Lesser Key of Solomon*, the chapter “Second Gate” lists all the instruments a magician needs to perform his work: knives, sickle, bowline, dagger, needle, lancet, staff, swords, parchment and magic wands. It is a book with a complex methodology and sometimes complex materials and processes. But in other writings we find some simpler ways of preparing objects for magical purposes, based on the aforementioned book.

The magic wand is a means of enhancing invocations, incantations, magical and energetic work. The book also explains that it can be used to find “hidden treasures, precious metals, water and anything that is hidden from the sight of man.” It must be prepared with the patience that magic requires, without haste. Each stage in its preparation adds an extra charge to the object, which comes from its creator. The wand is infused with the energies of the person making it, which means it is personalized and for that person’s exclusive use. This is a classic example of charging an object with intention.

According to *The Lesser Key of Solomon*, the following steps must be taken to make a magic wand:

“You will look for a wild hazel tree, and once you have found it, you will wait for a Sunday in the month of June and, at its planetary hour, you will do the following: you will take the white-handled knife in your right hand and wait, at the foot of the chosen tree, for the moment when the sun appears on the horizon, in order to cut, with three powerful strokes, the branch that will be of use to you. When you strike the first blow, you will begin the following incantation:

O great Adonai! By your infinite power and by that which you have granted to the spirits Eloim, Ariel, Raphael, Zaimel, Alepta, Samael, Camael and Anael (at this point you will give another stroke), I beseech you to be propitious to me in this hour, granting to this wand which I have just cut (third stroke), and which is in my hands, the strength, power and virtues of

those possessed by Jacob, Moses and Joshua, so that with it I may discover hidden treasures, precious metals, subterranean waters and all that remains hidden from the sight of man, in the bowels of the earth, in the depths of the seas and in the immensity of space.

After this invocation, which you should recite with the strongest faith, you should expose the wand to the perfumes of the sun that you have prepared. Then you will wrap it in a yellow silk bag.

It is a complex ritual, because the white-handled knife is very difficult to obtain, as is the perfume of the sun. Therefore, in other books, the complexity is reduced while, in my opinion, maintaining its effectiveness:

“The wand is made by cutting a hazel branch at sunrise in June. When the branch is cut, the following incantation is to be spoken:

I beseech you, Adonay, Eloim and Ariel, be with me in this hour, giving to this wand the virtue of the wand of Moses and Jacob. Endow it with the strength of Samson, the knowledge of Hiram and the wisdom of Solomon.

The wand is taken home, put on the fire until it is dry and, after being peeled, immersed in the river. It is perfumed with frankincense and violets and stored.”

Modern applications: It is an object of power, which means that it is a ritualized and personalized object with your energies that will serve to enhance your rituals and energetic work. It can be used to cast spells or as a divination tool. It can be a protective element for the house and at the same time allow you to find solutions to problems or answers. In other texts, magic words are engraved on the wand. You can use words or phrases from this book. One way to personalize your wand is to use the words that most catch your attention or give you the most positive feelings. An example of how to use the wand would be to write down the possible answers to a question (as many as you can) and let the wand’s magnetism guide you to the right answer.

Origin: Medieval magic.

Use: Enhance magical and energetic work and a tool to find answers.

THE WITHERING STAFF

This is not a book of black or negative magic that can bring harm to others and, consequently, to oneself. All energy work can lead to its negative counterpart if the one performing the action does it from a place of darkness and hatred. The withering staff was a tool of power used by magicians to inspire faith in their knowledge. One way of interpreting its use is that it can be used to protect yourself from those who mock your knowledge and work (this is common nowadays) by ensuring that these non-positive energies do not break the magician's faith in his work.

Due to its intimidating name, many texts interpret the withering staff in a negative light, but exposing them is not the aim of this book.

One way of creating it, inspired by a method cited by Yatra Vadanapasthri, is as follows:

“This staff must be made from a walnut branch that has no twigs and has been cut on a sunny Sunday. Once finished, say the following incantation:

O mighty Adonay! I beseech your intercession to bestow this rod with the virtue you possess for ever and ever. Amen.

Its power can be enhanced by engraving the following Kabbalistic signs on the staff, which are indicated in *The Lesser Key of Solomon*:



Modern applications: It is a protective object of power, which means that it is an object you ritualize and personalize with your energies that will then be used, as I interpret it, to eliminate the non-positive energies that try to hinder your evolution in all those aspects. The mocking person will not be harmed, but the staff will “wither” any negativity that comes its way. It matters not whether you are aware of who is emitting the negativity; you can use the withering staff against the negative energies of a specific person or against

negative energies whose origin is unknown. To use the withering staff, when you receive negativity, hold it in your dominant hand (right hand if you are right-handed or left hand if you are left-handed) and visualizing either that person broadcasting the energies or the energies themselves, then point the staff at them while saying the incantation described in the first chapter of this book:

OS NON COMMINUETIS EX EO

This interpretation of mine on how to use the classic withering staff does not involve any negative action and does not cause harm to anyone.

Origin: Medieval magic.

Use: Protection.

MEDIEVAL CHRISTIAN PROTECTION RITUAL AGAINST RATS, MICE AND CALAMITIES IN THE HOUSE

In a 13th-century Latin text referred to in the bibliography, there is an incantation to get rid of rats, mice and, consequently, all kinds of pests and negativity in the house, because at the end of the incantation there is also talk of calamities.

Christian folk magic is absolutely marvelous because it combines the qualities or experiences of the saints invoked with the purpose to be achieved. It is also common to find the names of the four evangelists in incantations and rituals to strengthen the petitions.

The ritual consists of two parts, the first of which is the following incantation:

St Karicius, servant of God, from his infancy has driven out all rats and mice from the home of his mother by virtue of the Holy Trinity and the Cross; and through the intercession of St Karicius all rats and mice will be expelled from this barn.

*+ Christ conquers + Christ dominates + Jesus Christ, Son of God, will defend this place against all rats and mice and against all calamities.
Amen.*

After this incantation, do the following at home (the original text mentions a barn):

Take four chalk stones and write on the four stones the names of the four evangelists Matthew, Mark, Luke and John; write over John alpha and omega, and thus write over the others; and put the four stones at the four corners of the barn. Say the Lord's Prayer and Hail Mary three times.

α Ω

Modern applications: Originally used against pests in the home or enclosed spaces, but can also be extended as a protective ritual against negativity. I would perform the ritual in a similar way to the original version described above. The first part to be recited or written and the second part to be performed with four stones (if possible calcareous stones such as calcite, gypsum, kaolin, and soft stones in general, but can be any type of stone) on each of which is written the name of an evangelist and the two symbols Alpha and Omega, as I have detailed. If this is done in a house, I suggest that each of the stones be placed at the far ends of the house so that the imaginary square drawn with them includes all or a large part of the property. If it is a house with a plot of land, I suggest placing each of the four stones at the corners of the land. When performing the incantation, try to place yourself in the middle of the plot.

Origin: Manuscript *Gonville and Caius College*, Cambridge, page 301.

Use: Prevent pests and negativities. Protect houses.

ANGLO-SAXON RITUAL TO THE SUN FOR ABUNDANCE

This is a prosperity ritual dedicated to the sun and the four cardinal points to attract abundant harvests. It is a little more complex than the previous ones, but it is worth explaining because it is a ritual to nature, to the sun and the rain that bring the winds from the four cardinal points to make the land fruitful. It is a ritual to attract abundance.

The magician or whoever is performing the ritual bows, turns to the east and humbly bows to the earth and then says the spell. According to the Irish writer Stopford Brooke, the spell reads as follows:

*To the East I stand, for the gifts of use I bid me; So I pray the mighty One,
so I pray the mickle Lord, So I pray the Holy One, Ward of Heaven's
kingdom. Earth I also pray and the Heavens above and the sacred sooth
Maria, and the might of Heaven and its high-built Hall, That I may this
magic spell, by the favors of the Lord, Open from my teeth through a
thought firm-grasped; Waken up the swelling crops, for our worldly need;
Fill the fielded earth by my fast belief. Prank the turfed plains with
fairness, as the Prophet quoth that he had on earth his honor whoso had
praiseworthy, by the grace of God, given out his alms.*

After saying this incantation, the magician turns three times in the same direction as the sun (from east to west) as a sign of respect and recognition as lord and master of all things.

Modern applications: A powerful ritual to bless a house and attract abundance to it and those who live in it. Applicable to the workplace. To increase the protection of the house, it may be a good idea to place four stones at each corner of the property, as explained in the previous chapter.

Origin: Stopford Brooke Study. *Anglo-Saxon magic*.

Use: Protect and bless houses.

ERCE, ERCE, ERCE, MOTHER OF THE EARTH (1)

In medieval Anglo-Saxon magic, there are several invocations and incantations that refer to the word *erce*. It is an Old English word that can be compared to the Latin form of Sanctus, Sanctus, Sanctus, without having the same meaning. It used to refer to mother earth, to nature, as an invocation to pursue goals, and as protection against demons (negativities). It appears repeatedly in one of the most important surviving medieval magical manuscripts, the 10th-century *Leechbook*, and in the papers of the 12th-century Cotton Caligula Collection. The prayer often begins with:

*erce, erce, erce,
Mother of the Earth*

...

This formula is very close to my heart because it appeals directly to nature, to the forces of nature and their power. Whatever your beliefs, this incantation can be adapted to suit all faiths.

Modern applications: There are many ways to do magic with this enchanting formula. I would like to highlight one in particular in this chapter. A ritual, inspired by the same period as the manuscript, in which we will use a piece of bread and inside it, written on a piece of paper, we will write the magic formula *erce, erce, erce, Mother of the Earth* and then the petition we want to make. This piece of bread is to be given to nature, to the earth, as a symbol of the fruits it bears. To do this, dig a little bit of earth and bury the piece of bread with thanks, repeating mentally or out loud, in English or whatever language you feel, just the opening line (*erce, erce, erce, Mother of the Earth*) as many times as you feel. When the bread containing the petition is covered with earth, water it with a good amount of water to activate the ritual.

Origin: Anglo-Saxon medieval magic (*Leechbook* and Cotton Caligula Collection)

Use: Protection, prosperity and all kinds of requests to nature.

ERCE, ERCE, ERCE, MOTHER OF THE EARTH (2)

The ritual in the previous chapter is one of the most beautiful I know because of its wonderful symbolism of gratitude towards the earth. The original purpose of these rituals was to obtain good harvests and protection from negative people. I consider it appropriate to include a transcription of an original 13th century ritual using the invocation *erce, erce, erce, Mother of the Earth*, which appears in the manuscripts of the Cotton Caligula Collection. My intention is simply to introduce the reader to medieval magic, so I will not discuss its usefulness in this chapter.

The complete incantation was performed in a field that had been sown for crops, and it reads as follows:

*Erce, erce, erce, Mother of the Earth,
May the all-ruler grant you, the eternal Lord,
fields growing and flourishing,
propagating and strengthening,
tall stems, bright crops,
and broad barley crops,
and white wheat crops,
and all the Earth's crops.
May the eternal Lord grant him,
and his Holy Ones, who are in Heaven,
That his produce be guarded against any enemies whatsoever,
And that it be safe against any harm at all, from poisons sown around the
land.*

*Now I bid the Master, who shaped this world,
that there be no woman of speech nor man of craft
who can overturn these words thus spoken.*

When you pull out the plough and cut the first furrow, say:

Hail to you, O earth, mother of mankind, be growing in God's embracing arm, be filled with food for the needs of mankind.

Then take flour of all kinds and bake a loaf about the size of the palm of your hand, and baste it with milk and holy water, and put it under the first furrow. Then say:

*Field full of food for mankind,
bright blooming,
you are blessed in the Holy Name of the One who shaped heaven and the earth on which we live;
God, the one who made the ground,
grant us the growing gift,
that for us each grain might be of use.*

Then the following is repeated three times:

Crescite, in nomine patris sitis benedicti ⁵, Amén.

And the Lord's Prayer three times.

Origin: Cotton Caligula Collection. G. Storms, *Anglo-Saxon magic*.

Use: Protection, prosperity. Good harvests.

