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6th And 7th Of Moses

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Unlocking the Mysteries of the 6th And 7th Of Moses

The world of esoteric literature is vast, mysterious, and often misunderstood. Among the most intriguing and debated texts in this realm are the infamous books known as the **6th And 7th Of Moses**. For centuries, these grimoires have captivated occultists, folk magicians, and scholars alike. Whether you are a curious skeptic or a serious practitioner, understanding the origins, content, and influence of these texts offers a fascinating glimpse into the history of Western ceremonial magic and folk religion. This article delves deep into the core of these enigmatic books, exploring their historical context, spiritual claims, and lasting legacy in the modern world.

What Are the 6th And 7th Of Moses?

Contrary to what the title might suggest, the **6th And 7th Of Moses** are not part of the canonical biblical Pentateuch (the first five books of Moses). Instead, they are grimoires—textbooks of magic—that claim to contain secret wisdom and powerful spiritual techniques passed down from the prophet Moses. These books are part of a larger tradition of "Mosaic" magic, which posits that Moses possessed esoteric knowledge beyond what is recorded in the Bible. The texts are often associated with the **Key of Solomon**and other medieval and Renaissance magical works, blending Jewish Kabbalistic elements with Christian mysticism and folk magic.

The books are typically presented as two separate volumes: the *Sixth Book of Moses* and the *Seventh Book of Moses*. Together, they are believed to offer the practitioner access to powerful spirits, divine names, and sacred seals that can be used for protection, healing, love, and success. While their origins are murky, they gained significant popularity in Europe and the Americas during the 18th and 19th centuries, particularly within traditions of folk magic such as Pennsylvania Dutch Powwow and African American hoodoo.

Historical Origins and Sources

Pinpointing the exact origin of the **6th And 7th Of Moses** is a challenge for historians. No ancient manuscripts of these texts exist. Most scholars agree that the books as we know them today likely date from the 18th or early 19th century. They appear to be compilations drawn from earlier magical traditions, including the *Clavicula Salomonis* (Key of Solomon), the *Arbatel of Magic*, and various Jewish mystical sources such as the *Sefer Yetzirah* and the *Zohar*.

The texts were compiled and published by various editors and printers, often circulating as anonymous manuscripts before being printed in cheap editions. One of the most famous printed versions was published by De Laurence in Chicago in the early 20th century, which helped spread the books throughout the English-speaking world. This version, along with others, cemented the **6th And 7th Of Moses**as staple texts in American folk magic and occultism.

Content and Structure of the Grimoires

The **6th And 7th Of Moses**are not simple reading material. They are practical manuals intended for use by a magician or folk practitioner. The content is dense, symbolic, and often cryptic. Below is a breakdown of the

typical structure and key elements found within these books.

This volume is generally focused on invoking and commanding spirits. It contains a series of prayers, invocations, and conjurations that invoke the names of God, angels, and various spirits. Key features include:

- The Seven Seals of Moses: These are symbolic diagrams that are said to represent different spiritual powers and divine attributes. Each seal is associated with specific purposes, such as protection, love, or success.
- Prayers and Conjurations: Long, elaborate prayers that mix biblical psalms with magical names and formulas. These are used to call upon spiritual beings for assistance.
- Instructions for Rituals: Guidance on preparing for magical operations, including purification, fasting, and the use of ritual tools like a wand or sword.
- Names of Spirits: Lists of spirits, often with descriptions of their powers and how they can be controlled.

The seventh volume is often considered more advanced or powerful. It delves deeper into the mysteries of divine names and angelic hierarchies. Key elements include:

- The Seventy-Two Names of God: An extensive list of sacred names derived from Kabbalistic tradition, each said to hold immense power.
- Angelic Seals and Sigils: Complex symbols representing specific angels or spiritual forces. These are used for protection, healing, and gaining wisdom.
- Rituals for Specific Purposes: Detailed instructions for achieving specific goals, such as finding treasure, winning court cases, or gaining the favor of influential people.
- Protective and Banishing Rites: Procedures for creating protective circles, consecrating talismans, and banishing negative energies.

The Spiritual and Magical Framework

The magic of the **6th And 7th Of Moses**operates within a worldview that blends Jewish angelology, Christian theurgy (divine magic), and folk belief. The core assumption is that the universe is governed by spiritual laws and hierarchies that can be navigated by a knowledgeable practitioner. The power is not seen as coming from the magician themselves, but from God and the spiritual beings that serve the divine will.