CHRISTIAN INCANTATION TO WIN A DRAW

In a very popular book of Christian magic prayers, the *Treasury of Miracles and Prayers of the Holy Cross of Caravaca*, we find many incantations and prayers with magical undertones to achieve an infinite number of goals. Although the incantation I mention below is for getting out of military service, I believe it is applicable to many other situations that require luck, especially in lotteries. The origin is the draw that used to decide which young men would do military service (or go to war) and which (very few) young men would be exempted from this compulsory service. It is, after all, an incantation to be lucky, to be chosen by luck, and is therefore applicable to all kinds of draws and situations where luck is required. Even today, draws for military service still exist in some countries.

The incantation/prayer goes like this:

*Lord, you did not want your tunic to be torn,
but to be drawn by lot,
give me the grace that I may draw lucky today and be free with a white
card ⁶ for myself.*

Lord, set me free if you will.

(The Lord's Prayer must be said three times)

Modern applications: In a situation that requires a stroke of luck, you can replace “free with white card” with the description of the situation or draw that you want to influence in your favor. For example, if you want to win a lottery draw, the sentence would look like this:

*Lord, you did not want your tunic to be torn,
but to be drawn by lot,
give me the grace that I may draw lucky today
in the weekly lottery for myself.*

Lord, set me free if you will.

Recite the prayer with the ticket in your hand and spend a minute visualizing your life and the lives of your loved ones with the goal fulfilled. You can also make an offering by promising to do some social good if you are lucky. As for the three Lord's Prayers, you can simply thank the universe or your deities; I am convinced that the power is the same. The same incantation can be applied to all sorts of other situations that require the help of luck, like meeting someone new, getting a job:

*Lord, you did not want your tunic to be torn,
but to be drawn by lot,
give me the grace that I may draw lucky today
and find a job for myself.
Lord, help me if you will.*

In this case I have changed the last two lines. If you are applying for a job, for example, you can do this exercise with your CV in hand. I encourage you to make any appropriate changes for your purpose.

Origin: *Treasury of Miracles and Prayers of the Holy Cross of Caravaca.*

Use: Attract luck.

LIBERATION RITUAL TO STOP THINKING ABOUT SOMEONE OR TO GET AWAY FROM SOMEONE

The origin of many blocks can be the energetic or emotional attachment to a person. An emotional attachment can be equated on an energetic level with an illness. For example, there are toxic people who provoke a non-positive reaction in others, becoming extremely dominant and overpowering the other person. It is absolutely necessary to distance oneself from such people, or to stop thinking about them in an almost obsessive way, in order not to fall into a deeper block.

In medieval magic there are a number of very interesting rituals for leaving illness in nature, where it dissolves. These are called transference magic. One of these can be applied to the case we are dealing with in this chapter, to stop thinking about someone and distance oneself from them for one's own good.

Modern applications: The first step is to become aware of the situation, of the destructive dependency. The ritual, adapted to today, consists of writing the name of the person you want to get away from on a piece of paper. You can add an additional text thanking them for the positive experiences you have had with them or the lessons you have learned. You also write a line asking for space and for each person to go their own way. Collect some small offerings, some flowers, seeds and wrap them in the paper you have written on. Tie it up with thread (red is the best choice) and you can do two things:

1. Give it to nature. In a place away from your home, give the ritual to nature in gratitude. It can be buried in the ground, in bushes or in water, such as a river, sea, lake, etc.
2. Burn it. There is nothing negative about burning. Fire is transformation and that is what this is all about, transforming a situation.

When you have done this ritual, you will feel a sense of liberation which will increase with every repetition. You will be getting nearer to a new phase.

This method can also be used for excessive attachments to places or situations that can be harmful.

Origin: Ancient magic to eliminate an evil.

Use: Release from a toxic situation or relationship. For emotional attachment.

CANDLE DIVINATION

There are many forms of divination that use candles: pyromancy (divination involving the shape of a candle flame), carromancy (divination involving the shape of a melted candle when it is put into a glass of water), etc. But here I want to present a simple divination method for deciding between two possible answers that can be performed with candles. Its origin is unknown, as when I heard about it its source wasn't conveyed, but I nevertheless found it interesting.

In other chapters we have discussed mancies involving other objects. The essence of these divination methods, whatever the objects used, is one's own connection with the (extremely wise) soul or with higher powers. So, by performing any kind of object-based mancy, you are in fact performing an exercise in meditation, of inner and higher connections.

Modern application: Choose two candles. Personally, I like them to be clear, but use whichever ones feel right. Think about the question, decision or doubt with two possible answers, a Yes or a No question, for example (you can choose other types of answers as long as they are binary). Next, take one of the candles in your hands and mentally explain the problem that needs an answer to the candle (you will thus be ritualizing it).

Do exactly the same with the other candle. Then write the two answers on a piece of paper and randomly (without looking at the answers) assign each candle a piece of paper with an answer. First the candle on your left and then the candle on your right. Light the candles and see which candle goes out first. That will indicate the answer to your question.

In addition, while the candles are lit, you can look into the flames and meditate on your doubts or simply do so to attract peace. Candles are intrinsically magic objects; they are a gift for the soul.

Origin: Unknown.

Use: Exercise for making a decision.

THE 72 NAMES OF GOD

The 72 names of God have been a method of magical protection since ancient times. There are many books about them and even different lists of 72 names with discrepancies between them. In one of the best-known grimoires of magic, the *Enchiridion* (I have already mentioned it in chapter 40), is one of the most widely accepted lists of the 72 names of God. I will now transcribe verbatim the text which gives us an idea of its applications:

Table of the seventy-two sacred names of God. Whoever carries them with him cannot be harmed by anyone, not even by his deadliest enemy, and will be free from all kinds of dangers in travel, whether by land or sea.

The list of the seventy-two names of God is as follows:

Adonay † Agiel † Agios † Agla † Aydy † Allah † Agzi † Anod † Aded †
 Anub † Athanatos † Aglaia † Alfa and Omega † Ariel † Bambol † Binah †
 Biud † Boog † Cados † Chocmah † Dominus † Deli † Deus † Eleyson †
 Eloy † Eloim † Ely † Esar † Ella † Hana † Hey † Heth † Hobo † Homon †
 Iddio † Jay † Jafaron † Jehovah † Jesus † Josy † Jot † Jother † Kether †
 Kalo † Lenyon † Maniel † Messiah † Oborel † Omiel † Oreon † Oxio †
 Orsy † Paracletus † Polyel † Pora † Pino † Rosael † Saday † Sabahot †
 Tara † Tetragrammaton † Theos † Teuth † Uriel † Venaliah † Umabel †
 Yael † Yschyros † Zamaray † Zeuf † Zimi † Zulphi †

The *Enchiridion* adds a series of complex processes to enhance the names' power:

The above sacred names shall be written in light blue ink on virgin parchment, on a Saturday, between the first light of dawn and sunrise, making sure to leave spaces in which to draw the crosses. These shall be filled in the following day and at the same time, in golden ink. After the sacred names, draw the pentacle (reproduced below). Once the amulet has been made, it should be placed on the chest, on the left or heart side, invoking the protection of the Divinity with the following prayer:

O Most Excellent and Divine Trinity of the Creator Father, the Redeemer Son and the Glorifying Holy Spirit! O mighty Adonay, I come to each and every one at this supreme moment, laying my humble and grateful heart bare so that Thou mayst see in it how eager is my desire to serve and worship Thee all the days of my life. I implore Thy protection and help that I may be free from all kinds of dangers in my travels, both by land or sea, from the snares and wickedness of my enemies and false friends, from robbers and thieves, and also that I may not be attacked by rabid dogs, wolves and other fierce animals. I invoke Thee, Eternal God, with all my heart, bearing Thy ineffable names upon my breast, from which they shall not be separated from this humble creature, who desires to live in grace to praise and adore Thee until the hour of my death. Amen.

The person concerned should fervently recite this prayer in his own home, without anyone witnessing it. At the same time, a Mass in honor of the Holy Trinity should be celebrated in the nearest church, and the Mass should be ordered three days in advance.



Pentacle

As you can see, the above is quite difficult, so I propose a simpler way of working with the names without losing their effectiveness.

Modern application: A simple way to do it is to write the list with the crosses and carry it on your person, or before trips, in your vehicle, etc. This is certainly a form of protection in itself.

However, if you want to work the ritual more intensely, I propose the following changes to the original ritual (shown in brackets):

The above sacred names shall be written in light blue (or blue) ink on virgin

parchment (or recycled or hand-made paper), on a Saturday, between the first light of dawn and sunrise, making sure to leave spaces in which to draw the crosses. These shall be filled in the following day and at the same time, in golden (or red) ink. After the sacred names, draw the pentacle. Once the amulet has been made, it should be placed on the chest, on the left or heart side, invoking the protection of the Divinity with the following prayer:

[...]

The person concerned should fervently recite this prayer in his own home, without anyone witnessing it. At the same time, a Mass in honor of the Holy Trinity should be celebrated in the nearest church, and the Mass should be ordered three days in advance. (I see this part as optional depending on your beliefs and the difficulty of the arrangement. I also consider it an appropriate option to thank the created talisman over the next three days at about the same time).

The ink used required complex manufacturing processes. In the next chapter, I will provide a medieval method for preparing it.

Origin: *Enchiridion Leonis Papae.*

Use: General protection. Protection in travel and dangerous situations. Protection to be carried in the vehicle.

EXORCISM TO CREATE MAGIC INK

The manufacture of the inks used in medieval magic was very complex; they were prepared with flowers, special essences, metal filings, planetary moments, and so on. You can replace that process, almost impossible to reproduce today, with an exorcism of the ink that appears in another great classical grimoire: *The Lesser Key of Solomon*. This exorcism (the word should not be frightening as it is a formula for expelling negative forces) was used to remove any impurities from the ink and bestowed it with greater power. It is a method to enhance the strength of written petitions or to give written messages more power.

I will now transcribe verbatim how it is done:

Exorcism of ink. Different kinds of inks are used for different magical operations, but all are purified in the same way. Place your right hand over the uncovered inkwell, look at the surface of the liquid and utter the following words:

Hamiel, Hel, Ciel, Joviel, Namia, Madge, Tetragrammaton. Great God, mighty God, accept my prayer and deign to grant to this ink the fruit of your blessing.

Once this is done, you will be able to use the ink whenever you need it.

Modern application: To enhance the power of any written request, letter or message written in ink. As inkwells are not commonly used today, you can recite the incantation as indicated but over a pen, quill or whichever object you are going to use. It's not a bad idea to acquire a dip pen and inkwell to write your magical requests. It's a way of putting more effort into your requests and therefore obtaining better results. By way of example, one specific use you can give to the ink can be to sign the CV you are going to send to apply for a job.

Origin: *The Lesser Key of Solomon*.

Use: To enhance the power of ink and purge it of negativities before using it

for petitions and writings.

EXORCISM FOR THE PETITION PAPER

Since in the previous chapter we have seen how to eliminate the possible traces of negativity that may be found in ink, in this chapter we are going to see how to eliminate the negativities from the paper we will use for our petitions and magical exercises while enhancing its qualities. The origin of this exorcism is once again in the grimoire *Enchiridion Leonis Papae*.

Although parchment was used in ancient magic for magical purposes, I consider that it cannot only be safely replaced with paper in our time, but that this is also beneficial, since parchment is a product of animal origin and can therefore carry more burdens of suffering, i.e., negativities. I say this also out of a place of personal respect towards animals and life in general.

I will now transcribe verbatim how it is done:

I exorcise thee, thou unclean spirit, thou spirit of illusion, that in the name of Almighty God thou mayest flee hence, and that the parchment may be cleansed of evil spells and duly sanctified, as required for the purpose for which it is intended. In the name of the Father, the Son and the Holy Spirit. Amen. I bless you so that, helped by God and by the virtue of exorcism and cleansing, I may stand in the virtue of the Spirit of God, and that no illusion may harm me, which I ask by the great and formidable name of God Samhammaphoras. Amen.

Modern application: With the petition paper in hand, recite the exorcism. For the cleansing, you can use incense or perfumes that are to your liking. You can likewise use the scent of candles. It has a similar use to the magic ink described in the previous chapter: to enhance the power of any written request. In line with the example of the previous chapter, the paper can be used to print the CV you want to submit to apply for a job. Combining the magical ink with the magical paper can also help achieve this goal.

Origin: *Enchiridion Leonis Papae*.

Use: To empower paper to be used in petitions and writings and cleanse it of negativities.

MAGIC SYMBOLS AGAINST PAIN

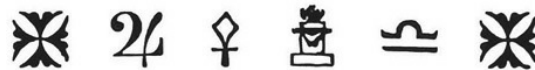
In some ancient loose documents with Christian prayers of unknown origin, on the threshold between magic and Christian prayer, I found a text with some magic symbols that, according to the text itself, were given by Jesus to St. Peter to relieve a toothache. The text is open to being used for any type of pain. The structure of the text is quite curious and unusual, as it takes the form of a story.

Here is the transcript:

While St. Peter was weeping by the river Jordan, the Lord passed by and said to him:

—What are you doing here, Peter, and why are you so sad?

—I am in pain because of my canine and molars.



—Write these signs and you will be cured:

St Peter said to him:

—Thank you, Lord, for this favor.

Give this prayer to the sick person, who shall keep it in his possession and sign it at the bottom. If he cannot write, it will suffice if he draws a cross with light blue ink.

Modern applications: I consider this incantation to be of a talismanic nature, intended to dispel pain. So, one way to use it is to write and draw the symbols on a piece of paper and at the end of it put down your own name (if it is for yourself) or the name of the person to be healed. We have previously explained how to enhance the magical properties of paper and ink, and this would be a good way to put said exercise into practice. We can go one step further in updating it by printing the text after having taken a photo of it and performing the following three actions:

1. Exorcise the paper on which it is to be written (chapter 61).

2. Exorcise the ink with which it is to be written (chapter 60). If it is going to be printed, we can exorcise the ink contained in the printer's toner.
3. Sign (write down the name) of the person to be healed. Again, with treated ink.

Once this ritual work has been done, carry the paper with you until the pain goes away. Its power can be further enhanced by rolling it up and tying it with red thread.

Origin: *Prayer Treasure* (loose documents; I don't know the edition).

Use: Relieve pain.

PLINY'S MAGIC AGAINST HEADACHES

Pliny the Elder (1st century) wrote many books of which only his *Natural History*, a 37-volume compendium of knowledge of the time, survives today. Among many other wonders, it provides detailed healing methods of the time that were often closely related to magic. He was not the creator of these methods, but brought them together in his works as they were part of the medicine of the time. This simple method is striking for its symbolism.

An excellent remedy to get rid of headaches was to pick some herb growing from a crevice in a statue's head and tie it with red thread (then carry the remedy on your person). It might seem too superficial a remedy, but it struck me when I reasoned it out: From a crack in the head of a statue (comparable to pain) comes life in the form of a plant (transformation of pain into life). This life form, trapped and empowered with red thread, contains the remedy to this evil.

Modern application: As described, if you are lucky enough to find that herb. If you ever happen to see some sort of plant growing in a crack in the head of a statue, I advise (I have done so myself) to pick it and save it for when it is needed. After all, this is a book of magic, and magicians collect elements from nature to create their magical remedies, right?

Origin: Pliny the Elder, *Natural History*.

Use: Relieve headache.

VARIOUS SPELLS AND METHODS FOR VARIOUS AILMENTS

I present here a variety of methods used in ancient times to gain an understanding of the magician's logic. I transcribe these methods with the intention of divulging them, which does not mean that I agree with all of them.

Marcellus Empiricus:

For discomfort in one eye: "Close the other eye, gently touch the injured eye with the ring finger and thumb and say three times: "I kiss the mouth of the Gorgon."

To get rid of toothache: "Spit into the mouth of a frog and ask the animal to take away the pain."

For discomfort in the uvula area: "Take a spider, put it in the shell of a walnut and wear it around your throat."

Manuscript from the 8th century, Abbey Library of Saint Gall, Switzerland:

To remove a thorn: "Recite to yourself: There is nothing higher than heaven. Nothing deeper than the sea. By the holy words spoken by Christ on the cross, remove the thorn from me."

Popular incantation from the North of England:

For a medicine to work on a sick child, before taking the medicine, have the child repeat these words: "I pray God to bless it and make it do me good."

For headaches, recite the following psalm: "The eyes of Isaiah, the tongue of Solomon, the mind of Benjamin, the heart of St Paul and the faith of Abraham" and these words: "Sanctus, sanctus, Dominus, Deus Sabaoth." It then adds: "Recite this every day for headaches. After repeating it, spit on the palm of your hand and place it on your temples and on the back of your head, saying three Lord's Prayers and making a cross on the crown of your head

with your saliva and also making the shape of the letter U on your head.”

Popular beliefs in Cornwall and other British regions:

If a child suffered from rickets or the effects of an evil eye, they were made to pass through the branches of a maple tree.

To combat fever: “Go quietly and without crossing any stream or body of water to a place where there is a prominent willow tree. Then make a cut in it and exhale three times towards the cut part. Then quickly close the opening and hurry away without looking back. This will cure them of the illness.”

Popular belief in Hertfordshire:

Certain oak trees were used for healing by transferring the disease to a tree. A lock of the patient’s hair was nailed to the trunk of the tree, and with a sudden tug, the patient left the hair on the tree, and with it, the disease.

Popular belief in Lancashire:

Against warts: each wart was rubbed with a piece of charcoal, which was then wrapped in paper and placed at the intersection of four roads. The person opening the package would take the warts away from the patient’s body.

Popular belief in Devonshire:

To cure a child’s whooping cough, one of his hairs was placed between two slices of buttered bread and fed to a dog. If the dog coughed after eating, it was a sign that the disease had passed from the child’s body to the animal.

For toothache, it was recommended that the patient nibble the first fern they could find and place a small piece of the stalk on the affected tooth, then bury it.

Pliny writes in his work *Natural History*:

“If someone regrets having struck a person, and the person is far away or close by, then he will spit into the palm of the hand with which he struck the blow, and shortly thereafter the struck person will be free from pain.”

Gilbertus Anglicus in his *Compendium of Medicine* (13th century):

To relieve sharp pains or wounds. For sharp pains, trace the cross of Christ and recite these words three times over the area, along with one Lord’s Prayer: “Longinus miles lancea ponxit Dominum et restitit sanguis et recessit

dolor.” This is an incantation related to Longinus, the Roman soldier who pierced Christ’s side while he was nailed to the cross.

Babylonian ritual against pain (about 3,000 years old):

If a triple cord with seven knots was tied around the head, the pain would disappear.

Irish folk custom to protect livestock from evil spells:

To prevent cattle from getting sick from the effects of evil spells, tie a piece of red cloth around the tails of your cows.

Popular custom in Sussex against fever:

Eat nine sage leaves on an empty stomach for nine consecutive mornings.

Another option: Early in the morning, go to an old willow tree and, after tying three knots with a rope or thread on a branch, say:

*Good morrow, old one,
I give thee cold; Good morrow, old one.*

Ancient British folk medicine ritual against disease:

In the north of the country, there was another cure practiced by transference to other beings. The cure consisted of shaving the patient’s head and leaving the hair on a bush so that the birds would take the hair to their nests and the disease with it.

Method for expelling an evil spirit that causes disease:

I transcribe this method because it is unusual in the world of magic. A certain Dr Plowright, a physician in East Anglia, tells us that in the late nineteenth and early twentieth centuries it was common to believe that illness was caused by witchcraft or negative spirits. According to Dr Plowright, one way to cure illness was to expose a small bottle of the patient’s urine to a fire at night. If the bottle burst or the cork popped, it signified the expulsion of the demon or evil spirit causing the illness and its escape through the chimney pipe after it had left the person’s body.

To remove warts in English magic:

This is another transference ritual. It was said that one should tie as many knots in a string as there were warts to be cured, then place the string under a stone. It was said that whoever stepped on the stone would attract the warts,

which would disappear from the patient's body.

RITUAL TO ELIMINATE ONE'S OWN OR RECEIVED NEGATIVITY

In Celtic and Anglo-Saxon magic, magic by transference or transplantation was very common (I have already explained some methods). This method eliminates illness or negativity by transferring it to something else. In Suffolk, it was customary to bury a handful of salt that had been held for some time in the hand, so as to leave the disease in the ground (the salt would have absorbed it). I highlight this ritual because it is well known that salt is often used to remove negativity from a house or objects, as salt baths are said to cleanse the aura of negativities. This ritual reminded me of another beautiful ritual that was performed with salt, in which any negativity was transferred to nature, where it was dissolved. Unfortunately, I have no information about its origin, as it was passed down to me orally, but I believe it is necessary to keep a written record of it so that it is not lost forever.

To perform this ritual, we need a handful of salt, some offerings (coins, flowers or seeds), a piece of natural cloth without synthetic components (*holo*, cotton or even sackcloth) and a rope, if possible red and also without synthetic components.

Modern applications: I recommend this exercise mainly for negative blocking feelings, such as fear, anxiety, sadness, insecurity, excessive shyness, even addictions to people, situations, received negativity, but it can also be useful to remove non-positive energies from homes or businesses. It is therefore a very versatile cleansing ritual.

This involves placing a handful of salt on a plate or on the worktable. Salt is the agent that will absorb the negativity. We stir it with our fingers, mentally asking it to take away the negativity we want to eliminate (specify it). As thanks, we add the offerings to the salt, some coins, flowers, etc., the choice is yours. Once the mixture has been worked (these are involuntary moments of meditation), we pour the salt and offerings onto the cloth. We make a bundle with the salt inside and close it using red thread, holding the small bag

with the salt and the offerings in our hands.

If it is for you, to remove negativity, carry it with you for seven days and seven nights (on the bedside table is fine). On the eighth day, take the ritual to a place where there is a stream of water, a river, even a lake or the sea. The salt will have absorbed the negativity, and this will be transferred to the large body of water where it will be eliminated. The delivery is simple: give thanks for the removal of your troubles by saying “thank you for taking away my...”, and then throw the bundle into the water. The salt will dissolve along with what has been absorbed and you will be free of it. The same method can be used to remove negativity from the house. The ritual can be repeated as many times as necessary.

Origin: Unknown.

Use: Remove negativity from people and houses.

THE MAGIC WORDS OF THE EARL OF PETERBOROUGH'S RING

The Earl of Peterborough possessed a silver magic seal from 1671 with a multitude of signs engraved on it. Diamonds were surrounded by crosses and stars, and around them were engraved twenty-two names or magic words separated by classical crosses. The combination of magic words was considered an additional factor in the power of magic rings, and said words were often carefully chosen by the magicians who were consulted for their design. That is why I want to underscore this combination of words, because of their combined power (some of them have already been mentioned in this book).

The twenty-two words engraved on the ring are as follows:

*Agla † Barachiel † On † Astasteel † Raphael † Algar † Uriel † Michael †
Jehovah † Gabriel † Adonai † Haka † Jan Tetragrammaton † Uvsio †
Vacactra † Jenifra † Mene † Jana † Ibam Femifra † Medchaet † Melcham
†*

Modern application: We can use the entire combination of words for the main purposes of protection and attracting positivity in general. Therefore, the two usual options of carrying a copy of these names with you or leaving them at home or at your business so they will take effect are good alternatives. I like to write them on a piece of paper, roll it up and tie it with red thread.

It could also be interesting, when performing a ritual that requires more power, to add the words on the petition paper, for example after the written petition.

Origin: Earl of Peterborough.

Use: Protection and attracting positive forces.

MAGIC UTTERANCE FOR PROTECTION DURING TRAVEL

In the Middle Ages, the relationship between magic and the Christian religion was very close. On the one hand, Christianity has made attempts to eliminate any connection with magic, to the point of having it be fiercely persecuted. On the other hand, magicians located and created amulets, talismans, spells, symbols and so on by diving into the secrets of the Holy Scriptures. Certain biblical phrases became well-known and popularly used forms of magic. At a time when embarking on any kind of journey was dangerous, people sought protection with sufficient power to prevent problems on the journey. A protective utterance that was widely used from the early Middle Ages until the 19th century stands out in this respect:

Jesus autem transiens per medium illorum ibat

It is a line from the Gospel of Luke 4:30, the translation of which is: “But He passed through their midst and went on His way,” referring to the episode in which Jesus walked through a mob of angry people who were shouting at him and he came out unscathed. The symbolism is absolutely beautiful; it is easy to see why it used to be so popular.