Central to this framework is the belief in the power of **divine names**. In Kabbalistic thought, the names of God are not mere labels; they are conduits of divine energy. Pronouncing them correctly, with proper intention and ritual purity, is believed to compel spirits to obey. The **6th And 7th Of Moses**emphasize that the magician must be a person of virtue and faith, as spiritual power is granted only to those who are worthy. This moral framework distinguishes these texts from some darker forms of magic, though they are still often viewed with suspicion by mainstream religious authorities.

Influence on Folk Magic Traditions

Perhaps the most significant impact of the **6th And 7th Of Moses**has been on folk magic traditions, particularly in North America. These texts were carried by European immigrants to the New World, where they merged with indigenous and African magical beliefs. They became foundational texts in several distinct traditions.

Among the Pennsylvania Dutch, a Christian folk healing tradition known as Powwow or *Braucherei*, the **6th And 7th Of Moses** were used as authoritative sources for rituals and charms. Practitioners, known as *Brauchers*or powwow doctors, used the seals, prayers, and names in these books to heal illnesses, protect livestock, and ward off evil. The texts were treated with great reverence and often passed down through families. Today, some contemporary folk healers in this tradition still consult these books.

In the African American folk magic tradition of hoodoo, the **6th And 7th Of Moses** became highly influential,

particularly through the published works of De Laurence and others. Hoodoo practitioners, often called rootworkers or conjure doctors, incorporated the seals, psalms, and divine names into their practice. These elements were used in creating mojo bags, dressing candles, and performing spiritual work for clients. The books were seen as powerful tools for gaining an edge in matters of love, money, and protection. The **6th And 7th Of Moses** remain popular references within the hoodoo community.

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Controversies and Criticisms

Given their powerful occult content, the **6th And 7th Of Moses** have attracted significant controversy over the centuries. Many Christian denominations have condemned them as dangerous and ungodly, viewing the invocation of spirits as a form of demonic conjuration. Even within occult circles, there is debate about the authenticity and safety of the practices described.

Some critics point out that the texts are poorly organized, contain errors in transcription, and blend incompatible traditions. Others caution that the rituals can be psychologically intense and should only be undertaken by experienced practitioners with proper grounding. Skeptics argue that the power of the books lies not in any supernatural agency but in the psychological effects of focused intention and belief on the practitioner. Despite these criticisms, the enduring popularity of the **6th And 7th Of Moses** testifies to their powerful mystique and the deep human longing for hidden knowledge.

How to Approach the 6th And 7th Of Moses Today

For the modern reader, the **6th And 7th Of Moses** can be approached from several angles. Scholars of religion and history find them valuable artifacts that illuminate folk belief and the transmission of esoteric ideas. Students of Western occultism study them to understand the evolution of magical practice. Contemporary practitioners of folk magic or ceremonial magic may use them as living texts, adapting their methods to modern contexts.

If you are considering working with these texts, here are some practical points to keep in mind:

1. Study First, Practice Later: Spend time understanding the historical and spiritual context before attempting any ritual. Read multiple editions and commentaries if possible.
2. Respect the Tradition: Approach the material with reverence. These texts come from a time when magic was a serious spiritual undertaking, often involving strict moral and ritual preparation.
3. Use Discretion: Not all practices in the books are suitable for everyone. Use your judgment and avoid anything that feels unsafe or unethical.
4. Cross-Reference Sources: Many of the names, seals, and prayers in these books appear in other grimoires. Cross-referencing can provide deeper insight and clarity.
5. Seek Guidance: If possible, learn from experienced practitioners within traditions like hoodoo or Braucherei who have a living connection to this magic.

Modern Editions and Availability

Today, the **6th And 7th Of Moses** are widely available in print and digital formats. Many editions include extensive commentary by modern occultists, aiming to make the texts more accessible. Some popular editions include annotated versions that explain the Hebrew names and provide guidance on pronunciation and ritual performance.

However, be aware that not all editions are created equal. Some are poorly scanned reprints of old texts with missing pages and questionable accuracy. For serious study, look for editions from reputable occult publishers or academic presses that include scholarly introductions and notes. Online forums and communities dedicated to folk magic and grimoire studies can also provide recommendations for reliable editions and resources.

Conclusion: The Enduring Legacy of the 6th And 7th Of Moses

The **6th And 7th Of Moses** remain among the most fascinating and influential grimoires in the Western

magical tradition. From their obscure origins in European occultism to their central role in American folk magic traditions like Powwow and hoodoo, these books have shaped spiritual practices for generations. Whether you view them as historical curiosities, spiritual tools, or literary artifacts, their power to intrigue and inspire is undeniable. They speak to a timeless human desire: the search for hidden knowledge, the longing for spiritual power, and the hope that ancient wisdom can help us navigate the challenges of our lives. As long as that search continues, the 6th and 7th books of Moses will retain their place in the shadowy corners of our libraries and our imaginations.

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