Modern applications: It can be used for the same purposes as originally intended, for protection during travels. It can be a good protector to keep in your vehicle, suitcase or even on your person. As in other examples, I advise you to write it in Latin, roll up the paper and tie it with a red thread. Because of its protective nature, it can also be used in other situations that may pose a risk of danger or that involve a lot of negativities.

Origin: Gospel of Luke, 4:30.

Use: Protection.

THREE MAGIC WORDS TO ESCAPE FROM PRISON

In the German University Library in Heidelberg, there is a manuscript (pg. 369, folio 168) containing a magic formula from the 15th century that allows a prisoner to escape from prison. To do so, he had to pronounce or write these words on the lock:

ADRA ADRATA ADRATTA

And then write these letters:

f. A. K. O. q. t.

Medieval magic hides all kinds of secrets and sometimes conceals hidden uses. This is the essence of magic, and the ability to find those uses is one of the traits of the magician. Without doubting that the goal of the formula is literally the one described, to help to free oneself, that is, to attract the right factors that will help the prisoner escape his confinement (making the right decisions, luck...), there are other types of prisons to which this incantation can be applied: interior prisons, for example. Every magician will find his or her own use for it, turning the spell into a tool that can work the energies in a wide range of ways. One can be trapped in a thousand different ways: work, family, obsessions, addictions, emotional problems, unrequited love, precariousness, bad luck, bad health, ties, anger, sadness... There are an infinite number of prisons to which these words can be applied.

Modern application: Locate the block or situation in which you are stuck or, if there is more than one, try to define each one of them so you know exactly what you're facing. Chains bind you to a situation, you carry them with you, so the magic words should also go around with you, for the lock is inside you. I suggest writing on a piece of paper the words ADRA, ADRATA, ADRATTA, the letters on another line and on a third line, the situation or situations you want to escape from. You can repeat the three words out loud. Then, roll up the paper and tie it with thread, a red one if possible. Carry it on

your person, for the chains are in you.

Origin: German University Library of Heidelberg (pg. 369, folio 168).

Use: Liberation in general.

MAGIC WORDS TO SUMMON A PERSON

Three magic words invoking a person so that the desired person will come to you. Another curious magic formula with a main intention that is applicable, as is the previous formula, to many other aspects of life, as we shall see. The formula does not clarify whether it refers to living persons or is a summoning formula for contacting the souls of deceased persons. Its application will depend on how we personalize it, so it is the parts we add that will set the direction of the invocation.

The magic words to be pronounced are:

ACOTOS EXFETEN CANABO

Modern applications: If we take the example of an utterance to make the desired person come to you, the formula could be as follows:

ACOTOS EXFETEN CANABO

(Name of the person)

I call you into my presence

A classic incantatory formula applicable to many other aspects, if not every conceivable aspect of attraction. Some examples: attracting good luck, love, fortune, health, peace, attracting an object you have lost, money you have loaned, stability, the courage to do something... In these cases, the name of the person should be replaced by the goal. As an example:

ACOTOS EXFETEN CANABO

The peace that I have lost

I call you into my presence

Don't be afraid to write in your own way; fear of mistakes is not good in magic. Attracting something negative when you have noble intentions is extremely difficult. You can, as on other occasions, write it down and carry it with you.

This magic formula and the previous one form a very interesting duo. The previous one is to get out of a situation and this one is to attract a new situation. So, we can combine them by using the first as a form of cleansing and the second as a way of bringing about the necessary change.

Origin: Reinhold Werner names in the *Dictionary of Ancient Magic Words and Spells* (Claude Lecouteux).

Use: Attraction.

MAGIC FORMULA TO SEE WHO HAS STOLEN FROM YOU

Ferdinand Ohrt wrote a collection of magic formulas in his work *Danmark Trylleformler (Spells of Denmark)* at the beginning of the 20th century. He claims that one (in this case, aptly named) formula will allow you to know who has stolen something from you, to the point of being able to see the culprit's face. To do this, write the following formula on a piece of paper:

A : 2 X 3 : H : X : I : R : 2 : m :

And leave it in your bed, under the pillow, all night long. That night, the face of the thief will appear to you, either in dreams or in a moment of lucidity.

We have not dealt much with the world of dreams because of their enormous complexity, but it is safe to say that in dreams or in that state of light sleep that comes just before or after dreams, we can have higher perceptions than during the day. Perhaps the key to this magical sequence is that it enhances some inner quality with great power.

Modern applications: Beside the obvious one, it can also be applied to gain more knowledge about your surroundings and how they interact with you. For example, who is sapping your energy, who is stealing your joy, your will to live, your self-esteem, your health, your peace? An interesting exercise in connecting with oneself. To do so, I would follow the steps as indicated by Ohrt.

Origin: Ferdinand Ohrt, *Danmark Trylleformler (Spells of Denmark)*.

Use: To see who is stealing or taking from you.

RITUAL INCANTATION TO RELIEVE THE SADNESS OF A CHILD OR AN ADULT

In the wonderful book *Treasury of Miracles and Prayers of the Holy Cross of Caravaca* we find a great many incantations, exorcisms and rituals whose origin is to be found in ancient forms of popular magic. Many are truly beautiful, and the one I am going to show you is one of them. It is directed at the sadness of a child and uses the aforementioned method of transference magic, in this case to nature, to water. The ritual includes a beautiful incantation.

This means that the mother or father must take the child to a river or stream for nine days in a row. Each day, the child will pick a stone from the same location and throw it into the river. At that moment, the parents have to say the following incantation:

*River water,
running water,
cure my son
of longing.*

By performing this ritual, each day a part of that sadness will be thrown into the water and after nine days the sadness will be gone.

Modern applications: This is a ritual of transference of negativities, so we can use it to eliminate anything that harms us, both physically and emotionally. It can be applied not only to children, but also to an adult or to oneself. You will only have to modify the spell to include the desired goal. For instance, if you want to eliminate our own sadness, you could say:

*River water,
running water,
cure me
of my longing (or sadness).*

If, for example, you are suffering from a stomach ache:

*River water,
running water,
cure me
of my stomach ache.*

And, of course, it can be used for matters beyond health issues:

*River water,
running water,
cure me
of my bad luck.*

It is very versatile and allows you to treat yourself and others at the same time. The symbolism of transference is as old as mankind, and in no way implies harm to nature, for the negativity that was causing the evil is transformed.

Origin: *Treasury of Miracles and Prayers of the Holy Cross of Caravaca.*

Use: Eliminate an evil.

SIMPLE CHRISTIAN INVOCATION FOR PROTECTING HOUSES AND PEOPLE

Also in the book *Treasury of Miracles and Prayers of the Holy Cross of Caravaca*, we find a simple Christian invocation to protect the house and the people who live in it from negative energies. It is as follows:

*Jesus is in my heart,
Jesus is in my mouth,
Jesus defends my soul and my house.*

You must repeat it three times.

Modern application: One way to use the invocation is to recite it before receiving visitors who may bring negativity or conflict into your home. Also, recite it every morning or evening. As with other formulas, it can be a good idea to write it down and leave it in your bedroom for a better night's sleep or at the entrance to the house, even during meals or family gatherings where conflict might arise.

Origin: *Treasury of Miracles and Prayers of the Holy Cross of Caravaca.*

Use: Protecting houses and people.

CHRISTIAN INCANTATION AGAINST EXTERNAL AND INTENAL STORMS

Still in the book *Treasury of Miracles and Prayers of the Holy Cross of Caravaca*, we can find a great incantation against storms, lightning, hail and hurricanes, even if they have been created by an evil spell. It is a long incantation that mentions some of the sacred names of God. As we shall see, it can have interesting applications. It is as follows:

I conjure you (here we say clouds, hurricane, hail, storm, waterspout, etc.) in the name of the great living God Adonay, Elosin, Tesbac and Metatron, to dissolve, like salt in water, and to withdraw into the uninhabited forests and uncultivated ravines, causing no harm or havoc to anyone.

At this point the text is confusing but I take it to mean you have to do the following: Make the sign of the cross to the four parts of the world (north, south, east and west), but you have to hold a knife upside down in your left hand (holding it by the blade), and raise your arm high, making the signs of the cross as if cutting the four parts of the world, and repeat:

I conjure you again by the four words that God Himself spoke to Moses: Uriel, Serraph, Josapha, Ablaty, Aglah, Caila, may you stop your advancement; I conjure you to be dissolved at this moment; by Adonay. Jesus autem, Jesus superautem, superautem Jesus. Our Father even in temptation.

Lagarrot † Alphonidos, † Paatia, † Urat † Condion † Lamacron † Lodon † Arpagon † Atamat, † Veniat Serabani.

The magical names mentioned in incantations, as I have already related, were combinations that magicians created to add special potency to the magical formula. There was real rivalry to obtain the most powerful combination of names that would achieve the goal of the spells.

Modern applications: Apart from the one described above, to stop storms and storms that cause damage, we can apply it both to our interior and to our

surroundings.

For an inner application, we can use the incantation to calm inner storms, anger, fears, extreme sadness, nerves, anxiety, health issues... the range is as wide as the number of blocks or ailments you have. You only have to name the issue to be addressed in the first line of the formula. For instance, in the case of anxiety, the first line would look like this:

*I conjure you, anxiety that resides within me, in the name of the great living
God Adonay...*

The rest of the spell remains the same, since the spell (which is practically an exorcism) expels evil to places where no one dwells.

When applying it to our surroundings, we can use it to eliminate the bad energy that may dwell in a house, be it due to the difficult circumstances you are going through or due to non-positive energies that reside in the building. In this case, the first line of the formula would look like this:

*I conjure you, negative energy that dwells in my house, in the name of the
great living God Adonay...*

Make any changes you think necessary to adapt the spell to your goals. Don't be afraid to tinker with it; as long as your intentions are noble, you will never cause anything negative.

Origin: *Treasury of Miracles and Prayers of the Holy Cross of Caravaca.*

Use: Removing negativity.

MAGIC SYMBOL FOR BEING INVISIBLE

A little-known manuscript, possibly dating from the 15th or 16th century and currently housed in the Heidelberg University Library, shows a seal with the letters *a a g g* within a circle in which there is also a cross. The text indicates that this seal has two magical functions: it enables a prisoner to free himself from his bonds and it gives the wearer the power of invisibility. It must be inscribed in wax.



Original drawing

It is a truly mysterious seal with far-reaching possibilities. First, as on so many occasions, we can interpret its qualities literally or read between the lines. In the latter case, freeing oneself from bonds is equivalent to escaping from blocks, and becoming invisible has many possible meanings, from making negative energies unable to attack you, to being able to use your own energy without being recognized (I assume, for noble purposes), among many other examples.



Interpretation

Modern applications: Leaving aside the literal meaning of the statement, I consider this seal to be a protective object that can prevent negative energies from finding you.

Then there is also its liberating facet, “enabling a prisoner to break free from

his bonds,” which is also captivating. Anything that helps undo blocks is always welcome. It can be of great help in making the right decisions to embark on a new journey in your life. Even to be “invisible” to the negativities that may be sent your way.

For its preparation, you can draw the symbol with a felt-tip pen on melted wax (I used a small metal box to contain it) and in red ink. This little box can act as a protector for the house or as a talisman to prevent negativities from reaching you, and also for the aforementioned purpose of freeing yourself from bonds, unblocking situations. You can also simply draw it in the above-described manner and write on the paper the intention you have in mind. Carry the paper with you (talisman) when you need it. You can add any other words or incantations you see fit; at this point in the book, I do not doubt your ability to do so.

Origin: Manuscript from the Heidelberg University Library (Germany).

Use: Protection and liberation.

INVOCATION TO FIND A LOST OR STOLEN OBJECT, OR TO RECOVER LOANED MONEY

A 14th century manuscript describes a method for recovering a lost or stolen object. It is an invocative ritual addressed to St. Helena. This invocation involves performing a series of actions directed to the four cardinal points of the compass to seek out the lost object. The full ritual (I will provide simpler formulas in the applications section) goes like this:

When you have lost something, you must first say: The cross of Christ was buried in the earth, and was found by St. Helena, the queen, in the holy service of the miracle. Likewise, this lost object N. [here one must name the object] must be found. Immediately. Then you should lay yourself flat on the ground in the shape of a cross, facing east and with your face turned towards the earth. You then make the sign of the cross and say: The cross of Christ must bring back the thief with this stolen object N. from the east. (The action is repeated facing south, west and north). While still laying on the ground, you then say:

I warn you, earth, by the Father and the Son and the Holy Spirit, and by the holy sepulcher of our Lord, that you must not detain the thief with this stolen object N., but immediately bring the object before eating or drinking; you must compel him to return immediately and bring this object N. You should then write their name on a sheet of lead, cut it in two diagonally and put one half over the upper door and the other half under the threshold. You must then see to it that a Mass is celebrated as soon as possible in honor of St. Helena, the queen, St. Anastasius, her husband, and of her children.

There are some very interesting ways of ritualizing this formula apart from the spell itself. The first is addressing the four cardinal points and the second is putting the writing on the door, acting as a magnet for the lost object.

Modern applications: The ones indicated in the title of this chapter. In order

to perform the ritual, I propose some changes to simplify it without losing effectiveness.

Instead of lying on the ground (a symbol of submission, worship of the earth and respect) I propose, as an alternative, you take off your shoes and make the sign of respect that you think is appropriate, be it the sign of the cross, bowing, joining your hands... it is up to you. Then repeat it facing each of the four cardinal points.

I also propose writing the name of the object on a sheet of paper (if you happen to have a sheet of lead at hand, that is perfect), cut it and place it on the door as indicated in the original text.

Lastly, I would perhaps light candles or incense to give thanks instead of organizing a mass.

If the goal is to recover loaned money, the amount and the name of the person to whom the money has been loaned must be stated in the incantation. In this case, I assume that the person can return the money but is not doing so.

Origin: Ghent Manuscript - (J. V. Dam, *Over Bezweringsformullierem*).

Use: Protection and liberation.

THE MAGIC SIGNATURE *PROBATUM EST*

This short chapter is devoted to these two words often used in medieval Anglo-Saxon magic at the end of incantations. In these, *PROBATUM EST* (has been proven) means that it has been tested and its effectiveness has been proven. It is a way of strengthening the ritual or incantation, of convincing the scattered and disbelieving mind of the power of magic. It is a magical signature that I personally love.

Modern applications: In many of the formulas I have presented, I suggest writing down the goals, words or incantations on paper. I have no doubt that the petition will be more powerful if, on certain occasions (when you feel it is right), you add the magic signature *PROBATUM EST* to the petition.

Origin: Medieval magic, collected in the *Leechbook* and the *Lacnunga*.

Use: Enhance the power of magic formulas.

MAGICAL FACTS ABOUT NUMBER 7

This chapter 77 is the ideal place to list some magical facts about number 7.

Historically, it has been considered a special number with a divine significance. The Hebrews called it the “oath number”.

The Pythagoreans said it was the “vehicle of human life”, naming the 7 days of the week, 7 planets, 7 metals, 7 ages of man...

Sorceresses prescribed to sick people to dip their shirts 7 times in water flowing in a southerly direction.

In the Bible, Elijah, at the top of Mount Carmel, sent his servant 7 times to fetch rainwater.

Also in the Bible, concerning the conquest of Jericho: “7 priests shall bear seven trumpets of rams’ horns before the ark. On the seventh day you shall march around the city 7 times...”

Also in the Bible, in the book of Kings: “Elisha sent a messenger to say to him, “Go, wash yourself seven times in the Jordan, and your flesh will be cleansed of leprosy.”

In Solomon’s temple there were 7 golden lampstands with 7 lamps.

It was said in ancient England that “the seventh child born into a family was endowed with the power to cure various ailments and to foresee the future.”

In Yorkshire and Wales, it was said that “the seventh son of a father who was himself a seventh son was a born physician.”

7 are the chakras in oriental philosophies.

7 are the openings of the head: right ear, left ear, right eye, left eye, right nostril, left nostril and mouth.

Origin: Varied.

Use: The magic of number 7.

THE HEAVENLY LETTER

In the Cotton Caligula collection, a series of medieval documents stored in the British Library, there are some really interesting manuscripts from the 11th century. Among them is a “Heavenly Letter” which, according to legendary stories, was brought down from heaven by an angel and placed on the altar of St. Peter’s in Rome. According to certain texts, the Archangel Michael was the messenger, but others indicate that the letter was floating in the air at Christ’s baptism. Other stories indicate that Pope Leo copied this letter and gave it to Charlemagne.

Reciting this prayer is said to be effective against all unknown evils, and it can be used for protection during travel. If someone is suffering from an inner ailment, recite the letter over water and give it to the sick person. If it is an external evil (physically visible on the outside), recite over fresh butter and smear it on the blemish. Another use described in the ancient texts is to recite it before going to sleep to ward off bad dreams. It reads as follows:

Matheus. Marcus. Lucas. Iohannes. bonus fuit et sobrius religiosus. me abdicamus. me parionus. me origillus. me ossius ossi dei fucanus susdispensator et pisticus.

M. M'. L. I. Cum patriarchis fidelis. Cum profetis eterilis. Cum apostolis humilis. Jesus Christus et Matheus cum sanctis de fidelibus adiunctus est actibus.

M. M. L. I. Deum patrem. Deum filium. Deum spiritum sanctum trinum et unum et Iohannem basileus fidelium damasci per suffragium sancti spiritus lucidum omnipotens virtutibus sanctus est in sermonibus.

M. M. L. Iohannes. Panpulo dimisit et addinetum. A et O. per camellos abiunctionibus degestum sit pro omni dolore cum dubitu observatione observator.

Exultabunt sancti in gloria. letabuntur. Exultationes dei in faucibus eorum. et gladii.

Laudate deum in sanctis eius. od ende.

Modern applications: I think the best way to benefit from this Christian magic formula is to write it down on a piece of paper, as it appears in the Latin transcript above, and carry it with you when you leave on a trip, leave it somewhere in the house to protect the building's inhabitants from illness, or in a bedroom to avoid bad dreams and enjoy a restful sleep.

I think it is also worth reciting over water before drinking it, even if the Latin can be a bit difficult. You can also print it to make things easier.

Origin: Cotton Caligula Collection (British Library).

Use: Protection during travel, avoiding nightmares, healing.

THE *FUGE DIABOLUS* SPELL

Onto another medieval Anglo-Saxon formula, this time from 11th century Junius manuscript, now stored in the Bodleian Library in Oxford. It is a simple magic formula but with significant lexical power. This spell must have been used for many issues related to the expulsion of evil. Remember that sickness used to be linked to the devil and by expelling the devil, one would expel evil. The text describes how to use the formula. Touch the patient with your ring finger and trace a circle around the area to be treated. The aim is to circumscribe the point to be treated and prevent the disease from spreading. Then read the spell or write it down and place it inside the circle. The incantation is as follows:

Fuge diabolus, Christus te sequitur.

Quan natus est Christus, fugit dolor.

Its translation is: Flee devil, Christ is following you. When Christ is born, pain flees. As with the previous formula, I advise using the Latin original.

Modern applications: For health problems, follow the original prescription by circling the area to be treated with your ring finger. The spell should be written on a piece of paper and left inside the circle for a while. Reading it aloud will reinforce its power.

It can also be used to protect houses or rooms, especially for resting better in them (recite before sleeping).

It can also be used to treat emotional problems, anxiety, sadness, etc. These problems can usually be located in the forehead or in the center of the chest. That area must be treated with the same gestures described in the original text, or you could also trace the circle using your index finger and recite the spell.

Origin: *Junius* manuscript (Bodleian Library).

Use: Healing, protecting houses and rooms. Against insomnia, for a restful sleep.

THE MANTRA THAT ATTRACTS ABUNDANCE

Mantras are methods of connection dedicated to divinities in order to attract peace, to enter into a meditative state, to attract certain goals... To me, they are, without a doubt, sets of magical vibrations (words, sounds) that awaken your inner power. There are thousands of mantras and thousands of combinations, each with its own distinct personality. Their harmonious repetition produces an inner effect that is difficult to describe; they open us to a dimension of peace and self-knowledge. Depending on whom the praise is dedicated to, it may attract the qualities of the revered deity. Mantras are advised to be repeated 108 times, but you can repeat them as many times as you wish.

The mantra that presently concerns us is addressed to the goddess Lakshmi, the goddess of good luck, abundance and beauty. By invoking her, you attract her qualities to yourself and consequently she can bring your goals closer to you. I like to think that by reciting a mantra, we awaken the relevant deity that already resides within us, so by invoking Lakshmi, we awaken abundance, good fortune and beauty and consequently our actions become infected with her wisdom and directed towards that goal. One of the mantras recited in her honor is:

OM SHREEM MAHALAKSHMIYEI NAMAHA

Sanskrit is a really complex language to translate, but it can roughly be taken to mean: “My greetings to the great Lakshmi.”

Modern applications: Mantras are fully in use today, unlike most of the other magic formulas I have mentioned so far. So, apart from using the mantra by reciting it repeatedly to enter into a state of meditation and inner peace, I propose another application. When faced with a situation that requires a certain amount of luck in order to obtain abundance, write the mantra on a piece of paper after having recited it as many times as you feel. On the internet, you can find this and other recited mantras that will help you

learn to recite them and increase your concentration. Once you have written it, on the same piece of paper, indicate your specific request. As in other occasions, I advise you carry it with you in your wallet, pocket or any other way you wish. It is certainly a good idea to have Lakshmi present to help you achieve your goal.

You can listen to and recite the mantra with a bottle of water in your hands to charge the water with its qualities.

Origin: Hinduism.

Use: Peace and attracting luck, beauty and abundance.

THE MANTRA FOR PROTECTION AND THE NEW STAGE

I feel a very special connection with Ganesha. Even if you don't know him by name, I'm sure you will have seen him on many occasions. He is the Hindu deity with the head of an elephant. The image is heavy with symbolism and its story, like so many legends in Hinduism, never fails to make an impression. Ganesha is a protective deity, for when he was just a child, he lost his head for preventing a stranger (who turned out to be his father, the god Shiva) from entering the house where his mother, the goddess Parvati, was staying. Shiva, devastated, and after Parvati threatened him to clean up the mess, sought out the most intelligent being on earth, the elephant, to make up for his grave mistake, and so he did. Ganesha has supreme intelligence to overcome obstacles and enter new stages. He is the patron of the arts and sciences and the lord of abundance. He is one of the most revered and beloved deities in India and there are a great many mantras that invoke him and offer him praise. One of the mantras recited in his honor is:

OM GAM GANAPATAYE NAMAHA

It roughly translates as "I give my greetings to Ganesha."

Modern applications: Considering the modern applications in the previous chapter, you can use the Ganesha mantra in a number of ways (you are sure to find many more). If you wish, you can get a figure or a picture of Ganesha and create a place in your house (a simple altar) where you can perform the exercises and petitions. On this altar, you can write your petitions and give them to him. Write your request on the petition sheet, roll it up and tie it with red thread if you like. Add offerings to Ganesha, such as water, fruit, flowers, sweets (he loves sweets!). These offerings can be consumed whenever you wish. When making requests and offerings, repeat the mantra as many times as you feel. I recommend using it for requests for protection, situations in which you need to bring out the best in yourself, your highest intelligence

(e.g. exams), and to ask for help in new life or work situations.

You can simply recite the mantra as many times as you wish (108 is the recommended number) with the above intentions or any others that come to mind. There are many popular songs on the internet that repeat the mantra, which may be useful to you.

You can listen to and recite the mantra with a bottle of water in your hands to charge the water with its qualities.

Origin: Hinduism.

Use: Protection, intelligence, new stages.

THE MANTRA THAT ATTRACTS WISDOM AND ENLIGHTENMENT

This third chapter on the magic of mantras is dedicated to another of my favorite deities, Saraswati, a very popular deity. She is the mother of intelligence, music, eloquent speech, knowledge and enlightenment. She is the guide to learning. In the vast majority of educational establishments in India, her image is present to help students in their learning and it is inspiring to see her figure presiding over the entrance of many schools. One of the mantras recited in her honor is:

OM SHREEM HREEM SARASWATYAI NAMAHA

Its approximate meaning is more complex than the previous mantra, because in addition to the salutation to the goddess Saraswati, the words *shreem*, which is a vibration of abundance and prosperity, and the word *hreem*, which is a vibration of universal strength, are mentioned.

Modern applications: You can make petitions similar to those in the previous chapter on Ganesha, but with a focus on knowledge and wisdom. Use this mantra when you are in doubt, when you are facing situations that require you to bring out the best in your intellect (exams, exhibitions, interviews, etc.), or when you need some spiritual guidance to move forward. You can write your petition followed by the mantra, roll it up and tie it with red thread while listening to or reciting the mantra.

You can listen to and recite the mantra with a bottle of water in your hands to charge the water with its qualities.

Origin: Hinduism.

Use: Knowledge, intelligence and enlightenment.

INCANTATION TO ISIS TO GET RID OF ILLNESS

Isis was one of the most important goddesses in ancient Egypt, she was considered a great magician and healer, therefore she is the protagonist of several incantations, especially for health problems. The following is an incantation addressed to the goddess Isis to get rid of an illness:

O Isis, great enchantress, deliver me, deliver me from all that is harmful and evil, from the wrath of the god and the wrath of the goddess. From death, from pain and from the afflictions that befall me; as thou hast delivered, as thou hast delivered thy son Horus, as I go into the fire and come out of the water.

One of the most unusual features of this incantation is that it is prophylactic; the illness is understood not to have occurred, and the incantation is purely preventive, going so far as to ask to be freed from death (which I understand to be physical). It is therefore preventive magic, the same as the magical formulas of a protective nature that prevent negativities.

Modern applications: This is a very interesting incantation for people who are afraid of illness, or simply want to prevent it. You can recite it or write it down and carry it with you. It is also interesting to leave it somewhere in the house so that the power of the incantation covers everyone in the house.

Origin: Ancient Egypt.

Use: Preventing illness.

MEDIEVAL FORMULA FOR FORCING SOMEONE TO TREAT YOU WELL

In the archives of the Heidelberg University Library, we find a manuscript with a formula for forcing someone who is hostile to you to treat you well. It is a series of characters that must be written together with the name of the person who is mistreating you. The formula is:

D . Y . I . T . O B . Y

Magic often lies in the power that an act (a ritual) has on you to awaken qualities and energies that you possess and are often unaware of. This is certainly such a case. The hostile person can be pacified by your energy.

Modern applications: Write the formula together with the name of the hostile person on a piece of paper. Carry it with you whenever you confront the person for as long as you feel necessary. Abuse is one of the viruses of humanity, it is an example of the evil essence (to dominate by force, to impose, to force, etc.). Never allow this behavior, stay away from such people.

Origin: Heidelberg University Library pg. 214, folio 43.

Use: Gain respect.

THE COLOR RED

In many formulas I have advised tying the petition with red thread. The color red is believed to strengthen the petition. There are hundreds of magical recipes that use red ribbons, red threads, red cloth and red ink. In the book *Travels in Tartary, Tibet and China*, written in the mid-19th century, Joseph Gabet and Father Huc recount the customs of the time in Tibet. They describe curiosities such as writing petitions in red ink to make the petition or prayer 108 times more powerful. Other examples include the red bracelet with 7 knots mentioned earlier, rituals and protective incantations to ward off the devil, as in the case of chapter 12 where Irish farmers tied ash branches with red thread and placed them in their houses while reciting:

Ash tree and red thread, keep the demons away.

Modern applications: Make sure you have red thread and red ink in stock for your rituals or magical work, as they have been used throughout history as great ritual enhancers. The red thread that binds the petitions will strengthen them. The red ink that gives color to your writings will empower them. Magic and rituals contain many details that work together to add greater power to your petitions.

Origin: Varied.

Use: Power enhancer.

MAGIC WORD TO GRANT YOUR WISHES

In one of the editions of *The Lesser Key of Solomon*, this wonderful magic word is mentioned, the purpose of which is to grant wishes or receive answers to a concern. The magic word – or key – is as follows:

YESERAYE

The approximate translation is: “God without beginning and without end.”

Modern applications: I propose that you perform this simple ritual with the word *yeseraye*. First, think about the wish or question you want to have answered. Do this as intensely as possible. If it is a wish, visualize yourself with the goal fulfilled. If it is a question, try to be as specific as possible, as you can repeat the exercise as many times as you feel like. Once you have done this indispensable preliminary step, say the word *yeseraye* quietly or in your head.

As a variation, you can also say *yeseraye* at the beginning, visualize your goal and then repeat it at the end. The key will help you make the right choices to reach that goal or help you find the answers you are looking for.

Origin: *The Lesser Key of Solomon*.

Use: Achieve goals and find answers.

THE 7 ALCHEMICAL SYLLABLES

De Monte-Snyders, in the 17th century, wrote the book *Metamorphosis Planetarium*, a wonderful and extremely complex and mysterious alchemical book full of secrets that even Isaac Newton wanted to decipher. In one of the chapters, he reveals the 7 alchemical syllables, which, according to Manly P Hall, “each of these signs constitutes one of the syllables of a word of seven syllables, and represents the primary matter or first substance of the universe. Since all substance is composed of seven forces which combine according to certain cosmic laws, the sevenfold constitution of God, man, and the universe contains a great mystery.” De Monte Snyders writes the following about these seven characters: “Whoever wishes to know the true name and character of the primary matter will know that the combination of these figures forms syllables and with them the *verbum significativum*” (the significant word).

Although the above paragraph is already of a high level of complexity and hermeticism, it gives us a really interesting clue: the combination of these seven symbols will lead us to knowledge, to the supreme word that will allow the alchemist the great magic of transformation. It will lead us to a magic word of power. But the author gives us the work at a very advanced stage, so these seven symbols, by themselves, are symbols of power. I encourage you to create your own combination. You can create something that will be almost unique, or you can leave them in the order in which he has left them for us; perhaps the secret of the combination lies in the fact that it is already solved.



Complex, right? Welcome to hermeticism, one of the most complex and closed currents of universal knowledge.

Modern applications: For me, they are (sensations) symbols of power. I

encourage you to create your own magic with them, combine them and create your seal of power. Perhaps you will be the lucky one to find the combination and thus the essence of the primary matter of the universe, although you will have a long way to go to discover its true usefulness. These are truly fascinating symbols to me. Take them with you, draw them, use them as reinforcements to strengthen your requests... As I said at the beginning of this book, magic, when performed with noble intentions, can never do anything negative.

Origin: De Monte-Snyders, *Metamorphosis planetarium*.

Use: Symbols to enhance magic. Hermeticism.

EFFATA, EFFATA, EFFATA

The magic word EFFATA originates from the Gospel of Mark (7:34), which tells how Christ miraculously healed a deaf and mute man by passing his hand over him and saying the word EFFATA, which means “open”. According to medieval magic formulas, health-related goals can be achieved by repeating this word three times. This can also be extended to any situations that have become stagnant and need to be opened up.

Modern applications: This is a word with great force, and repeating it three times increases its power. I see two main areas of application: unblocking situations (opening paths) and healing power.

The opening of paths is as broad as our goals, even health can fall under the broad concept of opening paths, since a health problem can be related to a blockage that needs to be removed. But I will suggest two ways of working with the formula.

In order to open paths, I suggest that you write the word EFFATA three times on a piece of paper (with pencil or red ink, as we learned in chapter 85). Beneath the words, or on the back of the petition sheet, write the goal or situation you want to achieve and the obstacle that needs to be removed in order to achieve it. Write this brief text as if you were telling your best friend what is going on and what you want to achieve. Remember that while you are doing these exercises, you are transmitting your strength to the paper, to the petition. Once you have finished, roll the paper and tie it (with red thread if possible). If the goal is to open paths within you, or if it is something that needs to be resolved, take the paper with you. If, for example, it is a business that needs to prosper, leave it in the business, perhaps near the cash box if it is a shop. If it is in your home, leave it somewhere in the house.

For health issues, I suggest the same procedure of writing down the desired healing goal. Take the paper with you. In addition to this exercise, say the three words EFFATA, EFFATA, EFFATA, quietly or in your head, with your eyes closed and visualizing the area of your body to be healed, as if it

were another person (a higher being) pronouncing these words over the affected area.

If you are taking a medication, another way of applying it to health is to say the formula EFFATA, EFFATA, EFFATA three times after taking the medication to help that treatment work.

No doubt you will come up with variations or different ways of using this word. Please do so, you will not be doing anything wrong, quite the contrary.

Origin: Albertus Magnus, *Secrets of Egypt*. Origin of the word: Gospel of Mark 7:34.

Use: Opening of pathways at all levels. Healing.

SPELL TO MAKE PEOPLE DANCE AND ATTRACT JOY

This curious medieval formula is composed of four magic words derived from other words. This combination of words was created by a magician to bring joy and, more specifically, to make people dance. The words are as follows:

ELO ELLEAM FAGIAM GRANTEM

To perform this ritual, write the four words on a leaf from a tree and leave it on the threshold of the front door to the house. Joy will enter the home (perhaps in the form of dancing).

Modern applications: To attract joy into a house and consequently eliminate sadness or the opposite of joy, I would follow the ritual as indicated and use it on those days when the energies of the house are weighed down for whatever reason. After using the four words, a good way to get rid of the leaf is to burn it and give thanks. It is a good ritual for removing bad energies from the house.

It can also be used by someone who needs joy by performing the same procedure, but carrying the leaf with them. It is also perfect to do both actions, leaving one leaf at the door and taking the other.

To do it for a third person, you can perform the ritual in a moment of joy and give it to the person who needs it.

Another application: You can use the formula at family gatherings and festivities where there may be tension.

Origin: Ferdinand Ohrt, *Danmark Trylleformler (Spells of Denmark)*.

Use: Remove negative energy from houses and attract joy.

GANGES RITUAL

Hinduism is a religious system characterized by ritual. It is difficult to separate ritual from religious practice. Mantras, movements, staging, symbolism, etc., have much weight in everyday life. Along the Ganges, the great holy river, we find holy cities, some of which are almost as old as mankind. In Varanasi, every night there are celebrations in honor of the goddess Ganga, the deity of the river. Every morning, thousands upon thousands of people bathe in its waters, and every day a multitude of supplication rituals are performed. The most common ritual is to use a small plate made from plant material, which acts as a small boat to carry offerings, usually flowers, and often a small candle, which is lit when the offering is placed in the sacred river. It is impressive to see so many floating offerings with little lights flickering along the river. As this is still being done today, but with hundreds of years of history, in this chapter I will not present the modern applications, but a proposal for using this ritual.

Proposed application: First, be clear about the petition you want to make, I advise you to be as specific as possible, you can make several petitions. Write it down on a piece of paper and, if you wish, use words that give power to the petition (I advise you to use one of the mantras revealed in chapters 80, 81 and 82). Fold the paper. Get some flowers, petals, seeds or any other offering of natural origin that you feel is appropriate, including small stones. Take a large sheet of paper which will act as a wrapping and at the same time, because it will trap air, will help the offering to float for a few seconds. Carefully wrap the petition and the offerings and tie them up with natural thread (not synthetic). Once you have the offering in your hands, visualize the goal achieved, experience it, think about the loved ones who will benefit from this goal. Then, with respect and gratitude, give the offering to the water, a river or the sea, and let the ritual disappear from your sight (this is perhaps the most exciting moment). Stay for a few minutes and feel the beauty of the moment, it will give you a lot of peace.

Origin: Hinduism.

Use: All types of petitions.

ALBERTUS MAGNUS' MAGIC FORMULA FOR ELIMINATING PAIN

In his book *Secrets of Egypt*, Albertus Magnus presents a simple method for eliminating the pain caused by a blow or a spasm (I explain how to extend this in the modern applications). It is a formula consisting of three magic words and a simple ritual. The words are:

† EDOAE † VEOAFP † BEOAEV †

He proposes writing these three magic words on a piece of paper and apply them to the patient on the point of pain until the pain stops.

Modern applications: I advise you to follow exactly what Albertus Magnus wrote in his book. Write the words on a small piece of paper (you can put the cross between them or not) and attach it to the affected area in any way you see fit, with a bandage, a dressing or whatever you decide, until the pain subsides. After attaching the paper, you should recite the words a few times.

Another application is for emotional ailments. Center them all at the center of the chest at the level of the heart (heart chakra) or in the center at the level of the stomach (plexus chakra). Perform the same ritual mechanics, attaching the paper and reciting the words. You may also apply this formula to anxiety at these two points or at the midpoint of the forehead.

Origin: Albertus Magnus, *Secrets of Egypt*.

Use: Physical and emotional healing.

MAGIC FORMULA TO STOP LOSING SOMETHING VITAL

In a manuscript from St John's College, Oxford, we find a 12th-century formula originally intended to stop a hemorrhage. It is a formula to be written in the form of a cross with the words *stomen calcos - stomen metafofu*.

	s	
	t	
	o	
	m	
	e	
	n	
s t o m e n		c a l c o s +
	m	
	e	
	t	
	a	
	f	
	o	
	f	
	u	
	+	

The formula is a transcription from Greek, which, according to G Storms, means: "Let us stand in respect, let us stand in awe (or fear)." The power lies mainly in the word *stomen*, "to stand up" (a symbol of proud confrontation). To complete the ritual, the cross with the words had to be written on the forehead of the person affected by the hemorrhage.

As on other occasions, I feel that one must look beyond the first purpose of the ritual, to stop bleeding, and extend it to the loss of something vital. There is nothing more vital than blood, and hemorrhage (continued loss of blood) can be reinterpreted as a loss of vital energy, either through theft or by letting it escape.

Modern applications: I believe that the adaptation of this formula to protect against loss of energy caused by external agents (people, negative work or places) is appropriate.

The first application is for a person who is aware that they are losing energy for whatever reason. Write the formula on a piece of paper in the form of a

cross, as shown on the previous page, and repeat the words three times. Without folding it, carry this paper in your wallet, next to the skin, as you see fit. When you feel a loss of energy, repeat the formula three times.

Another application is to protect your home or business. In this case I suggest you write it down or engrave it with a higher quality and place it somewhere in the house. In the entrance hall, the living room or even a bedroom is a good place.

Origin: Manuscript held at St. John's College, Oxford.

Use: Protection.

PROTECTIVE RUNE TO INSTILL FEAR IN THE ENEMY

The *Galdrabók* (*Book of Magic*) dates from the 16th century and is considered the most important document of medieval Icelandic magic. The work includes a compendium of Icelandic magical symbols, invocations of Christian entities, demons, pagan Norse gods, and instructions for the use of herbs and magical devices. Some of the incantations are for protection, especially against pregnancy complications, headaches, insomnia, incantations, plague, suffering and disorientation at sea. Others focus on creating fear, killing animals, finding thieves, putting people to sleep, causing flatulence or bewitching women.

This rune, according to Matthías Viðar Sæmundsson (*Galdrar á Íslandi*), is intended to instill fear in your enemies when they see you.



The *Galdrabók* indicates that the symbols should be carved on a piece of oak and worn in the middle of the chest. It also states that you should make sure that you look at your enemy before he or she looks at you. A curious detail in the original text is that it indicates that the piece of wood should be worn between the breasts, so it is possible that this magical remedy was intended for women.

Modern applications: I consider it to be a great magical symbol for protection and to inspire respect. The enemy mentioned in the text can be negative energies from the environment or from people or situations.

One way to use it is, as the text says, to engrave it in oak wood and wear it in the middle of the chest, but we can modify this to include pendants in different types of wood or stone. Also, if you do not want to wear it around your neck, you can draw it carefully on a piece of paper and carry it with you. It is interesting to talk to the rune about the goal to be achieved. If you are

drawing or carving it, or if it is already made, talk to it about its purpose. An example might be the following, if you know who is sending you negativity or disrespect:

*I conjure you, (person's name), to respect me,
to fear me and to stop sending me negativity.*

But this is just an example, you can adapt it in your own way.

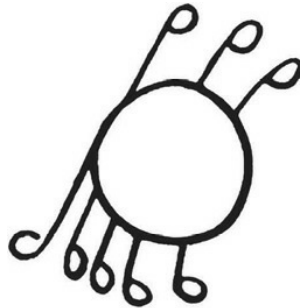
Another way to use it is as a protective symbol for the house. Carve or carefully draw it on wood or stone and place it in an important room of the house. Its purpose will be to protect against negativities. If someone negative enters the house, it can help prevent them from spreading their negativity.

Origin: *Galdrabók*.

Use: Protection against negativities. Command respect.

PROTECTIVE RUNE TO BE FEARED BY THE ENEMY

This is another rune from the *Galdrabók* for the same purpose and I refer to the previous chapter for its explanation. However, the usage suggested in the original texts is different, as this sign is to be placed under the left hand (in the palm, as I understand it).



Modern applications: Symbol of protection and respect (inspire fear in the enemy). The fear prevents the enemy from sending negativity with force.

One way to use it is as described in the text. I recommend writing it in red ink to increase its power. You can make it very small and carry it with you when you encounter conflict, to avoid aggression or when you need all your strength.

Another way to use this is in sporting competitions, where the enemy is the opposing team. I visualize the whole team wearing and believing in this symbol of power, and I believe that it multiplies their strength.

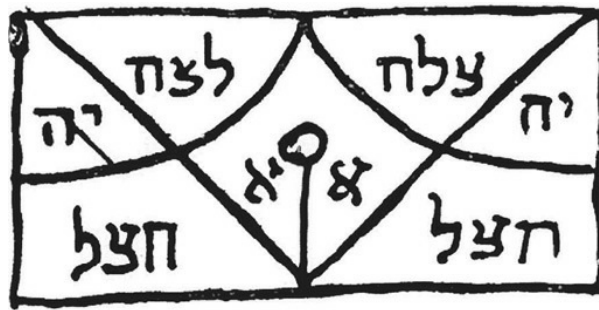
The rune from the previous chapter can be used in both cases as well.

Origin: *Galdrabók*.

Use: Protection against negativities. Command respect.

HEBREW AMULET FOR BUSINESS PROSPERITY

This Hebrew amulet from the magical book Sefer Raziel was used to grant success in business. It was worn on the left arm. On the amulet is the word SLH “make prosper” in four positions and the name of God YH (YHWH).



Modern applications: Amulet for success in business, to attract fortune in a broad sense.

One way to use it is to draw the amulet on a piece of paper or cloth and wear it in some form on the left arm (the side of the heart, the receiving side). Another option is to sew it into a piece of clothing.

If luck is needed for a particular moment, such as an important meeting or event, and the amulet cannot be worn on the arm, another option is to draw the amulet on the arm in ink.

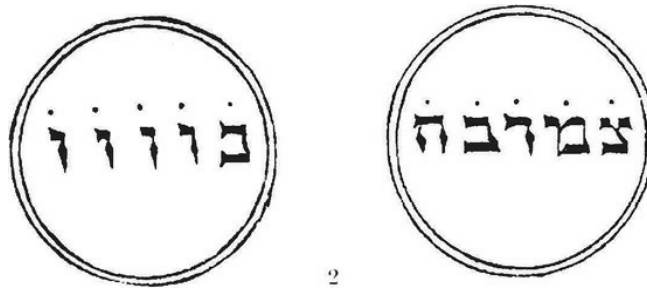
Another adaptation can be to use the amulet in a business to attract good fortune. In this case, I advise you to place it near the place where money is received, the cash box or the accounting books.

Origin: Sefer Raziel.

Use: Prosper in business, attract luck, be lucky.

HEBREW PROTECTIVE AMULET AGAINST DEMONS

Cornelius Agrippa, in his work *De Occulta Philosophia*, shows us a Hebrew protective amulet intended to protect the wearer from earthquakes, evil demons and evil men. It is a kind of medallion with the letters BWWW on one side and the letters SMDBH (read SMRKD) on the other, which are the first and last letters of the first five verses of the Book of Genesis.



2

Here is another example of the process of creating magic words. The magician creates a formula that includes the first five verses of Genesis, putting the first initials of the verses on one side and the final initials on the other. The result is an unintelligible combination of letters to those who do not know its hidden secret.

Modern applications: The power of this amulet is for protection by calling upon creation, the greatest universal force. The original form of the medallion is the most suitable, although due to the difficulty of making one, it is not a bad idea to use wood or even paper as a medium.

For personal protection it is best to carry the amulet with you. Whether it is a medallion or a homemade medallion in a material of your choice. It can be used in difficult times or for permanent protection.

Another option, as with other protective amulets, is to use it to protect your house or certain rooms. To do this, hang or display the amulet in whatever material in the room you think is appropriate.

Origin: Cornelius Agrippa, *De Occulta Philosophia*.

Use: Protection.

MAGIC, THE GREAT GIFT OF THE GOD RA

According to W. Golenischeff (*Les Papyrus Hieratiques*, 1913), a papyrus found in St. Petersburg contains a very beautiful hieroglyph on magic. The feeling I got from the text translated into English by E. A. Wallis Budge (*Amulets and Superstitions*) was so wonderful that I decided to frame it as a talisman of gratitude for those of us who love the world of spirituality and magic. That is why, although it has no clear talismanic purpose, I feel the need to share it in this work on magic. It refers to the god Ra, and it is one of the few times I have found a text in which a great god refers to magic as a tool to combat evil, negativity.



Origin: Egyptian papyrus.

Use: Reaffirmation of magic as a tool against negativity.

INCANTATION FOR A GOOD BIRTH

Oribasius of Pergamon (340-400) was a physician of great renown in the 4th century. He was educated in Alexandria and wrote a great work called *Synagogue Medicae* in seventy volumes, containing all the medical knowledge of the time. His prescriptions, imbued with the magic so present in antiquity, never cease to amaze, some of them for their extreme beauty. The incantation, which is to be said to a woman who is about to give birth, is as follows:

EXI FORAS, SOL TE VOCAT

(Come out! The sun is calling you)

The invocation of the sun, so often considered the great god and generator of life, is sensational. A great welcome to this physical world.

Modern applications: The main application is as mentioned above. The appropriate time to recite this incantation is when a new arrival is about to be born, as a way of welcoming it to the world.

Another interesting option is to use the concept of light, and to use it to help you get out of a dark moment. It can be an incantation that you repeat to yourself to get out of a situation in which you may be trapped.

It can also be a wish for someone who is going through a difficult time. For example, someone suffering from addiction, depression, anxieties, deep sadness or even negative influences. In this case, you should explain the meaning of the incantation to the person and give it to them on a piece of paper tied with a red thread to carry around with them.

Another application, as suggested by a person on my social media, is to help you reach enlightenment, your own light, your own true path.

Origin: Oribasius of Pergamon, *Synagogue Medicae*.

Use: Reaffirmation of magic as a tool against negativity.

MEDIEVAL FRENCH RITUAL FOR A GOOD NIGHT'S SLEEP

Medieval magic offered solutions to practically all the problems of everyday life. In his *Recettes Médicales en Français*, Paul Meyer collects ancient formulas, many of them medieval, to solve health and everyday problems. He describes a formula to combat insomnia, consisting of a word with magical power to be repeated twice and an incantation. The words are:

Exmael, Exmael.

Referring to Abraham's son Ishmael. The incantation is as follows:

Adjuro per Michaellem angelum ut soporetur homo iste.

The translation of the incantation is: "I adjure by the Angel Michael that this man may asleep." According to the author, it was required to write the two words and place the paper under your head while you sleep, and also to say the incantation before going to bed.

Modern applications: The suggested method seems to me to be very appropriate. Write the two words, put them under the headboard and repeat the incantation once or several times (either for another person or for yourself). You can change it to make it more personal. For example: "I adjure by the Angel Michael that I may sleep" (if for yourself). "I adjure by the Angel Michael that this woman may sleep" (if it is for a woman).

Origin: French medieval magic.

Use: For sleep.

MAGIC FORMULA TO WIN A DRAW

In the magic of northern Europe in the 18th and 19th centuries, a magic formula was used to win a draw. The origin of this formula came from the desire to be lucky in a draw in order to avoid being conscripted or sent to war. In the past, a draw was held during the census of the young population, and whoever drew the “white card” was exempted from military service. Many methods were developed to ensure luck in this process (I have already described a Christian formula in chapter 56), and they became very popular. This formula was reproduced by Ferdinand Orth in his work.

On the day of the draw, four magic words were to be written on a piece of paper:

FILIBUM STRIT MASO FRANKO

Modern applications: Apart from the way the formula can be used for the purpose stated in the text, its qualities can be extended to all kinds of situations where luck is required, and not just in games of chance.

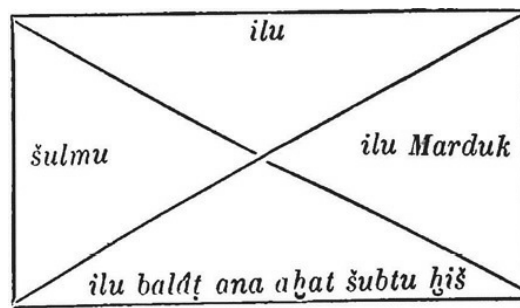
It is interesting, if repetitive, to insist on the concept of luck on a broader level. Luck can be getting a job, being more appreciated, finding what you are looking for, being lucky in love, in health, in life in general. Therefore, this formula could be useful to attract the positive into your life. I would use the same method, by writing down the formula and carrying it with you when you find yourself in a situation where you need luck.

Origin: Nordic magic.

Use: Attract luck.

ASSYRIAN PROTECTION FOR THE HOUSE

The ancient Assyrians used rather fragile tablets to protect the house from bad energies. They used to hang them on the door of the house or in a central place. As we can see in the picture, which reproduces one of them, they consisted of rectangles with diagonal lines and words with a high protective content. The size of the one shown here is about 15 cm. As C. Fossey suggests in his 1902 work *La Magie Assyrienne*, it had a clear protective purpose.



The meaning of the writing on the tablet is as follows:

ilu: God.

šulmu: Greeting.

ilu Marduk: God Marduk.

ilu balât ana aḥat šubtu hiš: God of life, come to the house, hurry.

Modern applications: As a protective object for the house or certain rooms in the house. It can be reproduced on a support similar to the original object (clay) or in another material such as wood, stone, plaster or drawn on paper. It should be placed facing outwards if it is a house or towards the door if it is a room. Another more discreet way to achieve this protection is, as on other occasions, to write it on a small piece of paper and fold it or roll it up and leave it in a suitable place in the house.

It can also be useful for businesses, to prevent negative things that do not allow fortune to enter. The placement is similar to that detailed above.

Origin: Assyrian magic.

Use: Protection of homes and businesses.

MAGIC FORMULA FOR FALLING IN LOVE

Anton Bang (1840-1912), Bishop of Oslo and Professor of History, describes this method of making someone fall in love through magic by consuming food. It involves writing three magic words on an apple and feeding it to the person. The magic words are:

ELØNE ELØNE ELONARUM

It is obvious that this method could fall into the category of manipulation, but I think it is important to devote a chapter in this work to this type of method, as it is a very important part of the history of magic. Magic by the ingestion of food, potions or magically ritualized preparations to achieve an end was a very common practice.

Who hasn't heard of love potions! This formula is an example of this widespread practice.

Modern applications: This exercise can be useful for reaffirming a relationship. I suggest that the two people each write the magic words on an apple and ceremoniously hand it to the other person, biting into it at the same time. It is a wonderful way of transforming a manipulative spell into one of great beauty and romance.

Origin: Undetermined.

Use: Gain someone's love.

MAGIC FORMULA TO ELIMINATE PAIN

One of the formulas Thiers recounts in his *Traité des Superstitions* is a formula for eliminating pain. It is a magic word to say when you experience a sharp pain, a crisis of pain. He writes that by repeating the word three times, the pain will subside. It was created to relieve toothache, but I have no doubt that it can be extended to all kinds of pain, including emotional pain.

The magic formula is:

ANASAGES ANASAGES ANASAGES

Modern applications: I suggest that you follow the original ritual and when you feel it appropriate, when you are experiencing physical pain at its peak, say the formula out loud or in your mind so that it acts as a code that activates the appropriate defenses to alleviate the pain.

Another method it is to say the magic word three times after taking painkillers to increase the effect of the medicine.

Alternatively, you can use the formula in emotional crises such as sadness, anxieties, heartbreaks, blocks, etc. All of these things cause pain beyond the physical, and the magic of this formula, the supernatural, can help alleviate the emotional pain.

MAGIC FORMULA TO FIND OUT IF YOU HAVE BEEN LIED TO OR STOLEN FROM

This is another formula from Anton Bang, this time relating to knowing when someone has stolen from you or lied to you. Again, the method involves magic by eating food with magic words written on it.

In this case, the idea is to provoke a reaction in the person who has stolen or lied that will give them away. This is done by writing four magic words on a piece of cheese, which is then offered to the suspect to eat. The words are:

FOR FROE NOBALUTZ EST

As you can imagine, magic by ingestion has been very powerful from ancient times to the present day. This is not surprising, since it is not just a matter of saying a formula with the intention of provoking a reaction, but of trying to make the recipient of the formula absorb the magic words, or, as in this case, to make the words provoke the reaction of not being able to swallow them.

Modern applications: These are magic words created by a magician to provoke a rejection in the person who is guilty of the action. This gives us many possibilities, not only for the method described by Bang, but also as an element of protection.

The non-positive (in this case the lying or stealing person) is incompatible with the magic formula, so they cannot ingest it. It can therefore be a protective element in addition to its original use. Therefore, writing these words down and carrying them with you can help you find out if someone is trying to manipulate, lie or steal from you. Magic formulas can often act in this way, triggering a cautionary reaction in the holder.

Origin: Undetermined.

Use: Identify a culprit. Protection.

THE MAGICIAN'S SIGNATURE *HIM BIT SONA SEL*

Although each magician had his own methods and ways of working, in ancient Anglo-Saxon magic, there are common signs that can be detected over several centuries of the early Middle Ages. One of these particularly caught my attention, which was a final rubric that the magician would recite at the end of his energetic healing work. It was more than a wish for good intentions, it was an affirmation of his own belief in the success of the operation. Many of the formulas found in the *Leechbook* and the *Lacnunga* contain the following words at the end of the incantation or remedy:

HIM BIT SONA SEL
(*You will soon be better*)

This may seem superficial, but I interpret it as a sincere comment from a person who appreciates you and supports you unconditionally. What better friend could there be than yourself, if you are the one who writes these four words, which I also consider magical, in your noble requests.

Modern applications: At this point in the book, you may already be practicing some of the magical formulas outlined, and I am convinced that you will continue to practice them to improve your daily life and that of others. There is no harm in adding the words HIM BIT SONA SEL at the end of your written requests, when you feel appropriate, as an empowering element to the work you are doing for others as well as for yourself.

Another way is to simply use them by writing them on a piece of paper, perhaps with your goal, even adding some small offerings such as seeds and flowers and making a small package, tying it all together with thread. This ritual will help you get out of situations that you feel are not positive.

You can also do the above for a loved one and give it to them to carry with them. There is something important in these four words, perhaps it is their potentially empowering vibration.

We also find another closing phrase in many magical formulas with the similar purpose of giving meaning and value to the formula, which reads as follows:

PROBATUM EST
(It has been proven)

Origin: Early medieval magic.

Use: Enhancer. Magician's signature.

IMMEDIATE PROTECTION FROM NEGATIVITY

Sometimes we may feel a clear sense that we are receiving negativity. Symptoms such as sudden deep tiredness for no reason, malaise, deep sadness, rage, anger, etc., are often indicators that this is happening.

The origin can be indeterminate, and it is even possible that no one is explicitly sending us negativity, but at other times we know for certain that someone is sending it with the intention of doing us harm. A simple magic remedy explained by Anton Bang can help protect us from such negativity. It consists in writing down these magic words:

HABER ANDAVEX O VORT

By writing them down and carrying them with you, the magic formula states that immediate protection is given, and the negativity is no longer perceived.

Modern applications: There are many situations in which we may find ourselves receiving negative energies or simply feeling them more because our defenses have been lowered for whatever reason.

I would use the formula as it is, written on a piece of paper and carried in a pocket, for example. If you have the opportunity, take off your shoes with the paper in your hand and read the words to help release the negativity into the ground.

Another approach is to use the formula when we find ourselves in a negative state, not necessarily because we have received negativity, but because we find ourselves in that state for whatever reason. I advise you to take off your shoes and recite the formula at least three times, taking a deep breath and, as you expel the air, visualizing the negativity being expelled.

Origin: Hadeland 1793, described by A. Bang.

Use: Immediate protection.

MAGIC WORD TO AWAKEN LOVE

This may be one of the simplest formulas in this book, but it is one of profound positivity. Despite its simplicity, I have reserved it for the end of the book. In Swedish magic, we find a word in one of Bengt af Klintberg's works, *Svenska Trollformler*, for awakening love. Its meaning is broad, and that is one of the attractions of this magic word, which should be accompanied by a simple morning ritual consisting of writing it on one hand before dawn. The word is:

TOOGRAS

I find the concept and its symbolism wonderful, in addition to the power of the word itself. It is a method of performing an exercise to attract positivity at the start of a new day.

Modern applications: I advise you to follow the ritual to the letter, writing it on the hand of your choice. It can be a good exercise when you wake up in the morning full of positivity. This positivity can result in a stronger aura and therefore act as a magnet for more positivity. I would not limit it to just finding love, but in a much broader sense, feeling loved, wanted, valued and appreciated.

Origin: Swedish magic. Reported by Bengt af Klintberg.

Use: Attract love in its broadest sense.

THE *ANKH*, THE KEY TO LIFE

This is perhaps the best known ancient Egyptian amulet today. The hieroglyphic meaning of ANKH is “the house of life”. Many gods in temple images hold the ANKH in their hand as a symbol of eternal life, which is perhaps why it is often interpreted as the “key of life” or the “cross of life”. Some say it represents a person, with head and arms outstretched in a cross, others say that on a macrocosmic level it represents the three elements, sun, sky and earth. On a talismanic level, according to Claudine Brelet (*Sacred Medicines*), “the ankh is the embodiment of all enchantment that appeals to the process of life in man, the true magical knot or secret of the specific combination of elements that make up an individual and his destiny.”



There are thousands of interpretations, all full of magic and always related to life, the present or the future. I particularly like the interpretation given by my friend and guide, Ahmed, and although we don't know if it's true, I consider it to be full of meaning. After giving me many interpretations of its meaning, he explained to me that the ANKH has the shape of the Nile, a central axis that opens at the mouth of the Nile to enter the Mediterranean Sea. The arms represent the sides to which the Nile gives life. Indeed, this river is life in Egypt, and everything has happened around its course. The “Nile gives life,” again we find the word life.

Be that as it may, this talisman is a symbol of life, and all interpretations focus on this concept.

Modern applications: As well as being a pendant that will undoubtedly attract the positive into your life, I would like to suggest another way of using

it. We have done many exercises in this book where I have suggested that you write down your wishes and goals, sometimes just incantations or magic words. I suggest that you add the ANKH symbol to your written petitions as a further amplifying element of the request. As I suggested in chapter 105 that you add the formula HIM BIT SONA SEL to your requests, I also encourage you to draw the Ankh if you wish. It is a superior exercise for me, because by combining symbols, words and magical incantations at your discretion, you become a magician, a magician who performs your own magical “recipes” to achieve your goals.

And that is one of my great hopes at the end of this book, that it has helped you to enter the beautiful world of magic and to dare to create your own magical formulas.

Origin: Ancient Egypt.

Use: Enhance petitions.

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[1](#) Ref. to Babylonian Talmud, *Avodah Zarah*, 12b. E. Langton, *Essentials of Demonology*.

[2](#) Offering

[3](#) Symbol of prosperity and wealth.

[4](#) Typical elements used in offerings

[5](#) Grow, in the name of the father, be blessed.

[6](#) The white card was what indicated that the young man was exempted from military service.



EDICIONS MISTICARIUM

Magic has always been the undervalued sister of mainstream spirituality. It is hard to find a religious or spiritual movement that accepts that magic is a fundamental pillar of its philosophy. For thousands of years, magic and magic formulas have been considered dangerous by many religious elites.

Many have tried to eliminate or adapt it, but these attempts have failed. Magic is, after all, a practice that predates any established religion. Unfortunately, thousands if not millions of books of magic formulas have been destroyed, but popular forces and beliefs have prevented them from disappearing completely.

This book is a compilation of 108 magic formulas together with an explanation of their origins and suggestions on how they can be used in modern times to achieve every imaginable noble goal. These are 108 magic formulas for everyday use, many of them extremely surprising and little known, which I hope will help you to achieve whatever you have in mind.

You are holding in your hands the magic book I have always wanted, my first great compilation of ancient magic formulas adapted to the present day, my first magic book. You are holding in your hands a great tool for doing magic.

All that remains is for me to thank the magicians who, often persecuted and hidden in their laboratories, have worked so hard to create such wonderful and unique magic formulas. Thank you for your legacy.

Swami Manuel



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